

THE
SIDDHANTA DEEPIKA

OR
The Light of Truth.

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

Commenced on the Queen's Commemoration Day, 1897.

Vol VII

APRIL 1906

No 1

A NEW YEAR'S GREETING

This Agaval is by a minstrel, known to us as Kanyan or 'Singer' of the flowery hill, who was a court poet and friend of Ko Perum Coran of Urraiyur—a little, it may be, before the date of the Kural.

See Purra Nannurru 67, 191, 192, 212.

ஞானிகள்.

யாதும் ஊரே;—பாவரும் கேளிர்;—
தீது, நன்றும் பிறந்தா வாரா;—
நோதலும் தணிதலும் அவற்றோர் அன்ன;—
சாதலும் புதுவதன்றே:—வாழ்தல்
இனிதென மகிழ்க்தன்றும் இலமே;—முனிவின்
இன்ன தென்றலும் இலமே;—மின்னொடு

வானந் தண்டுளி தலைஇ யானது
 கல்பொரு திரங்கு மல்லல் பேர்யாற்று
 நீர்வழிப் படுஉம் புண்போல் ஆர்உயிர்
 முறைவழிப் படுஉம் என்பது திறலோர்
 காட்சியிற் றெளிந்தனம்;—ஆகலின் மாட்சியிற்
 பெரியோரை வியத்தலும் இலமே;—
 சிறியோரை இகழ்தல் அதனிலும் இலமே!

THE SAGES.

To us all towns are one, all men our kin.

Life's good comes not from others' gift, nor ill
 Man's pains and pains' relief are from within.

Death's no new thing; nor do our bosoms thrill
 When joyous life seems like a luscious draught.

When grieved, we patient suffer; for, we deem
 This much-praised life of ours a fragile raft

Borne down the waters of some mountain stream
 That o'er huge boulders roaring seeks the plain.

'Tho' storms with lightnings' flash from darken'd skies
 Descend, the raft goes on as fates ordain.

'Thus have we seen in visions of the wise!—
 We marvel not at greatness of the great;
 Still less despise we men of low estate.

Comp. Kural, 397 Paramori, 116.

With kindest good wishes,

G. U. POPE.

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TRANSLATIONS.

THE VEDĀNTA-SUTRAS WITH SRIKANTHA BHASHYA.

(Continued from page 33 of Vol. V).

Fourth Adhyaya.

SECOND PĀDA.

Adhikarana 1.

Speech (is dissolved) in mind, because of our experience and the word. (IV. ii. 1).
And for this very reason all senses (follow) after (mind). (IV. ii. 2).

In the pāda just closed, it was shewn in what particular way, &c., the upāsaka should practise upāsana. This pāda will treat of his departure from the body. The dissolution of speech and other sense organs in mind of the departing person is taught in the following passage:—

“Of this departing person, my dear, speech is dissolved in mind, mind in breath, breath in fire, fire in the Supreme Deity.”¹

A doubt arises as to whether this stands to reason or not.

Pārvapaksha :—What is the *pramāṇa* view? Every effect, indeed, attains dissolution in its material cause (upādāna), as we find that a pot is invariably resolved into clay, its material cause, and so on. The material cause of speech and other sense-organs is Brahman, not mind. Wherefore, it is proper that they should be dissolved only in Brahman.

Siddhānta :—As against the foregoing, we hold as follows:—
The Sruti says:—

“Of this departing person, my dear, speech is dissolved in mind”².

¹ Chha. 6-8-6.

² *Ibid.*

“The senses being dissolved in mind”¹.

We actually see that at departure speech and other sense-organs cease to function even prior to mind. Therefore, speech first attains dissolution in mind; then all senses are dissolved in mind. As to the contention that an effect attains dissolution only in its material cause, we say that it is not always the case. This law applies only to the dissolution of the thing itself. It is not meant here that speech and other senses are themselves dissolved in mind; only the cessation of their functions is meant here. Just as a burning piece of charcoal, when cast into a body of water, ceases to emit light, &c., so also it stands to reason that the functions of speech and other sense-organs are merged in mind, though mind is not their material cause. The dissolution of speech, &c., *i.e.*, of things which possess the functions, here stands for the dissolution of the functions, the functions and the things that possess those functions being here spoken of as identical by courtesy.

Adhikarana 2.

This mind in breath, from the sequel. (IV. ii. 3).

The dissolution, in breath, of mind accompanied with speech and all other senses, is spoken of in the words, “Mind (is dissolved) in breath”². A doubt arises as to what kind of dissolution this is.

Pûrcapaksha :—Granted that it is the functions of speech and other senses that are merged in mind, seeing that mind is not their material cause (*upâdâna*). But as to mind itself, it is itself dissolved in breath (*prâna*), inasmuch as breath is the material cause of mind. “Made up, indeed, of food, my dear, is mind, and made up of waters is breath”³. In these words, the *Sruti* teaches that, as made up of food, mind is made up of earth (*prithivî*) and that, therefore, as made up of waters, breath is the material cause (*upâdâna*) of mind; so that it is not contrary to reason to say that mind is substantially dissolved in breath.

¹ Prasna. 3-9.

² Chha. 6-8.6.

³ Chha. 6-5-4.

Siddhânta :—As in the case of speech and other senses, so also in the case of mind, it is the functions of mind that are merged in breath, because of the sequel, “Mind (is dissolved) in breath”¹. Mind is not substantially dissolved in breath; for, breath cannot be the direct (upâdâna) or material cause of mind, since mind is not born from breath (prâña). Wherefore, reason shews that it is only the functions of mind that are said to be merged in breath.

Adhikarana 3.

It unites with the lord, because of the union therewith, etc., (being spoken of) (IV. ii. 4).

Erstwhile, the dissolution of the mind and all the senses in the breath was spoken of. Now a question arises as to where that breath attains dissolution.

Pûrâpaksha :—What, now, suggests itself at first? From the words of the Sruti “the breath (is dissolved) in light” the breath attains dissolution in light.

Siddhânta :—As against the foregoing, we hold as follows :—That breath then unites with the Jîva, the lord; it does not attain dissolution in light, because of the Sruti which speaks of its union with the Jîva in the passages like the following :—

“Thus do all the senses gather round the
Self at the time of death”².

Now the Sûtrakâra proceeds to explain away the apparent contradiction of the passage “the breath (is dissolved) in light.

(It unites) with the elements of matter, because of the Sruti referring to them. (IV. ii. 5).

In the passage, “the breath (is dissolved) in light”³, the Sruti refers to ‘light’ as conjoined with the other elements of matter. Accordingly, there is no contradiction, since we are only taught here

1 Chha. 5-8-6.

2 Bri. 6-3-38.

3 Chha. 5-8-6.

that the breath along with the Jîva unites with the elements of matter.

Not in the one alone; so indeed they teach. (IV. ii. 6).

Not in light alone does the breath attain its dissolution. For, the Sruti which treats of the triplication teaches its conjunction with the other elements of matter. Wherefore, since the breath, along with the Jîva, unites with the elements of matter, there is no contradiction of the Sruti.

Adhikarana 4.

And same up to the commencement of the passage. And immortality. (IV. ii. 7).

A question arises as to whether the departure that is here described is the same or different for the enlightened and the unenlightened, prior to the commencement of the passage starting with light.

Pûrcapaksha :—What suggests itself at first? Inasmuch as mundane life and liberation are two quite different effects, the departure is different in the two cases of the wise and the ignorant

Siddhânta :—As against the foregoing, we hold as follows :—Prior to the commencement of the passage starting with the light, etc., the departure is quite the same for the wise and the ignorant. But the wise man effects the exit through the tubular passage (nâdî) in the head and attains immortality, but not the other: here lies the difference. For, the Sruti says:—

“There are a hundred and one nâdis of the heart; one of them enters the crown of the head. Moving upwards by it, a man reaches immortal; the other nâdis serve for departing in different directions”¹.

Prior to this, the departure is quite the same.

¹ Katha-Up. 6-16.

Adhikarana. 5.

Because of the reference to embodied existence prior to union with Him. (IV. ii. 8).

It has been shown in the last section that the enlightened one makes his exit through the nâdi in the head, and that then commences the journey on the Path of Light. Now there arises a question as to whether, in the case of the enlightened one who has departed from the body, a journey on the Path of Light is possible. The Sruti speaks of immortality being attained immediately after the death of the physical body :—

“When all desires which once entered his heart are undone, then does the mortal become immortal, then he attains Braman here”¹.

And the Sruti speaks also of the journey on the Path of Light, in the words, “They go forth to light”². Thus, both being declared in the Sruti, there arises a doubt on the matter.

Purvapaksha :— Now it would seem that journey on the Path of Light is impossible in the case of liberated souls, inasmuch as the liberated soul cannot start on the journey, owing to the impossibility of speech, etc., coming into life again after having been once absorbed in Brahman.

Siddhanta :— As against the foregoing, we argue as follows :— Embodied existence does not cease, because of the reference to a connection with the body, prior to the attainment of Brahman through the path of light. The Sruti merely says that the liberated one becomes immortal at once, because the actual attainment of immortality is to come off very soon. Wherefore in the case of the departing wise man, journey on the Path of Light is possible. Now as to the assertion that such a journey is impossible in his case, because of the absorption of speech, etc., the Sûtrakâra says as follows :—

And a (body) subtle in size (he has), because so we find. (IV. ii. 9).

••

1. Bri. 6-4-7.

2. Chha. 5-10-1.

Though he has departed from this body, the subtle body continues. Otherwise, owing to the impossibility of a journey, no conversation with the moon and the like would be possible. In the Sruti, indeed, in the Paryanka-Vidyâ, there is recorded a conversation taking place on the path of gods between the wise soul and the moon :—

“ All who depart from this world (this body) go to the moon Verily, the moon is the door of the Svarga world. Now, if a man objects to the moon (if one is not satisfied with life there), the moon sets him free. But, if a man does not object, then the moon sends him down as rain upon this earth. And according to his deeds and according to his knowledge, he is born here again as a worm, or as an insect, or as a fish, or as a bird, or as a lion, or as a boar, or as a serpent, or as a tiger, or as a man, or as something else in different places. When he has thus returned to the earth, some one (a sage) asks, ‘ Who art thou?’ And he should answer :”¹.

So that, in the case of the wise man who has departed from the body, journey on the Path of Light is possible.

Hence not by destruction. (IV. ii. 10).

Hence, *i.e.*, for the foregoing reasons, the Sruti, “ Then does the mortal become immortal ;”², which speaks of the attainment of immortality, does not mean that immortality is immediately attained through a complete cessation of all connection with the body.

Because of the probable existence of this very one, there is warmth. (IV. ii. 11).

Because it is possible that such a subtle body exists somewhere without being altogether destroyed, warmth, which is the property of the subtle body is indeed felt somewhere, even when the wise soul departs from the body. Warmth is not the property of the gross physical body, as it is not felt in it after death. Hence also the possibility of the journey.

1 Kaushitaki, Up. 1-2.

2 Bri. 6-4-7.

(If it be objected that this cannot be) because of the denial (we say that the senses depart) not from the embodied one. This indeed is clearly taught in the recension of some. (IV. ii. 12).

Objection :—The Brihadâranyaka teaches how the unenlightened soul departs from the body in the following words :—

“ The point of his heart becomes lighted up, and by that light the Self departs, either through the eye, or through the skull, or through other places of the body. And when he thus departs, life departs after him, and when life thus departs, all the other vital elements depart after it.”¹ And so on.

Then, the Sruti, after concluding the subject so far as it concerns the unenlightened soul in the words, “ So much for the man who desires”, proceeds as follows :—

“ But as to the man who does not desire, who, not desiring, freed from desires, is satisfied in his desires, or desires the Self only, his vital elements do not depart elsewhere ; being Brahman, he goes to Brahman.”²

As the Sruti here denies the departure of the wise soul, he directly attains Brahman here alone.

Answer :—No ; for, in the words, “ his vital elements depart not,”³ the Sruti teaches that the vital elements of the departing soul who has started for a journey on the Path of Light are not detached from him. This idea is clearly conveyed by the words of the Upanishad in the recension of the Mādhyandinas.

“ As to the man who, not desiring, freed from desires, is satisfied in his desires, or desires the Self only, *from him* the vital elements do not depart.”

And the Smṛiti also says. (IV. ii. 19).

The Smṛiti speaks of the wise one passing through the nâdi in the head :

“ Among them, there is one going upward, making its way

¹ Bri. 6-4-2.

² Bri. Up. 6-4-6.

³ *Ibid.*

through the Solar region; thereby, he passes beyond the region of Brahman and attains the supreme goal.”

Therefore, journey on the Path of Light is possible in the case of the departing soul of the wise man.

Some say that journey on the Path of Light is not invariable in all cases, inasmuch as in the case of those who are devoted to the Unconditioned the cessation of connection with the body here is itself their liberation.

Adhikarana 6.

They (are dissolved) in the Supreme. So, indeed, the Sruti says. (IV. ii. 14).

In a former section, it was shewn that Jiva conjoined with the senses becomes absorbed in the elements of matter including light (tejas). From the words “light (becomes dissolved) in the Supreme Deity,”¹ we understand that light combined with other elements of matter and conjoined with Jiva attains dissolution in the Supreme Deity. Now, a doubt arises as to whether a dissolution of its very being in the Supreme Deity (Parabrahman) is here meant, or the mere undistinguishability of the two from one another.

Pûrvapaksha:—It would seem proper that the absorption of the very being of light is here meant. The Supreme Deity is, etymologically, none other than Mahâdeva. It is Mahâdeva who is spoken of in the Sruti as Parabrahman, the source of all beings, in the following and similar passages:—

“This Deity thought”²

“The one God (Deva) creating heaven and earth.”³

Therefore, it is but reasonable to suppose that in Him, the material (upâdâna) cause, all elements of matter, along with Jîva, attain dissolution in their very being.

1 Chha. 6-8-6.

2 Chha. 6-9-2.

3 Mahanarayana Up.- 1-12.

Siddhânta.—The true theory, however, may be stated as follows :—Though Brahman is the material cause, the elements are not dissolved in Him by their very being. On the other hand, they only become undistinguishable from one another. There is no ground whatever why the mere union, once taught in the words, “speech becomes one with mind,”¹ should be understood in quite a different sense here. Therefore, as in the case of the mind, etc., here too, the Sruti means only a cessation of function.

Non-separation (is meant) because of the text. (IV. ii. 15).

Because the text of the Upanishad speaks of union, it is quite reasonable to understand that mere non-separation of the elements of matter from Brahman is here meant.

Adhikarana 7.

There is the blazing forth of the point of his seat ; then within the gate illumined by it, in virtue of the knowledge and in virtue of the complementary contemplation of the path, (the wise one), helped by the Grace of the One in the heart, departs by the passage beyond the hundred. (IV. ii. 16).

In a former section, it was said that up to the starting point on the Path of Light, the process of departure is the same in the case of the enlightened and the unenlightened. Now we shall enquire whether there is any difference or no between the two at the time of their exit.

Pûrvapaksha :—In the words, “light is dissolved in the Supreme Deity”, it is said that the wise as well as the ignorant is absorbed in the Supreme Cause,—the Highest God, the Supreme Brahman, the Supreme Light,—and remains there inseparable, for a time, resting himself. Therefore, their departure is quite the same, inasmuch as the Sruti speaks of the blazing up of the heart and so on in the case of both alike. The Sruti says :

“The point of his heart becomes lighted up, and by that

¹ Chha. 6-8-6.

light the self departs, either through the eye, or through the skull or through other places of the body."1

Therefore, the departure being the same in both, there is no difference whatever between the two.

Siddhânta :—Such being the *prima facie* view, we say that our conclusion is that there is a difference between the two. To explain at length :— In virtue of the wisdom which takes the form of the worship of the Supreme Lord (Paramésvara) dwelling in the heart, and in virtue of the complementary contemplation of the Path of Light, the Lord, who is gracious to all, becomes propitiated; and when the enlightened devotee is glanced at by the gracious eye of the Lord which is capable of destroying all the sin that enshrouds His being and when the gate of his exit is illumined by His grace, he passes upwards by that nâdî in the head which lies beyond the hundred ones. But not so the other; on the contrary, he passes out by the other nâdîs. So says the Sruti :—

“There are a hundred and one nâdîs of the heart, one of them enters the crown of the head. Moving upwards by it, a man reaches the immortal; the other nâdîs serve for departing in different directions.”2

Such is the peculiarity in the departure of the wise man.

All this amounts to this :—“ Rudra abides in the heart of men.” “The heart-lotus, which is free from dirt, perfectly pure;”3 in such passages of the Sruti as the above as well as in the passages like “the Lord sits, O Arjuna, in the region of the heart in all beings,”4 we are given to understand that the Supreme Lord (Paramésvara) dwells in the hearts of all men. He in whom Jiva with the functions of his senses becomes absorbed and is merged in sole communion; He whom—in the

1 Bri. 6-4-2.

2 Katha-Up. 6-16.

3 Kaivalya-Up.

4 Gîta. 18-51.

words, "Superior to the universe is Rudra, the Great Sage (Maharshi),"¹ and "all verily is Rudra,"²—the Sruti declares to be above the universe as the efficient cause (Nimittakârana) thereof, and to be one with the universe as its material (upadana) cause; He whose supremacy as the Lord of the universe is taught in the words "One indeed is Rudra; they stand not for a second;"³ He than whom nothing else the seekers of liberation have to know, as taught in the words, "Siva alone is to be meditated upon";⁴ He of whom,—in the words, "Here indeed, when the life principles of a man depart from the body, Rudra imparts instruction to him about Brahman, the Saviour (the Taraka-Brahman), whereby he becomes immortal,"⁵—the Sruti says that He teaches to the enlightened devotees at death the Taraka-Brahman whereby they realise his true being; He who, as the object of all worship, is the Lord of all sacrifices; as the Sruti says, "Secure Rudra, the Lord of your sacrifice, for your protection;"⁶ He who is the best doctor of the disease of Samsara, as addressed in the passage, "O Rudra, . . . invigorate our sons by thy medicinal plants, for, I hear that Thou art the chief physician amongst physicians."⁷ He whose form and part Maya is said to be—in the words, "Maya, verily, be it known is the material cause, and Mahesvara is its possessor,"⁸—that supreme energy (paramasakti) called Maya which manifests itself in the variegated flower-show called the universe;—He, indeed, the Supreme Brahman dwelling in the heart—the Supreme Lord, whose form is supreme Bliss, who is the Consort of Uma, the Supreme Spirit (Paramatman), glances at the contemplating and devout aspirant—the devotee who has been constantly engaged in *Agnihotra* and other rituals enjoined as forms of Divine worship in the Sruti which constitutes the Divine command, who is completely free from the slightest mark of prohibited action, who has dedicated all fruits of his action to God, whose will has been completely surrendered to the Divine will, who has imbibed in full the immortal nectar of the knowledge of God, who has renounced all

1 Mahana. 10-19.

5 Ramottaratapani.

2 Ibid. 16.

6 Rig-Veda. 4-3-1.

3 Sve. 3-2.

7 Ibid. 2-38-4.

4 Atharvasikha.

8 Sve. Up. 4-10.

interested action as well as its fruit, who, having attained discrimination, etc., is solely engaged in devotion to God, seeking Divine Grace,—and, at the time of his leaving the body, the Lord, in all His Grace towards the devotee, directs towards him His gracious glance which wipes away all the stain of samsara. Then this devotee, with all the stain of samsara completely wiped away by the mighty Grace of God, and departing by the nâdī of the head shone on by the resplendent Atman, reaches by the path of Light the supreme Divine abode which transcends all material universe, the unsurpassed bliss being its very nature ; then attaining to a form like the Divine form itself, his nature partakes of the eternal unsurpassed bliss. Therefore, it is but proper to hold that there is a difference in the destinies of the enlightened and the unenlightened.

Adhikarana 8.

Following the (sun's) rays. (IV. ii. 17.)

In the preceding section, it has been shown that the devotee, who has obtained the grace of the Paramésvara abiding in the heart, departs by the nâdī of the head. Now a question arises as to whether, in the case of the departing devotee, the upward journey is possible by night as well as by day.

Pûrvapaksha:—The view that first suggests itself is this : We are given to understand that the departing soul passes upward in contact with the sun's rays, as the Sruti says :

“ When he departs from this body, then he departs upwards by those very rays.”¹

Certainly, contact with the sun's rays is possible only by day, but not by night.

1. Chha. 8-3-5.

Siddhānta :— As against the foregoing, we hold as follows: It is true that the departing soul of the enlightened devotee (Vidvan) passes upward only in contact with the sun's rays. But this contact is possible by night as well as by day; for, even at night, the sun's rays are present, as shown by the heat felt during summer nights. Hence the conclusion that, by night as well as by day, his soul passes upward in the wake of the sun's rays.

Now the Sutrakara refers to an objection and answers it.

If it be objected (that it) cannot (happen) at night, (we say) no, because the connection exists as long as the body exists; and so the Sruti says. (IV. ii. 18).

Objection :—It has been said that, even when one is dead at night, he attains Brahman, by passing in contact with the sun's rays. This is not possible; for, death by night is condemned in the following words:

“Day-time, bright fortnight, the period of the summer solstice,—these are good for the dying; but the opposite is condemned.

Answer :—No, because the bondage of samsara lasts only as long as the body lasts. For, the prârabdha karma,—i.e., the sum total of the acts, which has brought about the present birth—continuing to operate even when those acts which will lead to bondage, but which have not yet begun to operate, have been destroyed by Vidya or knowledge, is operative only up to the close of the final bodily existence; and, therefore, when even the prârabdha ceases at the close of the last bodily existence, there remains no obstacle to the attainment of Brahman.

And the Sruti teaches accordingly: “For him there is only delay so long as he shall not be delivered from the body; then he shall be perfect.” 1.

As to the condemnation of the night-time, it holds good only

in the case of other persons. Wherefore, there is nothing unreasonable in the statement that, even when the enlightened devotee is dead at night, he can attain Brahman.

And hence even during the period of the winter solstice. (IV. ii. 19.).

For the foregoing reason, *i.e.*, only because there is no cause of bondage, the enlightened devotee (Vidvan) attains Brahman, even though he may die during the period of the winter solstice.

These two are taught in the Smṛiti with reference to the Yogins as things to be contemplated. (IV. ii. 20).

Objection :—It is with reference to the dying enlightened devotees that the Smṛiti speaks of certain periods of time as leading to a return of the souls and of certain other periods as causing no return :

“ Now in what time departing, Yogins go to return not, as also to return, that time will I tell thee, O chief of the Bharatas.

“ Fire, light, day-time, the bright fortnight, the six months of the northern solstice,—then departing, men who know Brahman reach Brahman.

“ Smoke, night-time, and the dark fortnight, the six months of the southern solstice,—attaining by these to the lunar light, the Yogin returns.

“ These bright and dark paths of the world are verily deemed eternal; by the one, man goes to return not, by the other, he returns again.”¹

Therefore, it is unreasonable to maintain that the condemnation of the night-time and the period of the winter solstice refers to unenlightened persons.

(Answer) :—This Sūtra is meant as an answer to the foregoing objection. In the passages quoted above, the Śruti teaches that the two paths, called the path of the pitris (Pitri-yanā) and

the path of the gods (Deva-yana), are to be daily contemplated upon by those who are engaged in Yoga or contemplation as a necessary part of their Yoga, that they should contemplate daily that the enlightened souls pass by the Path of Light and that others pass by the opposite path. The Sruti does not, on the contrary, teach that any particular periods of time are suitable for the death of the enlightened devotees; for, the Smriti concludes in the following words:—

“Knowing these paths, O son of Pritha, no Yogin is deluded, wherefore at all times, be steadfast in Yoga, O Arjuna.”¹

And it is the Pitriyana and Devayana paths that are referred to in the second and the third of the verses quoted above. The word ‘time’ occurring in the first of the verses quoted above refers only to the whole host of the escorting gods (ativahika-gana), among whom the gods presiding over particular periods of time predominate. Wherefore, no objection whatever exists to the view that the enlightened devotees reach Brahman, even though they may die by night, or in the winter solstice, or in the dark fortnight. When the body dies, then Brahman is attained at once.

A. MAHADEVA SASTRY, B.A.

¹ *Ibid.* viii. 27.

Tirumantram

OF

TIRUMULAR.

First Tantra—The Upadesa.

1. Descending from the astral planes and getting a body according to his Karma, man receives the impress of God's grace. Entering his heart, God melts him into incomparable Love, and directing his intellect, removes his sin.

Note.

It is one of the cardinal doctrines of the Advaita-siddhanta that salvation is only possible in the plane of the earth: Cf. Tiruvachaka,

“புவனியிற்போய் பிறவாமையினாமம்
போக்குகின்றோமவமே யிந்தப்பூமி
சிவனுய்யக் கொள்கின்றவாறு.”

See the *Theosophical Review* for February and March, where Mr. Arthur A. Wells carries on a discussion on this subject.

2. He removed our sins, Our Nandi with the Frontal Eye.

He removed our sins, by opening our Eye of Love.
Lightening us with the Light that no darkness
can dim,

He reflected His Coral Light in the Crystal.

Note.

The word களிம்பு, rust in copper or crystal or mirror, is significant. The impurity attaching to man is no part of his true nature but it nevertheless affects him, covers and limits his power as a veil. The analogy given for man is the crystal or mirror பளிங்கு, which, however pure in itself, has the defect of becoming covered by rust, and 'the Light that no darkness can dim' is distinguished from this 'crystal' and the author also shows that the Light in the crystal is not its own but is really the Ruddy Light of the Lord and it is compared most beautifully to the coral imbedded in this crystal. The red sparks emitted from the so-called Brilliant answer to this.

See note to sixth Chapter, 'Light of Grace' and Prof. Henry Drummond's tract "Changed Life" where he brings out the truth of the proposition that man is a 'mirror' and shows how in this nature of man lies the basis of the process of man's salvation. As the Mantra shows, man's darkness will vanish more and more, as he reflects God's glory, and as he reflects His Glory, perfectly, he becomes perfect himself. 'I see God, 'I reflect God,' 'I become God', are the several stages of this process of attaining Pathignanam. Cf. Svetas Up.

"From meditating on Him, from joining Him, from becoming one with Him, there is further cessation of all maya (bodies-births)", i. 10.

"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 nature of himself."

“And by the real nature of his self, he sees as by a lamp the real nature of Brahman; then, having known the unborn eternal Lord, who transcends all the tattvas, he is freed from all fetters (pasa).” ii. 14 and 15.

St. Paul :—

“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.”

The opening lines of the Chapter on Upadesa,—‘the teaching,’—fitly enough summarise how and why man is born and how his salvation is secured.

3. Of the three Padarthas described as pathi (God) pasu (bound soul) and pasa (the bond), the two last are equally eternal as God himself. The impurities (अशुद्धिः अशुद्धिः) cannot approach God, and, if God approaches man, his impurities will vanish.

Note.

Man unaided cannot near God, but, aided by His Arul, he can near Him and thus get rid of his impurities.

4. Nandi dwells in the Temple of man and his body as the light shining from the bamboo rods (by friction).

Like unto our mother, He removes our three impurities and rises out of us as the sun from the Ocean of Grace.

Note.

This explains the method of salvation.

Cf. (1) Thevaram,

“வீதகிற்றியினன் பாலிற் படுபெய்போல்
மறையநின் றுனன் மாமணிக்சோதியான்
உறவுகோல் ஈட்டுணர்வு கயிற்றினான்
முறுகவாங்கிக் கடைய முன்னிற்குமே.”

(2) Svetasvatara Upanishad. i. 14.

“By making his body the under-wood and the syllable Om the upper-wood, man, after repeating the drill of meditation, will perceive the Bright God like the spark hidden in the wood.”

(3) Kaivalyopanishad. 13.

“With the soul for the wood (arani) and Pranava for the churning rod, by the continual churning of knowledge the wise sunder the noose (pasa).

5. Take the case of the solar lens and cotton covering it. The lens by itself cannot burn the cotton. It will be burnt when brought into focus with the sun. So, man's impurities are burnt off in the presence of the Divine Teacher.

Note.

Man is the lens or crystal and cotton covering it is the impurity and God is the sun.

Cf. Svetas. Up. iii. 8.

“I know that Parama Purusha of sunlike lustre, beyond darkness. A man who knows Him truly passes over death. There is no other path to go.”

6. He knows our impurities to be five, and he removes them from his eminent fifth position as Sadasiva,

and, washing us out of our five passions in the sacred Hall, imparts us his five graces and lovingly dwells in us.

7. As a thing lost in the depths of water, our intelligence is submerged in the five senses. But, when our intelligence is lost in His knowledge, the Supreme Teacher will bring our light out.

Cf. Thayumanavar

“ஆணவத்தோடு அத்துவிதமாதனபடி மெய்ஞ்ஞானத்
தானுவினோடத்துவிதமாகுநாளென்னோ?”

8. If one alone, all alone, reaches the Hall of Silence, like the Hamsa, which separates milk from water, then can he burn up the seed of birth derived by his dwelling with the evil senses.

Note.

The comparison to the Hamsa is to the Hamsa or Soham or Sivoham practice ordained for the yogi, and the next Mantra makes it plainer. It also means the yogi ascending alone after separating himself from the senses.

9. The Siva yogis are they who burn up their seed, pass beyond the waking states &c., and reach the Turya-titha, and, freeing themselves of all bonds, are dead to the flesh, though living in union with the body and the senses.

10. Discriminating between chit and chit, and practising Tapas and Yoga and entering one's own light is Siva Yoga.

Nandi gave us graciously the nine modes of Siva Bhoga Yoga, so that we may not fall into wrong paths.

11. He gave us to know the Truth "I am all the world."
 He gave us the World not known to the Devas.
 He gave us the Foot dancing in the Sacred Hall.
 He led us into the silent space of Supreme Bliss.

12. They are Siva Sidhars who attain clearness like akas merging in akas, light merging in light, and air merging in air.

13. They are Siddhars who can see Sivaloka in this world. They realise Nadha and Nadhandha in themselves. They become eternal, Nirmala, Niramaya and Supreme Muk-tars. The soul reaching bliss has to ascend 36 steps.

14. Ascending the thirty and six rungs of the ladder and entering the Light of Incomparable Bliss and beholding the unspeakable Sivam and attaining clearness, they rest there as even Sivam.

15. They rest there becoming Sivam, and becoming all, they rest there realising that all is God.

They rest there knowing the Past, the Present, and the Future.

When resting there, they lose themselves and become *idle*.

Note.

The words சோம்பு and சோப்பர் translated 'idle' and 'idler' are derived from the word "சும்மா" doing nothing. As applied to the yogis attaining the Highest Place of Peace, the words can convey no reproach. Of course, we cannot understand its meaning and no wonder.

"சும்மா யிரு சொல்லற வென்றலுமே
 அம்மா பொருனொன்று மறித்திலனே."

16. Where the *idlers* dwell is the pure Space.
 Where the *idlers* sport is the pure Light.
 What the *idlers* know is the Vedanta.
 What the *idlers* find is the Sleep therein.

Note.

The Vedanta is the Yoga Pada or Marga as distinguished from the Siddhanta or Gnana-Marga or Gnana Pada. See Introduction to Kaivalyopanishad. p. 199, Vol. II of this Magazine.

17. They slept and in themselves realised Siva Loka.
 They slept and in themselves realised Siva Yoga.
 They slept and in themselves realised Siva Bhoga.
 They slept and how can we realise their Sleep ?

18. If one recognizes his own limitations, so far will the First One give him grace.

In the incomparable Hall, in the red glare of the twilight sky, in the Presence of Uma, danced and glowed that sparkling Gem.

19. In the Gem was imbedded that emerald Light. In the Gem was placed the emerald Hall. What great bliss was not secured by the loving worship of the sacred dance in that Hall of pure gold ?

20. They gained the only true path of the world; they gained the great boon of not being born in the world; they gained the great boon of not being separated from the Golden Hall; they gained the greatness of losing converse with the world.

OURSELVES.

WE had set forth our high aims in our first number in the following words :—

“Our Journal will devote itself to bring out translation of rare works in Sanskrit and Tamil, both literary and philosophical and religious, will devote its pages to a more critical and historical study of Indian Religious Systems, to develop a taste for and to induce a proper and more appreciative cultivation of our Indian Classical and Vernacular Languages and Literature, to bring into the Tamil all that is best and noblest in the literature and the philosophy of the West, to supply to it its deficiency in the field of science and history, ancient and modern. Greater attention will be paid to the language and the history of South India, and the Dravidian philosophy and religion will find their best exposition in its pages; and in this respect, it is intended to supply a real and absolutely important want. Being fully aware of the fact what a small minority we will be addressing if our Magazine be conducted wholly in English and being aware that no real improvement in the condition of the people can be effected except by means of their own vernacular and being anxious to preserve to them this much at least of their natural birthright, the love of their own language, we have resolved to bring out a Tamil edition of the Magazine to extend its usefulness among all classes of the South Indian Community and to impart to them the benefits of Western research and knowledge and to infuse into them correcter notions of science and history and scientific and historical criticism.”

“In regard to its policy, it is intended to conduct the Journal on the broadest and most innocuous lines consistent with the objects of the Magazine as above set forth. It is needless to observe that we shall religiously eschew all politics, and the only politics shall be, if ever there be any occasion, to appeal to the innate loyalty of every Indian, bound up as it is with his deeply rooted religious instinct, which cannot leave him even in his bitterest extremes. In social matters, we are fully alive to the manifold evils (adyatmikam, தீர்மானம், adiboudhikam அபிபூதம், adidaivikam தெய்வத்தீரம்) existing in our society, we are positively convinced also that caste and custom overrides all determinations of science and religion and real piety, and we will not be afraid to speak truth in the plainest terms. But let not the orthodox stare and frown. We can be really as conservative in our heart and deed and we will lose nothing by giving up or gradually changing some of our pernicious and useless customs. We will assure them, however, that we will strictly guard their religion and sentiment and the preservation of their own habits and manners if they are not positively harmful. Nothing will be done to wound anybody’s feelings unnecessarily and we will take care, however, not to sacrifice scientific truth and honest conviction to mere absurd sentiment. We honour the past and we appreciate the present phase of our existence, at the same time. We feel it our duty to love our country and our people and our religion; and at the same time we will not be blind to the excellence in the character of other nations and other religions. Let the Grace of God and the good will of our fellow-beings speed our wish and work.”

And we may be pardoned if we congratulate ourselves on having achieved some measure of success in all these directions. In fact, the appearance of this magazine was synchronous with an increased and critical study of the Tamil language and literature and a

deeper study of the religions of India. Stimulated chiefly by the Theosophical Society, there were any number of magazines and journals devoted to the study of Sanscrit and the exposition of the Vedanta Philosophy, which at best contained only an one-sided view of the Indian people and their beliefs. And many had felt the want and expressed a wish whether there was ever going to be a journal in English devoted to the study of Tamil Literature and Philosophy. Even with our ears, we have heard our Indian friends ask whether there was any philosophy in the Tamil language and literature, and, with the exception of a very few scholars, none of the European scholars knew anything about it, and much less cared to find out for themselves. A European missionary gentleman wrote to us from England to say that he repeatedly pressed on Professor Max Muller and Monier Williams and others the claims of Tamil Literature and Philosophy but that they had turned a deaf ear to his prayers. He complained that great injustice was done to Tamil but hoped there would come a day when full justice would be done to its great merits and excellence. And it must be a source of considerable satisfaction to our friend that in his own lifetime the justice which he demanded was fully rendered by those very people who denied it at first. And it must be news to many that the conversion of such a veteran Sanscrit scholar as the late Professor Max Muller was all due to the tiny efforts of this magazine. The proprietors and editors of this journal were altogether unknown to the late Professor and they had never intruded on his notice except by sending him copies of this journal. We learnt casually from an Indian Civil Servant who met him in Oxford that the Professor was exercising his mind as to the particular features of this magazine, and that he made enquiries as to the persons who were conducting it. And it was with pleasurable feelings that we read the concluding paragraphs in his last great work on the Six Systems of Indian Philosophy which we extract below:—

"It is feared, however, that even this small remnant of philosophical learning will vanish in one or two generations, as the youths of the present day, even if belonging to orthodox Brahmanic families, do not take to these studies, as there is no encouragement.

But, though we may regret that the ancient method of philosophical study is dying out in India, we should welcome all the more a new class of native students who, after studying the history of European philosophy, have devoted themselves to the honorable task of making their own national philosophy better known to the world at large. I hope that my book may prove useful to them by showing them in what direction they may best assist us in our attempts to secure a place to thinkers such as Kapila and Badarayana by the side of the leading philosophers of Greece, Rome, Germany, France, Italy and England. In some cases, the enthusiasm of native students may seem to have carried too far, and a mixing up of philosophical with religious and theosophic propaganda, inevitable as it is said to be in India, is always dangerous. *But such Journals as the Pundit, the Brahmavadin, THE LIGHT OF TRUTH and lately the Journal of the Buddhist Text Society, 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. Nor should their labour be restricted to Sanscrit texts. In the South of India, there exists a philosophical literature which, though it may show clear traces of Sanscrit 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, to the study of the Dravidian language and literature, but young students who complain that there is nothing left to do in Sanscrit literature, would, I believe, find their labours amply rewarded in that field."*

It will be noticed with what few other magazines this magazine is coupled; and how this journal has all through kept in view the importance of translations and retained its own independence, avoiding the snares and pitfalls referred to by the learned professor. We never hoped that he would in a moment forget his life-long partiality for Sanscrit, but we consider it a great gain that he should acknowledge the presence of original indigenous elements of great beauty and of great importance in the South Indian Philosophical Literature, and that with almost his dying breath, he should recommend to his students the study of the same and should tell them that their labours will be amply rewarded in this new field.

To recount the work we have done, a very large number of articles have appeared in its pages dealing with the Tamil literature, and language and philology and the age of several classical writers. The translation into English of two such colossal works as the

Sivagnana Siddhar and Sri Kanta Bashya have been accomplished, the latter nearing its completion almost; not to say of portions of Tirumantra and of a large number of hymns from the Devaram, Tayumanavar &c. A full exposition of the Siddhanta Philosophy has been given, and earnest students of every creed and religion have sought for knowledge and information in its pages and they have always found matters for greater agreement than difference and for more mutual appreciation than recrimination. And we are glad to know that the Saiva Siddhanta Philosophy is more widely known and much better appreciated than a decade ago. Following up our first article on the ancient Tamilian civilization, Pandit D. Savariroyan and his friends have opened up a dark page of South India's past and great credit is due to them for carrying on their work, undeterred by the unreasoning opposition and prejudices of a large number. And we have heard it—that we have lost the sympathy of a few of our well-wishers and friends by permitting the publication of such articles. But we will appeal to their sense of justice and fairness for once. Did we not all read in our school-days that the Tamilians were aborigines and savages, that they belonged to a dark race, a Turanian one, whom the mighty civilising Aryans conquered and called Dasys, and that all their religion, language and arts were copied from the noble Aryan. Even a few years ago, a great man from our sister Presidency held forth to a learned Madras audience how every evil in our society, whether moral, social or religious, was all due to the admixture of the civilized Aryan with the barbarous Tamilian. How much of this was true and how much of it did we relish and how much of it we did not? We hope it is well-known now how recent researches of European Ethnologists and Linguists have exploded the postulates of Professor Max Muller and others who gave currency to the

distinction of Turanians and Aryans, and how several tests of language and features have been found to be fallacious, and how, even in regard to all the tests, the Tamil race and language have stood as high as possible. The results are not yet definite, and more light is being thrown almost every day. This being so, can we not permit our Pandit and his friends to have their say and give them a good hearing? All that we have got to do is to hear their facts, and to judge whether their inferences are sound. As it is, we know the Pandit has already a very large following among the Tamil public who fully appreciate his work. As the interest of science is alone concerned, it is absurd to take offence, where none was meant.

We trust therefore that our old friends and well-wishers will give us once more their strong support so that the old work may be carried on with renewed life and vigor.

—o—o—o—

MY RESPONSE TO THE LIGHT OF TRUTH.

“ஆரேதிநவின் திநவடி காண்பர்கள்
நேரே நின்றேறி நினைபும் வல்லார்க்குக்
காரே குழலி கமல மலரன்ன
சீரேயுஞ் சேவடி சிந்தை வைத்தானே.”

Saint Tirumoolar.

“Of the vital power of thought and the interior forces in moulding conditions, and more, of the supremacy of thought over all conditions, the world has scarcely the faintest grasp, not to say even idea, yet. The fact that thoughts are forces and through them *we have creative power* is one of the most vital facts of the universe, the most vital fact of man's being. And through this instrumentality, we have in our grasp, and as our rightful heritage, the power of making life and all its manifold conditions exactly as we will. Through our thought forces, we have creative power, not in a figurative sense, but in a reality. Everything in the material universe about us had its origin first in spirit, in thought, and from this it took its form. The very world in which we live, with all its manifold wonders and sublime manifestations is the result of the energies of the divine intelligence or mind—God, or whatever it.

comes convenient to each one to use. And God said "Let there be, and there was"—the material world, at least the material manifestation of it, was literally spoken into existence! The spoken word, however, is but the outward manifestation of the interior forces of the Supreme Intelligence"—*Golden Thoughts gleaned from Western Authors.*

The light of Truth has been hidden from view for a while. A heavy and sombre cloud—the result of dual notions and actions, an offspring, as it were, of the Principle of Duality,—was passing over its face and hiding it from view; but the light itself was never dimmed and like all fleeting things in this mundane world, the passing cloud has passed away and left the Light of Truth to shine as brightly as ever. A ray of this Light fell on me, poor soul, as I lay asleep, as in a trance, thinking all the while of the Grace that saves and sets human soul at liberty, making it in its freedom ever-at-one with—the Source of all Grace—God himself, that Unity in Trinity that ever shines as Satchitananda. "A touch of Nature makes the whole world kin." But the even more magic touch of the Light of Truth, the light that lighteth every heart, is ineffable in its transforming effect. It transforms the human soul sunk in sorrow and sadness, tossed about in the raging, foaming, stormy sea of Samsara,—tossed to and fro, hither and thither, this way and that way by the opposing forces of Nature, that ever play havoc with those who fondly cling to the Principle of Duality—It transforms the soul thus made sick into—what shall I say?—the Light itself, the ineffable, indescribable experience of which, "like the conjugal bliss of a coy and sweet young maid," has to be realised by each hungry, thirsty soul by its own experience in self-realisation. The Light, it came, it touched my heart and entered my soul and lo! I am transformed. This, they say, is my "conversion." And truly so! For,—

"The Saviour, He came, I know not how!
He entered my heart, you see it all!
'I' and the 'world-wide self' He rooted out, root and all
And in a blazing wild fire. He burnt them all."

"In a blazing fire, He burnt the flesh with its root, Desire,
The unconquerable self, He conquered clean, leaving no trace behind ;
'Alone-become,' formless, in glory shone He afar,
Then drawing nigh, dazed, embracing me in love and grace,"

"I shed tears of joy and prayed, His hold He would not release ;
He hugged me so that all fleshy bonds fell off in the shake ;
Then the 'Bridegroom' He, dalliance played with ineffable grace and love
And in Union Eternal made me His own to the loss of all that's 'I' and
'mine.'

Such is the story of my "conversion" : "Kith and kin now have
I none, nor a pedigree to boast nor am I of the earth, earthy :"
And yet I am in the world, though not of it ; and my mission in life
henceforth is to obey Him who thus wonderfully, by "a touch of
Light" has transformed and "made me His own." "His own" I
am, and shall ever remain : His "call" to me I listened and
blessed am I, that listening to the call, hastened to him and rested
my wearied head, that swam round with the experience of sorrow
that followed my "eating of the fruit of the tree of Knowledge of
Good and Evil" * on his Lotus Feet and prayed !

"Reign Thou in my heart and feed it with the Bread of Life ;
Behold ! I am poor : And wouldst Thou the cause enquire,
I want Thy Grace, none else my heart desireth ;
Oft defeated, still I long for Thee ! O Lord, satisfy my longing and make me
Thine own."

"Let Thy Mother-Love rule my heart and fill it with grace divine,
Rituals, none I know my Lord ! Rectify the wrong I have done ! †
Let my mortal mind's confusion cease and vain illusions fall to the ground ;
Sruti-lore have I none, Wisdom's Lord, yet wilt Thou not desert me ?"

"Would it befit Thee, Lord of heaven and earth, to desert me ?
Oh Lord of World, not there is beyond Thy Power,
Immanent Lord, how can I with mortal mind comprehend Thy Truth !
Therefore, save me, Lord Almighty, granting me grace for the sake of 'I.'"

"The Lord be praised ! Hail to Thee, my King !
Hail to the faultless Gem, the emerald Light !
Hail to the Lord that prayers grant to them that ask in faultless word !
Bless me, Lofty One ! I dedicate myself to Thee, and in surj conviction
hold to Thy feet as the 'SECRET OF SUCCESS.'"

Om Tat Sat.

Thus I prayed and prayed until my heart melt in love and then
He took me up and Blessed ! But, not before "My Mother Divine"

* The Differentiating Spirit of *செய்த வகை* is here indicated.

† The life out of harmony I have hitherto lived.

has pleaded for me, poor soul; and since then, I live the life of Truth, and, knowing the worthlessness of "Thanksgiving" I live a life of Thanksliving Thought." And my heart goes out unceasingly to Her who thus pleaded for me and I ever pray to Her, singing Her praise in my own simple way thus :—

Oh Mother Divine, Teacher and Light of Grace that to my heart is dear,
By unswerving faith in Thy Grace divine did I see the Light that lighteth
every heart ;
Praise to Thee that from Life eternal hast borne me in Thy womb,
And begot me ever before Time was, in the formless form *I AM*.

Om Namo Namah.

C. V. SWAMINATHA IYER.



"There is no solitude like that of a great soul in which there is no altar."

"Judge no one by his relations, whatever criticism you pass on his companions. Relations, like feathers, are thrust upon us. Companions, like clothes, are more or less our own selection."

Gail Hamilton,

"For life means much, to do—to be,
And men must meet it manfully;—
A mingling with the world's rough strain—
A friend to help, oneself to train.
So love's not all
That to a soul may fall.
And yet, perchance it is;
For love means strength for all of these." — Mind,

IS THERE DOUBLE அளபெடை IN TAM'L.



There is one stanza in குறள் and another in நாலடியார் which are supposed to contain each an instance of what is regarded as double உயிரளபெடை. The following are the stanzas:—

உளுஅர்க் குறுநோ யுரைப்பாய் கடலைச்
செருஅஅய்வாழிய நெஞ்சு.
(குறள் தனிப்படர் மிகுதி, st. 10)
கலாஅம் கிளிகழியும் கானக நாட
இலாஅஅர்க் இல்லை தமர் (நாலடியார்)

In these stanzas செருஅஅய் and இலாஅஅர் are printed with double அ in all the available editions as indicating double உயிரளபெடை. The reason which prompted the editors to introduce this double அளபெடை is clear; for, செருஅய் with single அளபெடை is புளிமா and its combination with வாழிய will be ஆசிரியத்தனை and not வெண்டனை which குறள் metre requires. To remedy this so called defect in metre, another vowel அ is introduced by way of அளபெடை as செருஅஅய் which is supposed to make கருவிளம் which with succeeding வாழிய makes வெண்டனை. For the same reason, இலார் is written with double அ.

We shall briefly refer to the grammatical authorities on the subject and see whether any such device as double உயிரளபெடை is known to Tamil grammar and sanctioned by it, and whether after all, there is any necessity at all metrically for the introduction of it in the two stanzas above quoted.

Poets from very ancient times have been freely adopting the device of single அளபெடை when the metre requires it, and we meet with numerous instances of it in Venba and Agaval especially, though modern poets singing in Vritthas have never thought fit to have recourse to it at all.

In தொல்காப்பியம் under the செய்யுளியல் Sūtram 'அளபெடை பசைநிலையாகவழித்தே' ஸ்சிஞூர்க்கினியர் quotes several instances of single உயிரளபெடை but not a single instance of the so-called double அளபெடை. But, coming to modern times, we have in Nannul the Sūtram 'இசைகெழன்மொழி' &c. Under this Sūtram, the விருத்தியுரை quotes several instances of single உயிரளபெடை but not being content therewith quotes the above குறள் with the curious observation 'செருஅஅய்வாழிய' என்புழி நான்கு மாத்திரையாயும், ஏனைய மூன்று மாத்திரையாயும், அலகுபெற்றுச்செய்யுளியை நீறெத்து வந்த வாறுகாண்க' meaning in செருஅஅய் there ought to be double அ so that ரு being two matras and double அஅ being two matras, the total number is four, while for உருஅர் and other instances ரு being two matras and single அ being one matra, the total number is three. The annotator, however, quotes no authority for his observation that செருஅஅய் is four matras or in other words it contains double அளபெடை.

The அளபெடை is noticed in காரிகை in the well known stanza,

விட்டிசைந்தல்லான் முதற்கண்தனிக்குந்நேரையென்
 ரொட்டப்படாததற்குண்ணுதாரணமொசைகுன்ற
 வெட்டளபாய்விடினேநீநீரையொடுநரையாம்
 இட்டத்தினுற்குறிற்சேரினிலக்கியமேநீசினவே.

In this stanza, even the formulæ of நேரளபெடை and நீரையளபெடை are given, the illustrative stanzas being also pointed out. In all this, however, there is not the slightest reference made either to the principle of double அளபெடை or to the குறள் above quoted which is alleged to give rise to the principle in question. Nor does the annotator make mention of the principle or the example in குறள்

Besides the two stanzas above quoted, we are not aware of any verse from a classical work, which it is possible to quote in illustration of double அளபெடை, and in both these stanzas above quoted we shall show on the learned authority of ஸ்சிஞூர்க்கினியர் that

there need be no resort for the sake of metre to any such strange fiction, and that really there is no such thing as double அளபெடை known to Tamil Grammar.

In தொல்காப்பியம் under the Sutram கோள் நியற்சீர் கையு கையு புஞ்சீரோம் நிறுஉமியற்கையவென்ப (செய்யுளியல்) stanza 382 p. 682 the author explains under what circumstances the syllables கையு and கையு are admissible as the last foot of the last line of a Venba. நச்சினூர்க்கினியர், in his commentaries on the above Sutram, quotes the line 'கோட்டுமணங்கொள் ளாமுலை' as example for கையு occurring at the end of a Venba and then quotes 'காய்சினவேற்கோதைகளிறு' for கையு அசை occurring at the end of Venba. And then நச்சினூர்க்கினியர் observes as follows :—

'முச்சீரடியின் முதற்சீர்க்குத் தனைகூறரோ வெனின் ஆண்டுத் தனைவகையின்றியும் வருதலின் அதனைவரைந்து கூறரென்பது. என்னே? 'கோட்டு மணங்குள்ளாமுலை' எனவும் 'காய்சினவேற்கோதைகளிறு' எனவும் தனைவகையான் வந்தன. 'உறு அர்க்குற கோயுரைப் பாய்கடலைச், செறுஅய் வாழியென்னெஞ்சு எனவும் 'கலாஅற் கினிகடியும் கானக நாட, விலாஅர்க்கில்லை தமர்' எனவுத்தனைவகையின்றிவந்தன" (தொல்காப்பியம், செய்யுளியல், Page 633.)

In other words, நச்சினூர்க்கினியர், after explaining that the 2nd foot in the last line of a Venba combines in வெண்டனை with the final அசைச்சீர், raises the question why does not தொல்காப்பியர் explain the தனை as between the 1st and 2nd feet of the last முச்சீர் line of Venba, and very learnedly answers the question by saying, that, as they, viz., the 1st and 2nd feet of the last line, do not necessarily combine in வெண்டனை, the author has not thought fit to explain the தனை which is not as certain as the தனை between the 2nd and last feet and, in illustration of his answer, quotes the very Kural and Naladiar lines above quoted to shew that the first two feet of the last line of Venba do sometimes combine otherwise than

in வெண்டளை. Therefore according to நச்சினூர்க்கினியர், செறாய் plus வாழிய and இலாஅர்க் plus இல்லை do not combine in வெண்டளை but only in ஆசிரியத்தளை and, therefore, செறாய் and இலாஅர் being கிரைகே, they are only single அளபெடை and not double.

In spite of this clear exposition by நச்சினூர்க்கினியர் of the metrical peculiarity in the two stanzas above quoted, the Nannul விருத்தி has adopted the unusual device of adding another short vowel to செறாய் so as to convert புளிமா into கருவிளம் in order that the following syllable வா in வாழிய may combine in வெண்டளை with it and the metre may be saved from irregularity.

And upon this authority of Nannul விருத்தி, all the editors of Kural and Naladiar have செறாய் and இலாஅர்க்கு respectively, instead of செறாய் and இலாஅர்க்கு, for the purpose of preserving the Venba metre; for our pandits and editors and writers of manuscripts can hardly endure the idea of a குறள் verse containing an instance of metrical irregularity as it is no less than a sacrilege with them. Even when they are told by so great an authority as நச்சினூர்க்கினியர் that such metrical irregularities do occur in ancient poetry between the 1st and 2nd feet of the last line, they are inexorable to his voice, and would rather devise an unauthorized grammatical fiction than hear such a profane language as want of வெண்டளை in a குறள். The Nannul விருத்தி curiously enough does not even refer to the view of நச்சினூர்க்கினியர் and give reasons for differing from him, but gives its opinion very complacently as if it is a principle universally acknowledged by the Tamil World. Even in தொல்காப்பியம் itself where நச்சினூர்க்கினியர் explains the principle in question and quotes the above Kural and Naladiar verses, they are printed by the editor with double அஅ in direct contravention of the very principle in illustration of which it is quoted by the annotator, unless of course we disregard it as a printer's devil.

But all readers of Tamil who have any regard for history and truth, and who do not wish to obliterate all traces of difference between Ancient and Modern Tamil must hail நச்சினூர்க்கினியர்'s explanation with very great delight; because, he is true to history and honest. By his explanation, we are enabled to see that குறள் is a work of enormous antiquity, and retains in spite of all opposition at least one instance of metrical irregularity in so ancient a metre as a Venba which developed into perfection ages ago, and this irregularity we must cherish with great delight, instead of looking upon it with abhorrence as our moderns do and trying to obliterate it by ugly devices: for, is it the matured accents of our grown-up sons or the unintelligible inarticulate sounds of their youths that are dear to us?

நச்சினூர்க்கினியர் refers to his above view in another place, p.723, in his commentaries on செய்யுளியல் thus — "இங்ஙனம் பாலேறுபடாமை யினன்றே 'உறார் அர்க்குறுநோயுரைப்பாய்கடலைச் செறாய்வாழியென்னெஞ்சு என்பதனை வெண்பா என்பாமாயிற்று." That is, he says:—Some even suspect whether the above குறள் உறார் அர்க்குறுநோய் can be called a true Venba as it is metrically irregular, and his answer is that it is a Venba in spite of it as it does not differ from it in material particulars.

T. VIRABADRA MUDALIAR, B.A., B.L.

The 400 Lyrics Purra Nannurru.

By the Rev. G. U. Pope, M. A., D. D., Balliol College and Indian Institute, Oxford.

The Coran King, Killi-Valavan, who fell at Kula-muttam.

This king, who [we may infer] possessed considerable ability, was both brave and generous but somewhat headstrong. Hence a great deal of good advice is, in a very tactful way, offered to him by the minstrels and he seems to have been all the better for it. The following lines are worth noting. They are by the same sweet singer.

Good Counsel for the young King (35)

The Tamil Lands.

The pleasant Tamil lands possess
 For boundary the ocean wide.
 The heaven, where tempests loud sway not,
 Upon their brow rests as a crown.
 Fertile the soil they till, and wide.
 Three kings with mighty hosts this land
 Divide; but of the three, whose drums
 Sound for the battle's angry strife,
 Thou art the chief, O mighty one!
 Though the resplendent sun in diverse quarters rise;
 And though the silvery planet to the south decline;
 Thy land shall flourish, where through channels deep,
 Kaveri flows with bright refreshing stream,
 Along whose banks the sweet cane's white flowers wave
 Like pennon'd spears uprising from the plain.
 Let me speak out to this rich country's king!
 Be easy of access at fitting time, as though
 The lord of justice sat to hear, and right decree.
 Such kings have rain on their dominions at their will!
 The clouds thick gather round the sun, and rest
 In vault of heaven:—So let the canopy
 Of state challenge the sky, and spread around
 Not gloom, but peaceful shade! Let all the victories
 Be the toiling ploughman's gain!
 Kings get the blame, whether rains fail, or copious flow,
 And lack the praise: such is the usage of the world.
 If thou hast marked and known this well,
 Reject the wily counsels of malicious men.
 Lighten the load of those who till the soil.
 The dwellers in the land protect. If thou do this
 Thy stubborn foes shall lowly bend beneath thy feet,

NOTES.



It gives us great pleasure to announce that the late Srila Sri. S. Somasundara Nayagar's works are to be republished as they have long been out of print. Intending subscribers can write to P. Appavu Chettiar, No. 80, Govindappa Naick Street, Madras.



Kanji Nagalingam Mudaliar is bringing out a second edition of Meikandasastram. A necessity for the second edition has arisen so soon is proof positive of the success of his 1st edition. This edition is to be brought out in parts and the first part containing Sivagnanabotham is much fuller in notes and annotations than the first edition. Subscribers can write to the editor, No. 46, General Muthiah Mudali Street, Madras.



One of our exchanges, the MIND, "the leading exponent of New Thought," New York, is now making a two fifths reduction in its subscription price since November 1st 1905. It has been a 2.50 dollars periodical. It is going to remain a 2.50 dollars periodical, but hereafter the cost, per year, will be only 1.50 Dollars. When it consisted of but eighty-four pages of reading matter it made a place and a name for itself at 2.50 dollars. Now it has ninety six pages and intends to make a still better record at 1.50 dollars. We commend it to the readers of our Journal.



It gives us very great pleasure to note that for the first time a Tamil Scholar has been honoured by the Sovereign by the grant of the Title of Mahamahopadhyaya in the person of Pandit V. Swaminathier the foremost Tamil Scholar in Southern India. We offer him our hearty congratulations.

THE
SIDDHANTA DEEPIKA

OR

The Light of Truth.

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

Commenced on the Queen's Commemoration Day, 1897.

Vol. VII.

MAY 1906.

No. 2.

TRANSLATIONS.



THE VEDANTA-SUTRAS WITH SRIKANTHA BHASHYA.



(Continued from page 17 of Vol. VII.)

FOURTH ADHYAYA.

THIRD PADA.

Adhikarana 1.

By light, etc., as it is clearly taught (IV. iii. 1.)

In the last pada it was taught that the contemplator departs from the body by the nadi of the head, the passage being lighted by the Grace of the Paramesvara dwelling in the heart. Now, we shall first enquire whether such a contemplator attains Brahman solely by the path of light, or it is possible for him to reach Brahman by some other way also.

Párvapaksha:—Indeed, in one place we are taught that it is also possible to reach Brahman without passing through the path of light: “Where the root of the hair divides, there he opens the two sides of the head, and saying Bhu, he enters Agni, saying Bhuvah, he enters Vayu, saying Suvas, he enters Aditya, saying Mahas he enters Brahman. He there obtains lordship.”* Wherefore the path of light is not always necessary for reaching Brahman.

Siddhanta:—As against the foregoing view, we argue as follows. The enlightened devotee (Vidvan) reaches Brahman by the path of light solely; for in the Vidya of Five Fires (Panchagnividya) it is clearly taught that the path of light leads to Brahman, in the words “They go to light...”† In the passage of the Taittiriya-Upanishad quoted above it is not the path to Brahman that is taught; on the other hand, it is the attainment of the glory (vibhuti) of Brahman that is taught there. Wherefore the attainment of the Supreme is possible only through the path of light. According to some, there is no necessity for the path of light in the case of those who take to the contemplation of the unconditioned Brahman.

Adhikarana 2.

(We should understand) ‘Vayu’ after ‘year,’ because of the generic and specific mention. (IV. iii. 2.)

A doubt arises as to whether in the order of the stages on the path of light as mentioned here (*i. e.* in the Chhandogya-Upanishad) we should interpose the order mentioned elsewhere in the Sruti, or whether we should adhere only to the order found here. The Chhandogya teaches the order of the stages on the path of light as follows:

“They go to light (archis,) from light to day, from day to the light half of the moon, from the light half of the moon to the six months when the sun goes to the north, from the six months when the sun goes to the north to the year, from the year to the sun, from the sun to the moon, from the moon to the lightning. There is a person not human; he leads them to Brahman.”§

* Tait. Up. 1-6.

† Chha. 5-10-1.

§ Ibid. 5-10-1, 2.

In the Brihadaranyaka, the wind (Vayu) is mentioned between the year and the sun :

“When the person goes away from this world, he comes to the wind. Then the wind makes room for him, like the hole of a carriage wheel, and through it he mounts higher. He comes to the sun.”*

The question is whether or not the wind should be interposed (between the year and the sun.)

Pārvapaksha :—Now it should not be interposed, because it does not occur in the Sruti between them.

Siddhānta :—As against the foregoing we hold as follows : On the principle that we should gather together what is taught in different places on the same subject, the wind should be interposed after the year and before the sun. In the Brihadaranyaka itself, elsewhere, when speaking of the order of the stages on the path of light, the region of Gods, (Devaloka) is mentioned in the words “from the months to the region of the Gods, from the region of the Gods to the sun.” and this Devaloka should come after the year, for, following the teaching of the Chhandogya we should interpose the year in this passage, and then the year will have to take its place after the months since it is a longer period than the months. The Devaloka is none other than the wind. The word ‘Devaloka,’ *literally* the region of Gods, denotes the wind as its generic appellation, whereas the word ‘Vayu’ denotes the wind itself specifically. Thus, as specific and generic appellations of the same thing, the words ‘devaloka’ and ‘Vayu’ refer to one and the same thing, namely, the wind. So before the sun we should interpose the wind. The Sruti says :

“The wind is the seat of the Gods.”

“The wind that blows here,—this is the stronghold of the Gods.”

Adhikarana 3.

After lightning (comes) Varuna, because of (their) connection. (IV. iii. 8.)

The Kaushitaki-Upanished reads as follows :

“Having reached the path of the gods, he comes to the world of Agni (fire), to the world of Vayu (air), to the world of Varuna,

* Op. cit. 7-10-1.

to the world of Indra, to the world of Prajapati, to the world of Brahman."*

Here, the first place given to light, here designated as 'Agni,' is indisputable. As the relative positions of Vayu and the sun expressly assigned to them in the other upanishads have a better claim to our acceptance than the one assigned here, they will have to be placed after the year in their due order. Varuna, too, and others being mentioned here, a doubt arises as to whether they can or cannot be placed in the path of light.

(*Purvapaksha*):—There being no rule by which to determine their position, they can find no place in the path of light.

(*Siddhanta*): As against the foregoing we hold as follows: It is necessary to assign places to them in the path. It is but right to assign a place to the world of Varuna next after the world of lightning, because of their mutual relation. The mutual connection between lightning and Varuna is well known to all, inasmuch as Varuna is the lord of the water in the rain which is preceded by the lightning. After them should come the worlds of Indra and Prajapati, such being the only places that remain to be assigned to them. Thus there remains nothing inexplicable.

Adhikarana 4.

They are guides, because of the mark (IV. iii. 4.)

Now a doubt arises as to whether light, etc., are so many localities marking the stages on the path, or they are so many gods (Devatas) leading the wise devotees (to their destination).

(*Purvapaksha*):—It may at first appear that they are so many localities, since the path may have some marked stages. In common parlance people say, 'leaving the village, go to the river, and then thou wilt reach the station of the herdsmen, so, too, are light, etc.

(*Siddhanta*): As against the foregoing we hold as follows. Light, etc., are certainly so many different gods identifying them-

* Op. cit. 1-3.

selves with the path, and acting as leaders of the wise devotees. It is but right to conclude that light, etc., also are leaders, though not mentioned as such specifically as may be inferred from the fact that the person in the lightning is mentioned to be a leader: "There is a person not human, and he leads them to Brahman."*

Now it may be asked: Of what use are Varuna, &c., if the person in the lightning leads the souls to Brahman? The Sutrakara answers as follows:

Thence by the person in the lightning alone, as the Sruti says. (IV. iii. 5.)

After reaching the person in the lightning, that person alone leads them to Brahman, as the Sruti says: "There is a person not human; and he leads them to Brahman." Varuna and others are leaders in so far as they help the person in leading the souls. So, there is nothing inexplicable here.

Adhikarana 5.

(He leads them to) the Created, says Badari, because of the possibility of passage to Him. (IV. iii. 6.)

A doubt arises as to whether the non-human person leads the devotees to the Brahman Himself or to some one else.

(*Purvapaksha*): He leads them only to the Hiranyagarbha, the Created; for it is to Him, not to the supreme Brahman who is all-pervading, that a passage is possible.

The Sutrakara gives another reason:

And because it is so specified (IV. iii. 7.)

Being specified in the words "I come to the hall of Prajapati, to the house,"† it is to the abode of the Hiranyagarbha that the person leads the devotees.

But the mention of Him is due to proximity (IV. iii. 8.)

As to the mention of Brahman in the words "he leads them to Brahman,"§ it is due to the Hiranyagarbha's proximity to Brahman,

* Chha. 5-10-2

† Chha. 8-14-1.

§ Ibid. 5-10-2.

and the Hiranyagarbha's proximity is inferrible from his being spoken of as the first created being: "See ye the Hiranyagarbha who is the first-born."*

At the dissolution of the creation, along with its lord he goes beyond it, as the Sruti says. (IV. iii. 9.)

Though the abode of the Hiranyagarbha is first reached, there is no contradiction of the Smriti which denies return to this world. For, at the dissolution of the world of the Hiranyagarbha, the souls of the enlightened pass on to the Highest goal which lies beyond the world of the created Brahman, along with the Hiranyagarbha the lord of the latter. Accordingly it is said in the Sruti:...

"They in the Brahma-loka, at the end of the creation, are all released, on reaching the immortal one beyond."

Hence no inconsistency whatever.

And the Smriti also says. (IV. iii. 10.)

"At the time of dissolution, at the end of the great cycle, they all, along with Brahman, with regenerated souls, enter the Supreme Abode." From this passage of the Smriti too, we understand so. Thus we conclude that the host of the gods, from the god of light upward, leads the soul to the Hiranyagarbha first. Then, at dissolution, the supreme Brahman is reached by the soul along with the Hiranyagarbha. (Now follows another *pūrvapaksha* :—)

To the one beyond, says Jaimini, because He is primarily so. (IV. iii. 11.)

The gods on the path of light lead the soul to Narayana Himself, who is superior to the Hiranyagarbha; for Narayana can be called Brahman in the primary sense of the word, as He is the Parabrahman in His aspect as the upadana or material cause of the universe. So says Jaimini.

The Sutrakara gives a reason for the above :

Because we find it so stated. (IV. iii. 12.)

"He reaches the end of the path, that supreme abode of Vishnu" † in these words we find it stated that the abode of Vishnu is the one reached by the soul.

* Mahanarayana-Upanished.

† Katha Up. 8-9,

For the following reason also, we hold that the soul is led to Vishnu.

And there is no reference to the Created. (IV. iii. 18.)

As to the passage "I come to the hall of Prajapati, to the house,"* there is no reference to the created being, the Hiranyagarbha; for it is possible that, as the protector of creatures, Narayana may be denoted by the word "Prajapati." And as to the passage, "They in the Brahma-loka, at the end of creation, are all released, on reaching that immortal one beyond," † here, too, the word 'Brahman' refers to Narayana. Having dwelt in His abode, the Yogins, at the end of the great cycle, i. e. on the last bodily existence coming to a close, they pass on to the Great Immortal Brahman who is above all, and become released. Hence no inconsistency. "These, indeed, are the designations of the Immortal," ‡ in these words it is said that Siva, the Parabrahman, is the one who is called the Immortal, and the one who can be said to be ever free. Wherefore, on the death of the body brought into existence by the prarabdhakarma, the yogins dwell in the abode of Vishnu, till the completion of the fruit of the prarabdhakarma, and then, passing on to Brahman who is above all, they become free.

Siddhanta :—Now the Sutrakara proceeds to state his own conclusion.

Badarayana maintains that (the person) leads (to Brahman) those who do not worship symbols; because there is a fault in both (the views given above). And he who is intent on Brahman (goes to Brahman Himself). (IV. iii. 14.)

The worshippers of symbols are those who worship a sentient being or an insentient object merely regarding it as Brahman. But they who worship Brahman Himself who is above all are not said to be the worshippers of symbols. The worshippers of the Brahman Himself are led by the person to Brahman Himself and to none else, to that Brahman whom the Sruti describes as superior to all, as dark and yellow, as divers-eyed,—inasmuch as the Sruti teaches that the worshipper of Brahman Himself attains Brahman Himself: Having reached the highest light, he attains his true form."§

* Chha. 8-14-1.

† Mahanarayana Up.

‡ Jabala-Up.

§ Chha. 8-3-4.

“Him whose help-mate is Uma, 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.”*

In both the views given above there is a fault, inasmuch as they contradict the Sruti. He who is intent on Brahman, *i. e.* the worshipper of Brahman Himself, goes to Brahman ; he does not tarry on the way, because there is no use doing so. Being the Upadana or material cause of the Hiranyagarbha who represents the sum total of all creation, Narayana is superior to the Hiranyagarbha ; superior even to Narayana is the supreme Brahman called Siva, the Ninitta or efficient cause, the Divers-eyed, the Omniscient, the Omnipotent, the Ever-satisfied, the Self-reliant, the Self-luminous. So we read in the Sivasankalpa-Upanishad.

“Brahman is greater than the great; greater still than that great one is Hari; even greater than this one is Isa.”

Elsewhere, too, we read “Brahman who is superior to Narayana.” ‡ Having thus spoken of Brahman as superior to Narayana, the Sruti, in answer to the question—of what nature is Brahman?—proceeds to describe Brahman in the passage “The True, the Real,” § as one who, being the Omniscient, is never subject to error in thought or speech; as one who fills the whole universe with the rays of His Potency; as one associated with Uma, the Parasakti or Supreme Potency, who is inseparable from Himself, the great cause (*para-prakriti*) that supreme Light made up of highest bliss and pure intelligence, manifesting Herself in the form of the whole universe including the Hiranyagarbha, which is evolved out of Narayana the highest sentient being, who in his turn is but one aspect of Her own being; as the Immutable, as the Three-eyed, as the supreme Brahman transcending all. In the words “superior to all is Rudra” || He is said to be above the whole universe. Therefore it is quite unreasonable for the followers of the Vedas to imagine a higher being than this one.

And the Sruti points out a distinction. (IV. iii. 15.)

* Kaivalya-Up.

‡ Mahanarayan. - p.

§ Ibid.

|| Ibid.

The Sruti itself distinguishes the three—(1) Brahman who is above all (2) Vishnu who is an aspect of Brahman and who is the material cause (upadana) and (3) the Hiranyagarbha who is evolved from Vishnu—from one another as the passages like the following shew :

“Brahma is greater than the great.....even greater than this one is Isa.”

“See ye the Hiranyagarbha the first born.”*

“Purusha verily, is Rudra.” Wherefore the only reasonable conclusion is that the non-human person leads the soul to the abode of Siva, the supreme Brahman, that is beyond Brahma (the Hiranyagarbha) and Vishnu,—to that abode which is the supreme Light made up of supreme bliss.

As to the supposition (that the person leads the soul to Vishnu,) based on the passage “He reaches the end of the path, that supreme abode of Vishnu,” we say that the word ‘Vishnu’ here denotes the Parabrahman. The end of the six-fold path, *i. e.*, that which lies beyond that path, can properly be no other than the abode of Siva, who is above all. Or to interpret it otherwise: the supreme abode or nature of Vishnu who manifests Himself as the universe is the supreme light, which is supreme bliss, itself; and this can be no other than the state of Siva, the Parabrahman, wherein dwelling Vishnu is not of the world though manifesting Himself as the universe. Hence no inconsistency whatever.

In reference to this subject some hold as follows:—As the Sruti says, “At the end of the great cycle, they are all released, on reaching the Immortal One beyond,”* we should understand that those who worship Vishnu as the highest manifestation of Siva, the supreme Brahman, reach the world of Vishnu,—who is called Brahman (in the Sruti) because he is a manifestation of the supreme Brahman—and, with all the glory of Vishnu manifested in themselves, they, at the end of the cycle, when the last bodily existence comes to a close attain to Siva, the Supreme Immortal Being beyond, and then they

† Kath Up. 3-9.

§ Mahanarayana Up.

are liberated. Thus the sruti teaches that those who worship Vishnu reach first the world of Vishnu and, then, after some interval, attain to the abode of Siva. Hence nothing inconsistent here.

A. MAHADEVA SASTRY, B.A.,

“And this I know that good shall fall at last, far off, at last to all,
And every winter change to spring; that nothing walks with aimless
feet,

That not one life can be destroyed or cast as rubbish in the void,
When God hath made the pile complete.”—*Tennyson*.

“The ideal of a man’s real self is hid in the bosom of God, and may lie ages away from his knowledge; and his ideal of woman is the ideal belonging to his unrealized self. The ideal only can call forth or long for its counterpart ideal.”

“To perform is to promise :

To-day’s dawn pledges the sun for to-morrow.”

“We are deeper than we know. Who is capable of knowing his own ideal?”

“First the grain and then the blade, the one destroyed, the other made :

The stalk and blossom and again, the gold of newly minted grain.

So life by death, the reaper, cast to earth again shall rise at last;

For ’tis the service of the sod, to render God the things of God.”

“So long as we love, we serve. So long as we are loved by others I would almost say we are indispensable; and no man is useless while he has a friend.”—*Robert Louis Stevenson*.—*From the Mind*.

TIRUMANTRAM
OF
TIRUMULAR.
FIRST TANTRA--THE UPADESA.



(Continued from page 24 of Vol. VII.)

21. Who like our Lord will know the merits and demerits of each and bestow His grace accordingly? In contact with the world, the great, like the tortoise, withdrew their five senses into themselves and losing both good and bad Karma became freed of evil.

22. The 'small still voice' of the teacher will be heard in the mind that becomes still like the waveless sea. Even as the ghee is present in the uncurdled milk, when all speech and thought and feeling is lost, the untarnished light will mingle in us, making us Sat.

23. When the soul leaves the senses and sensations to depart their own way, this chit has no other place but in Chit. In the pure Akas, the Light will mingle in Light. Understand the truth even from the illustration of water.

Note.

We are not to go as the senses guide us. When we leave their guidance, they leave us and we land ourselves in God as the ripe fruit detaches itself from the stalk and reaches the ground.

Cf (1) Sivagnanabotha. "பாசங்களன்றி பசுவும்புடம்புதியாம்."

(2) Mundaka Up. 1, 2, 9.

In the Highest Golden Sheath (Hiranmaya Parakosha,) there is the Brahman, without passion (Nishkala) and without parts. That is Pure, that is the Light of Lights.

(3) Chand. 8, 3, 4.

“Now that serene being who, after having risen from this earthly body and having reached the Highest Light (Paranjyoti, Parasakti,) appears in God’s true form.

24. What tastes sharp in water gets converted by the sun’s heat into a form called salt. This salt will become one with water when again thrown into water. So also, the Jiva merges in Sivam.

25. This explains how the world of atoms entering the great Worlds yet require no room. The souls dwelling in various bodies have their final goal in the Foot of the changeless One.

26. This Foot, when well thought out, is Sivam. This Foot is Siva Loka. This foot is the final goal. This Foot is the last shelter.

27. Knowledge consists in seeing the Guru.
 Knowledge consists in uttering His name.
 Knowledge consists in hearing His words.
 Knowledge consists in meditating His form.

28. If one alone meets our Lord,
 The senses themselves will be controlled by him,
 The senses will depart of their own accord,
 The senses will change their course away from us.

29. We reach the beautiful feet of Nandi.
 We meditate the beautiful form of Nandi.
 We adore with words the name of Nandi.
 We place in our heart the golden feet of Nandi.

30. They became holy by placing in their intellect our Holy Nandi who imparts intelligence. They see the Dance of our Lord with glad eyes, and reach Heaven receiving the praises of the Vedas.

INSTABILITY OF THE BODY.

1. Lo ! This body of good and evil, compounded of the earth, it appeared solid and reached the fire ; when the rains fell on it, it became earthy, so numberless men do perish.
2. The false roof of the body falling down from age, the women and children, who ate out of him will not follow. Except the tapas and knowledge which he acquired, nothing else will follow him close.
3. The whole city gathered and cried aloud ; they removed his name and called him a corpse ; they took and burnt him in the burning ground ; they bathed themselves and clean forgot him.
4. This body has two posts, one top beam and 32 cross bamboos, the top thatch is removed, the breath departs, the departing breath cannot enter it back.
5. The breath became difficult, the frame was loosened. The frame was old and the spirit departed ; they wondered—*dan* renounced the body, they threw handfuls of rice to the rooks.
6. They ate the food that was newly cooked, they took the pleasures of life in the company of one to me ; they felt the twitchings of the eyelids. They took to their beds and died straightaway.
7. Our chief raised a palace in the city square, our chief rode on a palanquin in the public squares. Our chief distributed 3 crores in charity in the public squares. Yet he never went after and sought our Father.
8. The match was discussed and the marriage accomplished, love was tasted and altogether forgot ; they cried over his body and placed it on the bier, the milk food was cooked and offered in sacrifice.

9. The ~~palace~~ ~~castle~~, the mind was destroyed and the body broken, the five senses fattening on gheefood fled, they left the body leaving behind, women and gold, beautiful, as though taking leave.

10. The Pandal was taken down and the treasure house dismantled, all the nine gates were closely shut, the sorrowing hour was flying fast, the loving relations cried and departed, Lo !

11. The Lord of our country, chief of our city, is carried in the funeral *patanquti* away with the people following it behind and the drums beating in front.

12. The 96 *tatvas* dwell in the well-built castle; all these take to their heels, when the castle is destroyed.

13. Leaving behind him his wealth and buildings and the sweet wife, he rides to the common burning ground in a car, and people depart leaving him alone there.

14. Even though they see the bodies perish, yet they love the body thinking that it won't perish. Their desires form the seed of a new birth and follow them. So are they wearied ever disgracefully.

15. The clamouring relations and females and children leave off at the city limits. The unjust put the corpse on the funeral pyre laid with firewood freed from roots, fire it and bathe in a pool of water.

16. In the whole world, the pots which the potter makes with fine ~~best~~ earth, if broken, will be preserved at least as a potsherd. But if the body perishes, it won't be kept in the house even for a moment.

17. This horse has 5 heads and 6 manes and 30 joints and 18 tethering posts and 15 stables and nine sheds. It fell down burnt and we know not what happened after.

18. They prepared a nice porridge of eggs and flour of seeds of greens. They hurried to partake of this food and lo! they died.

19. There is no roof above nor wellprepared floor below. It has two legs (posts) and one beam. It is very nicely thatched but it is all now white cinder only.

20. The body is laid out in the outer court, the home is not adorned; They wail in song all about his wealth, welfare, and past greatness and finish by burning the body in fire.

21. The egg was hatched in 300 days. In the twelfth year, he got married and in his 70th year he died. Except this record, did you hear of his charity, ye poor mortals.

22. They bewail, those fools, that won't understand that the lamp must burn out when the oil is exhausted. They fall down in anguish who could not learn from the world falling into darkness after day break.

23. He did not worship with his body and soul, The Lord of Maya crowned with konrai flowers, Him who gave him his body and life; and he has gone to the seventh hell to suffer; and these call on him so that their bowels may burst.

24. They live regally with umbrellas, horses and swords and in the midst of their glory they pass away, their life passing to the right.

25. What, oh, does it matter that this body becomes eaten by ravens, or disgraced by onlookers or is thrown on the way side, after the actor who is enclosed in the skin performing the various acts of our life, leaves it empty.

J. M. NALLASWAMI PILLAI, B.A. B.L.,

BUDDHA'S DEFINITION OF A BRAHMANA.

“Him do I call a Brahmana, whose body, speech and mind do no evil and who is (thus) protected by these three.

“None becomes a Brahmana by matted hair, caste, or birth, but he alone is pure and a Brahmana, in whom truth and virtue reside.

“Him do I not call a Brahmana who is born of a Brahmana mother, for if he is full of desires, he is a Brahmana only in name; but him I call a Brahmana who is free from desires and attachment.

“Him do I call a Brahmana who is unattached to desires like unto a drop of water on a lotus-leaf or a grain of mustard on the point of a needle.

“Him do I call a Brahmana who has seen the end of his misery in this life and has become disburdened and disentangled.

“Him do I call a Brahmana who is of deep wisdom, talented, cognizant of the right and wrong ways, and has attained the highest goal.

“Him do I call a Brahmana who is friendly to his enemies, unresenting towards aggressors and lives unattached among those who are attached to things.

“Him do I call a Brahmana whose attachment, aversion, pride and craftiness have fallen down like unto a grain of mustard from the point of a needle.

“Him do I call a Brahmana who speaks words that are sweet, informing and true and by which no attachment is produced for him.

“Him do I call a Brahmana who hopes to gain nothing in this word or the next, and is free from desires and ties.

“Him do I call a Brahmana who has no hankering, and by removing all doubts by true knowledge has attained the depths of immortality.

“Him do I call a Brahmana who, giving up merit and demerit and attachment, is griefless, passionless and pure.”—“*Prabuddha Bharata.*”

The Four Paths.



Good deal of attention has been paid of late to the Theoretical aspects of our Hindu Religion and most people are familiar with the various systems of Hindu Philosophy and of the Dvaita, Vishistadvaita and Advaita aspects in particular. And in such a study one is likely to lose sight of the practical aspects of the Religion and it is to this aspect I wish to-day to draw your particular attention.

Religion Theoretical
and practical.

To the ordinary foreigner, Hinduism appears as a fantastic combination of the grossest superstitions and the most dreamy speculations. Even the sympathetic student of our religion though he is prepared to admire and appreciate particular aspects of our philosophy, looks down with pity on our so called errors. And one christian friend put it to me whether in Hinduism we have any real and practical religion. Of course, to the onlooker, the contrast between Temple-worship and its attendant festivals and the austerer practices of the Sanyasins, the allusions and pujah of pious people and the 'Tatvamasi' and 'Ahambrahmasmi' meditations of others cannot but be bewildering. Even some of us are apt to look upon so much labour and money spent in Temples and in Temple worship as so much waste, or we are prepared to relegate these practices to the illiterate lower orders, as we are pleased to call them. Can all these various practices have any real meaning and purpose or can they not? Can all these be reduced to certain definite principles or not? These are the questions which I propose to discuss in this paper.

Difficulties in under-
standing Hindu
religion.

Of course, we have read and heard people talk about Karma-margas, Bhakti-margas and Yoga and Gnana margas as though there is less or no bhakti or bhakti is not wanted in other margas, that there are no actions or duties attached to the others, or that all those who do not follow

Different paths and
upasanas.

the Gnanamarga are only ignorant people. Does men smearing themselves with ashes and namams, repeating Gods' names constitute bhakti? Does not the relieving of the poor and infirm and the sick constitute part of one's religious duties. Is it the highest duty of the Yogi and Gnani that he considers himself superior to others and thinks that he will be polluted by the mere touch of others and that he has achieved a great thing if he has injured none.

And then we have heard of different Upasanas and Vidyas, Sandilya, Dahara, Sakala and Nishkala and Saguna and Nirguna; and there are people who would advocate the Saguna against the Nirguna and the Nirguna against the Saguna.

To begin a statement of my views. Hindus hold as an axiom that no study is of any benefit unless it can lead one to the worship of the Supreme One,

கற்றதனாலாய பயனென்கொல் வாலறிவன்
நற்றூள் தொழா ரெலின்.

And that we cannot be rid of the ills flesh is heir to and cross the sea of births and deaths, and attain to everlasting joy unless we reach the feet of the Supreme Lord.

“வேண்டுதல் வேண்டாமையிலானடி சேர்ந்தார்க்
கியாண்டு மிடுமடையில்.

பிறவிப் பெருங்கடல் நீந்துவர் நீந்தார்

இறைவனடி சேராதார். (The Kural.)

To get rid of our ills and to attain to His joy is our goal.

That this human birth is given to us to work out our salvation and in this mundane plane is admitted by all religions, Christianity included.

புவனியிற்போய் பிறவாமை யினானும்

போக்குகின்றோ மவமேயிந்தப் புனி

சிவனுய்யக் கொள்கின்ற வாரென்று நோக்கித்

திருப்பெருங் துறையுறையாய். (Tiruvachaka.)

How then can we attain to this end? This is the consideration of the Practical Religion. And our systematic treatises devote con-

siderable space to the treatment of this question. This is the chapter on Sadana in the Vedanta Sutrās and in the Sivagnanabodha.

As a necessary prelude to this, the nature of the Deity and of the Soul has to be discussed.

According to the greatest sage of our mother-Tamil-land, Saint Tiru-

Nature of God. valluvar, He is சூழி and இறைவன் our Supreme Lord and master, the author of our being and regeneration, He is the Pure Intelligence and the Transcendent one, வாலநிவன் and தனக்குவமைபிலலாநாள், He is without likes and dislikes, வேண்டுதல் வேண்டாமையினான் dwells in our heart மலர் மிசையேடுஞ்ஞன் and He is the ocean of love and mercy அறவாழி அந்தணன் ?

The Upanishads speak of Him as "the Highest great Lord of Lords, God of Gods, King of Kings, the Highest abode, as God, the Lord of the world, the adorable." "He is the one God hidden in all beings, all pervading, the antarātma of all beings, watching over all works, dwelling in all beings, the witness, the perceiver, the only one, the Nirguna being. "His High Power (*Sakti*) is revealed as manifold, as inherent, acting as force and knowledge."

"He is Siva (the Happy and Blissful). He brings good and removes all evil, the Lord of Bliss, as dwelling within the Atma the immortal, the support of all."

"No one has grasped Him above or across or in the middle. His form cannot be seen, no one perceives Him with the Eye."

"That God the maker of all things the Paramātma, always dwelling in the heart of man, is perceived by the heart, the soul, the mind. They who know it become immortal."

"Those who through heart and mind know Him thus abiding in the heart become immortal." "Satyam Gnanam Anantam Brahma Ananda Rupan Amritam YadVibhuti Shantam Sivam Advaitam." He is the sat, chit and anand.

In the Gita also, He is spoken of as the Lord of Lords, Ishwara and Maheswara, the spectator and permittor, supporter and enjoyer, the Paramātman, the supporter of elements, as devourer and causer. It is the light of lights and is said to be beyond Tamas. Wisdom knowable, wisdom gainable centred in every heart.

In the Advaita Siddhanta Sastras, He is called அந்தமாதி one with His Sakti, the 'Siva Sat.'

உலகெலாமாகிலேநாய் உடலுமாய் ஒளியாயோங்கி
 அலகிலா வயிர்கள் கன்மத்து ஆணையினமர்ந்து செல்லத்
 தலைவனாய் இவற்றின் தன்மைதனைக் கெய்தலின்றித்தானே
 நிலவுசீர் நின்மலனாகி நின்றனன் நீங்காதெகரும்.
 சிவனுரு வரூவுமல்லன் சித்தினோடு அசித்துமல்லன்
 பவமுதற்றொழில்கள் பண்ணிடுவா னுமல்லன்
 தவமுதல்யோகபோகம் தரிப்பவனல்லன்றானே
 இவைபெற வியைந்துமொன்று மியைந்திடா இயல்பினானே.
 சத்திதன் வடிவேதெனையில் தடையிலா ஞானமாகும்
 உய்த்திடு மிச்சைசெய்தி யிவைஞானத்துளவோ வென்னில்
 எத்திரஞான முள்ளதத்திற மிச்சைசெய்தி
 வைத்திடு மறையின்ஞானன் மருவிடும கிரியையெல்லாம்.
 அருளது சத்தியாகும் அரன்னைக்கருளையின்றி
 தெருள்சிவமில்லையந்தச் சிவமின்றிச்சத்தியில்லை
 மருளினையருளால்வாட்டி மன்னுயிர்களிப்பன்கண்கட்
 கிருளினை யொளியாலோட்டும் இரளியைப்போல வீசன்.

This supreme statement was reached in the famous lines of the great Tirumular.

அன்பும் சிவமும் இரண்டென்பர் அறிவிலார்
 அன்பே சிவமாவதாரு மறிந்திலார்
 அன்பே சிவமாவதாரு மறித்தின்
 அன்பே சிவமா யமர்ந்திருந்தாரே.

"God is Love" and that great agnostic teacher of science who died a sincere believer in God had stated truly "what has all the science or all the philosophy of the world done for the thought of mankind to be compared with the one doctrine "God is Love." "

God is as such all Knowledge and all Love.

To talk of the means to attain to this great goal will be futile if we don't understand the nature of man. From the statements in the first chapter of the Kural, it may be deduced that man is ignorant and subject to births and deaths and has likes and dislikes and does sin and

Nature of the
soul.

suffer and he could not be compared to God in any way. The following texts bring out the distinction quite plainly enough.

“The knowing one (God) and the non-knowing (soul) are two, both unborn; one is Lord, the other non-Lord (anisa).”

“Patim Vivasy-atmeswaram (Lord of the soul) Sasvatam sivam achyutam.”

“He who dwells in the soul and within the soul, whom the soul does not know, whose body the soul is, who rules the soul within, He is thy soul, the ruler within, the immortal.”

“But the soul Paramount is another. Who is proclaimed as the Paramatma, who—the infinite king, penetrates all the three worlds and sustains them.

Since I do surpass the kshara, and even do excel the akshara, I am reputed the Purushottama.”

And here we are met by statements that God is unknowable and imperceptible to our senses. He is past all thought and speech.

A difficulty in reaching the Goal.

உதையதொன்றை யுரைசெய்ய முடியாது

உதையற்றதொன்றைக் கொகாசலாசுமே. (Tirumantra.)

And yet the upanishads say that when men should roll up the sky like a hide, then only without knowing Siva, there could be an end of pain.

And St. Arul Nanthi Sivachariar states the difficulty thus. “If God is unknowable, then there can be no benefit from Him. He can never pervade us, neither can we unite with him in Moksha. He cannot perform the pancha kityas for our benefit. His existence will be like that of the flowers of the sky and of the rope formed of the hairs of the tortoise.

And yet it must stand to reason that we cannot possibly know Him if his nature is as we have described above. The moment we assert that we can know him, we assert that he becomes an object of our cognition, and as all Psychologists, Hindu and European, are agreed, all objects of cognition are what is called Achit or Asat or matter. Here is St. Arul Nandi's

statement "If you ask whether god is an object of knowledge or not, then know, if He is an object of knowledge, He will become Achit and Asat. All objects of cognition are achit; all objects of cognition come into being and are destroyed (being bound by time) they divide themselves into the worlds, bodies and organs (being bound by space) and enjoyments. They are identified at one time by the intelligence as itself (bandha) and at another time (in moksha) are seen as separate; and they are all products of Maya. Hence all such are achit or non-intelligent or Asat (other than sat)."

As God is spoken of as the inner Ruler and Soul of Soul, whose body the Soul is, the knowing Soul is itself in the position of object to the True subject God, and the thinking mind cannot itself think thought, much less can the object perceive or think the subject.

And if he cannot be known, He must be a non-entity, argues St. Arul Nandi. And this exactly is the position which Paul Carus takes in his pamphlet on the "Idea of God." His argument is exactly that of Saint Arul Nandi that if God is knowable, he can only be known as an object, as matter, which will be absurd. But Paul Carus would however retain God as an idea, or ideal, an abstract thing as redness or whiteness, a beautiful fantasy which will be useful. But as against this view, it is positively asserted by Saint Arul Nandi that he is not a Non-entity and that He is Sat and Chit. As He is chit He is not knowable, and yet He is a positive fact.

How is then this psychological difficulty to be got over?

In the first place it will be futile to think of knowing Him as different from ourselves as an object. Says St. Arul Nandi. "As God is not different from the soul, as He is in the soul, as He is the thinker of all the soul's thoughts, as in Him there is no distinction of I and mine, God cannot be perceived by the soul's intelligence as different." "God is not different from you either as he is inseparably associated with you and transcend all discriminating intelligence. As He is ever the *inside* of the soul, the soul can be said to be Sivam.

The first possibility of our becoming Him will lie therefore in the fact that we are inseparably associated with him and must think

ourselves as one with him. We must not create distinctions between ourselves and himself, interpose our will and thought, the feelings of 'I and mine.' Then only will our will and thought come into rapport with Him.

“ ஏகனாகி யிறைபணி நிற்க
மலமாய தன்னொடும் வல்வினையின்றே ”
“ திரையற்ற நீர்போல் சிந்தைதெளிவார்க்கு
புரையற்றிருந்தாள் புரிசடையோனே.”

மனதே கல்லாலெனக்கன்றே—தெய்வ
மொளனகுருவாகிவந்து கைகாட்டி
எனதாம்பணியறமாற்றி—அவள்
இன்னருள் வெள்ளத்திருத்தி வைத்தாண்டி.

O mind, was it not for me that God came under the banyan tree as silent teacher and with dumb show of hand cured me of acts called *my acts*, and placed me in the blissful ocean of His grace.

அருளாலெவையும் பாரென்றான்—அத்தை
அறியாதேகட்டி யென்னறிவாலே பார்த்தேன்
இருளான பொருள்கண்டதல்லால்—கண்ட
என்னையும் கண்டிலென்னடி தோழி.

“By grace behold all things,” He said. Not understanding By my intelligence I beheld, differentiating. I Saw darkness. I saw not even me the Seer. What is this, sister?

என்னையும் தன்னையும் வேறா—உள்ளத்
தெண்ணாத வண்ணமிரண்டற நிற்கச்
சொன்னதுமோ பொருசொல்லே—அந்தச்
சொல்லால் வினைத்தகத்தை யென்சொல்லோன்.

“Of me and thee think not in thy heart as two. Stand undifferentiating.” This one word when He uttered, how can I tell, dear, The Bliss that grew straightaway from that word?

(From Saint Thayumanavar's ஆனந்தக்களிப்பு. 'Revel in Bliss'—translated by P. Arunachalam Esq. M.A. of Colombo.)

(To be continued.)

J. M. NALLASWAMI PILLAI, B.A. B.L.,

SAIVA SIDDHANTA.



The advancement of modern thought tends to unify the results of physical science and the principles of philosophy and religion. In spite of all attempts made by men of great intellectual capacity to harmonise the two systems of thought, there have been growing great conflicts between the two that it seems for all the world impossible to reconcile them both together. And of course it is but quite natural that things in their nature irreconcilable should withstand the efforts of great men in this respect also. While the one line of thought is occupied in pursuing its inquiries concerning the atomic arrangements and interacting forces that bind them together in bringing the material world into existence, the other runs in the opposite direction of reducing the entire system of matter to a mere illusory principle of Avidya and evolving it at times from the pure intelligence of the supreme soul itself. At the point in which the question touches the existence of matter, the divergence of the two systems takes its rise. That a philosophy which teaches that matter has no existence of its own but that created by mind out of nothing, cannot have strenuous hold on the scientific mind whose investigations are based upon keen observations and well-tried experiments, is manifest from the movement that is set on foot by such great institutions as Rationalistic Press Association and others. The indestructibility of matter is becoming every day verified by new discoveries and innumerable experiments.* The very circle of human happiness

*I. All modern research tends to show that the various combinations of matter are formed of some *Prima Materia*. But its ultimate nature remains unknown.

II. Out of nothing comes nothing. Modern science knows nothing of a beginning, and, moreover, holds it to be unthinkable. In this it stands in direct opposition to the theological dogma that God created the universe out of nothing, a dogma still accepted by the majority of Protestants and binding on Roman Catholics. For the doctrine of the church of Rome thereon, as expressed in the canons of the Vatican council, is as follows:—"If any one confesses not that the world and all things which are contained in it, both spiritual and mental, have been, in their whole substance, produced by God out of nothing; or shall say that God created, not by his free will from all necessity, but by a necessity equal to the necessity whereby He loves Himself, or shall deny that the world was made for the glory of God: let him be anathema."

III. The Primary substance is indestructible. The modern doctrine of the conservation of Energy teaches that both matter and motion can neither be created nor destroyed": - Poincaré's of Evolution, by E. Clodd.

is becoming widened every day, as the operations of the human mind make great strides in the field of scientific thought. Every religion and every system of philosophy earnestly seek to make their principles fit in with the unremitting laws of science. It cannot be deemed as an unguarded expression when we say that in the course of a few centuries the philosophy--whatever the merits of its exponents such as Berkeley, Kant, and Sankara may have been--which ignores the teachings of science, will die a natural death giving in its stead, a fresh life to a new system of thought that has sprung up imbibing its vital element from the rich fountain of science. Be it far from us to speak disparagingly of the labours of such intellectual savants as Kant and Sankara whose depth of thought and critical methods have done much in their way to stimulate and sharpen the intellects of their followers. But we must need be on our guard against being carried away by this appreciation to such an extent as to become blind to their faults and mistakes. The truth is always one; even when viewed in the different lights of philosophy, science and religion, its intrinsic lustre remains as one. It presents only different aspects of its own, and the truths of these three branches of human thought cannot contradict among themselves. If the truth of one system seem to contradict the veritable statements of science, then it is quite reasonable to think of its imperfectness to work out a coherent fabric of enduring nature.

Amidst the intellectual warfare raging between science and philosophy, will it be possible for us to find out a system of thought that could compromise the results of the two? Yes, it is possible and there is the oldest philosophy of Sankhya that the world has ever produced. In it we find it clearly stated that Purusha and Prakriti are co-existing entities of distinct nature, that Purusha is of pure intelligence whereas Prakriti a dead matter and that from invisible

Prakriti proceeds the creation of this visible universe. Thus we see the fundamental principles of Sankhya are concerned with the study of matter and mind as they are, and the modern scientific researches confirm their truthfulness by thorough practical experiments in so far as the existence of matter is concerned. Although when viewed from a philosophic standpoint, the system of Sankhya impresses itself on the scientific mind most vividly, yet when seen from the religious point of view it fails to produce the same result equally on all human mind. From the lowest Indian savage to the highly cultured man of the twentieth century, the religious sentiment is seen to be predominant. And the constitution of the human mind is naturally susceptible of being impressed more with religious thoughts than with others. Hence it is that the cravings of the human soul are not satisfied with the problems and conclusions of science and philosophy. Now the Sankhya philosophy, great in other respects, do not seem to attempt to throw even a side-glance-view on the problems concerning the existence and nature of God; and to the agnostic philosophy of Herbert Spencer and others it more or less bears a close resemblance.

With all our respect and deference for the great thinkers of the agnostic school we beg to express our humble opinion that their mode of thinking has not as yet touched the secret springs of the human soul. We require the guidance of a supreme light. Whatsoever may have been the intenseness of delight that we take in the study of philosophy and science, there are moments in which our thoughts soar up to penetrate into the mystic regions that lie beyond the reach of our reason;* then we become gradually dissatisfied with all the luxurious comforts and sensual pleasures with which we are surrounded, and the highest intellectual acquirements of learning in which our attention was absorbed; we come to think very seriously of everything; and we.

* Prof. James' 'The will to believe.'

ask within us : "Who am I? What means this wonderful arrangement of things? In what relation do I stand with them? Who meant all this? May I hope to reach that being of inestimable bliss whose purest and grandest light shoots forth in my soul at fitful intervals?" While thus engaged we are transmuted into a perfect religious being sober and calm, all our animal passions subdued and the divine love streaming through and through. To resort to this stage of introspection is inevitable in the human nature. And any system of thought that leaves this main aspect of our life out of account, must be deemed incomplete and insufficient. As we have seen the philosophy of Sankhya wanting in this respect, that its investigations will not harmonise with the highest principles of religion is as clear as daylight.

Then to keep ourselves abreast of the scientific movement on the one hand and with the religious on the other, we require a system of thought serving as a main link to connect the two together. And this main link is, we dare say, the *Siddhanta philosophy* of the South India which is a genuine product of the Dravidian mind as has been truly remarked by Dr. G. U. Pope. Whether this was as old as Sankhya or a recent outgrowth of the latter we are not concerned here to discuss. Suffice it for our present purpose to say that the beginnings of its primary principles seen in the oldest Tamil work *Tolkappiam* are evolved in the ancient Sanskrit Upanishads, *Kena*, *Chhandoghya* &c., and wrought out into a coherent whole in the Vedanta sutras and its commentary of Bhadharayana.

And to resume the thread of our argument, Siddhanta like Sankhya proves the eternal existence of Maya as well as that of Atman and even goes a step forward and prosecutes its inquiries regarding the supreme soul which stands in the closest *advaita* relation with mind and matter. The depth of thought and the subtlety of argument that characterise this system of philosophy, we are not able to

exhibit in such a brief sketch as this. A cursory view of *Sivajnana Bodham* a work of very rare merit and which systematises the entire principles of the Siddhanta philosophy in a stringe logical method, would be sufficient to convince any one of the veracity of our statement. While the exposition of this system is in strict accordance with the teachings of Physical science, it also conforms itself to the necessary principles of the more advanced religions. The two great channels of human thought flow into it and mingle to fill it to the brim, so that those who are thirsting after truth may go there and drink it with avidity.

The religious teaching of the Siddhanta consists in lifting up the soul to an elevated conception of love which comprehends in it the love for all the animated beings and the love of God. As intelligence is seen to be invariably accompanied by love, this according to Siddhanta, is, as it were, a quality inhering in soul from all eternity. Now this love is identical with God, although in him it shines infinitely with a dazzling splendour. In the limited intelligence of the human soul its lustre is clouded by the dominant animal passions and only appears within a narrow compass when it is serene and contemplative. In childhood we loved our mother and father, brothers and sisters, and near relations as fervently as we could; when attained to boyhood, we loved our teachers, friends, and classmates disinterestedly for their own sake; and at these stages we had no selfish motive, for all the carnal passions had lain asleep. But on reaching the stage of manhood we were put into all kinds of tests, at one moment the passionate desires rising uppermost in our thoughts, and at other moment the faculty of reason springing up and holding in check the ruinous flame. Where the animal nature gains ground, there we see the moral disorder and the victory of this nature brings about the ruin of human life. The struggle between the rational and the animal natures is truly very strong, and yet in thousand and one cases the latter gains victory over the former. And so long as there is this predominance of the animal nature in the universe, the deterioration of souls will be rapid and inevitable.* To strike at the root of this moral evil is the only end and aim of

* Kant's Metaphysic of Ethics.

the teachings of Siddhanta from a religious point of view. In the first two stages of our life love is thrown out upon others, whereas in the third and the subsequent stages it is drawn back and thrown upon our own selves. By this reflex action of self this lofty sentiment loses its purity marred by the mingling of passions. If you subdue the passions and make the reasoning faculty the ruling power, the innate love, through this, finds its way, spreads out into a boundless ocean and assumes a universal form.† When you secure this unlimited love, you become one with God as he is the very essence of love. 'Subduing your animal nature, love thy neighbour as thy God and you become the veriest son of the Heavenly father whose form is of the purest love' is the kernel teaching of the Siddhanta as a religion. The purest extraction of the teachings of the *Sacred Kural* is the one doctrine of love. The lives of the sixty three saints narrated in the *Peria Purana* hinge upon love as the means of salvation. Love has two aspects, the lower and the higher; in its lower aspect the soul views the whole animal kingdom with supreme kindness; in its higher it sees the divine light enveloping the entire creation and melts and merges into the supernal bliss of the Heavenly father. Such great religions of antiquity as Buddhism and Jainism touch only the lower aspect of love without taking into consideration its higher form even in the slightest degree. But Siddhanta inculcates the two aspects and the lives of Manickavachagar and others will elucidate this fact.

In one word, we conclude that, as a religion, philosophy and science, the Saiva Siddhanta presents three views which on a critical examination prove to be consistent one with the other. Though a theoretical exposition of this system of thought is met with opposition from different quarters from men of different cults, practically we see its principles embraced by all in every day life. Those who recognise the practical utility of this system will be impressed with the value of its theoretic side, if the facts of our daily life were of any avail in constructing a fine system of human thought.

Pandit, R. S. VEDACHALAM.

† Ibid.

SKETCHES OF CEYLON HISTORY.

BY

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1.

The history of Ceylon is a subject about which many of us can hardly be said to be burdened with much knowledge. We know a great deal about the history of England and of ancient Rome. Our children can tell us all about the Norman Conquest, the Peloponnesian War, the capitals of English and Scotch counties, the capes and rivers of South America, the manufactories of Chicago. But of the elements of Ceylon geography and history they are in blissful ignorance. Many even of our educated men have but a dim idea of who Sanghamitta was or Mahinda, Dutugemunu or Elala, what associations cluster round Mahiyangana or Munissaram, Aluvihara or Kattragam, what was the origin and history of cloth manufacture in the Island or of the cocoa palm. Kotte and Sitawaka, in comparatively recent times, witnessed the heroic resistance of our people and kings to foreign invaders from generation to generation. The names of these places waken no emotion in our hearts. We think of Kotte mainly as the suburb which supplies the children of Colombo with nurses. Sitawaka, rich not only in the memories of this struggle but in the romance of Queen Sita's captivity and rescue in a bygone millennium, is lost in the unromantic tea-district of Avissawella. Robert Knox, a little over two centuries ago, spent many years of captivity in Ceylon, little dreaming of the destiny that awaited his countrymen here, and has recorded his experiences in one of the most interesting works in English Literature. Few read the book, fewer still know the spot where he lived in captivity and buried his father.

It is scarcely creditable to us to remain in such profound ignorance of the history of our Mother-land and to be so indifferent to our past and surroundings. It is a great loss, for not only is the history of Ceylon among the oldest, most interesting and fascinating

in the world, going back twenty-four centuries, but no people can break with its past as we are trying to do. It has been truly said : ' A people without a past is as a ship without ballast.' How dreary, too, is the life of many of our educated men and women, with eyes fixed and ideals formed on Bayswater and Clapham, and our intellectual food trashy novels and magazines ! No wonder that visitors to this beautiful Island are struck with the absence of originality, of organic life, in our people.

There are signs, however, that the dark fog in which we are content to remain will lift ere long. It is refreshing to read a Royal College boy protesting in the College Magazine against the exclusion of Ceylon history and geography from the curriculum of our leading schools. Some time ago the officers of a public department formed themselves in a Society for the promotion of the historic study and research. They used to read together and discuss the *Mahawansa*, the ancient chronicles of Ceylon, a veritable storehouse of valuable information, of which there is an excellent translation by Turnour and Wijesinha. Each member was also expected to acquaint himself with all matters of antiquarian or scientific interest in his native village or town and to communicate and discuss them at meetings of the Society. The plan is one which might with benefit be generally adopted.

Rich treasures of history, ethnology, folklore, botany, geology, zoology await the explorer in every part of the Island. Our educated men and women can hardly do better than devote some of their leisure to this exploration, working in co-operation at various centres, discussing the results at local meetings and in journals such as that of the Royal Asiatic Society. It is work that any intelligent person, however limited his sphere and opportunities, can take part in. It would give a new zest to our life and surroundings, would furnish abundant material to the *R. A. S. Journal*, now almost dying of starvation, and would lay the foundation for a much needed comprehensive and up-to-date account of Ceylon—physical, historical and topographical.

It would help also to recall to us and fix in our minds the great things done by our ancestors. Thus we may in time recover some

of our lost originality and acquire that self-confidence which is indispensable to national progress and national success. It is our good fortune to live under a Government which will foster every attempt in this direction. In a speech recently delivered by the Lord-Lieutenant of Ireland he happily expressed the imperial policy of Britain.

“There are some people,” he said, “who seem to believe that the only way in which a great Empire can be successfully maintained is by suppressing the various distinct elements of its component parts, in fact by running it as a huge regiment in which each nation is to lose its individuality and to be brought under a common system of discipline and drill. In my opinion, we are much more likely to break up an Empire than to maintain it by any such attempt. Lasting strength and loyalty are not to be secured by any attempt to force into one system or to remould into one type those special characteristics which are the outcome of a nation’s history and of her religious and social conditions, but rather by a full recognition of the fact that these very characteristics form an essential part of a nation’s life and that under wise guidance and under sympathetic treatment they will enable her to provide her own contribution and to play her special part in the life of the Empire to which she belongs.”

II.

The primitive history of Ceylon is enveloped in fable, yet there is perhaps no country in the world that has such a long continuous history and civilization. At a time when the now great nations of the West were sunk in barbarism, or had not yet come into existence, Ceylon was the seat of an ancient kingdom and religion, the nursery of art, and the centre of the Eastern commerce. Her stupendous religious edifices more than 2,000 years old and, in extent and architectural interest, second only to the structures of Egypt, and her vast irrigation works, attest the greatness and antiquity of her civilization. Her rich products of nature and art, the beauty of her scenery, her fame as the home of a pure Buddhism, have made her from remote times the object of interest and admiration to contemporary nations. Merchants, sailors, and pilgrims have in diverse tongues

left records of their visits, which confirm in a striking manner the ancient native chronicles which Ceylon is almost singular among Asiatic lands in possessing.

Ceylon, it is believed, was part of the region of Ophir and Tarshish of the Hebrews, from which King Solomon's navy supplied him with "gold and silver, ivory, apes and peacocks."* To the ancient Greeks and Romans the Island was known by the name of Taprobane, by which name it is described by Onesicritus, Diodorus Siculus, Ovid, Strabo, Pliny, Ptolemy and others—a name, too, familiar to English readers through Milton:

"Embassies from regions far remote,
From India and the golden Chersonese,
And from utmost Indian isle, Taprobane."

The name is a corruption of "Tamba-panni," one of the names given to Ceylon in the Sinhalese chronicles. It is explained in the *Mahawansa* (I., † p. 33) as derived from *tamba-panayo* (copper-palmed) having been given to the Island by Wijaya and his followers, who, "exhausted by sea sickness and faint from weakness, had landed out of their vessel supporting themselves on the palms of their hands pressed on the ground.....hence their palms became copper-coloured" (*tambapanayo*.) A fanciful explanation. On the opposite coast of India there is a river still called Tamraparni, and the name may have been brought to Ceylon by the early Tamil settlers, a common practice among colonists in ancient and modern times. Vergil in his *Æneid* makes Æneas, on landing in Italy, express surprise at seeing a little Troy, another Pergamus and another river Xanthus.

"Parvam Trojam simulataque magnis
Pergama et arentem Xanthi cognomine rivum
Adgnosco" (*Verg. Æneid.*) III., 349.)

* 1 *Kings*, X., 22.—The Hebrew word used for peacock (*tuki*) is unmistakably the Tamil word *tokai*, while the word for apes (*kapi*) is the Sanskrit and Tamil *kapi* and the word for ivory (*shen habbin* the tooth of the *habb*) is the Sanskrit *ibham* and Tamil *ibam*.

† Translation of Turnour and Wijesinha, published by the Government Printer, Ceylon, 1889.

How many English and Scotch names of places have been introduced into Ceylon by British colonists!

The Arabs called Ceylon "Serendib" and the Portuguese "Ceilao." The names are probably derived from *Sinhala* or *Sihalum* (changed to *Selan* and *Seren*) and *Dwīpa* (an Island) changed to *dib*. To the inhabitants of the neighbouring continent of India it was known centuries before the Christian era by the name of Lanka (the resplendent,) the name it still bears among the native inhabitants, both Sinhalese and Tamil. The Siamese have added the honorific 'Tewa, calling the Island of Tewa Lanka, "divine Lanka." To the Chinese Ceylon was "the Island of jewels," to the Greeks "the land of the hyacinth and the ruby," to the Indian Buddhist "the pearl upon the brow of India."

The traditions respecting the Island are many and curious. The orthodox Buddhist believes that every one of the four Buddhas of the present cycle, from Kakusanda to Gautama, visited Ceylon and instructed its inhabitants, and that Gautama Buddha left on Adam's Peak his footprint as an undying memorial of his third and last visit. The Hindus claim the footprint as that of Siva, whose shrine was probably established there or revived by Samana or Lakshmana, one of the heroes of the Ramayana and the reputed guardian of the peak. From him it was called Samana-kuta even prior to the visit of the second Buddha,* and is still called Samanala by the Sinhalese. The Mohammedans, continuing a tradition inherited from some of the early Christians, are equally positive that the footprint is that of Adam, and that Ceylon was cradle of the human race, the elysium provided for Adam and Eve to console them for the loss of Eden,—a tradition which somewhat softened the bitterness of the exile of Arabi Pasha and his fellow Egyptians during their internment in the Island from 1883 to 1901.

The earliest Indian tradition about Ceylon is recorded in the *Skanda Purana*, the story of the rise and fall of a mighty and wicked Titan, for whose overthrow Skanda or Kartikeya, the god of war and wisdom, was incarnated. The echoes of that contest live in a

* Mahawansa, 1., p. 58.

remote forest shrine in the south-eastern corner of the Island, called after him Kartikeya Grama or Kataragama, where after his victory he wooed and won a chieftain's daughter, who shares with him the worship of millions from Cashmere to Ceylon, and with whom the Sinhalese priests (*kapuralas*) of the shrine proudly claim kinship. The southern bank of the Kalutara river near its mouth (Kalutara South railway station) is still locally called Velapura, the city of the lance-god. (the lance being his favourite weapon.) and marks the limit of his territory, while the opposite bank of the river is assigned to his enemies, and is called Desestara, a corruption of *Davasatru* (the enemies of the gods.)

The next Indian tradition, later by many centuries, is that of the *Ramayana*, the celebrated epic of Valmiki, which relates the abduction of Sita, a North Indian queen, by Ravana, King of Ceylon the invasion of Ceylon by her husband Rama, and her recovery after a sanguinary war and the slaughter of Ravana. The bridge said to have been constructed for the passage of Rama's army to Ceylon is the Adam's Bridge of English maps. It touches the Island of Rameswaram, where, on his return from Ceylon, Rama established a shrine to Siva, perhaps the most frequented of all the sacred spots in India, and over which and Adam's Bridge a railway will at no distant date run, linking India and Ceylon in closer bonds. At Munissaram, in the Chilaw District, already an ancient (*mun*) shrine of Siva (*Isvara*), as its name implies, Rama is said to have worshipped on his way to battle with Ravana. The purity of Sita's character and her devotion to her husband have made her the national heroine, as he is the national hero, of India, and thousands still pass in reverent pilgrimage over their route to Ceylon. Sita's name lives in Ceylon in Sita-talawa (Sita's plain) and Sita-ela (Sita's stream) and Sita-kunt (Sita's pond) between Nuwara Elia and Hakgala, where she is said to have been confined by Ravana, and in Sitawaka (Avissawella).

Both the *Skanda Purana* and the *Ramayana* represent Ceylon as a huge continent, a tradition not unsupported by science. The geology and fauna of the Island point clearly to a time when Ceylon was part of an Oriental Continent, which stretched in unbroken

land from Madagascar to the Malay Archipelago and northwards to the present valley of the Ganges. The valley was then occupied by a sea spreading westward across Persia, Arabia, and the Sahara Desert, and forming the southern limit of the Palæ-arctic Continent which embraced Europe, North Africa and North Asia. In the course of ages the greater part of the Oriental Continent was submerged in the sea, leaving Ceylon as a fragment in the centre, with, on one side, the Maldives, Laccadivee, Seychelles, Mauritius, and Madagascar, themselves separated from one another by hundreds of miles of sea, and, on the other, the Malay Islands; while the Ganges valley was upheaved, making North and South India one land and, later, Ceylon itself was separated from South India by a narrow sea.

The greater part of Ceylon is said in the *Ramayana* to have been submerged in the sea in punishment of Ravana's misdeeds, and the Great Basses Lighthouse, which stands out on a solitary rock in the south-east sea of Ceylon, is still called Ravana's fort. The meridian of Lanka of the Indian astronomers, which was reputed to pass through Ravana's capital, passes through the Maldive Islands at $75^{\circ} 53' 15''$ East Greenwich, quite four hundred miles from the present western limit of Ceylon. On this coast the Sinhalese chronicles record extensive submersion by the sea in the reigns of Panduvasa (circa 500 B.C.) and Kelani Tissa (200 B.C.) At this latter period Kelani is said to have been at a distance of "seven gaus" (28 miles) from the sea. "The guardian deities of Lanka having become indignant with Tissa, King of Kelaniya, (for the unjust execution of a Buddhist Elder,) the sea began to encroach. 100,000 sea-port towns (*Patunugam*,) 970 fishers' villages, and 470 villages of pearl fishers, making altogether eleven-twelfths of Lanka, were submerged by the great sea. Mannar escaped destruction: of sea-port towns Katupiti Ma lampe."

(To be continued.)

Reviews and Notes.



PANNIRU TIRUMURAI TIRATTU.*

Those who write about the revivalist movement started by the Azhvars and their followers almost ignore the greatest revivalist and reform movement initiated and successfully carried out several centuries earlier by the Saivite teachers and Saints Manickavachaka, Tirugnanasambhandar and others. But for their efforts, there would be no Vedic Religion and Hinduism to-day.

சொற்கோவும் தோணிபுரத் தோன்றலுமென் சுந்தரனும்
ஈற்கோலவாதலூர்த் தேசிகனும்—முற்கோலி
வந்திலனைல் நீறெங்கே மாமறை நாரூனெங்கே
எந்தைபிரா னைந்தெழுத்தெங்கே.

This movement commenced from the first century after Christ and continued till the back of Buddhism and Jainism was broken, and we know it was about the century that the Buddhist missionaries in the South had to fly the country and seek refuge in China and Japan. Even in the 7th century, at the time of the 2nd Chinese pilgrim Buddhism was dead or dying; and when we know that about the 8th and 9th centuries Hindu king were making gifts to isolated Buddhist and Jain monasteries, it would seem the vaunted conquests of Buddhists and Jains were nothing more than polemical. But the great power with which the Saiva Saints stemmed the tide of Buddhism and Jainism was a power which they borrowed from their opponents. The Vedas were a sealed book to the common people. The Buddhists and Jains appealed to them in their Vernacular and made speedy converts. The great masters of the Tamil language were in the first few centuries the Jains and Buddhists. As such when Manickavachaka, Tirugnanasambhanda and Appar commenced their ministrations, they spoke to the people in their own Vernacular and the effect was a miracle; the people very soon veered round their old faith and new faiths were given a complete route. This is the true reading of the miracle of the opening of the gates of Vedaranim or திருமறைக்காடு closed by the Vedas or மறை as we have elsewhere pointed out in our article on Saint Appar. The Tamil outpourings of these great masters were immediately recognized as the real meaning enshrined in the Vedas and it was in fact so. And their power was irresistible. It is the astounding Personality of these great masters and the Power of their Song celestial that has gone to make the strength and vitality of saivism

* Published by Siva Arunagiri Mudaliar, 56, Nammalwar Street, Sowcarpet, Madras. Price Rs. 1-12-0.

of to-day. Rev. Dr. G. U. POPE and others, have fully recognised this power wielded by masters like Manickavachaka and others over the Tamil people ; and it will be no surprise that the Devaram and Tiruvachakam Hymns are ever so popular with the people ; and there are any number of editions of these. But their veneration for their ancient movements have been so great that they darep comment on these works and it was only a few years ago, an in different explanatory commentary of the Tiruvachakam was brought out. In the present edition, the author has given the whole of what is known as Agastiyar Devara Tirattu and the whole of Tiruvachakam and selected stanzas from the other Tirumarais, including திரு விசைப்பா, திருப்பல்லாண்டு, Tirumular's Tirumanthiram, and Periaparaman &c. The author's own contribution to this compilation consists in his exhaustive commentary on 50 selected words and phrases in Tiruvachakam comprising 94 pages such as 'மெச்சுவாய வாய்க' ஆகமமாகி 'ஏகன்', 'இழைவன்', &c., &c. The commentary is like that of the Bhaskararayan Lalita Sahasranama and all the available vedic and upanished texts are quoted in explanation of each subject. Our friends will recognise that this is just a very instalment of work done, on the model of the commentaries on Tiruvaimozhi, in which the greatest love and intelligence and ability of Vaishnava writers have been brought to bear. Mr. Arunagiri Mudaliar has been doing excellent work in Rangoon and Secunderabad in organizing Saiva Siddhanta Sabhas and promulgating the truth of Siddhanta philosophy by means of various tracts and publications. He has now settled in Madras and this is the first effort of his extended labours and the commentary must be most welcome to every one who is interested in this Sacred Religion. Every one believes that the Tamil Veda is a reproduction of the Vedas and Upanishads but no one had proof till now that it was so. Our author wishes to continue his labours in the same field and bring out a more complete commentary on the Tiruvachaka and we earnestly request our readers to give him every encouragement to do so. The price ought not to deter purchasers. It is fully worth the price.

THE BRAHMA SUTRA ARTHA DEEPIKA.*

The Tamil world must be very grateful to Mr. Siva Row, for the enriching of the Tamil language by his scholarly translations of the Upanishads and the Brahma Sutras with commentaries. These were sealed books except to a very few and we have met large number of Brahmin pandits who had no access to these works at all. So these

* With the commentaries of Sri Sankara &c., by A. Siva Row esq., Suŕ-Registrar of Saidapet—in 20 parts. Part VI. price 12 as.

must come as a boon to all classes of the people in the South of India and we have no doubt it will lead to a better and correcter view of our religion and philosophy. People hardly realize what expense and trouble it means to bring out works like these; but we have every hope that Mr. Siva Row's commendable labours are adequately recognized.

 THE LATE Mr. V. KANAKASABHAI PILLAI
 AND
 PANDIT NATESA SASTRIAR.

These two are equal lovers of the Tamil language and by their labours they have added considerably to the literature and the history of the Tamil language. They have been cut off in the full flower of their manhood and the manner of their death has caused considerable stock to their friends and the public. Few know that at our suggestion Mr. Kanakasabhai was engaged on a critical and historical review of Periapuranam and Tolkappiam and we know none at present who would undertake such a task. Pandit Natesa Sastry was also engaged in other useful work and it is not mere empty eulogy when we say their loss is irreparable to the Tamilagam.

 TRACTS AND LEAFLETS

BY

P. NARAYANA IYER Esq., *President, Madura Theosophical Society.*

Up to date, Mr. P. Narayana Iyer has brought out as many as 15 tracts on various religious and philosophical topics such as Tiripuradahanam &c., and the latest deal with Mahishasura mardhanam and Ramanuja's Vishistadvaita. We know only one other branch Theosophical society, namely the Cuddapah branch which is engaged in similar work of enlightening the public on these questions and the importance of such work will be easily recognized. That M. Narayana Iyer should have consecrated his life for such work speaks very much to the greatness of his heart and we wish we had more men of his stamp devoting themselves to the cause of their country in all its various needs. We note however one thing in his last pamphlet on Vishistadvaita. We could hardly believe how he allowed the note to find a place in it, in which he speaks of the agamas as avaidhika and opposed to the Vedas and that the Siddhanta was established by Sivagnana Swamigal and his followers, especially when he is aware of the declaration made by Sri Nilakanta Sivachariar that he found no difference between the agamas and Vedas and when he must have known the view of his favourite author Tirumular who had declared 'வேதமோடாதமம்மெய்யாம்' and after also Swami Vivekananda had described the relation of agamas to the Vedas. And we are surprised that he should ascribe the establish-

ing of Siddhanta to Sivagnana Muniver and his followers. We know Vaishnava writers use this argument in abuse of Saivism and we are very indeed surprised that Mr. Narayana Iyer should have so easily played into their hands. We have the greatest respect for Mr. Narayana Iyer and his work and we wish he would delete the note in his next edition, as we are sure this has caused considerable offence to the whole body of Saivites.

SALEM TAMIL SANGAM.

This Sangam celebrated its first anniversary with great eclat on the 21st April '06. During the past year it had 35 weekly meetings at which the sacred Kural was studied and they had finished the whole of இல்லறம். They held more than 12 public meetings at which several pundits lectured on various subjects to the general public. On the anniversary day, over thousand poor were fed and the invited guests were treated to dinner and in the evening the public meeting was held under the presidency of Sriman P. Pandithuraisami Thevar Avergal, President Founder of the Madura Tamil Sangam. After the report was read an interesting paper on the Life of Tiruvalluvar was read and the speaker made an interesting proposal that the Sangam should be called the Salem Tiruvalluvar Tamil Sangam which we hope will be carried out. It is a notorious fact that we are altogether wanting in our appreciation of our great men and we do not honor them sufficiently well. A paper on இல்லறம் was also read. The president made an able and stirring speech in which he exhorted his hearers to honor and love their mother Tamil and his speech lasted nearly two hours and was listened with rapt attention and great enthusiasm, though the atmosphere was stifling to suffocation. Sreeman Pandithuraisami Thevar avergal has devoted his life and purse to the cause of Tamil and may God speed his work. The fifth anniversary of the Madura Tamil Sangam will come off on 24th May and we hope it will be fully attended. Since last year, at our suggestion, only papers of interest are to be read at the meeting and this year several papers, we understand, already have been sent in.

Pandit R. S. Vedachalam Pillai has organized a Siddhanta conference to be held in different districts from time to time and his Tamil Magazine Gnana Sagaram is to be the organ of the conference. Saiva Siddhanta Sabhas should cooperate with him in his commendable work. When there are no Sabhas, people interested in the spread of the Siddhanta should lose no time in forming societies and inviting the conference to their midst. They should communicate with the Pandit to his address, Madras Managūr, The Siddhanta conference, Mannady, Madras.

THE
SIDDHANTA DEEPIKA

OR

The Light of Truth.

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

Commenced on the Queen's Commemoration Day, 1897.

Vol. VII.

JUNE, 1906.

No. 3.

TRANSLATIONS.

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THE VEDANTA-SUTRAS WITH SRIKANTHA BHASHYA.

(Continued from page 50 of Vol. VII.)

FOURTH ADHYAYA.

FOURTH PADA.

Adhikarana 1.

On reaching (the Supreme Light), there is the manifestation in his true form, as the Sruti says. (IV. iv. 1.)

It has been shown in the last preceding section that those who have attained true wisdom, reach, by the path of light, the abode of Siva, the Parabrahman,—that abode which lies beyond the abodes of the Hiranyagarbha and Narayana, and which, being of the nature of the highest bliss, is known by the name of Svarga. In this pada, the Sutrakara proceeds to shew how, in the case of those who have

reached that abode, the manifestation of their true nature takes place. The Sruti teaches that he who has reached the Parabrahman,—the Great Luminary, the Supreme Light,—manifests himself in his true form: “Having risen from out of this earthly body, and having reached the highest light, (the serene being) appears in its own form.”* Now a doubt arises as to whether this form which is attained by him comes into being at the time, or it has already existed.

Purvapaksha:—It has not already existed in him. On the other hand, since the Sruti speaks of this form being *attained*, it must be something newly acquired, like Svarga.

Siddhanta:—As against the foregoing we hold as follows:—When the Jiva reaches Brahman, his *true* form—similar in its nature to that of Brahman—which has already existed in him veiled by his sin, manifests itself on the removal of the sin. So we understand from the words “in its own form;” otherwise, the qualification “own form” will have no meaning, inasmuch as even the newly acquired form belongs alike to the Jiva. On the contrary, as we maintain, when the sin veiling the *true* nature of the Jiva has been removed by the Grace of Siva, the Parabrahman who is gracious to all, the *true* nature of the Atman, similar to the nature of Siva, comes into manifestation; it is not newly brought into existence, as the result of an act is. Since the Jiva’s sin has existed from time without beginning, we can easily understand how he is subject to *samsara* or mundane life. Wherefore we conclude that when the Jiva is liberated, it is his true inherent nature, the pure consciousness and bliss endowed with omniscience and other such attributes,—which bursts forth into manifestation.

(It is) the liberated one (that attains his true form), (as shewn by) the original proposition. (IV. iv. 2.)

Though the Atman in himself has already existed, we maintain that, when the Jiva is freed from sin, the infinite bliss and the like manifest themselves in him; for, in the words “I shall explain him (the true self) further to you,” the Sruti proposes to treat of him alone who is released from the waking and other states of consciousness brought about by sin.

* Chha. 8-3-4.

Moreover,

The Atman (is meant here.) as shown by the context. (IV. iv. 3.)

From the context we understand that the Sruti, in the words "I shall explain him further to you," proposes to treat of the Atman free from all sins, who forms the subject of the discourse; for, the Sruti starts with the words. "The Atman who is free from sin,...He it is that we must search out, He it is that we must try to understand," and says further on "I shall explain him to you further." Wherefore, we conclude that the liberated Atman, in whom the inherent attribute of sinlessness and the like have manifested themselves, is of a nature and attributes similar to those of Brahman.

Adhikarana 2.

Because (the liberated one) is found described without distinction. (IV. iv. 4.)

It has been said in the last adhikarana that the nature and attributes of the liberated one are similar to those of Brahman. Now, we have to enquire whether this similarity of the liberated (soul to Brahman) is consistent or not.

Purvapaksha :—Which of the two seems at first sight to be the case? It would seem that none of the souls, whether bound or liberated, can be similar to Brahman, inasmuch as the Sruti denies a second being similar to Brahman, in the passages like "Rudra is one and remains without a second."

Siddhanta :—As against the foregoing we state our conclusion as follows :—There does exist a similarity between Brahman and the liberated soul.—How?—For, in such passages as "The sinless one attains greatest similarity," and "the liberated one becomes equal to Siva," we find it taught that the liberated soul is similar to Brahman in nature and attributes; and it is this similarity that is taught by the Sruti in the words "He that knows Brahman becomes the very Brahman." The liberated Atman, in virtue of this similarity being attained, realises himself as inseparable in nature from Brahman. As to the allegation that the Sruti denies similarity in the words "Rudra is one and remains without a second," it has reference to the fact

that the Jiva has no concern with the operations connected with the universe. The Sutrakara, too, says in the sequel, "as may be inferred from the similarity in respect of mere enjoyment." Therefore the similarity meant here refers to the attainment of all objects of desire equally with Brahman. Accordingly the Sruti says: "He enjoys all blessings, at one with the omniscient Brahman" Hence we conclude that the liberated soul can be similar to Brahman.

Adhikarana 3.

It is in respect of Brahman's attributes, says Jaimini, as the Sruti's teaching, etc., shews (IV. iv 5.)

It has been said above that, when the soul is liberated, his inherent nature,—similar to that of Brahman, self-luminous and endued with the attributes of sinlessness, etc,—manifests itself. A doubt arises as to whether similarity in both respects is possible or not possible.

Purvapaksha :—The *purvapaksha* will now be stated by way of citing the views held by others.—Jaimini says that the manifestation of the true nature of the liberated soul, as declared in the words "he appears in his own form," refers to the attributes of Brahman, such as sinlessness, etc. It is these attributes of Brahman which are also inherent in the nature of the Pratyagatman or Jiva, as declared in the Sruti:

"The Atman who is free from sin.....He it is whom we must try to search out, He it is whom we must try to understand,"

"He moves about there eating, playing, and rejoicing?.."*

Wherefore, according to Jaimini, the liberated one becomes equal to Brahman only in respect of the attributes above referred to.

In respect of consciousness alone, says Audulomi, because that is his nature. (IV. iv. 6.)

Audulomi holds that the liberated soul is equal to Brahman only in so far as the inherent nature of both is consciousness (*vijnana*), as the Sruti says:

* Chha. 8-12-3.

“As a mass of salt has neither inside nor outside, but is altogether a mass of taste, thus indeed has this Atman neither inside nor outside, but is altogether a mass of consciousness” †

“He is nothing but a mass of consciousness.” ‡

Thus, as we find both the views upheld, we have to conclude that the liberated soul and Brahman are distinguishable as well as undistinguishable; but, as they cannot be both distinguishable and undistinguishable at the same moment, we have to conclude that they are distinguishable or undistinguishable under different conditions of time, &c.

(*Siddhanta*) :—The Sutrakara proceeds to state his own conclusion :—

Though (the soul is) such, the attributes mentioned above do exist because of their mention, so that Badarayana finds no inconsistency. (IV. iv. 7).

But Badarayana maintains that the liberated soul is, both by nature and attributes, equal to Brahman, because there is no inconsistency whatever involved in the view. Though in the words, “he is nothing but a mass of consciousness,” it has been taught that the liberated soul is self-luminous, still the Sruti proceeds to teach “The Atman who is free from sin, ... must be understood,” thus shewing that the attributes also mentioned above, such as sinlessness, pertain to the liberated soul. Wherefore, as the two aspects based on the teaching of the twofold authority are not inconsistent with each other, it is but proper to admit both. It is only in case of mutual opposition that an explanation should be sought for in the difference of the conditions of time, etc. Thus, we conclude that the liberated soul is like Brahman, self-luminous, as he is consciousness by his very nature, and that he is also endued with all excellent qualities, as it is declared that he is free from sin, and so on.

Adhikarana 4.

By mere will [he secures all enjoyment] because so the Sruti teaches. [IV. iv. 8.]

It has been said above that the liberated soul, who is self-luminous, is of unfailing will, and so on. Now a doubt arises as to whether this is possible or not

† Bri. 6-5-13.

‡ Ibid. 4-4-12.

(*Purrapaksha*) :—What is the view that first suggests itself? It would seem at first sight that, in the case of the liberated soul, his mere will, without the aid of external causes, cannot secure for him the objects of enjoyment, since that alone cannot produce the effect.

(*Siddhanta*) :—As against the foregoing we hold as follows. By mere will, he can secure all objects of enjoyment, as the Sruti says :

“Thus when he desires the world of the Pitris, by his mere will the Pitris come to him.”*

Wherefore, his mere will can secure for him all objects of enjoyment; there is no need for external causes.

And hence he has none else as his lord. [IV. iv. 9.]

For the very reason that he has attained to the nature of Brahman and is endued with sinlessness and other such attributes, he has none else for his lord; he is independent, never subject to Karma, since all karma has been destroyed. The Paramesvara does not control him, because he has gone beyond the sphere of the injunctions and the prohibitions which constitute His command and which have been in vogue in the long current of time.—How so?—Because he has ceased to be a dependent being (*pasu*). And certainly, on the removal of sin, he has attained to the state of Siva Himself. His attainment of the state of Siva consists in his possessing all the unsurpassed blessed qualities free from the taint of all sin,—that is,—in being of the same nature as that of Siva. Now, the nature of Siva is made up of omniscience, etc. Therefore the liberated soul who is equal to Siva, has Siva's attributes such as omniscience, eternal knowledge, eternal happiness, perfect freedom, omnipotence, unfailing power, and endless resources. Samsara means the contraction of the self-knowledge (*Atmajnana*), so that, when the sin, the cause of contraction, is removed, the liberated soul attains omniscience. For the same reason, when ignorance, the source of samsara, has been eradicated, the illusion also, by which the soul identifies himself with a large or a small body, ceases to exist. And because the liberated soul is devoid of decay, death, and grief, therefore, not being subject to karma, he is perfectly free. He is ever happy,

* Chha. 8-2-1.

because he rejoices in his own self, being solely immersed in the enjoyment of that unsurpassed bliss which constitutes his very nature; and he is therefore devoid of hunger, thirst, and so on. Because all his powers are ever unfailing, therefore his desires and his will are always realised. Hence it is that the liberated soul and the Paramesvara are spoken of in the Sruti as endued with the eight attributes, such as freedom from sin, etc. Wherefore it is but right to say that the liberated soul who is equal to Siva is perfectly independent.

Adhikarana 5.

Badari maintains absence (of the body); for so says (the Sruti.) (IV. iv. 10.)

It has been shewn above that the liberated soul is self luminous, of unfailing will, and so on. Now comes the enquiry as to whether the liberated soul is embodied, or disembodied, or both.

Badari maintains that the liberated soul has no such organs as the body and the senses; for, the Sruti speaks of Brahman as disembodied,—in the words “who is without parts, without actions,”—and the liberated soul, who is of the same nature as Brahman, must also be disembodied.

Jaimini maintains existence [of the body], because of the alternatives spoken of in the Sruti. [IV. iv. 11.]

But Jaimini holds that the liberated soul has a body, because the Sruti speaks of him as putting on different phases of existence with bodies and the sense-organs.

“He becomes one, he becomes three, he becomes five,”† and so on. Now the Sruti having spoken of the liberated soul as embodied and also as disembodied, a doubt arises as to what his true state is.

Purvapaksha :—The truth is that the liberated soul is disembodied; for, the Sruti teaches that he has no external organs and the like in the following words :

“Seeing these pleasures by the mind, he rejoices.”*

† Chha. 7-26-2.

* Chha, Up. 8-12-5.

And Brahman, too, is spoken of in the Sruti as devoid of external organs and the like, as one whose delight is in the Atman and prana alone, whose bliss lies in mind alone."* That is to say He takes delight in the Atman alone, not in any external object; He enjoys by the mind not by any external organ. Wherefore the liberated souls are ever in a disembodied state. As to the embodied state spoken of, it relates to the souls (in a state of bondage) whose conditions are different.

Siddhanta:—As against the foregoing view, the Sutrakara states his conclusion as follows:

Like the sacrifice lasting twelve days, both are possible, says Badarayana for the same reason. [IV. iv. 12.]

As the Sruti speaks of both embodied and disembodied states, the liberated soul exists in either way at will. So thinks the blessed Badarayana. Since the Sruti teaches both ways, the sacrifice lasting twelve days may be treated either as a *sattra*, or as a *ahina*, that is to say, either as a sacrifice in which a number of persons are engaged as primary sacrificers, or as a sacrifice in which only one person is engaged as a primary sacrificer. So, too, here. On the state of the souls who have risen to the height of Siva there is a pauranic text which reads as follows:

All-knowing, all-pervading, pure, all-full by nature, endued with strength equal to Siva's, gifted with supreme power, embodied as well as disembodied do they become at will." Wherefore the liberated souls may exist in either way.

(*To be continued.*)

A. MAHADEVA SASTRY, B.A.

The Four Paths.

(Continued from page 63 of Vol. VII.)

The second possibility lies in the fact that God is not knowledge alone.

The second
possibility.

If He was so, we cannot know Him for certain.
But as we have stated above, He is also *all Love*.

It is in this Supreme fact that our salvation is based. This Love is in us, surrounds us on all sides, above, below and all about us. His Love to us passes that of the mother, says Saint Manickavachakar.

“சட்டோ நினைக்க மனத்தமுதாம் சங்கரன்”

“உருகிப்பெருகி உளங்குளிர முகந்துகொண்டு
பருகற்கினிய பரங்களுணைத் தடங்கடல்”

“நினைந்தொறும் காண்டொறும் பேசுந்தொறும் எப்போதும்
அனைத்தெலும் புண்ணெக ஆந்தத்தேன்சொரியும் குனிப்பு
டையான்”

“தப்பாமே தாளடைந்தார் நெஞ்சுருக்கும் தன்மையினான்”

“அகண்டாகார சிவபோகமெனும் பேரின்பவெள்ளம்,
பொங்கித் ததுடிப் பூரணமாய் ஏகவுருவாய்க்கிடக்குதையோ
இன்புற்றிட நாமெடுத்ததேகம் விழுமுள் புசிப்பதற்குச்
சேரவாரும் சகத்திரே.”

No selfish want prompts His love. His Love was ever with us from our first beginning to the very end.

“அருளெங்குமான வளவையறியார்
அருளை நுகரமுதானதும் தேரார்
அருளைங்கருமத்ததிசூக்கமுன்னார்
அருளெங்கும் கண்ணானதா ரறிவாரே.”

“அருளிற்றிறந்திட்டு அருளில் வளர்த்திட்டு
அருளிலழிந்தினைப்பாறிமறைந்திட்டு
அருளானவாரமுதத்தானந்த மூட்டி
அருளாலென்னந்தி யகம்புகுந்தானே.”

The mother's love will not suffer even if the child misbehaves and does not deserve it. If we will therefore return His love, then our salvation is secured.

“அயரா அன்பின் அரன்கழல் செலுமே,”

St. Tirumular sums up these foregoing facts in a beautiful verse.

ஒன்று மிரண்டு மிலதுமா யொன்றாக
நின்று சமய நிராகார நீக்கியே
நின்று பராபரை நேயத்தைப் பாதத்தால்
சென்றுசிவமாதல் சித்தாந்த சித்தியே.

Now let us realize to ourselves how it is that to know him and

Love the greatest
thing in the world.

become one with Him, we must love Him. Let us take our human relations. Is it by birth and caste, wealth and possessions, learning and know-

ledge that one is brought nearer to another? Are not all these barriers dividing one from another? By all these means one regards himself as raised above all other less favoured individuals. It is learning that puffeth up a man. The 'I' ness and 'mine—ness' becomes more and more developed in these men. So these means can never lead one nearer to another. Then what other means have we? It is love, love in all its gradations from pity and upwards. This is the greatest Thing in the world as Prof. Drummond truly said. It is the ideal of both theistic and atheistic systems of the world.

Love is the basis of all human society, the rock on which it is built. That this will appear so from the mere heads of the chapters in இல்லைம் in the sacred Kural. It is the one thing which binds man to man, the parent to the child, friend to friend and the woman to the husband. When this prevails, the distinctions created by birth, possessions and learning all cease. It is this which impels the servant to engage in his master's service, the mother to sacrifice herself to the child, the friend to give his life for his friend, the lover to forget himself in the loved. All the noblest acts of heroism,

philanthropy and martyrdom arise from this one source. It is this love which as we have seen gives rise to the other great fact in Being namely sacrifice. Even naturalists have discovered the connection of these two facts, Love and Sacrifice, even in the case of lower animals. And should not this law hold good in higher realm than the animal and social? And it is to lead to this end we have all along been trying.

And in this place the importance of knowledge cannot be ignored.

Knowledge
necessary.

One has to enter a railway platform and watch one of the ever recurring scenes.

The compartments are crowded more or less. Fresh passengers try to rush into it. The persons impelled of course by their own comfort resist the intrusion. Actual fights ensue. Some of them try to get in somehow. They stand for a while. Those who have comfortable seats are pierced by their own hard heart and they pity and relent. A small space is found for the man who stands. They naturally soon after fall to conversation. They discover soon their mutual friends and relations and by the time they leave the train they become the most affectinate of people and the parting becomes a sorrow. Whereby was this mutual hate turned into love. It is by knowledge. We are ignorant, all of us, how intimately we are related to each other. We are all god's servants, His children in fact and may be we can share in His fellowship. The whole world is ensouled by Him. We are members of His body. Says Srikanta.

“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.

The True worship.

Doing good to all, kindness to all, affording shelter to all, this they hold as the worshipping of Siva.”

Here in this last sentence of Srikanta, do we get at the real essence of all religion. What is Siva? It is Love. What is worship of Him, Loving Him. How can we love Him, whom we do not know? Nay we can know Him and do know him though. We do not perceive each other's souls or minds and yet we love each other. It is the body we know and it is on each other's body we manifest all our love. We do willing service to the body only of our elders, masters and teachers and parents. It is on that body we love, we lavish all our wealth and labour. So can we worship and love Him by loving His Body which is the whole universe of Chetana and Achetana.

பூதங்கள் தோறு நின்ற யெனினி னல்லால்
 போக்கிலன் வரவிலனென நினைப்புலவோர்
 கீதங்கள் பாடு தாடுதலல்லாற்
 கேட்டறியோ முனைக்கண்டறிவாரா—
 சீதங்கொள் வயற்றிருப்பெருந்துறை மன்னா
 சிந்தனைக்குமரியாய் யெங்கண்முன் வந்து
 ஏதங்களறுத் தெமையாண்டருள் புரியும்
 எம்பெருமான் பள்ளியெழுந்தருளாயே.

As I pointed out above, knowledge is an essential requisite of our love. As knowledge grows, Love will grow. The more and more we understand our nearness to each other and to God, more and more will our love grow. The knowledge and love prevailing between master and servant is weaker than between father and son; between friends it is higher and in the case of lovers it is highest.

I must here point out a Psychological Law which I may state as the The third possibility. basis of this experience and which I may state as the third possibility.

It is the peculiar nature of the soul or mind, where it identifies itself with the thing it is united to. This aspect is alone fully

discussed in the Siddhanta Sastras. St Meikandan calls it அது அது ஆதல். St. Arul Nanthi expands it as சார்ததன் வண்ணமாதல், St. Thayumanar paraphrases it as யாநொன்றுபற்றின் அதன் இயல்பாய் தின்று பந்தமறும்பளிக்கணையசித்துநீ. The human'soul is a mirror—a crystal. It becomes dark when darkness covers it. A man can be judged by his associates. He can be good or bad as his associates are. With the world in union, the soul has become identified with the world and lost its individuality. In God it has become Sivam, losing its individuality. In the full glare of the midday sun, I challenge one to see the mirror. What one will see if he has courage enough to see it, will be the full radiance of the glorious sun, and which will blind him at once.

Says Prof. Henry Drummond. “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 a mirror.”

Professor Drummond states this Law as the Law of Reflection and Assimilation, or Law of Influence or as we may call it, Law of Identity அது அது ஆதல். He instances the iron which gets magnetised and becomes a magnet, “இரும்பைக் காந்தம் இழுக்கின்றவாறென” a mirror getting rid of its dust, reflects the glorious light and becomes *merged* with it and *lost*.

Only one word about the meaning of the words ‘merging’ and ‘losing,’ before I continue the thread. I quote
 How the soul merges and loses itself. from a text book of science :—

“When a *river* enters the *Sea*, it soon *loses* its individuality, it becomes *merged* in the body of the ocean, when it loses its current and when therefore it has no power to keep in suspension the sediment which it had brought down from the Higher lands.” Please reread the lines in this way and the application will become clear “when the soul loses its individuality (its feeling of I and mine) Ahankaram or Anavam, it becomes merged in God when it loses its karma, and

when therefore it has no power to keep in suspension its mala— with which it was associated from the beginning. This losing of self is the real sacrifice, brought about by love. It is this sacrifice பல் we are asked to make as we enter the Temple precincts and the moment we make it, our பசுத்துவம் will leave us and we will become நந்தி the Blissful Sivam.

We likened the soul to the mirror and the following passages from the upanishads may be considered.

“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 nature of himself.” “And when by the real nature of himself he sees as by a lamp the real nature of the Brahman, then having known the unborn Eternal God, who transcends all tatwas, he is freed from all pasa.”

“From meditating on Him, from joining Him, from becoming one with Him, there is further cessation of all Mays in the end.” In Drummond’s language these verses read—see God, reflect God and become God.”

Students of Darwin will have noted how powerful is the law of association and assimilation or identity in the animal and human evolution. Persons who are ever associated with pigs get piggy faces, and with horses horsey faces. In the case of a husband and wife, when they have been perfectly loving, it has been found, to effect a complete assimilation of their facial features சரூபம். Such is the power of the human mind; it can lower itself to the very depths of the brute or it can raise itself to the very height of Godhood. This law is spoken of in our text books as the law of ‘garudathyanam.’

This brings us to the very end of our subject.

We cannot know God really by all our religious rites and performances, repetition of prayers and formulas by saguna or

nirguna worship, with or without idols, and even by the highest yoga, except when His grace and Love fills us all and we lose ourselves in this Love.

Look at how St. Maikandan ridicules this idea of the Yogi that he knows God.

“ If it can be meditated, then as an object of our senses, it becomes Asat. If you regard it as not conceivable by our organs (internal and external) even then it is of no use. If you contemplate it as beyond contemplation even then it gives you no benefit as it is a mere fiction. If you contemplate it as yourself, this is also fiction. Giving up these fictitious ideas of God, the only way to know Him is by understanding with his Arul or Grace.”

So that all our understanding of Him till the final goal is reached will be merely fictitious, or use a better word, symbolical. The conception whether that of the Bhakta or Yogi, Hindu or Christian will only be symbolical. We introduce a real element into it when we introduce love in our conception of God. And this conception naturally divides itself into four forms, that of master and servant, parent and child, friend and friend and lover and loved. All other conceptions can be reduced into these four. There is love and knowledge in all these different forms of Bavana or Sadana. As our Lord and master, we do him and his bhaktas, loving service and obedience and reverence. In the master, we lose our own identity. To the father and mother, obedience and service and reverence and love in a greater degree is exhibited. To the friend we can say ‘I am He,’ ‘He is myself,’ ‘all mine are His’ and ‘all his are mine.’ In real life, this ideal of friendship is rarely manifested. Our people could hardly appreciate the act of the saint who gave his wife to the bhakta who demanded her of him. How would you like the Pourtrayal of Hall Caine of the lowborn and illiterate Manxeman who loved and continued to love more and more the

The four paths.

high born and cultured aristocrat who betrayed him, cheated and robbed him of his betrothed and forfeited all claims to regard respect. It was because his friendship on his own part was sincere and true.

It is this ideal of the friendship and the bhavana required under it which reveals the meaning of the formulas of 'Tatvamasi and Aham Brahmasmi, given out as the mantras to be practiced by the Yogi. In Yoga, the identity of bhavana is fully reached. When we understand this fully, we can understand all the episodes in the life of St. Sundara, who was of the very image of SomaSundara and whom God chose as his own 'friend.'

ஏழிசையாய் யிசைப்பயனாய் யின்னமுதாய் யென்னுடைய
தோழனுமாய் யான்செய்யும் துரிசுகளுக்குடனாகி
மாழையொண்கண் பரவையைத் தந்தாண்டானை மதியிலா
ஏழையேன் யிரிந்திருக்கேன் என்னொருரிறைவனையே.

In life, have you felt the hundredth part of this love for your friend, the gnawing pain at heart when you are separated and the boundless joy when you met.

These are then the four paths or margas Chariya, Kriya, Yoga and Gnana, otherwise called Dasa, Satputra and Saha and Sanmarga. And the various duties assigned under each are only such as our love of the master or father or friend or lover will induce us to manifest in tokens of our love. These duties are meaningless except as tokens of our love and as disciplining us to love and love more God and his creatures.

என்பே விறகாயிறைச்சி யறத்திட்டி
பொன்போற் கனலில் பொறியவறுப்பினும்
ஆன்போடுருகி யகங்குழைவார்க் கன்றி
என்போல் மணியினை பெய்தவொண்ணாதே.

These duties are for the Dasa Margi.

எனியன் தீபமிடமலர் செய்தல்
 அளிதின் மெழுதல்லகது தார்த்தல் வாழ்த்தல்
 பளிமனி பற்றல் பன்மஞ்சனமாதி
 தனிதொழில் செய்வது தான்றுசமார்க்கம்

Our christian friends who regard our building Temples and spending in ornaments and flowers will scarcely realize why millions of money are spent on churches and church decorations. The money spent in flowers on Easter and Christmas festivities in churches comes to a million or more each year. Christ rebuked the man who held the joint purse and who objected to Mary's wasting that precious scented oil on Christ's feet. It was not the value of the oil that was worth anything but the love that prompted that sacrifice was worth all.

But it is not by costly gifts alone we can manifest our love.

The duties of Satputra margi are as follows.

“பூசித்தல் வாசித்தல் போற்றல் சபித்திடல்
 ஆசற்ற உற்றவம் வாய்மை பழுக்கின்மை
 கேசித்தட்டன்னமூகீ கத்திசெய்தல் மற்று
 ஆசற்ற சற்புத்திர மார்க்கமாகுமே.”

ஆதாரசோதனை யானாடி சத்திகள்
 மேதாதி யிரெண்கலத்தது விண்ணொளி
 போதாலயத்துட் புலன்காணம் புத்தி
 சாதாரணங்கடெலாஞ் சமமார்க்கமே.

are those of the Sahamargi. The eight forms of Yoga referred to are Yama, Niyama, Asana, Pranayama, Pratyakara, Darana, Dyana and Samadhi, and we note only here the definition of Yama and Niyama.

Yama is Ahimsa, Satyam, refraining from theft, celibacy or chastity, mercifulness, devoid of deceitfulness, contentedness, courage, taking little food and purity. Niyama is performing tapas, and japam, vratam, believing in God, worshipping Him, reading and meditating on the shastras, being cheerful, fearful of evil and intelligent.

The duties of Sanmarga are stated as follows,

பசுபாசம் நீக்கிப்பதியுடன் கூட்டிக்
கசியாத நெஞ்சம் கசியக் கசியித்து
தெரியாத உண்மைச் சொரூபோதயத் துற்று
யசைவான தில்லாமை யானசன்மார்க்கமே.

These four sadanas are so arranged that one may lead into the other. And the forms and symbols in each are so chosen that as one reaches the higher path, fresh meaning and fresh beauty and life may burst forth, as his own intelligence and love ripens to receive the fresh life.

The Temple built of brick and mortar becomes the very soul and heart of the Yogi and the Sivalinga becomes the Loving Presence and Light of the Supreme. The food பல் offered by the devotee gradually comes to mean the sacrifice of anava or தம் போதம்.

The beauty of such books as the Tiruvachaka, Devara and Tiruvaimozhi consists in this that it furnishes the required mental and spiritual food to the illiterate and the most cultured minds.

That these four paths are natural divisions, it will be readily perceived. The world's great religions may be ranged under one or other of these heads. Mahomedanism and the ancient Judaism fall under the first division. It was the merit of Jesus Christ that he brought into greater prominence the Fatherhood of God. The following quotations from the Bible will show that the other paths are not unrecognized by Jesus Christ.

“Ye call me Master and Lord and ye say well for so I am.”
St. John. XIII. 13.

“If ye love me keep my commandments. XIV. 15.

Little children, yet awhile I am with you; a new commandment I give you. That ye love one another; as I have loved you that ye also love one another. XIV. 33. 34.

“Greater love hath no man than this, that a man lay down his life for his friends.”

“Ye are my friends, if ye do whatsoever I command you.”

“Henceforth I call you not servants; for the servant knoweth not what the master doeth, but I have called you friends, for all things that I have heard of my father I have made known unto you.”

“Ye have not chosen me but I have chosen you. XV. 13 to 16.”

“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 one. XVII. 21 and 23.”

When I spoke of these higher aspects of Christ's teaching to a missionary, he observed to me that it only struck him lately that fellowship with God was a higher spiritual condition than fatherhood of God. Among ourselves, the Madhwa system may be said to be pure Dasamarga. The Ramanujah in its popular aspects, is Dasamarga and Satputramarga and little more. Sankara's system will be Sahamarga. But the mistake is made in not understanding that these truths are only symbolic and then they are apt to become dogmatic. I have seen Christian friends contend that God is our real father, as Vedantis and Yogis may declaim that there is no other God but the self.

A true and universal religion will combine all these various paths and which are required and necessitated by the varying degrees of man's intellectual and spiritual development.

And then we will not see the mote in our brother's eye and will live in peace and amity for ever.

I only need quote to you one verse from the Gita where all these four paths are set forth.

“Therefore with bowing and body bent, I ask grace of thee, Lord and Adorable, as father to son, as friend to friend, it is meet, O Lord, to bear with me as Lover to Loved.” I may also observe that Sivaism of to-day which I regard as the true modern representative of the historic religion of the Gita and Mahabharata period combines all these four paths and their great Saints St. Appar, St. Gnanasambandar, St. Sundarar and St. Manickavachakar are regarded as teachers of these four paths.

More than all this, I wish to emphasize the fact that love is the essence of all real Religion, and real worship of God is the worship of God's creatures and loving them one and all without distinction of caste or creed, as observed by Sri Kanta, and unless this is fully recognized and practised no real spiritual progress is possible.

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Cameos from Tamil Literature.

I. (KALITOGAI. ii. 1.)

The following is the first stanza in குறிஞ்சிக்கவி which is the second chapter in கலித்தொகை. The first peculiarity in the stanza is that it does not contain any Sanscrit words. The metre is கவி வெண்பா which, however, to the great surprise of the modern readers, is mixed with ஆசிரியத்தனை. Of course, the only instance of ஆசிரியத்தனை occurring in it would long ago have been converted into வெண்டனை and the metre would have been modernized if கச்சினூர்க்கினியர் had not stamped his seal upon the peculiarity by a note. In line 16, தையால் நன்றென is expressly stated to be ஆசிரியத்தனை by கச்சினூர்க்கினியர் in his notes to the stanza and if it had not been for this learned note, the manuscripts would centuries ago have been changed by introducing an அளபெடை to தையால் as தையா அல் நன்றென்று which would make வெண்டனை which is the only தனை now admissible in கவிவெண்பா.

The context of the stanza is this. The தோழி (maid) explains to her mistress, the heroine, a false incident which she imagines has happened to her. In தொல்காப்பியம், such a liberty is allowed to தோழி (maid) in the Sutram:—

நாற்றமுந் தோற்றமு மொழுக்கமு முன்டியும்
செய்வினை மறைப்பினுஞ் செலவினும் பயில்வினும்
புணர்ச்சி யெதிர்ப்பாடுள்ளுறுத்துவரு
முணர்ச்சி யேழினு முணர்ந்த பின்றை
மெய்யினும் பொய்யினும் வழிசிலை பிழையாது
பல்வேறு கவர்பொருள் காட்டத் தானும். &c.

This Sutram very elaborately enumerates all the occasions when தோழி is allowed to speak. Her first duty is to conjecture the

intimacy of her mistress with the lover by means of காதற் முத் தேற்ற முத், &c., being the seven methods enumerated above. After knowing this intimacy by the above means, then it is that தேற்றி, by false or real incidents or methods, should test her mistress as to the existence of the intimacy which she was able to guess by certain means and for this purpose she speaks to her mistress as in the following stanza. She might ask her mistress, for instance, to worship the young moon (see 'மைவார் கருங்கண்ணி செங்கரங்கூப்பு' &c., in திருக்கோவை.) The mistress might keep quiet without worshipping, and the inference drawn by தேற்றி on the principle of தெய்வத் தொழர் அள் கொழுநற் றெழுதெழுவாள், &c., is that she has got a lover, and therefore refuses to worship the moon. Or, she might say that she saw in the neighbourhood an elephant or a tiger with human blood in the mouth, which would arouse her mistress's fears for the safety of her lover. And so, by such methods as these, which may be real or fictitious, she sounds the mind of her mistress for confirmation of her suspicions of intimacy, before she countenances the solicitations of the lover who is hanging upon her for help in the matter. But, in the stanza here from கலித்தொகை, the தேற்றி invents a new fictitious incident, saying a certain very handsome person was paying silent visits to her and that, as both of them were bashful to open the subject, she asked him to push the garden swing in which she was seated and while moving there, she contrived falsely to slip from the swing and fall into his arms. By her mistress's behaviour, after hearing this incident the maid might be able to understand the existence of intimacy which might arouse her jealousy.

கயமலருண் கண்ணாய் காணயொருவன்
வயமானடித் தேர்வான் போலத் தொடைமாண்ட
கண்ணியன் வில்லன் வருமென்னை கோக்குபு
முன்னத்திற் காட்டுத லல்லது தானுற்ற
கோடரைக் கல்லன் பெயருமற் பன்னுளும்
பாயல் பெறேள்படர்கூர்ந்தவன்வயிற்

சேயேன்மன் யானுந் துயருழப் பேனாயிடை
 கண்ணின்ற கூறுத லாற்றா னவனாயிற்
 பெண்ணன் றுரைத்தல் நமக்காயினின்ன தூஉங்
 காணுள் கழிதலு முண்டென்றொரு நாளென்
 ரோனெகிழ்புற்ற துயராற்றுணிதந்தோர்
 காணின்மை செய்தே னறுறுதால் ஏறல்
 இனக்கிளியாங் கடிந்தோம் புப்புனத்தய
 லுசலுந்தாட வொருநூன்று வந்தானை
 ஐய சிறிதென்னை யூக்கியெனக்கூற
 தையால் நன்றென்றவனூக்கக் கைநெகிழ்பு
 பெய்யாக வீழ்ந்தேனைவன் மார்பின்வாயாச்செத்
 தொய்யெனவாங்கே யெடுத்தனன் கொண்டான்மேல்
 மெய்யறியா தேன்போற்கிடந்தேன் மன்னாயிடை
 மெய்யறிந் தேற்றெழுவேனாயின்மற் றெய்யென
 வொண்சுழாய் செல்கெனக் கூறி விடும்பணி
 னின்க ணுடைய னவன்.

Oh thou, of eyes like blue lotus, ponder over this incident. A matchless hero, as if he pursued the tracks of a strong elephant or other wild beast, adorned with garlands graciously woven and holding a bow, would for several days come looking at me and go. He cannot express the source of his cares but one has to understand it by remote inferences. I was sleepless with sympathetic cares. I endured pain of mind, though unconnected with him. He could not bear to disclose his wishes to me, nor would it be consistent with my modesty to tell him my sorrows for him. Without enquiring into this, *viz.*, my sorrow for him, it is possible he might fall a prey to his cares. I, therefore, induced by my distress of mind which has caused my shoulders to pine away, have done an inmodest act, hear thou of sweet forehead. While moving in the swing situated near the fields where we drive away the parrots, I requested him, 'Sir, please push my swing.' 'Oh damsel,' he said, 'well' and moved it. I fell falsely upon his arms, pretending to slip from my swing. Taking

my pretence to be true, he took me up forthwith and embraced me. If I then recovering my senses should get up, he out of his kindness to me would tell me 'Oh thou of gracious tresses, please stay not lest others should know this.' I, therefore, lay long in his arms.

T. VIRABADRA MUDALIAR, B.A., B.L.

II. PALAIKALI. STANZA 14.

அணை*மரு ளின் றபி லம்பணைத் தடமென்றோட்
 டிணைமல ரெழினீலத் தேந்தெழின் மலருண்கண்
 மணமெளவன் முகையன்ன மானீழ்வானிரைவென்பல்
 மணநாறு நறுநுதல் மாரினீழிருங் கூந்தல்
 அலர்முலையாகத்தா ரெழிற்றிதனிச்
 சிலநிகரவால்வளைச் செய்பாயோவெனப்
 பலபலகட்டுரை பண்டையிற்பாராட்டி
 யினியசொல்லி யின்னாங்குப்பெயர்ப்ப
 தினியறிந்தேனது துனியாகுதலே!
 பொருளல்லாற்பொருளுமுண்டோவெனயாழநின்
 மருளிகொண்மடனோக்க மயக்கப்பட்டயர்த்தாயோ?
 காதலாரெவன்செயப் பொருளில்லாதார்க்கென
 ஏதிலார்கூறுஞ்சொற்பொருளாகமதித்தாயோ?
 செம்மையினிகந்தொரி இப்பொருள்செய்வார்க்கப்பொருள்
 இம்மையுமறுமையும்கையாவதறியாயோ?
 அடனல்
 நம்மையும்பொருளாகுமதித்தீத்தைநம்முணுங்
 கவவுக்கைவிடப்பெறும்பொருட்டிறத்
 தவவுக்கைவிடுதல் அதுமனும்பொருளே.

* மருள் = உலமஉருபு.

† மதித்தீத்தை = மதியென்றுமுற்றிலையே உற்றிரிசொல்.

**THE DEPARTING LOVER GETS INCREASINGLY
TENDER.**

“O Thou with shoulders softer than the softest pillow and more polished than the most shining bamboo!

O Thou with eyes black with pencilled dye more beautiful than a pair of blue flowers!

O Thou with teeth white and straight and more fragrant than jasmine buds haunted by bees!

O Thou with face, small and fragrant ?

O Thou with black hair loved by the dark clouds and a budding bosom

O Thou young maid covered with beautiful and bright bangles?”

Such were the sweet flowers of rhetoric with which you beguiled me lately, and covered your hate to plunge me in sorrow.

**(LOVE BECOMES YOU BETTER THAN WEALTH
AND AMBITION.)**

Did you forget your love by fancying wrongly with the vain delusion that nothing else is of consequence than wealth ?

Did you fancy the words of false friends that “ where can love be without money ” as true ?

Do you not know that money earned wrongly is soon lost and does mischief in this world and hereafter ?

Hence ;

Regard my love as worth something. Give up the search for wealth, as it will involve the loss of our love. And this will last you more than mere wealth.

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SKETCHES OF CEYLON HISTORY.

BY

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III.

The first historical event recorded in the chronicles is the landing of Wijaya, the discarded scion of a royal race in Northern India and the founder of the first known dynasty in Ceylon. This event is assigned to the year 544 B.C.,* about the time that Cyrus, the founder of the Persian Empire, permitted the captive Jews to return from Babylonia to Jerusalem. Over the period that intervened between the invasion of Rama and the arrival of Wijaya and which according to the Sinhalese traditions covered about 1,844 years, an impenetrable darkness hangs.

It has been usual to regard Wijaya and his followers as arriving in Ceylon from Bengal. There is hardly any warrant for this belief beyond the fact that his grandmother was a princess of Wanga (Bengal.) The traditions reported in the ancient chronicles of the *Dipawansa* and *Mahawansa* point rather to Guzerat in the Bombay Presidency as his country of origin and departure. The princess of Bengal is reputed to have run away from home and joined a caravan, and while travelling in a wilderness in the "Lala-rata," (the old name of Guzerat) was carried off by "a lion," probably a bandit of the woods, with whom she lived in a cave, bearing him a son and a daughter. When they grew up, they ran away with their mother. The lion roamed the villages, to the terror of the inhabitants, in search of his offspring and was finally slain by the son himself, a feat which is said to have earned for him and his descendants their name of Sinhala, the lion-slayer.† He then established himself as King of "Lala-rata," and Wijaya was his second son. He "became a lawless character" and had to be expelled by the King with 700 of his comrades and their wives and children. The ships containing the women and children drifted to "Nagadipa" and "Mahilarata," probably the modern Laccadive and Maldivé Islands. The men landed at "Sup-

*The date of Wijaya's arrival is said by the Buddhist chroniclers to have occurred on the day of Gautama Buddha's death, which event tradition gives as 544 B.C., but which more probably occurred about 478 B.C.. For reasons see *Cunningham's Inscriptions of Asoka*.

† The Sinhalese thus trace their origin to a lion, as the Romans of old traced theirs to twins nurtured by a wolf.

paraka" (the modern Surat in the Bombay Presidency) and at "Barukachcha," the modern Broach, and at both ports so misbehaved that they had to be expelled by the inhabitants. They took ship again and landed at last at "Tambapanni" in Ceylon. This port is located by some on the north-western coast near Puttalam, and by others on the south-eastern coast, at the mouth of the Kirinde-Oya. The Dutch historian Valentyn placed it in Tamblegam of Trincomalie district, in old times called Tamamatota and the sea-port of Tamankaduwa.

At the time that Wijaya arrived in Ceylon, it was inhabited by a race called Yakkhas or Nagas, of whom very little is known. They were a branch of a prehistoric, probably Dravidian, race which colonized South India and Ceylon. The term Yaksha, which is the Sanskrit original of "Yakkha," is in the *Rámáyana* and other Indian traditions applied to a race of spirits whose chief was Kuvera, King of Lanka, who was dispossessed by his half-brother, the famous Ravana, and is now regarded as the regent of the Northern quarter of the world and as the god of wealth. The Yakshas were akin to, if not identical with, the Nagas, the Dragon race. They appear to have attained a high state of civilization, and the names of Negapatam in the Madras Presidency, of Nagpore in the Central Provinces of India and of the Naga hills, the north-easterly offshoot of the Himalayas, attest the wide extent of the ancient Naga dominion. Long before the Wijayan invasion Mahiyangana (now called Alutnuwara) in the Bintenna division of Uva had been one of their chief cities, and Gautama Buddha on his first visit to Ceylon is said to have descended on "the agreeable Mahanaga garden, the assembling place of the Yakkhas,"—a site marked by the ruins of a great dagoba built about 300 B.C., and still a great place of Buddhist pilgrimage. It was the *Maagrammum* of Ptolemy, who describes it as "the metropolis of Taprobane beside the great river" (Mahaweli-ganga.) The modern representatives of this ancient race are the fast dwindling Veddas or wild men of Ceylon and the Bhils, Santals and other wild tribes of India.

Wijaya on his arrival married (under circumstances* which recall the meeting of Ulysses and Circe in the *Odyssey*) Kuveni, a Yakkha princess of great beauty and much influence among her countrymen. With her aid he suppressed the Yakkhas and established his power, fixing his capital at Tambapanni, also called Tamanuwara. He then basely discarded her for a Tamil princess of South India. Kuveni, seeking refuge among her own people whom she had betrayed, was killed by them. Another tradition says that the deserted queen flung herself, with curses on her husband, from a rock

called after her Yakkessa gala ("the rock of the Yakkha's curse,") and which is one of the hills that give picturesqueness to the town of Kurunegala. Tonigala, "the rock of lamentations," and Vilakatu-pota, "the vale of tears," both in the Kurunegala District, are also associated with her sorrows.

Kuveni Asna, which relates the story of her love and sorrows, says that in agonizing shrieks she wailed: "When shipwrecked and forlorn, I found thee and thy men food and home. I helped thee to rout the Yakkha's and raised thee to be king. Pledging me thy troth, thou madest me thy spouse. Didst not thou know then, that I was of the Yakkha race? Loving thee with unquenchable love and living in such love, I bore thee children. How canst thou leave me and love another? The gentle race of the rising full moon are now to me the blaze of a red-hot ball of iron; the cool spicy breezes of the sandal groves are hot and unwelcome; the cuckoo's sweet song pierces my ears as with a spear. Alas, how can I soothe my aching heart!"

IV.

Wijaya's successors, like him, were adherents of the Brahminical faith, and took their consorts from the ancient and powerful Pandyan dynasty of South India, whose sovereigns, from their enlightened encouragement of literature, have been called the Ptolemies of India. The alliance was indispensable for the development of Ceylon and was probably the justification of Wijaya's ingratitude to a Yakkha queen.

The cultivation of rice was among the first cares of King Wijaya. The grain was then not grown in Ceylon. When first entertained by the ill-fated queen Kuveni, he is said in the chronicles† to have been served with rice gathered from the wrecks of ships. Even 250 years later the production of rice was so limited that king Dewanampiyatissa is said to have received from the Emperor Asoka of Northern India 160 loads of hill paddy.‡ The Tamils, however, on the mainland had made great advance in rice cultivation. A branch of the Vellalas, the old ruling caste of Tamil-land, claims to have received the grain and instruction in its cultivation from the goddess Parvati,§ and still calls itself by the title of *pillai*, her children, for so she deigned to call them when granting the boon. The Tamil name of the grain (*arisi*) was adopted into the Greek language and through the Latin *oryza* has passed into modern European languages (French *riz*, English *rice*, &c.)

* *Mahawansa*, I., pp. 32, 33; and *Odyssey*, X, 274 *et seq.*

† *Mahawansa*, I., p. 33.

•• *Mahawansa*, I., p. 46.

§ Consort of Siva and also called Uma.

Tamil colonies of agriculturists and artificers were imported in large numbers, and rice and other cultivation introduced. Irrigation works were constructed. In order to secure the organized and continuous labour necessary for their maintenance, the patriarchal village system, which still remains in a modified form, under the name *Gansabhawa*, was introduced. Large military forces were subsidized, and the highest offices of State thrown open to the new allies. The civil and military administration of the Island thus organized and the resources developed, Ceylon rose gradually to a high state of prosperity and civilization. The Island was divided into three great *ratas* or regions; the *Pihita* or *Raja rata*, so called from its containing the established (*pihita*) seats of royalty (*raja*), and comprising the whole region to the north of the Mahaweliganga; the *Rohuna rata*, bounded on the east and south by the sea and on the North and West by the Mahaweliganga and Kaluganga, and including the mountain zone to which the land rose from the sea-coast like a ladder (*rohuna*;) and the *Máya rata* between the Dedura Oya and Kaluganga, the western sea and the mountain ranges and the Mahaweliganga on the east.

Throughout the twenty-four centuries of native rule rice cultivation was the principal concern of king and people and one of the noblest of callings. Kings themselves drove the plough. To build tanks and construct water-courses were regarded as the wisest and most beneficent acts of a good ruler. The extensive ruins scattered in profusion in the ancient kingdoms attest the bounteous care of the kings and the lavish expenditure of money and labour on the national industry, and the names of these kings live in the grateful recollection of the people as benefactors of their race and country.

Great as these irrigation works were, the greatest perhaps in the world, they did not altogether prevent famine in times of severe drought. The native chronicles report the singular manner in which a Sinhalese sovereign (Sri Sangabodhi Raja, *circa* 252 A.D.) on one such occasion manifested his sympathy with his suffering people. "Having at that time learned that the people were suffering from the effects of a drought, this benevolent king, throwing himself down on the ground in the square of the Mahathupa, pronounced this vow: 'Although I lose my life thereby, from this spot I will not rise until rain shall have fallen sufficient to raise me on its flood from the earth.' Accordingly the ruler of the land remained prostrate on the ground, and the rain cloud instantly poured down his showers. Throughout the land the earth was deluged. But even then he would not rise, as he was not completely buoyed up on the surface of the water. So the officers of the household blocked the drains

of the square. Thereupon being lifted by the water, this righteous king rose. In this manner did this all-compassionate sovereign dispel the horrors of the drought." (*Mahawansa*, I., p. 146.)

About 437 B.C. the capital of Ceylon was transferred by king Pandukabhaya, fifth in Wijaya's line, to Anuradhapura, the *Anurogrammum* of Ptolemy, originally founded by one of Wijaya's followers. The city organization was fairly complete and gives proof of no mean administrative capacity as well as advance in sanitary science. The king appointed his uncle "Nagaraguttika," the Mayor of the city. "From that time there have been," says the *Mahawansa*, 'Nagaraguttikas in the capital.' Anuradhapura may thus claim to have been among the oldest Municipal corporations in the world. A great marsh was deepened and converted into a tank called Jaya. Friendly relations were established with the aboriginal Yakkhas, and their chiefs were given important offices. "He formed the four suburbs of the city and the Abhaya tanks and to the westward of the place the great cemetery, and the place of execution and punishment. He employed a body of five hundred *chandalas* (out-castes) to be scavengers of the city and two hundred *chandalas* to be night-men, one hundred and fifty *chandalas* to be carriers of corpses and the same number of *chandalas* at the cemetery. He formed a village for them on the north-west of the cemetery, and they constantly performed every work according to the directions of the king. To the north-east of this village he established a village of *Nichi chandalas* to serve as cemetery-men to the out-castes. To the north-ward of that cemetery and between it and the Pasana mountain, a range of buildings was at the same time constructed for the king's huntsmen. To the north-ward of these he formed the Gamini tank. He also constructed a dwelling for the various class of devotees. To the east-ward the king built a residence for the Brahman Jotiya, the chief Engineer. In the same quarter a Nigantha devotee, named Giri, and many Pasandaka devotees dwelt and the king built a temple for the Nighanta Kumbandha which was called by his name. To the west-ward of that temple and the east-ward of the huntsmen's buildings, he provided a residence for 500 persons of various foreign religions and faiths." (*Mahawansa*, I., p. 43.)

(To be continued.)

Is Meat-Eating Sanctioned by Divine Authority.

BY

SIR. W. E. COOPER, C. I. E.

“And God said Behold, I have given you every herb bearing seed, which is upon the face of the earth, and every tree in the which is a fruit of a tree yielding seed; to you it shall be for meat.”

To those who are seriously desirous of solving the “Food” question, these words will appeal with singular force. There is nothing ambiguous about them; nor are we left in any doubt. We are distinctly told in this chapter of our sacred Scriptures that although we are to *have dominion* over the fish of the sea, the fowl of the air, and over every living thing that moveth upon the earth, the *fruits* of the earth only are given to us *for meat*.

This is the plain command of the creator. We are to eat of every herb and of the fruits of the trees, but we are not commanded to eat of the flesh of animals or of fish; the vegetable kingdom is expressly reserved and set apart for man's food: and this is a fact that cannot be set aside or controverted.

The eating of flesh by man, however, may be traced back to the remotest periods of history. In the eighth chapter of Genesis we hear of Noah offering burnt offerings to the Lord “of every clean beast and of every clean fowl,” and it may be inferred from this that the practice of taking the lives of certain beasts and certain fowls had existed some time previous to his period. It may also be presumed that since man had resorted to the practice of taking the lives of animals, it was with the object of providing himself with food.

But it is by no means certain that, because man ate of the flesh of animals, and offered it as burnt offerings to the Lord, the creator necessarily *approved* of the practice.

Noah was one of the few survivors of a race that had been destroyed *because of its sins*, and it is conceivable that to take the lives of God's creatures and eat their flesh as meat was among the sins which were an abomination to the Lord, and which caused Him to destroy the human race.

We need hardly go back to Noah's days to realize that many false sacrifices, dedications and offerings are made to the Lord, which must be an abomination to Him; many an act and deed done in the name of Religion which is an outrage to His Holiness; much shedding of human blood and offering up even of human lives in the cruellest manner in the name of Christ.

For nigh two thousand years frightful tortures have been inflicted by man on his fellows; poor humanity has been persecuted,

hunted, imprisoned and slain with relentless cruelty and cold-blooded ferocity; and since the Redeemer walked the earth, man has succeeded in deluging the centuries with oceans of innocent blood poured out in His Holy Name. In comparatively modern times the terrible Inquisition swallowed up its countless thousands, and even in our own country, the prison, the faggot and the block have claimed their unoffending and helpless victims.

Noah, then, being human, was liable to human weakness, to the evil influence of inherited sin; to wrong conceptions of what was due to the Lord; to perverted ideas of the nature of true service, or of sacrifices that would be acceptable to Him.

Noah in common with his race, had been in the habit, probably, of killing certain "clean" animals for food, and as this form of food seemed good in *his* sight, he considered it his duty to make sacrificial offerings of it to the Lord. It does not, however, follow that Noah was right in his logic! It was contrary to the Creator's command to use the flesh of animals for food, and it is presumed that Noah must have been aware of this; yet, because it had been *his* custom to do so, he saw no harm in offering it sacrificially to the very Being who had expressly set apart the fruits of the earth for man's meat.

To satisfy the lusts of the flesh and pander to that sensual egotism which was as common in Noah's time as it is to-day, the express commands of God were set aside and considered of no particular moment in the economy of life.

It seems clear then that Noah sinned the sins of his forefathers, in this respect at least. And it appears equally clear that subsequent generations right through Biblical history simply followed Noah's example.

Many of the religious teachers mentioned in the Bible who "stood up for the Lord" were essentially human, and endowed with human tastes and weaknesses. They found the practice of eating animal flesh common among all peoples when they were born into the world, and they simply accepted it just as it stood. They were but *men*, and were liable to finite man's errors when he comes to interpret God's laws and commands.

They had forgotten that God cannot err, is not liable to mistakes; does not constantly change His mind as man does!

They had forgotten that, when God created this world in which we live, He made no mistakes and left nothing forgotten. And that among other things He made man and appointed certain of His creations for man's food.

God placed the entire vegetable kingdom at man's disposal, so that he might eat and be satisfied. But this did not satisfy him; he lusted after other meats, and in obtaining them he disobeyed one of the Creator's commands, and all the sophistry that man can bring in support of other interpretations of this plain command cannot alter the facts.

It would, however, certainly appear that in many of the books of the Bible there are passages that might lead one to suppose God approved of the practice. But if we continue to look into the Scriptures for further evidence on the subject, we shall soon find references of a totally different character, and a little study of the question will make it clearly manifest that there is a steady progressive development of thought in this respect running through the Old Testament.

In endeavouring to arrive at the truth behind seeming inconsistency, we must remember that the variableness lies not in the Will of God in the matter, but *in man's interpretation of it*. It is impossible that God's law of right and wrong in this respect, as in any other, could have ever changed.

Believing then as we do in the immutability of God's word, is it not incredible to suppose that this Omniscient Being, when planning out His marvellous scheme of creation, should have created man a frugivorous creature and have commanded him accordingly to eat of the fruits of the earth, and a few years later have changed His mind?

Surely this is not the plan upon which God works: surely He knows what He is about; and His word is more firmly established than the stars. To admit that the Supreme Being changed His mind is to invest Him with the attributes of man; erring, weak, changeable man; and as we naturally shrink from such a position, we must seek for another solution of the difficulty.

It seems that an explanation of the seeming inconsistency is offered in the fact that Jewish historians have always regarded their Jehovah as a Personal God; and once we clothe the Creator with personal attributes, we make Him subject to human weaknesses. Such a conception of God may well lead the mind into all sorts of errors, and it certainly appears that, as the whole of the old Jewish writers regarded Jehovah as a Personal Being, and moreover as a God possessed of the same passions and attributes as man, they found it easy enough to believe that, as He was given to anger, jealousy, repentance and such like weaknesses, He might conceivably change His mind occasionally.

In other words, God was measured by human standards, and man utterly failed to appreciate Him; failed to arrive at a just estimate of His immeasurable greatness, of the awful magnitude of His might, majesty, and power; and of the profundity of His unchangeableness.

At the very earliest period of Israelitish History we find the people following the instincts of all semi-savage races by shedding the blood of animals and offering their bodies as sacrifices to appease the Being they worshipped, and it is conceivable that the rulers of Israel, in codifying the customs into some intelligible shape to meet the requirements of the times, only followed these instincts in giving to the people that wonderful code of laws which is to be found in the books of Numbers and Leviticus; instincts, however, which completely harmonized with their own tastes and inclinations in the matter.

Further on, as the people became more enlightened, we find less attention paid to the rigid ordinances laid down by ancient law-givers. In Psalm li, 17-19, written by David about 1034 B.C., we find the following passage:—

“The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, Thou wilt not despise.”

Still later, about 760 B.C., we find the following reference to the subject in Isaiah, I, 11-14:—

“To what purpose is the multitude of your sacrifices unto Me? saith the Lord: I am full of the burnt offerings of rams and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he-goats.”

“When ye come to appear before me, who hath required this at your hand, to tread my courts?”

Such scriptures clearly show that, not only had the people no divine authority to offer these burnt offerings and sacrifices, but they were actually an abomination to the Lord. The Lord God of Israel is here asking by what authority these abominations were offered to Him; and it is clear that this must have had a potent effect on the Israelitish priesthood in checking these bloody sacrifices, as it will be seen from this time onwards that the cruel practice gradually recedes into the background, and finally disappears with the advent of the Redeemer. So much, at least, may be said as to the practice of using animal flesh by way of sacrifice.

The first chapter of Genesis perhaps stands alone among the many beautiful chapters of the Bible. It is not a biography of man, as is practically the rest of the Old Testament. It is an unknown record of God's creation, accepted as true by the Jewish peoples and by the Christian nations.

The remainder of the Old Testaments stands out in sharp contrast to this. It is a strange blending of God and man; on the one hand we have God as a Personal Being striving, struggling for the mastery of man's soul; pleading, beseeching man to be true to Him and not to depart from one who had been so good and merciful to him; and then threatening, cursing and punishing him; and on the other, a record of man's base ingratitude to his Creator, and of his vices, iniquities and crimes; and, alas! there is but little said of his virtues.

Bearing in mind the character of the race depicted in the historical books of the Old Testament, we may well be pardoned if we accept with many doubts the views held in those times in regard to the killing of God's creatures and using their flesh as human food; and it is perfectly clear that no justification whatever can be found in these books for the practice of meat-eating, but that the evidence is rather the other way, tending to show, on the whole, divine disapprobation of the habit.

But in turning to the Gospels of the New Testament, we have a new set of conditions to deal with, inasmuch as the interest at once centres round the acts and teachings of the supremely inspired Son of God, and pretexts in favour of the consumption of animal food are at once sought for and found in the examples supposed to be set by Christ Himself. The marriage feast in Cana of Galilee; feeding the multitude with loaves and fishes; and the partaking of the broiled fish and the honeycomb after His Resurrection, are all quoted as divine examples in favour of meat-eating; but let us examine the matter somewhat closely before we make up our minds one way or the other.

When the Saviour came among us, He came with no earthly pomp and circumstance. He took upon Himself man's estate, man's methods, habits and customs, including his ways of eating and drinking. It does not, however, follow that, because the Lord became man for our sake, He necessarily *approved* of all man's habits and modes of life. As a matter of fact, in the four books of the New Testament that record the life and works of the Saviour, and lay bare to some extent the simplicity and frugality of His domestic life, there is really no *direct* evidence in proof of His ever having partaken of animal food; no evidence of a nature, let us say, that would be accepted as conclusive in any human court of justice of to-day.

The most that can be required of us is to admit, for the sake of argument, that there is evidence, by implication only, that Christ may possibly have sometimes partaken of animal food. But as evi-

dence of this nature is of a *negative* rather than a *positive* character, nothing can be proved by it.

We find in St. Matthew xi, 19, that His enemies accused Him of being "a man gluttonous and a winebibber." In St. Mark ii, 15, that He "sat at meat with publicans and sinners" (the word here translated "meat" in the original refers to *food*, not *flesh*; the 'meat offering' of the Hebrews was one of the corn and oil;) while all the books of the Gospels refer to His feeding the multitude with loaves and fishes.

But the most that this discloses is the fact that He, to whom all things were possible, did not despise human habits, or human means of relieving hunger; nor did He hold aloof from them.

We must also remember that fish was probably an absolute necessity for the crowded population of Palestine at that time. And the taking of net-caught fish does not involve bloodshed and cruelty that is needless; therefore the consumption of this type of food is a very different act to the eating of the flesh of warm-blooded animals, whether considered from the ethical or the hygienic standpoint.

It is indeed conceivable that, conscious as we know He was of His divine origin, He must have experienced many things in His brief human existence that were repugnant to Him; suffered many a thing that caused Him bitter pain and deep humiliation, yet he gave no sign.

Not the least among those afflictions were those which the God-Man found in the daily routine of human life.

It is distinctly recorded by the early Fathers of the Church that several of the Apostles were total abstainers from flesh food, and it is more than probable that they were following the exalted example of their Master.

Looking at the subject from this standpoint, it would seem that the argument in favour of flesh eating has little to gain by any reference to the records of the life of Christ, and His attitude in the matter.

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Two of the commonest reasons give in favour of meat-eating are:

1. That if God did not intend man to eat of the flesh of animals. He would not have given them to us.
2. That man's teeth are evidently intended for the eating of animal food; and if they were not given to us for that purpose, why are we provided with them?

In regard to the first point, there is, no doubt, widespread misconception on the question. It is believed by most people, who will

not think for themselves, that all animals whose flesh is considered what is popularly termed "good to eat" were really *given* to us by God for food. If for humane considerations it be suggested by some one that they should abstain from the use of animal food, the answer comes promptly, "Why should I? It was given to us for food, and why shouldn't I eat beef or mutton, or anything else I like?"

Then we frequently hear it contended that what we call the domestic animals "belong to man;" they are his property; he breeds, rears, feeds them; and if he kills such of them as are "good for human food," he has a perfect right to do so; they belong to him as rightfully as do his lands and house, and other goods and chattels, and he can therefore do what he likes with them.

Let us take the first of these reasons, viz., that certain animals were *given* to us for food. Now if there is a gift there must be a giver. The gift is the effect, the giver the cause. Who was the giver; and when, how and where, and upon whom was the gift bestowed?

We have seen that there is nothing in the Old Testament to prove that the Almighty God created any of the animals for man's food, but that on the contrary he was expressly enjoined to eat of the fruits of the earth; and to have, at the same time, *dominion* over the rest of the animal creation. Let us, however, pause a moment and consider what was meant by *dominion*. Did the Creator mean that dominion over "every living thing that moveth upon the earth" gave man the right to slaughter His creatures for food? Hardly that, or reference would have been made to it in the next verse:—

"And God said, Behold, I have given you every herb bearing seed which is upon the face of the earth, and every tree in the which is the fruit of a tree yielding seed; to you it shall be for meat."

After so plain a command, the only interpretation that dominion might bear is its literal meaning—*lordship, power!*

God created other beings besides man, and as many of them were physically stronger than man himself, it was necessary that he should be protected against them, and have dominion over them; but it was evidently not the dominion of brute strength that was planned by the Creator, but the superior power of moral and spiritual force.

God put into man's hands no puny human weapons of offence and defence, but armed him with that mighty controlling force which is not well-known among us to-day, alas! We have lost the power, but in those far-away days when "man walked with God" it was different.

Perfect man and perfect woman were God's first human creations; living souls endowed with perhaps divine attributes, and

invested with such spiritual power as would ensure to them complete dominion over "every living thing that moveth upon the earth;" and it was in this sense that man was given dominion over God's creatures.

Briefly, there is absolutely no evidence to show that the practice of killing certain animals for food purposes is anything more than a man-made practice that was born of human cravings and fed by man's insatiable appetite.

In the old, old days, when the fathers of the human race, walked the earth as primitive men, they found that the flesh of some of the animals was good, and they slew them as we do to-day without let or hindrance. They were not troubled in those days by such questions as "Meum and Tuum," ethics and religion, right and wrong; nor were they swayed by such sentimental reasons as humane considerations, mercy, compassion, and the rest of it.

The nomadic life of the Israelites under Moses rendered the cultivation of vegetables, as we know it to-day, an impossibility. Sheep, goats, and oxen were plentiful; they carried their flocks and herds with them; here was convenient form of food; and as there was no other available, these animals necessarily formed the staple food of the people. The only thing Moses and the rulers of Israel could do was to curb, as far as it was wise and politic to do so, the lusts and appetites of the people; and their efforts in this direction found expression in the elaborate system of laws and regulations found in the Pentateuch.

But the domestic animals were no more *given* to these ancient peoples in those far-away times than they are given to us in these days. The practice of eating animal food was initiated by man probably at a time when the economic conditions under which he lived were excessively hard. Food was scarce and the grossest ignorance prevailed as to the highly nutritive value of many vegetable products which no doubt existed then as now. If man under such conditions, therefore, took such means of subsistence as were ready to hand, there are certainly many excuses for him; indeed he had no choice in the matter; it was animal food or starvation; and the common law of self-preservation dictated which alternative to take.

In considering the contention that "domestic animals being the property of the owners man has a perfect right to kill them and use their flesh as food," we should bear in mind one or two points. When we speak of *rights*, we should not forget that there are rights of many kinds. There are legal and moral rights, rights in equity and in law, just rights and unjust rights, the right of might, right of dominion and power, and so on *ad infinitum*. By which of these rights is the question we are considering to be decided.

If we attempt to settle it on the ground that these animals are ours by the legal right of inheritance, the analytical mind of an able lawyer would at once look into our title and trace it back and back till he came to those far-off days when our ancestors took their animals by right of might, and although he would admit that custom has established a right, he would at the same time tell us that our title was faulty inasmuch as our ancestors obtained their possessions by force.

Let us draw a parallel between this case and that of many of the great families of our own country, or, for that matter, of any country in Europe. The landed possessions of many of the great ones of the earth are vast and yield great revenues. They are firmly established in them, and the law of the country recognises their proprietorship. Nobody to-day broders himself about the equity of their titles; the land is theirs; it has descended for generations from heir to heir, and that is enough.

But trace back the history of some of these lords of the earth; go back generation by generation; back of those days when strife was rife, and breast-plate and morion, sword and spear, were important factors in the formation of family estates and the upbuilding of family names.

Go back to those "good old days" when "barons held their sway" and serfdom was the portion of the people; to those fine old times when the strong hand took what it wanted and held what it took; when kings confiscated the estates to those who opposed them, and distributed them with lavish hand among courtiers and flatterers; gave any with unstinted generosity that which was not theirs to give, and enriched those who had no right to receive, save the right which might gives.

You shall find that had not time sanctioned the title it would have been found of so faulty a nature that no court of justice of to-day would uphold it. And you would realize in this case, as in the other, that many an owner of inherited estates has no more equitable, just, moral right to his property than has the man who claims the right of taking the lives of living creatures.

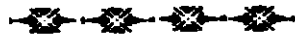
The right of *possession*, the right of *might*—both being legalised by man-made laws and by custom—are his; but man's laws are not God's laws, and although man finds it easy enough to justify himself before earthly judges, his conscience must tell him that he cannot and will not be able to offer justification before that High Tribunal which takes no cognizance of such human laws as are not framed in justice and equity, and administered in mercy and compassion.

In considering the second point, that "the human teeth are evidently intended for flesh food," we should not too readily accept all that people say in this world. Many an apologist for meat-eating will be found to defend the practice on the grounds of man's teeth being those of the carnivora; whereas, as a matter of fact they are nothing of the kind. One writer says:—

"The physical structure of man is declared by our most eminent biologists to reveal the indisputable fact that he is at the present day, as he was thousands of years ago, naturally a frugivorous (fruit-eating) animal The accepted scientific classification places man with the anthropoid apes, at the head of the highest order of mammals. These animals bear the closest resemblance to human beings, their teeth and internal organs being practically identical with those of man, and in a natural state they subsist almost entirely upon nuts, seeds, and fruit."

There is, besides this testimony, overwhelming scientific evidence forthcoming of man being of the frugivorous order of mammals (see "The Testimony of Science in favour of Natural and Humane Diet," published by The Order of the Golden Age,) and if those who follow the practice of partaking of flesh food, because they believe they belong to the carnivorous order, will not look into the question for themselves, then they must bear the charge of deliberately shutting their eyes to facts.

Man is *not* of the order of carnivorous animals, and no amount of sophistical jugglery can prove him to be so. He is declared by the most eminent authorities to be of the frugivorous order, and if, after science has spoken, man persists in his carnivorous practices, he will do so because he lusts after the flesh of God's inoffensive creatures, and not because he believes he was intended by his Creator to be a meat-eater.—*The Herald of the Golden Age.*



A VETERAN ORIENTALIST.

DR. G. U. POPE.

The London correspondent of the *Times of India* writing under date April 20th says:—

In commemoration of the Diamond Jubilee of Queen Victoria, the Royal Asiatic Society established a Gold Medal to be awarded every third year to some specially selected *savant* of repute by whose labours Oriental learning has been encouraged amongst English-speaking people throughout the world. The time for this triennial award has once more come round and the choice has fallen on that eminent Tamil scholar, the Rev. G. U. Pope. Mr. Pope is remarkably

well preserved for his age. He was born 86 years ago, almost to a day, in Nova Scotia, where his family then resided. He completed his education at the Hoxton College, being designed for the Wesleyan ministry, and went out to Southern India in 1839. He joined the Church of England, and was employed under the auspices of the S. P. G. in Tinnevelly, where he first learned to know and love the Tamil people, language and literature. On his temporary return to England in 1849, he made his first acquaintance with Oxford, where he was the guest and occasional Chaplain to the great and good Bishop Samuel Wilberforce, to whom, he is wont to say, he owes very much of what he most values in life. On his return to India in 1851 he was appointed to Tanjore, where he saw a new phase of native life and character. From that time Indian education engaged very much of his attention, and he was able to found the Tanjore College, which, under a succession of able men, has taken a prominent place in the educational work of Southern India. He had had some tuitional experience in Tinnevelly where he began what has developed into the chief educational centre of the S. P. G. Missions there, *viz.*, in Sawyerpuram. His pupils, their children and their grandchildren, are scattered pretty nearly wherever Tamil Native Christians are to be found. Mr. Pope afterwards laboured at Ootacamund and Banglore, and finally left India in 1880. He has mostly resided in Oxford, where he received the degree of M. A., having previously been made a D. D. by the Archbishop of Canterbury. He has been chaplain of his College (Balliol) for nearly twenty years, but his chief work in the University has been teaching Tamil and Telugu to the accepted candidates of the Indian Civil Service, large numbers of whom have passed through his hands and hold the venerable scholar in affectionate esteem. For their use he has published a series of elementary books. He has also written a text-book of Indian history, and has translated many of the Tamil sacred writings. A scheme is now on hand for the publication of a complete Tamil Dictionary on the foundation of those in use, introducing as far as possible modern improvements. A specimen sheet and prospectus may soon be expected, and very many influential persons are interested in the project. Mr. Pope does not expect, at his advanced age, to do more than set the work going, but he has accumulated a large amount of material which in competent hands will suffice to make a complete and sufficient dictionary. "Who's Who" states that Mr. Pope's recreation is "Tamil," but it may also be said that he is a poet of no mean order, and has rendered most sympathetically into English some of the sonnets of Goethe, Victor Hugo and other famous foreign authors.

THE
SIDDHANTA DEEPIKA

OR

The Light of Truth.

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

Commenced on the Queen's Commemoration Day, 1897.

Vol. VII.

JULY 1906.

No. 4.

TRANSLATIONS.

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THE VEDANTA-SUTRAS WITH SRIKANTHA BHASHYA.

(Continued from page 83 of Vol. VII.)

FOURTH ADHYAYA.

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FOURTH PADA.

The Sutrakara says that in the case of one and the same person the two states are possible at different times.

Because of the possibility (of enjoyment) in the absence of the body, as in a dream. (IV. iv. 13.)

The liberated one sometimes creates several bodies at will, and, entering into them, he wanders about. Sometimes, withdrawing the bodies, he remains. In the disembodied state, the liberated one enjoys the pleasure created by the Paramesvara, in the same way

that in a dream a person in the state of bondage enjoys by the mind (manas) the pleasures etc., created by the Paramesvara. That is to say:—Just as in a dream a person enjoys with the mind alone, without the aid of the body and the sense-organs, the objects brought before his view by the Isvara, so also the liberated one enjoys the bliss which is the essential being of Brahman with the mind alone which forms part and parcel of his being.

When it exists, as in the waking state. (IV. iv. 14.)

During the existence of the body and other accessories created by his will, the liberated one enjoys all pleasures like a person in the waking-state.

Objection:—If it be possible for the liberated one to enjoy by way of perceiving material objects, then, as the liberated one will have to perceive also what is not desirable in the universe, he cannot be free from the contact of the miseries of samsara.

Answer:—No; for, the liberated one never perceives the universe in an undesirable form. In point of fact, the whole of this universe appears to him as Brahman. So the Sruti says:

“This then becomes Brahman, embodied in akasa, the True Being, the pleasure-ground of life, the bliss of the mind, full of peace, immortal.” (1)

In the passage preceding this one,—in the words, “He attains the heavenly kingdom, he attains the Lord of wisdom,”—it has been said that the Yogin attains to the abode of Siva, the Parabrahman, the one essential bliss of the heavenly kingdom, that he attains to the Lord of wisdom, to that one who is the fountain source of all wisdom. Then, the question arising as to what the particular state of the liberated one may then be, the Sruti answers in the words ‘He is the lord of speech, the lord of the eye, the lord of the ear, he lord of knowledge.’ (2) i.e., he becomes the ruler of speech etc.,

1 Tait. Up. 1-6.

2 Ibid.

inasmuch as they are all obedient to his own will. In the case of the liberated one who has attained to this state,—that is to say, who has risen to the state of Brahman embodied in akasa, and whose organs of speech, etc., are pure and obedient to his own will,—, then, i. e. on his attaining to that state, this whole universe becomes the Brahman Himself embodied in akasa, that is, Brahman clothed in the supreme splendour (akasa), i. e., in His Supreme Bliss. That Supreme Power (Para-Sakti) which is the fountain-source of all being, the one homogeneous essence of ultimate being, light, and bliss, is what is called Paramakasa, the Supreme Splendour, forming the very being of Brahman, and which directly in the case of the Paramesvara and the liberated one, and ultimately in the case of others, is the means of realising their will and activity.

Accordingly the Sruti says:

“Who indeed could breathe, who could live, if this akasa, this bliss, did not exist? This one, indeed, makes one happy.” (1)

“Bliss indeed is He; attaining that bliss, indeed, a person here becomes happy.” (2)

In these words the Sruti teaches that the Parasakti is the object of universal experience. Accordingly the Sruti—beginning with the words “That is the unit (the highest) of human bliss,” and ending with the words “That is the unit of Brahman’s bliss,” (3)—teaches that the manifestation of bliss rises in an ever ascending scale up to Brahman according as the limiting conditions (upadhis) subside. As free from all limiting conditions, the bliss of Brahman and the liberated one is all full, as the Sruti says, “That is the unit of Brahman’s bliss, and of the bliss of that man who is versed in the scriptural lore and unassailed by desire.” (4) The man here referred to is that person who has attained supreme knowledge and who performs the *agnihotra* and other sacrificial acts

(1) Tait. 2-7.

(2) Ibid.

(3) Ibid 2-8.

(4) Ibid

without longing for their fruits, while dedicating them all to Brahman. The bliss of such a man, who is liberated while still alive, and the bliss of Brahman are quite equal. No inconsistency is however, involved in the Sruti teaching, at the same time, that such a man's bliss is equal to the bliss of lower stages, such as the human bliss; for, in the case of the Yogin who, by his superior Yoga, has risen through the several stages, his yoga at the lower stages being yet imperfect his bliss manifested at those stages is spoken of as equal to the bliss of the beings who are on those levels. Hence it is that this one, this supreme Bliss, the final source of all, this supreme splendour, being inseparable from the Supreme Being, is spoken of as Brahman, as the cause of the universe, in the words "He knew that Bliss was Brahman." (1) And the manifestation of this Bliss is referred to in the words "This was the wisdom attained by Bhṛigu, founded in the Supreme Heaven." (2) Accordingly, inasmuch as the universe appears to the liberated ones as Brahman clad in His Supreme splendour, they become immersed in the Supreme Bliss, and are, therefore, like Brahman, free from all contact of misery.

Adhikarana 6.

Like a lamp he pervades: so indeed the Sruti teaches. (IV. iv. 15.)

It has been already indicated that the liberated soul becomes all-pervading in virtue of his power of assuming an infinite number of bodies at his own will.

Purvapaksha:— Now one may suppose that the liberated soul cannot, properly speaking, be all-pervasive, because he is said to wander about like a limited being, in the following passages:

"In all worlds, he wanders about freely" (3)

"These worlds he wanders through, eating the food he likes, putting on the form he likes." (4)

Wherefore his assumption of several bodies can only be gradual, but not simultaneous.

1 Ibid 3 6

2 Ibid

3 Chha. 8-4-3

4 Tai. 3-10-5.

Siddhanta :—Just as a lamp enclosed within a jar pervades the whole room by its light on the removal of the limitation, so also does the liberated soul become all-pervasive by way of pervading the whole universe through his Sakti (Divine Power), on the removal of the sin which obscured his Sakti.

Accordingly the Sruti says:

“He is our kinsman and father. He is the dispenser. He knows all the heavenly abodes; in whom disporting, those who have attained immortality find their heavenly abodes in the third region.” (1)

“They at once spread over earth and sky, over all worlds, over all quarters, and over heaven; having snapped asunder the long thread of destiny, and seeing the One in all creatures, they become that One.” (2)

These verses occur in the section treating of Mahadeva, the Supreme God, the creator of the universe, and embodied in the whole universe. (The first verse quoted may be interpreted as follows:—) He, Mahadeva, our kinsman, our Father, the creator. He is the dispenser of all good. He knows all non-material heavenly regions. Now the sruti proceeds to say what purpose is served by His being our kinsman and knowing all regions. Those who have attained immortality and enjoy the bliss of freedom and always disport in Him, resort to the abodes they like, all full of spiritual splendour, and situated in that region of Mahadeva called heaven and which lies beyond Maya, forming the third region from here. That is to say:—The liberated ones, having attained immortality—with their bonds of confinement broken asunder when Mahadeva, the Parabrahman, the doer of all good like a kinsman and a father, has vouchsafed His grace,—dwell in the splendid abodes formed in their own region of Supreme Heaven, the third one from here.

1 Mahana. 1-15.

2 Ibid. 1-17.

Now in the next verse the Sruti teaches how they pervade the whole.—The liberated souls spread over the earth and sky with the rays of their own Divine power (Sakti); they spread over even the regions of the Hiranyagarbha and the like; they spread through the four quarters. Thus they dwell, pervading the whole universe. So that, omniscient as they are, they rend asunder the vast thread of destiny caused by Karma; and thus released from bonds of virtue and vice, they behold in all beings the one Being, Mahadeva, and become one with Him, one with all. Therefore, the liberated ones immersed in the one Being, Siva, do pervade the whole.

Thus, the liberated Jivas are of the same nature as Mahadeva and are spoken of as Devas, pervading the universe including heaven itself. It is they that are extolled in the Saman called Devavrata beginning with "Those Devas who abide in Heaven," etc. The Purana also says:

"They indeed are the very Devas who dwell in Heaven, the Devas who dwell in the Mid-air, (antariksha,) the Devas who dwell on Earth; these Devas abide in their Divine vow."

Here the "Earth" means the Brahmanda; what is spoken of as "Antariksha" refers to the second region called Maya; what is here spoken of as "heaven" (Dyauh) refers to the third region, otherwise known as Parmakasa, the Supreme Light, the pure Divine Source, the abode of Siva. Hence the all-pervasiveness of the liberated ones.

Nescience refers to one of the two states of self-absorption and death; so indeed it is taught in the Sruti. (IV. iv. 16.)

Objection:—The Sruti teaches the absence of the internal and external knowledge, in the case of him who has attained to Brahman: "Embraced by the all-knowing Atman, he knows nothing whatever, external or internal." (1) How then can the liberated soul pervade all by his divine power of knowledge?

Answer :—This objection cannot be maintained. For, this want of knowledge on the part of jiva refers to either of the two states, namely, sleep or death. Regarding sleep the Sruti says:

He said: "Sir, in that way he does not know himself that he is I, nor does he know anything that exists." (1)

And as to death it is taught as follows: "Having risen from out of these elements, he vanishes again in them. When he has departed, there is no more knowledge." (2)

Liberation being quite distinct from these two states, there can be no absence of knowledge. On the contrary, owing to the removal of the veil of sin (mala,) the soul becomes all-knowing and all-powerful. So in liberation there can be no want of knowledge.

Adhikarana 7.

Excepting activities connected with the universe, from the section and from want of proximity. (IV. iv. 17.)

It has been said that the liberated souls attain equality with Isvara in respect of the attributes of self-luminosity, pervasiveness, omniscience, etc. Accordingly equality even with respect to the creation of the universe is inevitable, because of the unqualified assertion, "He attains utmost equality." (3) When equality in respect of creation of the universe is once admitted, then as there would be many Isvaras, we would have to give up the theory that Isvara has no second. Therefore the question arises as to what sort of equality with Isvara is attained by the liberated souls: Does the equality comprehend the creation of the universe, etc., or does it not comprehend it?

Purvapaksha :—What is the view that suggests itself? Because that Sruti—in the words "When he desires the region of the Pitris," etc., (4)—teaches that, by mere will, he has the power to create the region of the Pitris, etc., because again the Sruti—in the words "through these regions he wanders, eating the food he likes, putting

1 Chha. 8-11-1.

2 Bri. 6-5-13

3 Manduka. 3-1-3

4 Chha. 8-2-1

on the form he likes,"—(1) he is said to be active in all regions, as also because no limitation is made as regards the equality attained with *Paramesvara*, it may be concluded that the liberated souls are engaged also in the creation, etc., of the world.

Conclusion:—As against the foregoing view we maintain as follows: Though the liberated soul attains equality with the *Paramesvara*, his freedom as regards objects of enjoyment does not extend to the creation, etc., of the universe. Having regard to the section (in which the passages treating of the creation etc., of the universe occur,) we conclude that such functions pertain to the *Paramesvara*. Take for instance.

“Whence, verily, these creatures are born.”(2)

“Creating the heaven and the earth there is one *Dēva*.”(3)

In these sections treating of the creation of the universe, *Jiva* has no place at all. Therefore, the liberated soul has nothing to do with the creation, etc., of the universe.

If it be said that it is expressly taught, we say, no, for such teaching refers to what exists in the region of the hierarchy. (IV. iv. 18.)

If it be said that the liberated soul has to do with the activity connected with the universe, as expressly taught in the *Sruti* “through these worlds he wanders, eating the food he likes, putting on the form he likes,” (4) we answer that it is not so taught. The passage teaches merely that he can command the enjoyments available in the regions of *Brahma* and others of the hierarchy, because the passage refers to the enjoyment of the objects of desire. He has therefore nothing to do with activities connected with the creation of the universe.

Objection:—If so, then, as he is engrossed in the enjoyment, he is subject to change.

Answer:—The *Sutrakara* answers as follows:

And it is not subject to change; so, indeed, the *Sruti* describes its state. (IV. iv. 19.)

1 *Tait.* 3-10-5

2 *Tait.* 3-1.

3 *Mahana* 1-12

4 *Tait.* 3-10.

The bliss to be enjoyed by the liberated soul is not subject to change, is pure, is of the nature of all-full Brahman. So, indeed, does the Sruti describe its state :

Bliss indeed is He : attaining that bliss, indeed, a person here becomes happy." (1)

And the nature of Brahman, indeed, is described as immutable in the following passages.

"Existence, knowledge, and infinite is Brahman." (2)

"Bliss is Brahman." (3)

Hence the bliss of liberation is not subject to change, as the bliss of a bound soul (Pasu) is subject. That is to say :- Wandering freely in the region of the hierarchical beings ranging from Sadasiva to Brahma, eating the food he likes, putting on the form he likes, released from all sense of identification with the human and other bodies, with his three potentialities uncontracted, the liberated soul fully realises his all-pervading self, endued with the supreme Bliss and light, with Siva and Sakti held in homogeneous union in all their glories, immersed in the universe which has become of one homogeneous essence in perfect unison with Parabrahman. Accordingly, in the words "I am the food, I the food, I the food! I am the eater of food, I the eater of food, I the eater of food!" the Sruti teaches that the liberated soul regards his self as all-pervading, identifying himself with the whole universe including the experiencer and the objects of experience. The Self spoken of here is not the self of Samsara or mundane experience, inasmuch as it is all-full as embracing the whole universe. On the other hand this Self is quite free; it is quite distinct from the fictitious samsaric self which is limited as comprehending only the body of a Deva or some other being, thinking "I am a Deva," or "I am a man," and so on. Hence there is no connection whatever with the self of the world of matter.

1 Tait. 2-7. 2 Tait. 2-1. 3 Tait. 3-6.

Or the self "Aham," refers to Siva and Sakti held in perfect union. The thought of the liberated soul takes the form "The whole universe including food, etc., is nothing but that self." Hence the saying of the wise :

"The recognition of Siva and Sakti in perfect union, embracing the whole from 'a' to 'ha,' is spoken of as 'aham,' since the infinite is void of attributes.

"The syllable 'a' is in the heart, and the syllable 'ha' is in the twelve membered region. Hence the sages look upon this (universe) as 'aham,' the non-dual, resting in the shining Self."

Now, the song of the liberated soul who has entered the supreme abode of the unsurpassed Brahman, accompanying his meditation of the glorious word 'aham' which denotes Siva who comprehends all universe, is not a thing which is enjoined here by the Sruti as incumbent on the liberated soul. On the contrary, the song referred to is intended to extol the state of the liberated soul with a view to indicate the highest flight of the enjoyment of Bliss. Wherefore, excepting the enjoying of Brahman's Bliss, the liberated souls cannot, of their own will, have anything to do with creation and other such activities.

A. MAHADEVA SASTRY, B.A.

(To be Continued.)

Cirumantram

OF

TIRUMULAR

(Continued from page 45 of Vol. VII.)

INSTABILITY OF WEALTH.

Before others ease us of our kingdoms and fortune, cars and elephants, and of our humanity, if with clear vision, we can adore **Iswara**, we can reach Him easily indeed.

2. The evil begetting fortune which is like the waning dark moon, let us never speak of. Think of the God of gods without doubt and our riches will increase like a rain cloud.

3. Lo, these poor men! They see that their own shadows do not serve them, yet they believe their gold to be their own. Know that when the life departs, the body and the eye and eyesight equally perish.

4. The bees seek the fragrant flowers, collect the honey and deposit it in a tree. Beings more powerful than the bees drive them away and rob the honey. The Bees give it up after discovering their board to others. So it will be with men and their fortune.

5. Let me exhort you, attain to clear vision; after attaining to clearness, don't get muddled again. Let not the flood of wealth disturb and discolour you. Throw away your wealth and don't look back on it. Then you can meet the king of death boldly.

6. They know not that like the lotus placed in the tumbling waters, joyous wealth and gold and the budding body are placed together as in a nutshell just to wean one from the world.

7. Your wife and children and brothers will each claim your great wealth as their own. If you can distribute it in life in charity we can speak of a sure help to you when you have need for it.

8. Your body is full of desires; will any body offer a price for it. It has one post to which it can be tied; and there are nine exits. After your parents and relations have come round and worshipped, they will leave your body and go.

9. If renouncing everything, people's minds will dwell on the gracious Lord, at the time of death, they will not even feel the hot breath of the messengers of Yama.

INSTABILITY OF YOUTH.

How blind they are not to know, even from the fact, that the sun rising from the east sets in the west. They see the strong calf become a bull and die old, and yet they learn not.

2. Many a year is passing away. Yet they would not approach our Father and enter into Him. Suppose the years are indefinitely increased, how long will the lamp last which is constantly trimmed.

3. Youth is dying out. Our clearly defined duties remain to be fulfilled. While there is time, think of the Nandi with braided hair, in which Ganges is concealed, and reach Him.

4. The soft-hued damsels would love me before like the sweet juice of the sugarcane. I was like the sugarcane to these flower-like damsels, and now I am bitter fruit to them.

5. They see not that one ages from childhood to youth and from youth to old age. I desire more and more the Feet of the Supreme One transcending all the worlds.

6. They get up in the morning, day by day, they go to bed in the evening and they waste their days. The unchangeable Lord will give bliss to those who think of Him.

7. The big needles are enclosed in a bag (human body). From this tree (human body) fly out these five needles. If these five needles are touched by dew, the bag enclosing five needles will also fly away.

8. They know not that Vishnu and the sun measure the age of the world. They who go to the world of the gods and karmic worlds die away after the age of thirty.

9. They pause not even after seeing the decay of the 16 kinds of kalas. After the furious king of Death has measured their age they will reach hell and will not quench their thirst.

10. While you are yet in your youth, praise the Lord with song. While there was yet time, I saw the Vision Pure without wasting my time.

(To be continued.)

J. M. N.

SKETCHES OF CEYLON HISTORY.

BY

HON'BLE P. ARUNACHALAM, M.A., CANTAB.

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(Continued from page 109 of Vol. VII.)

V.

While Wijaya and his immediate successors were improving and developing the Island, on the continent of India the seeds sown by one of the greatest of her sons, Gantama Buddha, about the time that Wijaya left India for Ceylon, were beginning to bear fruit. Buddhism, ousting Brahminism from its pre-eminence, became the prevailing religion under the great emperor Asoka (circa 320 B. C.) He has been called the Constantine of Buddhism, an Alexander with Buddhism for his Hellas, a Napoleon with *mettum*, all-embracing love, instead of *gloire* for his guiding light. His grand-father was Chandragupta, the Sandracottas of the Greek historians, at whose court Megasthenes represented king Seleucus, general of Alexander the Great and afterwards successor to his Bactrian and Indian dominions. Inscribed rocks and stone pillars, still found from Cashmere to Orissa, bear testimony to the extent of Asoka's empire, the righteousness and wisdom of his rule, and the nobility of his character.

His active benevolence was not limited to the confines of his empire or even to human beings. One of his rock edicts records the system of medical aid which he established throughout his dominions and adjoining countries, Ceylon being specially named. "Everywhere within the conquered province of the Raja Piyadasi (Asoka), the beloved of the gods, as well as in the parts occupied by the faithful, such as Chola, Pida, Satyaputra and Ketalaputra, even as far as *Tambapanni* (Ceylon), and moreover within the dominions of Antiochus the Greek, everywhere the heaven-beloved king's double system of medical aid is established, both medical aid for men and medical aid for animals, together with the medicaments of all sorts

suitable for men and for animals. And wherever there is not (such provision), in all such places they shall be prepared and planted, both root-drugs and herbs. And in the public highways wells shall be dug and trees planted for the accommodation of men and animals."

A second inscription appoints officers to watch over domestic life and public morality and to promote instruction among the women as well as the youth. The essence of religion is declared to consist in reverence to father and mother and spiritual teacher, kindness to servants and dependents, to the aged, to the orphan and destitute, and to Brahmins and Sramans (Buddhist monks), and tenderness to all living creatures; "and this is the true religious devotion, this the sum of religious instruction, viz., that it shall increase the mercy and charity, the truth and purity, the kindness and honesty of the world."

Another inscription records how he sent forth missionaries "to the utmost limits of the barbarian countries" for the spread of the religion of Buddha and directs the missionaries to mix equally with soldiers, Brahmins and beggars, with the dreaded and the despised, both within the kingdom and in foreign countries, teaching better things. But conversion is to be effected by persuasion, not by the sword. Tolerance is inculcated on the ground that "all faiths aim at moral restraint and purity of life, although all cannot be equally successful in attaining to it." "A man must honor his own faith without blaming that of his neighbour, and thus will but little that is wrong occur. There are even circumstances under which the faith of others should be honoured, and in acting thus a man increases his own faith and weakens that of others. He who acts differently, diminishes his own faith and injures that of another." "Buddhism," as Sir. W. Hunter observes, "was at once the most intensely missionary religion in the world and the most tolerant. The character of a proselytizing faith which wins its victories by peaceful means, so strongly impressed upon it by Aseka, has remained a prominent feature of Buddhism to the present day."

By other edicts Aseka prohibits the slaughter of animals for food or sacrifice, he orders a quinquennial humiliation of the people

and a republication of the great moral precepts of the Buddhistic creed; he inculcates the true happiness to be found in virtue and that the imparting of virtue is the greatest of all charitable gifts; he contrasts the vain and transitory glory of this world with the reward for which he strives and looks beyond. No sovereign in history save perhaps Marcus Aurelius, the Stoic philosopher, who shed lustre on the throne of the Cæsars five hundred years later, was animated by so high an ideal of kingly duty. Asoka also collected the body of Buddhistic doctrine into an authoritative version in the Magadhi or Pali language of his central kingdom, a version which for over 2,000 years has formed the Canon of the Southern, including Ceylon, Buddhists.

At the beginning of the third century before Christ the reigning prince of Ceylon, the saintly Tissa, "beloved of the gods, Devanampiyatissa, became a convert to Buddhism. At his request the Emperor Asoka sent his son Mahinda (307 B.C.) to Ceylon to preach the faith, and later his daughter Sanghamitta as a missionary to the women of Ceylon. By the zeal and eloquence of this noble pair of missionaries Buddhism became established in the Island.

The consummation of that achievement was the arrival (288 B.C.) of a branch of the sacred Bo-tree (*Ficus religiosa*), under the shade of which Gautama Buddha had attained wisdom. The branch, planted with great pomp and ceremony at Anuradhapura, still flourishes there, the oldest historical tree in the world, and the object of profound veneration to millions of Buddhists throughout the world. To this tree, the symbol of Buddha's noble life and teaching, Anuradhapura through all its vicissitudes of centuries owes its escape from the oblivion which has overtaken other mighty cities and kingdoms. So true is it, as Goethe has said, that--

"Ein geistreich aufgeschlossenes Wort

Wirkt auf die Ewigkeit."

Perhaps under a renewed impulse of the same spiritual force Anuradhapura may again witness a revival of her ancient splendour.

Eight miles from Anuradhapura, by a road which is the *Via Sacra* of the Buddhist world, stands the Mihintale mountain, revered

as the scene of the first interview between the saint Mahinda and his royal convert. A noble flight of steps, more than a thousand in number, leads from the base to the highest peak which is crowned by the Ambasthala dagoba, which enshrines the saint's ashes and commands a view of majestic grandeur. Near by are rock buildings which served as retreats for the monks. Inscriptions, still legible, tell us somewhat of their mode of life. None who destroyed life were permitted to live near the mountain; special offices were allotted various servants and workmen; accounts were to be strictly kept and examined at an assembly of priests; certain allowances of money to every person engaged in the temple service were made for the purchase of flowers, so that none might appear without an offering; cells are assigned to the readers, expounders and preachers; hours of rising, of meditation and ablution are prescribed; careful attention to food and diet for the sick is enjoined: there are instructions to servants of every kind, warders, receivers of revenue, clerks, watchmen, physicians, surgeons, laundrymen and others. The minuteness of detail gives an excellent idea of the completeness of arrangement for the orderly and beautiful keeping of the venerated place.

VI.

In the year 237 B.C., the troubles of the Wijaya dynasty began. Two Tamil chiefs in the employ of the king killed him and usurped his throne, which they jointly occupied for twenty-two years, when they were dethroned and slain and the original dynasty was restored.

The Tamils re-established themselves ten years later under Elala, a prince of the Chola dynasty. The dethroned dynasty took refuge in Magampattu, on the southern coast, where the great tank and dagoba at Tissamaharama still stand as monuments of their rule. Elala at Anuradhapura, according to the Buddhist chronicles, though a heretic, "ruled the kingdom for forty-four years, administering justice impartially to friend and foe." At the gate of his palace hung, according to the custom of the Chola kings, the *Arachchi Mani* or "bell of inquiry," communicating with the head of his bed and the ringing of which secured immediate inquiry and redress of grievances. Fables, which the *Mahawansa* gravely records, grew up

that the very birds and beasts sought and obtained redress. His unbending justice inflicted capital punishment on his son. For an unintentional damage caused to a Buddhist dagoba by his chariot he offered his own life as atonement, but the aggrieved persons were pleased to accept other restitution.

The tomb, erected where he fell by his generous foe Dutugemunu, a scion of the old line, is still regarded with veneration by the Sinhalese. "On reaching the quarter of the city on which it stands," says the chronicle, "it has been the custom for the monarchs of Lanka to silence their music, whatever procession they may be heading." Well may the Sinhalese be proud of chivalry so rare and unprecedented. So uniformly was this homage continued, says Tennent, that so lately as 1818, on the suppression of an attempted rebellion against the British Government when the defeated aspirant to the throne was making his escape by Anuradhapura, he alighted from his litter on approaching the quarter in which the monument was known to exist, and although weary and almost incapable of exertion, not knowing the precise spot, he continued on foot till assured that he had passed far beyond the ancient memorial.

King Dutugemunu in the epics of Buddhism enjoys a renown second only to Devanampiyatissa. He commemorated his triumph by numerous magnificent buildings dedicated to religion and charity. Of his nine-storeyed monastery, the Brazen Palace, resting on 1600 monolithic columns and roofed with plates of brass, a forest of pillars still stands. The ruins of the Ruwanveli and Miriswetiya Dagobas match in greatness and sanctity those of the Tuparama constructed by Devanampiyatissa to enshrine the collar-bone of Buddha. Nor did Dutugemunu forget his patron-god of Kattaragama, who had sent him forth to do battle with Elala. His gratitude raised noble structures over the ancient shrine and gifted it with rich endowments.

After Dutugemunu's time the Tamils proved a never-failing sources of harassment. They made frequent incursions into Ceylon and Tamil kings often sat on Wijaya's throne. Walagani Bahu I. (circa 104 B. C.) after a short reign lost his kingdom, his queen and the most precious treasure in Ceylon, Buddha's begging bowl. After 15 years of exile he recovered the two former and in commemoration

of his success built the Abhayagiri Dagoba, the most stupendous of this class of structures, rising originally to a height of 405 feet and its ruins after a lapse of 2,000 years standing over 240 feet.

Sometimes the tide of invasion was rolled back into South India as by king Gaja Bahu, who (113 A.D.) brought back a multitude of captives, whom he settled in Alutkuru korale of the Colombo District, Harispattu and Tumpane of the Kandy District and in parts of the Kurunegala District.

Gaja Bahu's triumph is commemorated by a yearly *perahera* festival which is now continued by the Dalada Maligawa at Kandy. But the tooth-relic of Buddha which now heads the procession formed no part of it till about 150 years ago.* At this festival a high place has always been held by the goddess Pattini whose worship was introduced by Gaja Bahu. He brought from India her golden *halamba* or anklet, copies of which are the symbols of her worship, and oaths are not infrequently taken on them in courts of justice. No oath is more dreaded by the Sinhalese peasant.

Gaja Bahu also established in honour of the goddess the great national game of *Ankeliya* or horn-pulling, held especially on the occasion of epidemic and conducted on a magnificent scale in the presence of thousands of spectators. It concludes with a torch-light procession through the infected villages, recalling the "need-fires" lighted by farmers in England on the occasion of epidemics among cattle. Many a Sinhalese family traces a hereditary connexion with one or other of the rival factions which in times past celebrated this festival with boisterous merriment and not infrequently with such riotous excess that the kings had to interfere to check it.

(To be Continued.)

* This was by order of King Kirti Sri Raja Sinha [1747-1780 A.D.] who did much to revive Buddhism and restored the almost extinct order of monks by importation from Siam.

Mrs. Besant on the use of Images in Religion.

Mrs. Annie Besant delivered a very interesting lecture on the above subject in the last meeting of the Kashi Tatva Sabha. The following is the summary of her speech :---

"This is a subject of great dispute in India. I have avoided the word "Idolatry" for it is always used with implication of something objectionable. "Murti" is translated, therefore, by the word Image." Image-worship in some form or other is found everywhere in all stages of civilization and at all periods of time. Human nature always craves for it and its form depends on the different stages of human development. Let us look at Europe. We find that images were used, images were to be found in Cathedrals, Churches, homes of the nobility, street, markets and other places throughout Christendom. Some 800 years ago Reformation was directed against the use of images. Owing to the growth of its abuse, it was identified with the objects worshipped. People made non-essential, essential and superstition took the place of a rational Image-worship. As reformation advanced the Puritans did away with Image-worship in England and Scotland. Images were broken down, the traces of which are still to be found. If you now go again you will find the image re-appearing. It is a very significant fact that human nature always yearns for an external object of worship. Images have appeared in the Churches, you will find images on the window-panes and the other places in the Church and Cathedral. This re-appearance of the public worship of image in the Church is a fact which goes to show the craving of human nature for an external object of worship. Images are used now but the central idea is kept clear--the object of worship is not identified with that object itself. In India very much the same thing has happened. Here image-worship was abused to a very great extent, and hence a certain section of the people revolted against it and attacked it because people began to lose sight of the central idea and identified it with the object of worship. But as you have seen in Europe it again appeared when people caught hold of the central idea, so it will not disappear totally from India until and unless people fail to understand its real significance and fell into mere superstition. Take the case of those religions where its use is spoken against--Islam and Judaism. In Judaism all images are prohibited. The result was the art of the people died. All true arts are based on religious ideals. If you deprive them of the religious element they become vulgarized. The Jews made presentations of fruits in the temple of Solomon. Inside the temple they had a holy place where they had the arch--a symbol of Jewish polity. Islam has no representation of any divine form but every Mahomedan turns towards Mecca and goes round the Black stone. That black stone round

which the Mahomedan pilgrims go, is far from the image of Divine form for their religious purposes. Image worship stimulates and helps a man to think on concrete lines round which his thoughts can gather and claim affection. There are two kinds of the use of images: (1) Outer-physical image made of stones, &c. It is intended for them who cannot concentrate their thoughts on one particular point, and it greatly helps them in obtaining concentration. Thought is best fixed on it. (2) Mental image-worship. People create an image mentally in their minds. It is the second stage of devotion. You can't meditate unless you create a mental image. Protestants do pray and address Christ as Father, Judge, Writer, King and so forth. All these are images of mental concepts. There is one great danger in Mental image-worship. People are more likely to identify the mental image to the object of worship than the physical image. Thought exercises a far more compelling power over mind than an external object. An external object is after all a faint representation of the object of worship, but a mental image makes a man completely forget the difference and thus it makes him fanatic and bigoted. Each one has a particular mental ideal and he is so absorbed in it that he derides his brother's conception of it. Thus mental-image worship creates sectarianism and thus we find many sects springing up in the Protestant church. Those who thus worship by forming a mental conception say that they are nevertheless image-worshippers. One worships a gross form while the other a subtler one. Many people find it very helpful to have an image for the purpose of meditation and concentration. Hence we find the images of Christ and Buddha worshipped with great reverence. Mind is always going out after external objects, so it is very helpful to have an external object of worship on which the mind will very easily rest. To draw the mind from external words to which it is always flying, it is very necessary to choose one form. According to psychology it is very difficult to turn the mind from one thing to quite a different thing. So we can easily turn our mind from external objects by fixing a particular external object for our meditation and worship. If you have one object of worship the mind rests on it and other objects vanish from the mind. If you want to get rid of any idea don't fight against it, but try to get rid of it, by attracting to it something contrary. For instance if you want to control anger, don't revolt against it, but employ your mind to its opposite and it will vanish. Don't struggle against it, but deliberately think of its opposites. When a man worships a particular image his mind rests on it and remains fixed to it and other things drop away from it. So the use of image worship is of an immense help to the people, for it facilitates steadiness and concentration. If you want to communicate to some friend, have the photo of him. Try to vivify it by your memory of your friend and thus by constantly thinking of him you make the photo living and responsive. Your friend, in his mind will be attracted to you - his mental force will concentrate magnetically on that photo. Thus the photo will become a centre of magnetic communication between you and your friend. Thus you can easily communicate with your friend. You do the same with the object of worship. By constantly meditating on the image you spread a

magnetic film over it and thus attention of the objects of the image is drawn both kinds of worship, *viz.*, by the help of a physical image and by the mental image, are identical. He who worships an outer image also tries to reproduce it in his mind and thus he tries to rise to subtler intellectual conception of the Great Existence. The majority of men cannot conceive of the infinite, boundless, and the void and therefore image worship: worship of Him in his limited and conditioned manifestation is very useful. Void is not a thing of which mind can rest. Whenever a person worships the universal Self he thinks of Him as pervading the whole of universe. For shrines, temples, all these sacred places are built only to form a magnetic communication between the Divine form and the worshipper. In old days men highly developed in occultism used to go from place to place to magnetise the images. The more a man worships an image with devotion the more magnetised it becomes. If you get a good photo you look at it with great affection and you find delight in seeing it because it responds to you. If it is true of a photo how far it is true of the images of Divine form placed in the shrine and temples. So the use of images in worship should not be disregarded and condemned. If a person cannot worship, concentrate and meditate without an image, let him have one by all means. If a man can better do the work without and work without an outer image, let him worship without it. If you want to reach a particular individual like Shri Krishna, Buddha and others, then an image will greatly help you—image makes a bridge between the worshipper and the worshipped and facilitates communication.

We must guard against the danger of the abuse. Let people worship image not as God Himself, but as a thing kept for His representation. Let people realise that images are the outer forms of the inner realities. It is the duty of the educated men to teach the people the real significance underlying image worship instead of condemning a thing which is a natural outcome of the yearning of human nature." *The Hindu.*

Life is a school which ought to know nothing of dogmatism, and everything of questioning. To ask earnest questions is to sometime find their answers. To be unwaveringly set in some faulty, incomplete knowledge is to palsy out of growth, petrifying. Therefore, life's best punctuation is an interrogation point, not a period.

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Self possession is nine points of the moral law.—*The Grail.*

Religious Re-Union.

We extract from Mr. W. T. Stead's pamphlet on 'How to Help,' the article on Religious Re-union, and we may say we are in perfect agreement with him on the subject.

(Article 2, Religious Reunion—The Review of Reviews.)

The Review of Reviews has always maintained that all religions are but attempts made by finite intelligences to define as accurately as they can the angle at which they contemplate the Infinite.

'All paths to the Father lead when self our feet have spurned.'

Hence the folly of quarrelling about different aspects of the same truth is exactly that of the knights in Aesop's fable, each of whom saw only one side of the shield.

While all religions will always maintain their special creeds and rituals, there is ample verge and room enough for them all to unite in the service of humanity. The formula of that association is the union of All who love in the service of All who Suffer.

This ideal was pursued by us for years under the title of the Civil Church, which may be said to have been the mother idea of the Free Church Federation although I stood aloof from that organisation because it refused to include Unitarians and Roman Catholics within its fold.

Helpers can promote this ideal by supporting locally all interchanges of pulpits and all efforts to promote joint action for work or worship of the various sects. They can help the cause of Methodist and Presbyterian Union, support the Christian endeavour and similar unsectarian bodies, and oppose all manifestations of the spirit that divides in or out of the churches.

You can help in supporting any united effort of the denominations for the promotion of common ends,—Civic Sunday, when sermons are preached on civic religion, Peace Sunday, Hospital Sunday, etc., also all concerted co-operative efforts to promote temperance, purity, revivals, etc.

The scientific investigation of the law of God revealed in the material world is practical natural theology, and can be promoted

by every effort to induce the study of Nature in any of her varied forms. Nature study, the keeping of birds and animals as pets, botanical and geological rambles, may be all promoted as branches of this study of the Divine law.

The Review of Reviews has always maintained that the patient investigation of psychical phenomena would ere long result in establishing, upon scientific foundations, the truth of the persistence of the individual after the change we call death. Helpers can help in this region by collecting carefully all accessible evidence as to the occurrence of phenomena which suggests the presence of intelligent forces outside our physical consciousness or the existence of as yet undreamed-of potentialities in the human mind.

One great aim of the Review of Reviews has ever been to work for a civic revival, to arouse as intense a religious enthusiasm for the salvation of the state and the Empire as a revival arouses for the salvation of the individual. If men and women would but spend themselves and their means as steadily, as persistently, and as ungrudgingly in the service of those collective masses of individuals which we call nations, and municipalities, and parishes, and empires as they spend themselves and their means in parochial and evangelistic work, how much might be done? But this end is only to be achieved by prayer and fasting, yea, and the taking of many collections and the ungrudging rendering of much drudgery as acceptable sacrifice.

The ideal always to press for is the organisation of all the scattered forces of religions and altruistic endeavour on the same common sense principle on which the municipality organises its police service. One centre of organisation in the centre of the town, the community divided into districts, none of which overlap; in every district a Superintendent, and on every beat a responsible man—that is necessary to prevent crime. Is less common sense necessary when we attempt to fulfil our prayer, Thy will be done on earth as it is in Heaven? See, for organisation of civic centre, Appendix to "If Christ came to Chicago." Pt. 3, Whitefriars Street, E. C.

Cameos from Tamil Literature.



KALITOGAI. iii. 94.

(A Comic Scene. A Dwarf and a Hunch-back.)

எனனோற்றினகொல்லோ

நீருணிழற்போனுடங்கியமென்சாய

லீங்குச்சுருங்கி

யியலுவாய்நின்னொடுசாவுவெனி ன்நீ த்தை ;

அன்னை யோகாண்டகையில்லாக்குறணுழிப்பொதினா

ணாண்டலைக்கீன்ற பறழ்மகனே நீயெம்மை

வேண்டுவென்று விலக்கினைநின்போல்வார்

தீண்டப்பெறபவோமற்று ;

மாண்டை எறித்தபடைபோன்றமுடங்கிமடங்கி

கெறித்துவிட்டன்ன நிறையேராவென்னைப்

பொறுக்கல்லாநாய்செய்தாய் போறித்துக்கல்லே

னீநல்கினுண்டென்னுயிர் ;

குறிப்புக்காண், வல்லுப்பலகையெடுத்து நிறுத்தன்ன

கல்லாக்குறள் கடும்பகல்வந்தெம்மை

யில்லத்தவாவெனமெய்கொளி இயெல்லாநின்

பெண்டிருளர் மன்னோகூறு ;

யாமையெடுத்து நிறுத்தற்றாற்றேளி ரண்டிம்வீசி

யாம்வெண்டேமென்று விலக்கவுமெம்வீழுக

காமர்நடக்கு நடைகாண் கவர் கலைஞ்ச

சாமனார் தம்முன்செலவுகாண்க ;

ஓஓகாண், நம்முணகுதற்றொட இயர்நம்மு

னாமுசா அங்கோனடிதொட்டேன் ;

ஆங்காக,

சாயலின்மார்ப வடங்கினேன்வள

பேயும்பேயுந் துள்ளலுறுமெனக்

கோயிலுட்கண்டார் நகாமவேண்டுவல்

கண்டாய்தகடுருவ வேறாகக்காலின்கீழ்ப்

போதரகடாரப்புல்லிமுயங்குந்

துகடர்புநாட்சியவையத்தாரோய

முக்கோப்பியாந் துவிட்டாங்கு.

The Dwarf: Oh my beauty with the body bent double like the shadow of the tree in water! I wish to have a word with you. What virtuous deeds you should have performed to deserve this speech with me. Oh Please stay.

The Hunchback: Oh my mother! (aside).

O you son born of the animal with the head of a man, at the auspicious hour when dwarfs not fit to be seen are usually born! Pretending to love me, you prevented me from going. Can dwarfs like yourselves deserve to touch me?

The Dwarf: You with the full beauty of your body, which is bent and crooked like the plough-share attached to the plough and snapped at the top, has made me love sick which I cannot bear. I cannot bear this pain. If you will show me grace, I will live. Please let me know your mind.

The Hunchback: Oh Look at his cheek! (aside).

Oh you ignorant dwarf! you invite me to your home in this broad day. Are there many women of your own household who will do this?

Oh, Oh, look. This God of Love runs after me, twisting his short arms around its pits, running like a turtle placed upright and on its hindlegs, though I told him not to go after me.

When she said this, the Dwarf strutted before her, saying "Oh look at the gait of God kama, brother of God Sama with the bow."

The Hunchback: Oh! Oh! Look at his gait.

The Dwarf: Let us not banter each other any more. I swear on the King's feet that I will not do so anymore.

The Hunchback: Let it be so. Oh you with the beautiful chest! I will cease bantering also. We desire that people should not despise us as little devils, when they are in temple precincts. Let us retire to some flower laden tops.

NOTES AND COMMENTS.

We have received two communications, one from the publisher of the above tract and another from the author thereof, anent our remarks in reviewing the same in our May No. We regret they are too long for publication and our space is limited.

The Vishistadvaita
Tract of the Madura
Tract Society

Both our learned friends say that it was never their intention to offend the susceptibilities of saivas and we gladly accept their assurance. But they try to interpret the paragraph in question against the meaning of their plain wording.

And we will quote the note in full and leave our readers to judge whether our remarks were justified or not. "ஒருருஷியு" மூன்று கைநிக மதங்களில் ஒன்றாகிய விசிஷ்டாந்தவைதந்தைப்பற்றி இஃது எழுதப்பட்டதாயினால் இதில் சைவமதமானது அடங்கவில்லை. உபநிஷதசமயம் கண்ட ஆதாரமாகக்கொண்டு ஸ்ரீநீலகண்ட சிவாசாரியாரவர்கள் வியாசகுத்திரங்களுக்கே பாஷ்யம் எழுதி "பரப்பிரம்மம்" என்ற சப்தத்திற்குச் சிவனே பொருள் என்று அறிவித்தும், அந்தநாதபர்யத்தை உறுதிப்படுத்தி ஸ்ரீமத அப்பயநிட்சரவர்கள் "சிகார்க்கமணிநீபிகை" "அந்தவைதலேசசங்கிரகம்" "சிவதந்தவியேகம்" முதலிய கிரந்தங்களால் சைவத்தை கைநிகமதங்களில் ஒன்றாகவும் சைவவிசிஷ்டாந்தவைதமென்றும் கந்தாந்தவைதமென்றும், நாயகியத்தத்துடனும் பிரசித்தப்படுத்தி யிருந்தபோதிலும், பின்வந்த சிவஞானமுனிவர் முதலியவர்கள் சைவத்தை வேதாந்தத்தைவிட்டு முற்றும் விவகி, வேதத்துக்குப்பிறம்பான ஆகமசாத்திரங்களுக்கே ஆதாரமாகவைத்துச் சிவவேறுபாடுகளுள்ள நாதபர்யங்களுடன் சித்தாந்தம் என்கிறநாமதேயத்துடனும், சைவமதத்தை ஸ்தாபித்து அது அவருக்குப்பின் உந்தவர்களால் அணுகடிக்கப்பட்டு வருகின்றது. அதை கைநிகவிசிஷ்டாந்தவைதத்துடன் சேர்க்காமல், பிரத்தியேகமாக விவரித்துப்பேசுவதுதான் உசிதமென்றெண்ணி, இப்பத்திரிகையின்மீது பிரஸ்தாபப்படுத்தவில்லை."

We do not wish to start a controversy, but we may be permitted to observe that neither Sri Nilakanta Sivachariar nor the Siddhanta writers from St. Maikandan, nor Sivagnanamunivar established Sarvaism, that the former were the greatest exponents and authorities on the Saiva philosophy and Sivagnana munivar introduced nothing new and his great reputation rests on his being the most learned and clear commentator of the Siddhanta Sastras. We do distinguish the difference between the Veda and Agama, between the Vedanta of Srikantha and the Siddhanta of St. Tirumular and St. Maikanda,

and yet the distinction is one without a difference. St. Maikandan and his followers speak of the Siddhanta as the pure Advaita, and not by any other name. We commend to the notice of our brothers, verses commencing from 11 in Sutra VIII. of Sivagrana Siddhant of St. Arul Nandi Sivachariar, in which the relation of Veda and Agama is set forth, and we will only quote here verses 13 and 15.

வேதநூல்கைசைவநூலென்றிரண்டு நூல்கள்
 வேறுகாக்கும் நூலிவற்றின்விரித்தநூல்கள்
 ஆதினாலனுகூலமலன் நருநூலிரண்டும்
 ஆரண நூல்பொதுகைசைவமருஞ்சிறப்புநூலாம்
 நீதியனுகூலகார்த்தும் சத்தினிபாதார்த்தும்
 நீகத்திற்துநீன்மகையி னெனிய்பாரூன்வேதரத்தத்
 தீதின்பொருள்சொண்கொள்கார்த்தும் நூல்கைசைவம்பிறநூல்
 திகழ்பூர்வும்சிறிவரகும்செத்தாதத்தமாகும்.

The only real books are the Vedas and Saiva Agamas. All other books are derived from these. These two books were eternally revealed by the perfect God. Of these, the Vedas are general and given out for all; the Agamas are special and revealed for the benefit of the blessed, and they contain the essential truth of the Veda and Vedants. Hence all other books are Parvapakshe and the Saivagamas alone form the Siddhanta.

செதுகமயங்கள் பொருளுண்டு நூல்கள்
 ஒன்றோடொன்று ஒய்வாமலுளபலவுரிவற்றுள்
 இயல்புசமயம்பொருள் நூலியா திகடுதென்னில
 இதுவாரும் தவல்லதெனும் பிணக்கதிசாதி
 நீதியினுலிகையெல்லா மோரிடத்தேகாண
 நீன்றதியாதொருசமய மதுசமயம்பொருள் நூல்
 ஆதலினுலிகையெல்லா மருகநையாகமத்தே
 யடங்கியிடுமகையிரண்டு மரணடிக்கீழடங்கும்.

Religions and postulates and text-books are various, and conflict one with another. It is asked which is the true religion, which the true postulate and which the true book. *That is the true Religion, postulate and book, which not conflicting with this or that, comprises reasonably everything within its own fold.* Hence all these are comprised by the Vedas and Saiva Agamas. And these two latter are embedded in the sacred Foot of Para.

We are extremely glad to note that the author of the tract concludes his letter as follows : "I am a staunch lover of 'Saivaism,' and an ardent admirer of Sivagnanamunivar, Tirumular and other Saivite Saints, and in its own turn, the system will be presented to the public with all its grandeur and excellence." We hope to welcome these tracts with pleasure.

The fifth anniversary of the Sangam was celebrated on 24th May last with considerable enthusiasm. This anniversary celebration was unique in many respects. It was presided over by Pandit V. Swaminathayyar Avergal who among Tamil scholars was the first to receive the title of Maha Mahopadhyaya. There was a fuller attendance of Pandits and Scholars interested in Tamil from all parts of the Presidency. There was a large attendance of Mahomedan gentlemen and scholars. The president evoked considerable personal enthusiasm, and though the sittings were inordinately long, the enthusiasm never at any moment flagged. When the President appealed for funds for the support of the Sangam, it was touching to see how the proverbially poor Tamil Scholars responded more than any other class. The acme of pathos was reached when a Pandit stepped up to the dais and presented a small gold bangle he wore towards a memorial to the famous Nachinarkiniyar of Madura. The Sangam for the first time thought of having a constitution and appointed a committee to draw up the rules and place it before the Sangam at its next sitting. The example set by Mr. J. M. Nallaswami Pillai last year of submitting written papers for being read before the Sangam bore ample fruit this year and a number of very able and interesting papers were read. The Sangam adopted a resolution to submit a memorial to the University and the Government protesting against the select committee's suggestion to make Tamil and other vernaculars as an optional subject for the F. A. and B.A. examinations. Mr. Radhakristna Iyer, Principal of the Maharajah's College, Pudukottah, who moved the proposition gave a practical illustration of the disastrous consequences of such a scheme. He had advertised for an additional Tamil Pandit; but just after he read of the select com-

mittee's report, he thought there would be no necessity for a single pundit, and so dropped the appointment of a second pundit. In those days when not even one pursues learning for learning's sake we do not believe even a decent number of students will take up the Tamil or other vernaculars in preference to other courses of study. It is to be feared that the great advancement to be observed in the study of Tamil among English-educated youths will receive a positive check, if the new proposal should become a fact. The President in his long and very discursive speech brought out the very many excellences in Tamil literature, and forcibly argued against the presumption that a study of Tamil is not sufficient to make one thoroughly cultured and highly patriotic and civilized and manly. He instanced with great pathos the incident mentioned in one of the Purananuru Hymns where an old woman, verging on her grave rose up with rage and vowed to cut off her breast which suckled such an arrant coward when she heard her son had turned and fled from the battlefield. She went to the battle-field, turned over the bodies of the slain and her joy knew no bounds when she discovered the mutilated body of her beloved son illustrating the well-known verse of Tiruvalluvar.

சன்றபொழுதிற் பெரிதுவக்கும் தன்மகனைச்
சான்றோனெனக் கேட்பதாய்.

Can there be a nobler example of womanhood and heroism in any language? He showed also what great power was wielded by the Tamil scholars in the good of the country, in peace and war and what noble examples of love and friendship and goodness are found in the incidents recorded in the Purananuru. He referred to the great debt we owed to Nachchinarkiniyar from whose commentaries alone it was possible to unearth many a classical work and but for whose labours they would all be lost: and he referred to the fact with regret that though he was a citizen of Madura, no memorial

could be found in his name in that classical city. The Sangam President promised that a suitable memorial would be put up when the Sangam Hall was completed. Pandit Swaminathayyar further referred to the great difficulties he experienced in his search for lost manuscripts and his attempt to decipher old manuscripts and publish them and he gratefully referred to all his patrons and friends who assisted him in this work.

Rao Bahadur C. Nagoji Row was present throughout the sittings, and a paper on Indian Music written under his direction was read and was listened to with great interest. Mr. Radhakristnayyar spoke about it also and he told the Sangam how he was carrying on his investigations in regard to Indian Music, and referred to several things he discovered in 'Silappadikaram' and he appealed to those present to help him with any old manuscript in Tamil treating of music. Mr. P. S. Subramania Iyer's paper on 'Perseverence' was short and sweet. Pandit Palvanna Mudaliar's Siddhanta Vilakka Ratnavali was highly commendable and Pandit Vedachalam's paper on *Pattinapalai* was a meritorious production. The paper on Kadai Ezhu Vallal கடைமெழுவுள்ளல், opened up an interesting page in the forgotten history of Tamilagam and deserves to be read by all.

The Sangam has evoked considerable interest among the student classes by the establishment of various examination with liberal prizes; and it has published several valuable works, and Ahananuru and a Tamil lexicon are in course of publication. It has entered on a course of great usefulness, and Sriman Pandi Thurai-sami Thevar, the founder of the Sangam has to be congratulated for the success already attained, and it behoves the public not to show only lip-deep loyalty to him and our mother Tamil but aid the cause by every means in their power.

We are glad to know that Pandit R. S. Vedachakam Pillai after attending the Madura Tamil Sangam and delivering some lectures in Madura left on a lecturing tour in the southern districts and lectured on various subjects at Tuticorin, Tinnevely, Tanjore, Negapatam, Cuddalore, etc.

This Sabha is the oldest Sabha in the South and it has been maintaining a free religious Sunday School for over 10 years. It must be a satisfaction to all that this Sabha has acquired a site through the liberality of Sriman Avadaipillai of Pitchandar Kovil, and the Sabha has appealed to the public for funds for starting the building. About Rs. 2000 is required for the purpose. Trichinopoly as every one knows is a great religious centre, and it has become a great centre for christian missionary enterprise of all denominations. The principal of one of the colleges remarked recently in a public address how ignorant the Hindu Students were about the elements even of their religion.

Trichinopoly Saiva
Siddhanta Sabha
Patasala.

Every Hindu parent will see therefore how serious is this reproach and it is their bounden duty to see their children get some religious education outside the Christian schools. Hindu parents are quite indifferent as to what their children learned at school or not provided they pass their examinations. But they feel sore when they turn out badly in after-life. It is of the greatest importance that children get their religious training from their earliest childhood, and a school of the kind worked by the Sabha cannot but be beneficial. We appeal to all Hindus to encourage this sabha with liberal donations in their laudable work.

It is with the sincerest regret we record the demise of the Hon'ble P. Kumarasami Mudaliar of Colombo. He was a great Tamil Scholar and a man of great piety and he was the leader of every movement in the cause of religion and progress. He was extremely generous and helped every movement liberally with his purse. His charities were innumerable. His death is a serious loss to the public, but he is sure to earn his crown of glory in the next world. We offer our sincere sympathy to his honourable brothers and his relations.

The late Hon'ble
P. Kumaraswami Mde.
of Colombo.

We welcome the publication of this new Tamil weekly newspaper and wish it a long life. It is issued by the Brahmavadin office and its annual subscription Rs. 3. The articles are written in simple and lucid Tamil prose and they are highly instructive and well adapted to suit the taste of the Tamil-reading public. The paper contains articles on agriculture, industry, religion and politics besides the important events of the week, telegrams &c. The issues that have already appeared are in every way creditable.

THE "INDIA."
A new weekly.

In accordance with the programme published on May '06 by the General Secretary of the above conference, Pandit R. S. Vedachalam went on delivering lectures as noted below.

1. 21st May '06. At the lecture-hall of Mr. Tiltainayakam Pillai, retired, Deputy Collector, the lecture on Hinduism and its Principles was delivered. The systems of Charvaka, Buddhist, Jaina, Sankara, and Ramanuja were surveyed one by one and points common to them all were noted and spun into a coherent whole. That this whole was nothing but Saiva Siddhanta was proved by him very ably.

2. 26th May '06. Under the Presidentship of Mahamahopadyaya Mr. V. Saminatha Iyer, a written critical study on the

Saiva Siddhanta Conference Summer
Lectures by Pandit
R. S. Vedachalam.

ancient classical Tamil ode Pattinapalai was recited by him in the Tamil Sangam at Madura. The critical merits of the lecture were very highly spoken of by the President and the learned audience.

3. 27th May '06. At the Madura Temple premises, lecture on Jnana Marga was very successfully delivered. Mr. Shunmugam Pillai, the able commentator of Tolkappian Pairam was on the chair and reviewed all the essential point of the lecture and paid his high complimentary words to the lecturer. A Branch Society to the conference was formed at Madura. Mr. M. Nagalinga Mudaliar, Pleader, was elected as the President, and Mr. L. Ramasamy Pillai the secretary.

4. 4th June '06. In the premises of Saiva Siddhanta Sabha at Tanjore, the lecture on Saint Thiragnanasambhanda was delivered. That the life of Guanasambanda well accords with the historic criticism, was very ably dealt with by the lecturer.

5. 6th June '06. At Tanjore another lecture on the Bakti Yoga was delivered. Many intricate points in the philosophy of Siddhanta were deeply reasoned out and made clear as daylight. Then the account of the Tanjore Local society were read for the approval of the lecturer and manager Pandit. Vedachalam. It was proposed by him that a school of Siddhanta must be conducted by the Local Society for the benefit of the members and this was cheerfully approved by all. Mr. K. S. Srinivasam Pillai, Pleader, undertook to conduct it. Some change was introduced into the constitution of the Tanjore Local Society by the resignation of the former secretary Mr. Solaimuthu Pillai. In his place Mr. L. Aruchandran Pillai was appointed as secretary and Mr. L. Ulaganatha Pillai as the assistant secretary.

6. 8th June '06. In the Sabha premises of the branch society at Kivalar, the lecture on Saint Manickavachakar was delivered. The lecturer checked the accounts of the Branch and approved. For the expenses of the monthly meetings Rs. 10 were given by the conference to the Kivalar Branch.

7. 14th June '06. Many respectable men at Mannargudi requested the Manager to go over there and form a branch to the conference. In complying with their request, he went over there and

delivered a lecture on God, Soul and Matter. Then under the Presidency of Mr. Kalpakavinayakam Pillai, B. A., Police Inspector he formed a branch to the conference. Mr. R. Arunachalam Pillai is to be its president, and Mr. Gopala Pillai secretary.

8. 17th June 06. In the grand sabha premises of the Nagal Volipalayam Local Society, the lecture on the Mystic construction of Hindu Temples was delivered.

The unselfish and beneficent motive that stimulated Pandit Vedachalam to work for the conference even sacrificing his health and comfort to a certain extent has deeply laid us under great obligation. We thank him in the name of the conference for undertaking the difficult task of going on a lecture tour to bring the conference to bear forth good result in the investigations of the profound philosophy of the Saiva Siddhanta—C. S. Ponnuswami Mudaliar, General Secretary, Saiva Siddhanta Conference.

A writer in the May issue of the *Virjunand Magazine* in endeavouring to fix the age of Patanjali combats the view that Patanjali of the *MahaBhashya* is different from the Patanjali of the *Yoga Sutras*. He supports the traditional view that Patanjali wrote the *Maha-Bhashya*, the *Yoga Sutras*, and a work on medicine. In regard to his age, he disagrees with those who think that Patanjali lived after Buddha's Nirvana and quotes approvingly Pandit Bhashyachary's conclusion that he lived in the 10 century B.C.

About the theory that Patanjali flourished after Sakhyamuni's Nirvana, he writes :

"Again to one of the Sutras (VII, 2--50) of Panini, Katyayana adds a Vartika to explain the term 'Nirvana,' and says that it means 'to blow out.' If Katyayana or Patanjali lived during or after the life-time of Sakhyamuni (as is supposed by many) surely they as grammarians would have noticed the Buddhistic interpretation of the word 'Nirvana.' But as they did not we are at liberty to say that neither of them lived after the introduction of Buddhism by Sakhyamuni.

When Buddhism was preached by Sakhyamuni, the decline of Brahminical authority was very great. These changes in religion

and especially in a religion professed by those that are termed the great conservatives'—those changes (which were of so destructive a character) would at the lowest estimation require 300 years to intervene. If Gaumata Buddha, and Buddha Bhikshus could be found in India about 570 B. C., there is nothing extraordinary in placing Patanjali three centuries earlier, that is, 870 B. C., in other words between the 9th and 10th centuries B. C., although the changes of language would necessitate our placing him even earlier. Our argument is greatly strengthened if we base our reasoning on the ehirology of the Chinese, who believe that Nirvana of S. Muni took place in 949 or 973 B. C."

A new way has been found for utilising pineapples. The fruit can be made to yield a very delicious wine, much resembling Rhine wine in delicacy of flavour and appearance. It is thought that pineapple wine may become a much more important commercial product in the not distant future, as it is an excellent aid to digestion. Great quantities of the pulp are now being put up with sugar for market in a form relatively imperishable, being available at any time for consumption and retaining the flavour. But we cannot find that this has yet been introduced into this country. The pineapple plant yields a valuable fibre which is woven into the famous "pina" cloth—the most delicate of known fabrics. It is very beautiful and a shawl made of it will actually float in the air, settling down very slowly when it is tossed upwards.

Pineapple Shawls and Fabric.

We propose to devote in future 2 pages of our Magazine to matters of agricultural importance to our country and we invite short contributions and items of practical importance to this portion of the paper for our readers and correspondents. A query column will also be added to this paper. A reader of Mr. J. M. Nallaswami Pillai's, translation of Sivagnanabodha has sent a string of questions and we propose to answer them from time to time, together with others that may be sent to us.

*What the Philosophers and Mystics say about***EXCESS VERSUS MODERATION.**

Excess is from the Material,
Moderation is from the Spiritual.

Excess is unnatural,
Moderation is natural.

Excess is disease.
Moderation is health.

Excess is discord.
Moderation is harmony.

Excess is always developed not inborn.
Moderation can be developed and is inborn.

Excess shows emotions master,
Moderation shows mind masters.

Excess shows much lack of, or no self control,
Moderation shows great self-control.

Excess excites the nerves.
Moderation quiets the nerves.

Excess weakens the muscles,
Moderation strengthens the muscles.

Excess poisons the blood,
Moderation purifies the blood.

Excess stupifies the brain,
Moderation invigorates the brain.

Excess retards the highest development.
Moderation promotes the highest development.

Excess spells damnation - loss,
Moderation spells peace - gain.

Excess breeds vice,
Moderation manifests virtue.

Excess is followed by retribution,
Moderation is praised.

Excess reveals foolishness,
Moderation is wisdom.

Excess ruins man,
Moderation preserves man.

Excess destroys,
Moderation creates and preserves life *The Mind.*



AGRICULTURAL AND INDUSTRIAL NOTES

Now that Rural schools are to be introduced, with small gardens attached, Mr. Sly's paper on the subject in the Indian Rural Education. April number of the Agricultural Journal of India deserves attention. He points out that the system of education should be thoroughly Indian and suited to the local conditions and that the students should be taught to know, by training them to observe, to *think* and to *do*, and that they should be given the method of study more than mere instruction, and that there should be suitable lesson books in the vernacular language 'understanded by the people' and dealing with objects familiar to the locality, the teacher presenting the objects themselves in the course of teaching, and that the school garden should be mainly used for the supply of materials for object lessons, in which the pupils can study the growth of plants, and under the guidance of the teacher, the child should observe the parts of a seed, the plant food in it, the process of germination and the conditions necessary for it. In each stage of the growth of the plant we should pull up a specimen and observe the roots, their uses and their growth; the stems, their uses and structure; the flowers, their parts and uses, and methods of fertilization; the fruits and seeds, their formation and uses, methods of dispersal and the like. He should observe the soil and its composition, the effect of plant food and manures. The garden should be deliberately used to gain object lessons in failures as well as in successes in connection with soils, drainage, manures, weeds and the like. The child's plot should be used like a slate to put things on and rub them off for educational purposes. It will teach him habits of close observation, of thoughtfulness and carefulness; he will learn by doing.

* *

Every one is familiar with the ground-nut but not as to how the nut is formed. The name *Castanula* and the fact that it is dug out of the earth suggest that the seed pods are formed from the roots of the plant. It is not so. A graduate friend of ours taking us along the field of ground-nut was curious however to ask us why the pod of

Ground-nut and its parts.

the flower elongated itself and bent towards the earth. This is in fact the ovary or seed pod of the future nut: it elongates itself, buries itself completely in the earth and then develops into the nut. This it does to protect its luscious seed from the attacks of birds and other enemies, and but for this device it will be difficult to get any ground nut at all. This habit entails that the soil should be light to admit of the slender pistil burying itself in the earth and this accounts for the fact why out of a total area of 440,282 acres in Madras under this crop in 1904-05, 280,984 acres were grown in the District of South Arcot which, as it lies on the sea coast, is distinguished by light sandy soils. And the ground-nut is a plant which requires very little manure.

The pests of Ground nut in Madras:-- The District of south Arcot in the Madras Presidency is distinguished by light soils on which the ground nut (*Arachis hypogea*) is cultivated in enormous quantities. Out of a total area of 440,282 acres in Madras under this crop in 1904-05, 280,984 acres were grown in the district. The staple is, therefore, of commanding importance in the local agriculture.

The pests attacking ground nut are comparatively few, the principal ones being "Surul" or "Madupuchi" and "Tikka." The latter is a fungoid disease which is not at present very serious in this part of India and apparently prevails in damp, close weather. Surul on the other hand is universally present and does great damage. The word "Surul" means a "curling" and is dependent on the habit of the insect of burrowing inside the tissues of the leaves which curl up and are distorted. The chrysalis is formed in a fold of the leaf. The insect is a minute dark moth (*Anacamptis nextoria meyr*) of very active habits and is probably nocturnal. On walking over the fields a constant shower of disturbed insects flies out, quickly seeking shelter under the neighbouring leaves. The walls of bungalows in the neighbourhood are sometimes blackened at night by millions of the moths attracted by the bright lights.

The Surul puchi appears to prefer laying one egg in each leaflet, which ~~soon~~ ~~rapidly~~ ~~turns~~ ~~brown~~ ~~and~~ ~~withers~~. In a bad attack, the whole ~~field~~ ~~becomes~~ a blackened or black appearance. As is the case with

most pests of this class, showers of rain are most beneficial, while hot sun and dry air lead to rapid increase, whether in dry or irrigated crops.

From the internal working of the caterpillar, it is doubtful whether spraying will be of much use, but, on the other hand, it seems probable that light traps may help in destroying the moths at night.

If the ryots understand a little about fertilization they can easily get bumper crops in the various species of gourds they raise in their back yards &c. In all these plants, the male and female flowers are separate, and the insects assist in carrying the pollen from the male flower to the female flower which is distinguished by having a small fruit under the petals. This method is however uncertain; and this is the reason why so many of the young fruits wither away (கொம்புக்கொட்டை நெய்தல்.) The ryots can make it surer by carrying himself the pollen from the male flower and fixing it on the pistil of the female flower

Many fruits appear whole and yet when cut a small worm or beetle crawls out from the stone or pulp of the fruit.

The Mango Weevil. This seems a mystery. The history of the insect is this. The beetle lays its minute eggs in the small ovary just in the flowering stage or little after, it is hatched inside the fruit and the worm develops with the fruit and by the time the fruit is mature, it has transformed itself into a beetle or weevil. After it emerged from the fruit, the insect hides itself in the bark till next season when it begins to breed. This pest is spreading all over India. A note in the agricultural journal of India suggests remedies for destroying the pest. It is to paint or scrub down the bark with Kerosine; this is best done in the cold weather but can be done at any time before the Mango flowers or the beetle becomes active, say not later than the beginning of February. A further precaution is to dig over the ground below the trees in order to destroy any weevils that come off the bark and take refuge there.



We acknowledge with thanks the receipt of the following Journals:

1. "*Theosophical Review*," 161, New Bond Street, W. London. Annual Subscription 12 s.
2. "*The Mind*," The leading exponent of New Thought. Upland Farms Alliance Co., Ossawama in Hudson, N. Y. Annual Subscription 1.50 dollars.
3. "*The Bohemian*," The quarterly organ of the Anglo-Indian Temperance Association, London. 6 d.
4. "*Herald of the Golden Age*," A quarterly magazine advocating the adoption throughout Christendom of a bloodless and natural diet; Paignton, England, Annual Subscription 1 s. 6 d.
5. "*The Indian Magazine and Review*," The organ of the National Indian Association in aid of Social Progress and Education in India. A. Constable & Co., Ltd. 16 James Street, Haymarket, London. S. W. price 3 d. per copy.
6. "*The World's Advance Thought and the Universal Republic*," Portland, Oregon, an American monthly. Annual Subscription 6 shillings.
7. "*The Grail*," An American Monthly 7. Exchange place, Batavia, N. Y. 1.25 dollar per annum.
8. "*Theosophy in India*," (Prasnotara) published at the headquarters of the Indian Section. T. S. Benares. Yearly Subscription Rs. 3 Indian, 4 s. Foreign.
9. "*The Astrological Magazine*," Published monthly by B. Suryanarain Row Esq., B.A., M. R. A. S., Madras. Annual Subscription Rs. 4 Indian, 7 s. Foreign.
10. "*The Mahabodhi Journal*," The Journal of the Mahabodhi Society to revive Buddhism in India &c., Colombo, Ceylon. Annual Subscription Rs. 2. Indian, 4 s. Foreign.
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12. "*The Sylhet Weekly Chronicle*," Sylhet, Assam. Annual Subscription Rs. 4.
13. "*The Coimbatore Crescent*," Coimbatore monthly. Annual Subscription Rs. 2
14. "*The Viveka Chintamani*," Triplicane, Madras. Tamil Monthly. Annual Subscription Rs. 4.
15. "*The Arya*," Monthly Journal, Thambu Chetty Street, Madras Annual Subscription Rs. 3 a year.
16. "*Brahmavadin*," A Religious and Philosophical Monthly Journal, Madras, George Town Rs. 4 per year.
17. "*Prabuddha Bharata*," A monthly Journal, published at the Sri Swami Vivekananda Ashrama, Kumron, the Himalayas. Subscription Rs. 1.80 a year.

THE
SIDDHANTA DEEPIKA

OR

The Light of Truth.

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

Commenced on the Queen's Commemoration Day, 1897.

Vol. VII.

AUGUST 1906.

No 5.

Cirumantram

OF

TIRUMULAR.

(Continued from page 132 of Vol. VII.)

INSTABILITY OF LIFE.

Knowing well that all that are borne on a leafy flower—laden bough die without fail, they do not praise our Lord's Feet without fault. They know not that king Yama is waiting to send for them.

2. The five (senses) own a full grown field. The five guard this field. The five having received the mandate of the Lord, they relinquish their watch of this field.

3. There is a drum with two faces and the five kings dwell in it. When the five kings depart from it, the drum falls to dust.

4. They who cannot realize the Lord of Tiruvenkatam and the Dweller in the heart of the Vedanta, the Nandi who dances in Tiruvenkatañi, cannot realize even their soul and cannot bear their life.

5. They do not understand that the 10 sides of this world are measured by the Sun. They do not pause and understand the illusion of this world.

6. People do not understand that even the well-woven girdle is torn to shreds and the black hair turns to grey. From birth to death appears just like a single year.

7. Only a little rice is required to boil a pot. Give a little rice in charity before ever your body is burnt. The allotted days are almost over.

8. Even though you fondly seek and dwell on this life of yours, as the bee hovers on the sweetness of the flower; yet your life cannot last unless fixed on Him with the Three Lights for His Eyes.

9. Perform charity according to the Law. Praise the Pure One, in view to reach that great land. We need not give any law to those who know how difficult it is to get a human birth.

10. Do not leave the path of virtue, becoming envious. Don't covet other people's property, becoming avaricious. While you are prosperous just give to others and eat yourself.

ABSTENTION FROM KILLING.

The sacred flower to be used in the Pujah of the Guru is abstaining from killing animals. The Deepam to be offered is your removing the animal's fear. The real Dhyana will consist in your doing good to them.

2. The cruel messengers of Yama will bind them who direct the beating and killing animals, with strong ropes, and drive them with insulting words into the burning Hell.

ABSTENTION FROM EATING MEAT.

The messengers of Yama will publicly catch hold of those low people who eat meat, and throw them into the burning Hell.

2. Those who abstain from killing, thieving, drinking intoxicating liquors, lust, and lying, will be freed from evil and reach the bliss of Siva's Foot. This is reaching the Highest Gnanananda.

AGAINST LUST.

While the loving wife is at home, he who goes after a woman guarded by another is like the man who incurs sorrow by going after date fruits, without eating the jack fruit at home.

2. Burying the sweet mango fruit grown by oneself under the earth like gold, one gets up the tree to pluck the sour mango fruit. This man loses the benefit of his existence.

3. They go after women in the darkest night when stars above shine. Then cannot rid themselves of their mental darkness.

4. Even though the leaves may be shining, the fruit of the strychnine tree cannot be good for food. Don't therefore let your mind hanker after women though they may be beautiful and smiling.

5. They enter houses in search of women. Their gushing love is unreal like a dream and the bubbles in a whirling pool of water. Don't think it real.

6. The women will ask their most intimate lovers, to stand apart when others approach them; and they will talk to them in secret and let them go.

7. The effect of one's having mixed with women is found in the diseases the body has acquired. What was at first as sweet as the sugar-cane juice is now stinging him like a furious serpent.

8. If we do not take hold of those who get themselves entangled among the weeds of vice covering the Tank, they will surely be drowned and lost.

POVERTY.

Their clothes are torn, their welfare is gone. Their intimate relations have lost their love. They cannot give, their days are gone

as well as their rejoicings. They are mere automatons, though they live in the world.

2. You go unceasingly after rare articles of food for filling that false pit. (Hunger) But if you praise the Lord, and leave off covetousness, this pit can be filled up at once.

3. They will seek the heavens for filling this stone pit. It is difficult to fill this for any one. When one knows the secret of filling up this pit, then alone will this be filled up and his impurity leave him.

4. One's relations are worse than one's bad karma. If one, before his days are past, lights up a lamp of wisdom and love, then this great hunger can be satisfied.

5. He, whose mind is bent on God, will get rid of all the pleasures of the body and the senses, and the sorrow innumerable which follow, and will hate this life full of evil.

J. M. N.

(*To be continued.*)



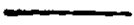
After all the world is but an enchanted palace of Mirrors. We see the face of our soul in each thing. In each person we look at we are seeing our own heart. Condemn, if you will, but only when you know that the thing you condemn is a bit of your own ugliness, which another but glasses. Admire, love, but lament not when the object of your love has passed away forever. The beauty was of yourself, which you saw as in a glass, and it abides with you forever. It can not pass save in the passing of yourself.



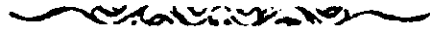
Devotion to a great principle is the loom that weaves the purple and the pick that digs the gold for the coronation of character.



It is the impossible that is always being done.—*The Grail.*



The Inner Meaning of the Siva Linga.



[We publish below the first instalment of an article on the above subject from a valued friend of ours. He is a good student of Saiva Siddhanta, both in its Vedantic and Agamic aspects, and is especially very strong in the Mantra and Tantra portions. The subject is a good deal obscured by ignorance, prejudice, and blind bigotry, though Professor Wilson long ago declared that he saw nothing objectionable in this sacred symbol. The word literally means nothing more than 'Symbol;' and a really good exposition of the subject from the stand point of our ancient Mantra and Tantra Sastra will be valuable. It is not any farfetched or imaginary explanations that are attempted here but our friend quotes a text from the Shashtra for every one of his explanations. The article will be specially valuable as it will contain numerous citations from the Agama Shastras which have not yet seen the light of day. Ed.]

The object of the present article is to remove the most erroneous idea entertained regarding that Holiest of Hindu—nay universal—Symbol, viz: the Siva-Linga. To Swami Vivekananda, we owe a deep debt of gratitude for retrieving the honour of this Ancient Symbol of the land of Bharata. He did his best to repudiate the oft-repeated, but erroneous, explanation of the Siva-Linga as a Phallic emblem. When Gustav Oppert, lately of the Presidency College, Madras, read a paper in London on the Siva-Linga explaining it as a Phallic emblem, the Swami who was then present in the audience refuted it and established what it truly meant. The London Daily Chronicle reported the same in the following manner. "The Swami said that the worship of the Siva-Lingam originated from the famous lingam in the Atharva Veda Samhita sung in praise of the Yupa-stambha, the sacrificial post. In that hymn a description is found of the beginningless and endless Stambha or skhamba, and it is

shown that the said Skhamba is put in place of the eternal Brahman. As, afterwards, the sacrificial fire, its smoke, ashes and flames, the soma plant and the ox that used to carry on its back, the wood for the Vedic sacrifice gave place to Siva's body, his yellow matted-hair, his blue throat, and the bull, the Yupa-stamba gave place to the Siva Lingam and was raised to the High Devalhood of Sri Sankara. In the Atharva Veda Samhita the sacrificial cows are also praised with the attributes of the Brahman. In the Linga Purana, the same hymn is expanded in the shape of stories meant to establish the glory of the great Stambha and superiority of Mahadeva." Later on he says "the explanation of the Siva Lingam as a Phallic emblem began in India in her most *thoughtless and degraded times*." Yes in her thoughtless days, and shameless days too, when the internal quarrels between the different sects were highly rampant and were waged with an implacable hatred and when the minds of her men were so notoriously plastic as to receive any kind of impressions. The story of the Linga becoming sundered by a curse does not at all account for the origin of the Linga, but the supposed, and fanciful too, resemblance to the genitive organs and the appellation of Linga as applied to both, accounts for the story. It was a general practice in antiquity to invent fictitious tales for the purpose of explaining names of which the origin was lost in obscurity. It must be admitted that the worship of the Linga was almost universal in this land during the time of Mahabharata, and it must also be admitted that long ages must have elapsed between the time that it was first introduced and the time when it was universally worshipped. There were innumerable temples in those times. The 5 sons of Pandu, the Kauravas, the warriors like Aswathama, all Brahmins, Sri Krishna, Rishis like Vyasa and almost all were worshippers of Linga or Vighraha. While on the one hand it gained in its popularity, on the other hand, it lost much. The thick mist of ages began at first

to dim the true significance of the symbol, till in the long distance of time the significance was so entirely lost, that people at a comparatively later stage began to tax their ingenuity to unravel the mysteries and began to refer to their imagination for this purpose. Many of the indecent practices as are mentioned in the Soma, Laguda, Kapalika and Bhairava, Pancharatra, Vama Sakta and other tantras began to appear then. Theories hitherto unheard of were promulgated and were believed. The Vaishnavite began to hate the Saivite and the latter vice versa, and interpolate texts of their own imagination. With reference to the Mahabharata, the Saivite, the Shakta and the Vaishnavite are all unanimous in saying that it contains interpolations and scoring out of texts. It is left to scholars therefore to trace out what are true and what are not true. Though it may at first appear to present some difficulties, yet a little diving deep into the subject will pave the way for correctly understanding the things, for, fortunately, the true explanations of all those symbols are not completely ignored, much less effaced. In the Mahabharata there are references about the Sankhya, Yoga, Pancharatra, Vedas and Pasupathas. In the Drona parva Mahadeva is said to be the author of the Vedas, Pancharatra, Pasupatha and other sciences. Sankhya, Yoga, Pancharatra, Vedas and Pasupatha are the different religions. Yudhistira asks Krishna "Tell me how Vaikanasas speak about you and how Pancharatras?" and Krishna explains the same to him. Reference in Uttara-Ramayana about Pancharatra and Pasupatha are very clear, and so there are references of these Agamas in Koorma, Linga, Varaha and Vamana and other puranas. In all these Puranas there are some which claim greater antiquity than others. The Linga Purana and the Vayusamhita are among the oldest being void of all embellishments of style, and of figures, as are found in later ones. They are quite archaic in style and are strictly the Upabrahmanas of the Upanishads

and they contain the correct views of the symbols. I do not say that the other puranas contain different views and I can point out that these latter puranas too reproduce clearer views of the same, but I say that in point of antiquity, they are the oldest. In these Puranas, references about the Agamas are very numerous. As to what the Agamas teach, it is enough to quote the opinion of the late learned Swami Vivekananda. "The Tantras 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 "Brahmanas" especially of the "Adhvarya" portion. And most of the "Mantras" used in the Tantras will be found taken verbatim from these Brahmanas." From the very ancient times, the practices as established in the Agamas have continued unaltered. Temples are being built in the same fashion. The same observances are observed and the same Mantras are repeated. Literate or illiterate, the Gurus of the Siva temple observe the poojah and other ceremonies in that self same manner as their fore-fathers did on the banks of the Ganges thousands of years ago. It stands to reason therefore that these observances should have been long practised more or less in that selfsame manner as we find them depicted in the treatises, before they were actually reduced to writing. The treatises themselves should have only copied those observances as they were in vogue in those times. Thus, from those remote times down to the present time, the observances continue to be the same and will continue to be so, till a last relic of temple worship is left in this country. Do not the Brahmins of the present day from the Cape Comorin to the Himalayas, be they removed from each other by any number of customs or dogmas, be they immersed in the verbal whirlpools of Dvaita, Advaita and Visishtadvaita, continue to offer the same prayers of (Imam me Varuna) etc., Mantras, which their ancestors used to offer to Varuna etc., on the

banks of the Indus. Thus, in order to have a correct and succinct idea of the symbols, we must refer to these sciences which alone have tried to explain the mysteries connected with them. These sciences are the Agamas and the Silpa-sastras. Let the Upanishads, the Puranas and the Itihasas contain in chapter after chapter eulogiums of these symbols, let Bodhayana in his Nityapooja Vidhi, Pratisthavidhi and Pradoshapooja Vidhi, Asvalayana in his Soolagava, Apasthamba in his Isana-bali, Katyayana and Sadya Jashada in their grihyas offer praises of Siva-linga or Siva Vighraha, still we must only turn to the Agamas. Hence Haradatta, the author of the Ujjvala a commentary on the Apasthamba Sutras, observes in his Srutisookthimala thus. "Just as the kalpas stand to the Vedic sacrifices, so Thy Agamas stand for Thy dhyana, etc."

What then is Linga. It means "a Symbol." The Vyakaraniis (grammarians) and the Mimamsakas have profusely used this word in this sense. The lexicographers have other words to denote the male organ, and the Namalinganusasana of Amarasimha, especially in the Nanartha Varga employs the word in the sense of any human organ. Why then of the so many other symbols prevailing in this country, this symbol alone should be termed preeminently as the "Symbol." Because this alone has been regarded preeminently as emblem of the "Great unknown."

A. RENGASAMI IYER.

(To be continued.)

HONOUR TO REV. G. U. POPE.

We extract elsewhere the full report of the meeting in the Royal Asiatic Society's rooms at which the Veteran Tamil Scholar was presented with the Society's Gold Medal for Oriental Scholarship. No one has laboured so long and so well for our Tamil land and literature, and we cannot say that the Tamil people have been sufficiently grateful to him. The English Universities and Societies have showered honours on him, when our own University situated in Tamilakam has been slow to recognize his merits. No other candidate can be worthier than this old Tamil Scholar of the highest honour our University can confer. We hope our University will wake up to a sense of duty before it is too late. We send our Pope Ayyar our heartiest congratulations.

Queries and Answers.

~~~~~

Q. I. Am I right in understanding that according to the Saiva Siddhanta philosophy.

(1) God, soul and mala are eternal entities.

(2) God does not take avatars.

(3) Souls are formless or have the form divine, infinite ; a pure disembodied soul does not exist ; pure soul is without conscience ; and ignorant ; they either exist in Mala or God ; they cannot act without the aid of senses and God ; they are not of the same order of being with God.

(4) Mukta souls are completely merged in God, when their identity is lost, but there is no annihilation but are not extensive with God.

(5) Sat means not changeable. Asat means changeable and not non-existent.

Ans. I. (1) Yes. It is not possible to derive one from the other or explain away the existence of some of these. They are final facts which admit of no further explanation or tracing. (Vide Sivag. p. 24 and 25.)

(2) No. *It cannot be born from the womb.* This is the essential difficulty. The creator cannot subject himself to the laws of evolution. The subject cannot become the object. But God, *without being born from the womb*, can and does appear to his devotees at various times to touch them with His Grace (See Mrs. Besant's lectures on Hinduism in which she speaks of God Mahadeva not being born but capable of appearing to His devotees as He is the Supreme Guru.) I have treated this fully in my articles in the Siddhanta Deepika. Most people will understand this when stated in reference to the Supreme Brahman, but are unwilling to understand it when asserted of God Siva.

(3) A pure disembodied soul does not exist. The nature of it is such that it cannot exist except in union with something else and *becoming one with it*. It is on this, its scheme of salvation is based, and the rationale of all Yoga is based on this peculiarity of the soul. By *body* is meant all its sukshma and karana forms. In Mukti, the Mala environment passes out of our view, and it does not trouble us, as when in a pure subjective condition of mind, we lose all consciousness of our body, and don't feel hunger or thirst or pain.

Soul is formless and infinite—infinite in the sense that when you drop a drop of milk in a tumbler of water, this one drop diffuses itself through and through in such a way, that it is everywhere in the whole tumbler of water. But its infinity or Vyapakam is no where to be compared with that of God.

Pure Soul? Soul is in 3 conditions (1) original condition before the body is evolved (2) conditions after body, sthula sukshma &c is evolved (3) soul in union with God. In the first and 3rd there is no *consciousness* not conscience, but it feels pain or bliss respectively. In these conditions, it feels but it is not conscious of its feeling. Feeling or enjoyment is at its highest when we are not conscious that we are enjoying, as pointed out by western Psychologists. In the 2nd condition there is feeling and consciousness.

Souls exist in Mala or God; i.e., in Bhandā, in Mala and in Mukti in God, so far as its direct union and perception of the other in feeling as above explained. Though at all times and always both souls and Mala are in God. Though we are in God, and God is all about us, we do not feel Him, owing to our feeling of 'I' and 'mine,' the ahankara or anaṅga.

They cannot act without the aid of senses and God—'senses in its broadest meaning, including its different kinds of bodies. In Bhandā, it is the body that educates us and leads us on, as the lamp-light in darkness. On this is based the necessity for frequent birth and evolution. In Mukti, when the full splendour of the glorious

Sun is all about us and around us, there is no necessity for the lamp-light.

God and soul are on different planes of Being.

(4) They lose their identity and *individuality, consciousness of self* but *not their personality*. The scientific definition of *individuality* and *personality* will have to be borne in mind—*Personality*—not in the loose and incorrect sense used in most Theosophic publications.

“*Personality* signifies true Being both concrete and spiritual. It alone is True being. It is not limited. *Personality* is that universal element that pervades any human soul and which is at once its continent and being. Distinction from others and limitation by them results from *individuality*, not *personality*. *Personality* belongs to the substance of the soul and *individuality* to its form.”  
Vide Vol. I. Deepika p. 280.

Nirguna and Saguna are not to be translated Impersonal and Personal. Nirguna means devoid of the qualities and connection with matter. Saguna means connected with matter and experiencing qualities of matter. cf Châp. XIII. Gita.

The following is pure language of science and is equally applicable to the case before us.

“When a river (individual soul) enters the sea (God), it loses its *individuality*, it becomes *merged* in the body of the ocean, where it loses its *current* (feeling of I and mine, the limiting properties) and therefore it has *no power to keep in suspension* the sediment which it had brought down from the higher lands (has lost the power of performing karma and lose its mala. Higher lands from its original birth onwards.)

The story of a piece of coal. p. 42. Newnes. See S. Deepika also Vol. V. p. 5.

Soul is extensive in the sense as already pointed out above.

(5) Yes, as used in Sivagnanabotham. A sat is ‘other than Sat’ as I have explained elsewhere, quoting Dr. Hubbe Schleiden.



As to the various meanings of Sat and Asat. See note in Mr. Davies' *Manual of Sankhya Philosophy*. Sat means intelligent and Asat non-intelligent or Achit.

1 & 3. 'Mala' is used collectively to mean all the three and classed as one, as it is objective to the soul—subject mind. 'God,' Soul and Mala belong to *three different planes*; 'anava' and maya and karma are not derived from one another. Karma can only result after the soul has begun its pilgrimage, and in a sense therefore it must have beginning but as it resulted from the soul's connection with 'anava' and this connection is eternal, karma is also classed as eternal.

(2) *Creation* means only the production of the evolved World of life and matter from the undifferentiated primal condition in which they were.

(4) 'Asat' does not exist independently of sat. Body or matter cannot have existence apart from a thinking mind. In a pure subjective condition, the object drops out of our view altogether. This is its non-existence or sunyam, 'mirage' because it is fleeting and unstable, and vanishes when we know the Real-God.

(5) Changeability and unchangeability has to be distinguished from existence and non-existence. The Siddhanta does no where postulate nonexistence of existing objects following the strict lines of the Principle of conservation of energy.

An existent object can both be changeable and unchangeable; i.e., in the sense that it can lose its changeability, as water, an unstable element, can become stable in the form of ice. But that itself shows its changeable character. When soul is called Satasat it means neither Sat nor Asat, but as its very nature is 'to become one' with that which it is united to, it appears indistinguishable from Asat when it is united to Asat, and Sat when it is united to Sat.

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## NOTES AND COMMENTS.



The Madras Mail reports an interview with this Swami, and we extract the following from his replies.

Swami Abhedananda  
on 'absorption.'

"Studying the Western mind" he replied.

He went on to speak of the misunderstandings that arise through the use of words that convey one meaning to the oriental and another to the occidental mind, and the necessity as few people have time to study Sanskrit, for finding the right English words for Indian thoughts. For instance the word, 'absorption' is frequently used by writers and the idea conveyed is that the soul is absorbed by the Deity as a drop of water is lost in the sea. '*Individuality is never lost,*' said Swami Abhedananda" We could not understand what he meant by this. This could not surely be Vedanta. Where there is individuality, there will be duality or dual consciousness. He would be correct if he used the word 'personality' instead of individuality. In mukti, individuality that limits is lost but not personality of the soul.



We are glad to find that Mr. R. W. Frazer, lecturer in Tamil and Telugu in the University of London, acknowledged Saiva Siddhanta as an eclectic school of philosophy. He observed as follows at the meeting in honour of Dr. G. U. Pope. "At the same

Saiva Siddhanta, an  
eclectic system of  
philosophy.

time a new philosophy was growing up. The teachings of idealistic monism by Sankaracharya, the Karma Yoga of Patanjali, with a theistic Sankhya were united and formed an eclectic school of philosophy known as the Saiva Siddhanta, which dealt with the nature of a Personal God, the soul, its bonds, or maya, which separated it from the mystic union with the soul of all things." Mr. Nallaswami Pillai has pointed out long ago that this was no new system but this eclectic Saiva Siddhanta was the same as that of the Svetasvatara Upanishad and Bhagavad-gita (*vide p. 17 vol. V: Siddhanta Deepika.*)

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At the same meeting, he sarcastically observed, "the grandest period of this literature fell somewhere between the ninth and thirteenth centuries, though to please their native friends they ought to place it some 600 years earlier." And this was received with laughter. And the 'Madras Mail' quotes it approvingly when writing on the age of the Bhagavat gita. And no wonder. There is always a disinclination on the part of European Scholars, almost amounting to a prejudice to recognize anything oriental as very ancient, and this when coupled with ignorance on the part of the ordinary people cannot but lead any claim to antiquity to ridicule and laughter. We thought that after the publication of that able dissertation on "Some milestones," by the late Professor Sundram Pillai, in which he fixed the age of Saint Gnana Sambantha as the 6th century after Christ, corroborated as it was by the independent investigation of Mr. Venkayya, and Dr. Hultzch the Govt. Epigraphists, the date of the classical period of South Indian Literature was beyond question. At any rate nobody has come forward to refute the conclusion of Professor Sundram Pillai. And tradition has always been uniform in ascribing an anterior date to St. Manickavachakar. And this position has been in no way shaken by the superficial arguments adduced by Mr. T. A. Gopinatha Row in his article in the Christian College Magazine. The classical period of Tamil Literature is connected with the Sangam publications, the Sacred Kural, Pattupattu, Purananuru, Silappadikaram, Chintamani and Manimekalai and Kalitogai and Tiruvachakam &c. and to say that this period was between the 9th and 13th centuries no Tamil Scholar should assert. We hope to revert to this subject on another occasion.

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Mr. T. A. Gopinatha Row in his articles contributed to Sen Tamil for 'Ani,' notes the date of Pavananthi to be of about A. D. 1205. His patron was Siya Ganga Amarabharana, king of Kolar in Mysore Province. The date of Adiarkunallar, the famous commentator of Silappadhikaram &c., is fixed slightly after

Mr. R. W. Frazier on  
South Indian Literary  
Chronology.

The age of Pavanthi-  
Munivar and Adiarku-  
Nallar.

the date of Kulottunga I. (1070—1117), as the commentary quotes Kalingattu Parani composed in honor of this sovereign. The commentator's patron was Boppana Kangeyan of the Mysore Province. He notes also that there was a flourishing colony of Tamil Jains in Sravana Belgola, who settled from *Deepangudi*, near Tiruvarur. And the Jain Kings of Mysore were patronizing the contemporary Tamil Scholars such as Pavananthi and Adiyarkunallar. C. Mabel Duff also notes the date of Nannul in her work on 'the Chronology of India.'

1. A paper on 22 Sruties by Mr. P. S. Sundaram Iyer, B.A., L.T.

List of papers &c.,  
read before the last  
Tamil Sangam  
anniversary meeting.

2. A lecture on Tamil Music by Mr. S. Radhakrishna Iyer, B. A.

3. A paper on 'Perseverance' by Mr. P. S. Subramania Iyer

4. A poem entitled 'Marutha Pattu', composed by Mr. A. Narayanaswami Iyer in honor of Sriman P. Pandi thoraiswami Thevar avl.

5. 'Siddhanta Gnana Ratnavali' by Pandit S. Palvanna Mudr. avl.

6. 'Pattinapalai Araichiyurai' by Pandit R. Vedachalam Pillai avl.

7. A paper on 'Days, ancient and modern' by Mr. S. Swaminatha Mudaliar.

8. 'Sri Bhattar Vaibhavam' by Pandit V. M. Satagoparamanuja Chariar avl.

9. A paper on 'Kadai Ezhu Vallal' by Mr. S. Krishnaswami Iyengar, M. A.

10. 'Ravi Varma' a Tamil Drama by Mr. T. Lakshmana Pillai, B.A.

11. 'Tamil Sanga Manmyam' by Mr. Abdul Kadir Rowther

12. A paper on the establishment of Swadesa Schools by Pandit S Rajagopalachariar avl.

13. 'Life of Kumuna' by Pandit M. R. Kandaswami Kaviroyar avl.

The last number of 'Sen Tamil' contains portions of papers Nos. 8 and 9.

# \* THE ETYMOLOGIES

OR

## SOME OF THE NAMES OF CEYLON.

A name, *nama*, *nomen* or *onoma* is, as explained by philologists, that by which anything is *known*. It is a word derived from the well-known and prolific Aryan root or *phonetic type*, *Gan* or *Gna*, which means to produce, to be able to produce or to know, and which every student of philology meets with and recognises in such words as the English *know*, *ken*, the Sanskrit *gnana* (knowledge) *ganita* (mathematics), the Persian *zan* the Greek *gyne* and the Sinhalese *gane* (woman).

“ Words, says Dr. Peile in his *Philology*, are not so much “ breath which is spent in setting out our meaning to each other and “ has no further permanence ; on the contrary, they are abiding “ things, the history of whose origin, growth, decay and vanishing is “ much more interesting than many a novel ; which even in many a “ curious way throws light on some dark processes of the human “ mind.” Thus do we see that the kingdom of words is no exception to the laws that govern the kingdoms of the physical world. An intelligent inquiry into the origin, growth and decay of words, is therefore no less interesting and useful than one into a physical science. Words have life and there is in language a germinal development similar to that in living beings. In language a germ is that which is called *dhatu* (literally seed) in Sanskrit, *radix* or *root* in English. It is from these *dhatu*s or roots that all languages have sprung. The life-power of these verbal germs was some thousands of years ago so well-known to Panini and other ancient Sanskrit

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\* An essay read at a meeting of the Union Club, Negombo, by Mr. S. W. Gnanaraswamy.

grammarians and so clearly recognised by Agastiar, the Aristotle of India, Tolkappiar and other ancient Tamil grammarians that roots and suffixes have gained the philosophic names of *Prakriti* or *Pakuti* and *Vikriti* or *Vikuti*, respectively. It is moreover a peculiarity of the verbal kingdom that its germs are so potent and vigorous that their development into words, is invariably attended with impregnation, for all words are pregnant with meaning, or what the Tamilians call *karuttu*, from *karu* (foetus, or sense)

Language being peculiar to man, who alone of all animals is endowed with the faculty of Reason, it is no wonder that roots, the very basis or foundation of human speech, are radiant with the light of reason and convey some general idea.

According to Prof: Max Muller, a root or radical is "whatever, in the words of any language or family of languages, cannot be reduced to a simpler or more original form." There can be no language, however poor or unrefined, where the words cannot be pulled to pieces and scientifically explained. Nor is there any part of speech which has not come up from some root or other. The various sub-divisions of nouns into proper, common, abstract, collective, material and *sui generis* are no barrier to the dissector of words. All these are alike to him from a philological point of view. There is no classification of roots into proper and common, nor has the term arbitrary name or *Idukurippeyar* of the Tamil grammarians any existence or meaning in his dictionary.

Whatever symbol or expression of thought there is in any tongue that could not suffer *reductio ad radicem* at the hands of a worthy philologist, should either be discarded from the category of names or words, or be relegated to the realm of words, the history of which is at present unknown. The fact that there are to be found, in almost every language, even in the *symmetrically formed* Sanskrit language, words the etymologies of which are at present

doubtful or unknown, does not warrant a conclusion that they are meaningless by origin and that they can never be pulled to pieces.

A reference to the etymological history of such words as *almug* or *algun*, *areca*, *betel*, *curry*, *mango*, *ginger*, *pariah*, *rice* etc., would shew how a study of Sanskrit and Tamil has led to the discovery of their radical significations in spite of the ignorance that once prevailed and still prevails to some extent among European scholars as regards their origin.

How amusingly imperfect is the derivation by Prof. Skeat, of the word *Mango* from Malay '*Mangga*,' when it is clearly the Tamil *Mankay* in English garb. This is a compound of *ma* (the mango tree, so called probably on account of the *flour*-like dust over the green fruits) and *kay* (the green fruit) from root *ka*, to be hardened, to dry, to burn or boil. The reason why the name of the *green* fruit, has been imported into England and some other countries, is because the green ones only could be exported safe to a distant country.

Again, who would have thought that the roots of *areca*, lie hid in the Tamil *adaikay* (ex *adai*—to stuff the mouth, and *kay* green fruit)! Now, look at the history of the word *peacock*. Its origin was so little understood in Dr. Johnson's time that, in his anxiety to account for its form, the learned doctor, being led captive by fancy, suggested that the name of this beautiful bird was due to its being a *cock* with a *peak* or tuft of pointed feathers.

Thanks to the indefatigable labours and researches of Dr. Caldwell and Prof. Max Muller in the field of philology for the flood of light, which has, since Dr. Johnson's time, been thrown upon many an English word of Eastern origin.

In his science of Language, Prof. Max Muller has told us how the *pea* in *peacock*, the A. S. *pawa*, the Latin *pavo*, the Greek *taes*, and the Hebrew *tuki* are all copies, more or less imperfect, of the

purely Tamil *tokai*, a bird remarkable for the gaiety of its *tokai* or plumage (from root *to* or *tu* to hang). The gradual corruption of the Tamil name is due to the confusion that not uncommonly takes place, even in the same language, between any two of the famous triplets K. P. T. Compare the English numeral *four* with Latin *quatuor*, the Sanskrit *katvar*, the Greek *tettares*, the aeolic *pisyres* and the Wallachian *patru*. Compare also the Tamil *koppul* (bubble or the navel) or *koppul*, *toppul* and the vulgar *pokkul*, all of which mean umbilicus.

To satisfy the curiosity roused by such a derivation, I may here remind the student of Bible of the gold and silver, ivory (*ibham*), apes (*kapi*) and peacocks (*tuki*) which king Solomon imported once in every three years in the ships he had sent out to Tarshish and it is interesting to note here how singularly faithful and loyal to the king were the masters of those ships; for they were scrupulously careful to import even the very native names of the luxuries of the East. Doubtless were they aware that the native names would in the eyes of the wisest man, add lustre to the beauty of the bird and the other articles of curiosity obtained from India and the utmost Indian isle."

To return from the digression, it should be noted well that all proper names have at one time or other been common or class names or appellatives, or are traceable to roots which express some general ideas.

The names of "Tewa Lanka" are therefore as liable to, and worthy of, interpretation as any other vocables, and their etymologies are eminently worthy of being called "tales of truth."

Ceylon has from time immemorial been the centre of attraction to people of every clime, owing to the natural beauty of its scenery, the richness of its resources, the grandeur of its climate, and to the religious traditions or folklore which make it the elysium provided



for Adam and Eve to console them for the loss of Eden, and a beloved seat of Kuvera (the ideal of wealth), Karttikeya (the Hindu war-god), Siva, Buddha and a host of other deities and demi-gods. Various indeed are the charms of the Cinnamon Island, and various the names with which she has been christened by the numerous visitors from regions far and near.

The following are among the prominent names of our "Golden Isle."

1. *Tambapanni*. More than one account has been given of this ancient appellation. The Mahavanso, as translated by Turnour, has the following:—

"At the spot where the seven hundred men, with the king at their head, exhausted by (sea) sickness and faint from weakness, had landed out of the vessel, supporting themselves on the palms of their hands pressed on the ground, they sat themselves down. Hence the name of *Tambawannapánaya* (copper palmed from the colour of the soil). From this circumstance that wilderness obtained the name of *Tambapanni*." The Editor, however, of this translation, Wijesinha Mudaliyar, makes, in a foot-note, a correction of it as regards the word "*Tambawannapánaya*" and says "their palms became copper-coloured." "*Tambapanayo*."

The accuracy of this passage in the translation is further questioned by the late Hon. Mr. DeAlwis who asserts that "the word in the original which Turnour took for *Tambapanniyo* is in reality *Tambavunna*—copper-coloured."

Major Forbes, in his book "Eleven years in Ceylon," justly discarded this fabulous derivation but suggests an equally fanciful one by making *Tamankada* or *Tamana* the original of the word in question, and tracing not only this name but even that of the river *Tamraparni* in Tinnevely District, India, to the *Tamana* tree which he says abounds in the northern part of the island but which, as far as

we know, did not and does not exist anywhere but in the happy imagination of the Major. It is a sad accident that this winter who called in question the antiquarian accuracy of the natives and their etymological deductions, should himself have fallen into an error like this.

The Indian Tamraparni is so called on account of the popular belief that it contains *copper* sands. The name is made up of Sans. *Tamra*=copper and *Varuna*=water.

Now there are other writers of equally good repute who do believe that some early Tamil settlers from southern India, may have, on their arrival in Ceylon, given it the name of *Tamraparni* or *Tambapanni* after the river in the Tinnevely district.

True it is that colonists in all ages and climes do take to their colonies names near and dear to them in the mother country. In illustration of this common practice, we need not ransack the pages of Virgil's *Aeneid* or Brother Jonathan's history, knowing as we do that palmy *Jaffna* is rich in such nomenclature, e. g. *Nellore*, *Tinnevely* or *Tirnelveli*, *Vaddukkodai*, and *Karaition*, all of which are names imported by early Tamil Settlers in the land of the harp."

It is therefore not improbable that the name *Tamraparni* may have found its way to the 'Ratnadwipa' through Tamil settlers, and, if so, it must have been *first* applied to a *river* in Ceylon and then extended to the whole island. But there is no historical evidence whatever to warrant such a conclusion, nor has any proof been adduced of such gross and wilful blunder in nomenclature being committed by any other colonists, as calling an *island* by the name of a *river* in a *distant* country or *vice versa*.

The probability therefore lies in favour of the explanation that this "Emerald Isle" of the East, was in ancient times called *Tambapanni*, on account of the *bright red colour of its soil*, which is a striking peculiarity of Ceylon.

Thus says sir Emerson Tennent "a peculiarity which is one of the first to strike a stranger who lands at Galle or Colombo is the bright red colour of the streets and roads contrasting vividly with the verdure of the trees, and the ubiquity of the fine red dust which penetrates every crevice and imparts its own taint to every neglected article. Natives resident in these localities are easily recognisable elsewhere by the general hue of their dress."

The above statement holds good with regard to a majority of the districts in Ceylon. It may not be out of place to point out here that there are several villages in the Jaffna peninsula which go by the names, *Chempadu* (red portion), *Chemmani* (red soil land) and the like.

*Tambapanni* is evidently a corruption of either *Tampravanni* (Sans. *Tampra* or *Tamra*=copper and *Varna* or *Vanna*=colour, with the feminine suffix *I*) or *Tamprapani* (Sans. *Tampra*=copper, and *pani* meaning land or grove). Compare the expression *Tamra-mirugam* in Tamil for a red animal.

It is curious to note in this connection that there is in Point Pedro, Jaffna, a village by the name of 'Tampayiddi,' the first part of which is apparently *Tampra*=copper or red colour.

The contention that *Tambapanni* means the Red Land is further supported by the Chinese name of Ceylon, *Suychoo*, which means the red land.

I should not fail to refer here to the origin of the greek *Taprobane*. It is as clearly derived from *Tambapanni* as *Jaffna* is from *Yálpánari*, but its Grecian garb has beguiled some students of words.

The fancied resemblance of this island, in its shape to some leaf (*Tambula*?) is reported by Archbishop Trench, in his treatise "On the study of words," to have given rise to this name, but this is extremely doubtful and unfounded.

(To be continued.)

## SKETCHES OF CEYLON HISTORY.

BY

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(Continued from page 138 of Vol. VII.)

### VII.

In the long line of Ceylon kings none perhaps is so revered as Sri Sanghabodhi of whose sympathy and love for his people I have already given a striking illustration. His death was not unworthy of his life. Renouncing his sovereignty to retire into the woods for religious contemplation, he was pursued by the fears of his rival who set a price on his head. When many had died through being mistaken for him, a poor man eager for the reward went in search of the exile and accidentally meeting him at Attanagalla but not knowing his identity, mentioned his errand. Sri Sanghabodhi out of compassion for his poverty and for the many that had died, disclosed himself and served his own head. This supreme act of self-sacrifice earned for him from his remorse-stricken rival the erection of the celebrated Attanagalla Vihara (not far from Veyangoda and still a venerated shrine) and the still higher glory that great Sinhalese kings thenceforward assumed *Sri Sanghabodhi* as one of their principal titles.

In Sri Sanghabodhi (whom the modern world would perhaps regard as weak and superstitious) the people recognised a sovereign who most realized Buddha's ideals of self-conquest and universal charity, of humility and self-sacrifice, which he preached in many a sermon and illustrated in many a dialogue and story, and not least in that beautiful and popular collection known as the *jalaka* or birth-

stories. Here e.g., is one known as "the Banyan deer birth story." A lady, the mother of Kumara Kassapa, had been unjustly found guilty of immoral conduct and was declared innocent through the intervention of the Master. Then it is said that the brethren talking this matter over at even tide, the Master came there, and learning the subject of their discourse, said "not only has the Tathagata (Buddha) proved a support and protection to these two (the lady and her son); formerly also he was the same." Then, on request, he revealed that matter, concealed by change of birth.

Once upon a time when king Brahmadata was reigning in Benares, the Bodhisatta was re-born as a deer. A king of the deer, by name the Banyan deer. The herd of the Banyan deer was shut in the king's park, as also another herd of the Branch deer. The king of men or his cook went daily to hunt for deer for venison. For each one killed many were wounded harassed by the chase. So the golden coloured Banyan Deer went to the king Branch Deer and persuaded him to a compact that lots should be cast and that every day the one deer on whom lot fell should go voluntarily to the cook's place of execution and lay his head upon the block. And this was done. And so by the daily death of one the rest were saved from torture and distress. Now one day the lot fell upon a pregnant doe in the Branch Deer's herd. She applied to the king of the herd to order that the lot, "which was not meant to fall on two at once", should pass her by. But he harshly bade her begone to the block. Then she went to king Banyan Deer and told her piteous tale. He said he would see to it, and he went himself and laid his head on the block.

Now the king of men had decreed immunity to the kings of the two herds. When the cook saw king Banyan Deer lying there with his head on the block, he ran and told the king of men, who mounted his chariot and with his retinue hurried to the spot, and said: "My friend, King Banyan Deer, did I not grant your life? Why are you here?" Then the king of the deer told him all. And the king of men was greatly touched, and said: "Rise up. I grant you your lives, both to you and to her." Then the rejoinder came: "But though two be

thus safe, what shall the rest of the herds do, O king of men?" So they also obtained security. And when the Banyan Deer had likewise procured protection for all the various sorts of living things, he exhorted the king of men to justice and mercy, preaching the truth to him "with the grace of a Buddha."

And the doe gave birth to a son beautiful as buds of flowers, and he went playing with the Branch Deer's herd. Then his mother exhorted him:—

"Follow rather the Banyan Deer;  
Cultivate not the Branch!  
Death, with the Banyan, were better far  
Than, with the Branch, long life."

And the Banyan Deer made a compact with the men that wherever leaves were tied round a field, the deer should not trespass, and he made all the deer keep to the bargain. From that time, they say, the sign of the tying of leaves was seen in the fields.

Then the Master identified the characters. "He who was then the Branch Deer is now Devadatta (a schismatic), his herd the members of the order who followed him in his schism, the doe is now Kumara Kassapa's mother, the deer she gave birth to is now her son Kumara Kassapa, the king of the men is Ananda (Buddha's favourite disciple), and Banyan, the king of the deer, was I myself."

### VIII.

The Buddhist scriptures, known as the *Tripitaka* or the Three Baskets or Collections were, 88 B.C., reduced to writing and so protected from the corruptions and errors inseparable from oral tradition. This was done at the romantic cave temple of Alu Vehara in the Matale District by 500 learned and saintly monks assembled by order of Walagam Bahu I. This did not, however, prevent the growth of schism which even in his time had manifested itself, having its head-quarters in the Abhayagiri Vihara which he founded and which set itself up against the ancient seat of orthodoxy, the Maha Vihara. The dissensions increased as time went on.

From the beginning of the 3rd century A. D. the Buddhist church was distracted by a heresy called the Wytulian. Of its nature little is known, but it was deemed sufficiently grave to call forth ex-

reme measures of persecution from the Sinhalese kings, hitherto so tolerant. The heresy, however, time after time reasserted itself till about 275 A.D; it even found a champion in the king Maha Sen. He dispossessed the orthodox monks, overthrew their great monastery, the Brazen Palace, and with its materials constructed buildings for the heretics. A popular revolt compelled him to retrace his steps and to make ample amends. He restored the buildings he had destroyed, erected new monasteries and nunneries, constructed the stately Jetawanarama Dagoba and numerous tanks including the vast lakes of Mineri and Kantalai and made gifts without limit to the orthodox monks. A grateful people have awarded him divine honors and worship him as an incarnation of the Kattaragam god under the name Mimeri Sami. On his death (301 A.D.) ended the Great Line or Mahawansa, and the Little Line or Suluwansa began, in the veins of whose sovereigns no longer ran (according to the Chronicles) the pure blood of the Solar dynasty.

To this line, however, belonged many illustrious kings, among whom were the painter and sculptor—king Detu Tissa (330 A.D.), and the great surgeon Buddhadasa (339 A.D). The Sinhalese kings from the earliest times, mindful of the health of their subjects, maintained systems of medical aid, following in the footsteps of their great exemplar the Indian Emperor Asoka. King Dutugemuna (200 B.C.) on his death-bed relates among his meritorious acts: "I have daily maintained at 18 different places hospitals provided with suitable diet and medicines prepared by medical practitioners for the infirm" (*Mahawansa*, I. p. 125). A rock inscription at Mihintale (*circ.* 362 A. D.) records that a physician and surgeon were born on the establishment of great monasteries. King Buddhadasa is said "to have entertained for mankind at large the compassion a parent feels for his children. He rendered happy the indigent by distribution of riches, protected the rich in their property and life, patronized the virtuous, discountenanced the wicked, and comforted the diseased by providing medical relief," (*Ibid.* p. 155). He composed a great work, still extant, on surgery, called *Saraththasangaha*. He extended the benefit of his surgical skill to the lowest castes and even animals. He provided hospitals and medical practitioners in all villages, and on the main roads asylums for the crippled, deformed and destitute.

This policy was continued by the great Parakrama Bahu (1150 A D) of whom the *Mahawansa* records (11. 194-5): "And this ruler of men built further a large hall that could contain many hundreds of sick persons, and provided it also with all things that were needful, as stated underneath. To every sick person he allowed a male and a female servant, that they might minister to him by day and by night, and furnish him with physic that was necessary and with divers kinds of food. And many store houses also did he build therein, filled with grain and other things, and with all things that were needful for medicine. And he also made provision for the maintenance of wise and learned physicians who were versed in all knowledge and skilled in searching out the nature of diseases. And he took care to discern the different wants of the sick, and caused the physicians to minister to them, as seemed necessary, both by day and night. And it was his custom, on the four Sabbaths (Uposatha days) of every month, to cast off his king's robes and, after that he had solemnly undertaken to observe the precepts, to purify himself and put on a clean garment, and visit that hall together with his ministers. And, being endued with heart full of kindness, he would look at the sick with an eye of pity, and, being eminent in wisdom and skilled in the art of healing, he would call before him the physicians that were employed there and inquire fully of the manner of their treatment. And if so be that it happened that the treatment that they had pursued was wrong, the king, who was the best of teachers, would point out wherein they had erred, and, giving reasons therefor, would make clear to them the course that they should have pursued according to science; also to some sick persons he would give physic with his own hands. Likewise also he would inquire of the health of all those that were sick, and to such as were cured of their diseases he would order raiment to be given. And as he desired greatly to gain merit, he would partake of merit at the hands of the physicians and impart his own merit to them, and then return to his own palace. in this manner, indeed, did this merciful king, free from disease himself, cure the sick of their divers diseases from year to year."

(To be continued.)

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## Cameos from Tamil Literature.

MANIMEKALAI, SIRAIŚEI KATHAI.

The amount of labour spent by Mahamahopadhyaya Swaminathayer, in bringing out his edition of Manimekalai, is something stupendous. His introduction containing an account of Buddha's life and Dharma and Sangha is most valuable. The prose version of the story of Manimekalai should interest every reader. His glossaries and footnotes are of immense help. The Poem by itself is of surpassing merit and contains passages of great grandeur and beauty, though couched in the simplest language. Every one who can afford should buy this book, not merely to encourage the publisher but to perceive the great beauty of the Tamil language. We give an extract to-day, and hope to dip into the treasures of this volume now and then.

The following passage is remarkable for its beauty of sentiment and pathos; and it contains a quotation from the Sacred Kural.

தென்ஞாநீர்க்காலிரி யாடினள்வளூஉம்  
பார்ப்பனிமருதியைப் பாங்கோரின்மையின்  
யாப்பறையென்றே யெண்ணினனாகிக்  
காவிரிவாயிற்ககந்தன் சிறுவன்  
நீவாவென்ன நேரிழைகலங்கி  
மண்டினிஞாலத்து மழைவளந்தளூஉம்  
பெண்டிராயிற் பிறர்கெஞ்சு புகாஅர்.  
புக்கேன் பிறனுளம் புரி நூன்மார்பன்  
முத்தீப்பேணு முறையெனக்கில்லென  
மாதுயரெவ்வமொடு மனையகம்புகாஅள்  
பூதசதுக்கம்புக்கனண் மயங்கிக்  
கொண்டோற் பிழைத்த குற்றந்தானிலேன்  
கண்டோர் கெஞ்சிற் கரப்பெளிதாயினேன்  
வான்றருகற்பின் மனையறம்பட்டேன்  
யான்செய்குற்றம் யானறிகில்லேன்  
பொய்யினைகொல்லோ பூதசதுக்கத்துத்  
தெய்வநீயெனச் சேயிழையாற்றலும்  
மாபெருபூதந்தோன்றி மடக்கொடி-

நீகேளென்றே நேரிழைக்குரைக்கும்  
 தெய்வந்தொழாஅள் கொழுநற்றொழுதெழுவாள்  
 பெய்யணப்பெய்யும் பெருமழையென்றவப்  
 பொய்யின்புலவன் பொருளுரை தேறாய்  
 பிசியுகொடியும் பிறர்வாயக்கேட்டு  
 விசிபிணிமுழவின் விழாக்கோள்நிரும்பிக்  
 கடவுட்பேணுங் கடனியையாகவின்  
 மடவரலேவழிமழையும்பெய்யாது  
 நிறையுடைப்பெண்டிர் தம்மேபோலப்  
 பிறர்நெஞ்சு சுடும் பெற்றியுமில்லை  
 யாங்கவை யொழுகுவையாயினுயிழை  
 போங்கிருவானத்து மழையுநின்மொழியது  
 பெட்டாங்கொழுகும் பெண்டிடைப்போலக்  
 கட்டாதுன்னையென் கடுந்தொழிற்பாசம்  
 மன்முறையெழுநாள் வைத்தவன்வந்துஉம்  
 பின்முறையல்லதன்முறையில்லை  
 யீங்கெழுநாள்வி விளங்கொடிநின்பால்  
 வாங்காநெஞ்சின் மயிரியைவாளாற்  
 ககந்தன்கேட்டு கடிதலுமுண்டென  
 விகந்த பூதமெடுத்தாை செய்ததப்  
 பூதமுரைத்த நாளாலாங்கவன்  
 றுதைவாளாற்றடிபவும் பட்டனன்.

A Brahmini named Maruthi was returning from the River Cauvery after bathing. Kakanthan's (The King's) son seeing that she was alone, and mistaking her for a loose woman solicited her near one of the river ghats. She shuddered and was filled with great sadness. She would not proceed to her home as she believed in the truth that a woman with merit enough to command rainfall in this earth would not enter the lewd thought of others; and as she was thought of by this man she could no more assist her husband in the tending of the three fires. She therefore proceeded, bewildered to the cross ways where the avenging angel was worshipped and wailed as follows: "I have done no wrong to my husband. I could be thought of easily by persons who saw me. I have fallen from that standard of chastity which will produce rain. I do not know the fault I am guilty of. O You avenging Deity dwelling in this square. Do you really exist?" The Deity appeared and addressed her as follows. "Hear me, O damsel, the truth of the saying of

that Infallible Poet that at the word of the woman, who, not worshipping the Gods, worships her Husband alone, the rains will fall, you would not realize. You have listened to vain words and sweet words of others. You have thought it your duty to attend joyous festivals and to worship the gods. At your bidding therefore the rains will not fall. Like really chaste woman, you do not possess the power to induce awe in the minds of others. If you give up these faults, then will the rains fall as you wish. And my punishment meted out to transgressors will not fall on you. The king must punish offenders within 7 days. If he fails, then alone I can punish. Kakanthan will however punish the senseless one with his sword in 7 days." Accordingly, indeed, was this man executed within the time appointed by his father.

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## Honouring a Tamil Scholar.

DR. G. U. POPE'S WORK.

SPEECH BY MR. MORLEY.

London, 22nd June.—The lecture room of the Royal Asiatic Society was crowded to the doors on Tuesday afternoon when the Secretary of State for India presented the Society's triennial gold medal for Oriental Scholarship to Dr. G. U. Pope, the famous Tamil pundit, and the annual Public schools medal to Mr. L.F. Nalder, of Rugby School. Lord Reay was in the Chair, and the large company present naturally included many of the old friends of Dr. Pope, connected with Southern India. Mr. Morley was in his natural element in the studious and literary "atmosphere" of Albemarle Street, and he spoke with vigour and emphasis keeping the audience in hearty accord with him by his sound opinions and warm tributes to the medallists and in good humour by his sly witticisms.

Mr. Morley, who was received with cheers, said that his first duty was to present the medal which was awarded as a tribute and a recognition to Dr. Pope. (Cheers.) His career had been long, and he was not at all sure that Dr. Pope might not regard that day's proceedings and the recognition of that career by that distinguished and most competent Society in some senses the crown of it. He himself was not competent to pronounce even the names of the long list of books of which Dr. Pope was the author; but he knew enough to be aware that he had endured the drudgery of going through great masses of grammars and vocabularies, and his researches in Tamil, Telugu and other languages and dialects of Southern India were well known to all who were concerned, with that field of literature and of action, because he had been not only a most industrious and sedulous scholar, but he had thrown himself, his life, and his faculties for many years into a sympathetic and admiring intercourse with the peoples among whom he had cast his lot.

Of course, they did not disguise the fact that there were two views of Missionaries; but whether one sympathised or did not sympathise with their immediate business, there could be no doubt whatever that Missionaries from

old times -and he was now thinking more especially of the Jesuit Missionaries in China -up till to-day had performed great linguistic services, and had vastly added to our knowledge of backward races and peoples. But Dr. Pope's permanent service would be his addition to our knowledge of language. He understood that the culminating effort of his literary career was the production of the text of the translation of a Saivite Saint who gave utterance to the deepest devotional thoughts of his community. And what delighted him to hear, and to know what was that, in speaking of that book and of the Saint with whom it was associated. Dr. Pope referred to him always with the sympathy and in the temper which one good man ought always to feel for another whatever the difference of dialect. (Cheers.) He confessed that added to the pleasure which felt in being the very humble instrument of recognising his performance and his position. (Cheers.) Dr. Pope's work had been different from that of Sir William Muir and of Principal Grant his predecessors, but they hoped he would take that medal as a mark of honour for himself and for his services. (Cheers.)

#### A BROTHER SCHOLAR'S TRIBUTE.

Mr. R. W. Frazer, Lecturer in Telugu and Tamil, London University, said he was pleased to have the opportunity to do homage to a Master who had long since gained the almost sacred title of *guru* in South India. They all knew the great literary achievements of Dr. Pope, and it was fitting that the Society should recognise and crown those achievements by the highest award it could bestow on Oriental scholarship. His life work had been to unravel the long-lost history of the life and thought of South India, of a race now to be found, in the words of the Dravidian scholar Caldwell, "wherever money is to be made, wherever an apathetic people is willing to be pushed aside, there they swarm, these Tamils the Greeks, or Scotch of the East." The language in which the Tamil ancient records were preserved was a language of no ordinary difficulty. It was absolutely unintelligible to the ordinary Tamil student of the vernacular. It was preserved in a style known as Classical Tamil or Straight Tamil, as opposed to the Vernacular Tamil or Crooked Tamil of to-day. It abounded in the most complicated system of metre; it was crowded with anomalies, full of obsolete words and forms, and archaic inflexion. The grandest period of this literature fell somewhere between the ninth and thirteenth centuries, though to please their native friends they ought to place it some 600 years earlier. [Laughter] With the whole range of this extensive literature Dr. Pope was intimately acquainted, as were the ablest native scholars of South India, and to this knowledge he brought his great powers of critical analysis. Within the past few years he had given translations of some of the most important works of the period, so that now, in his own words, they could undertake "a thorough scientific investigation of the historical foundations of South Indian beliefs." He had not only given those translations for purposes of research, he had further enriched them with the most copious notes from three great works of Jain or Buddhist origin only recently published in Tamil in Madras and still untranslated. They therefore looked still much from the great store-house of learning of Dr. Pope. He himself had truly said that "Tamil scholarship was the direct road to poverty." (Laughter and cheers.) Notwithstanding this disadvantage, Dr. Pope had devoted almost 60 years of his life to the study of this literature and to its critical examination. He had traced in that literature the early advent of Aryan learning into south India, and the literary influence of the Jains and Buddhists. Then the story of the vehement disputes between the Jains and Buddhists and the Tamil Gurus was told in his recent translation of the *Manukhavachagar*, as well as that of the revival of the ancient worship of the personal God Siva, leading to the building of the great temples of South India from about the tenth century, and

the final disappearance of Buddhism and Jainism from the land. At the same time a new philosophy was growing up. The teachings of idealistic Monism by Sankara Acharya, the Karma Yoga of Patanjali with a theistic Sankya were united and formed an eclectic school of philosophy for South India known as the Saiva Siddhanta, which dealt with the nature of a personal God, the soul, and its bonds or Maya, which separated it from mystic union with the soul of things. Of this Saiva Siddhanta philosophy, as set forth in the long poems of the 14 Santana Gurus or succession of Teachers, Dr. Pope was now almost the sole European exponent, and a text book from him would be eagerly welcomed. In this country Dr. Pope's influence had been great, and the affection felt for him by his pupils was deep and lasting. He remembered one of his pupils telling him that Dr. Pope gave up his vacation to teach him Tamil because he (the pupil) had been ill during term time. (Cheers). But great as the respect might be that the pupil felt for his *guru* here it faded away before the reverence paid to the *guru* in South India. There Dr. Pope had for many years received homage for his learning and deep sympathy with Indian forms and modes of thought. He had gained that great sympathy from and with the East which could only be gained by one who not only talked in the language of the East, but also felt as he did in that language. They recognised that day a life's work of patient research and laborious scholarship. Dr. Pope would feel the honour deeper because it honoured his beloved melodious Tamil, and would bring pride to that proud and sensitive people of South India. (Cheers.)

#### DR. POPE'S REPLY.

Dr. Pope received a tremendous welcome on rising to acknowledge the presentation made by the Secretary of State. He was evidently moved by the proceedings of the day and he spoke with deep feeling and conviction. He said it was not easy to put his thoughts into words on such an occasion. With reference to Dr. Frazer's allusion to the connection between Tamil and poverty, it was quite true that more than 60 years ago he had said to a native friend in South India. "I am going to live for Tamil. It shall be my great study; your people shall be my people; and I hope that my God will be theirs." The friend replied: "Sir, that is very delightful; but it means for you contempt and poverty." He thought of the beautiful picture in Dante the saint who married poverty, and thinking of those beautiful lines he said:—"No; if I give myself to that course to which it seems to me God has called me, the study of Tamil, it will be its own reward (cheers), and if not God knows; in His hands I place it." Ever since then Tamil had been his great work, and that day he had received for the first time anything like a genuine public acknowledgment of that work. It was not that he cared greatly about such things, but really it went to his heart to receive the welcome they had accorded him. He was most grateful for it, not, he hoped in any egotistic spirit, but he felt the acknowledgment to be good for him, good for the Tamil people and good for those who made the acknowledgment. (Cheers.) Much had been said, and well said, that afternoon about the union of races and the creation of sympathy between the English people and the people of India. He assured them that such union could only be attained through language. He would say to every man, and especially to every woman, who went out to South India, to learn Tamil. It was not a difficult matter: they learned French, German and other languages, when they had far better to learn Tamil (Laughter). He had taught Tamil to ladies with the best results. It exactly suited the delicacy of their lips, the acuteness of their ear, and the soundness of their taste. (Laughter.) Ladies should learn Tamil, but not too

much—they must not give themselves up to language and physiology; they must not lose sight of the wood because of the trees.

Our people in India did not want to be great physiologists or great archaeologists; but they wanted to be in a position to speak to every man, woman and child who came in contact with them those thrilling words which made them brothers and sisters; they wanted to understand the thoughts and speech of the people among whom they dwelt. When regard to "young India" being taught English his views were, he supposed, somewhat heretical. They should have sought everything which would elevate, broaden and soften their minds; but they should be taught nothing they could not transfuse into their own dialect, to circulate amongst their own people and be made instrumental in the elevation of those people. Of what value was it for a young native to go spouting half a dozen lines from one of Shakespeare's tragedies, or to be acquainted with our comedies? What they wanted was that the natives of South India should be thoroughly trained and disciplined in all that English literature could give that could be translated into the tongue of their brethren. (Hear, hear.) He feared that there was great difficulty in achieving that purpose. With the development of English studies amongst young natives he had observed that the love for the vernaculars and the study of them had gone down. That was a serious matter, and one that ought to be considered by the rulers of South India. It would be a sad time for South India when the vernaculars were neglected. The heart of a people died out when it ceased to value its language. If there were any young men present who were going out to India, and who felt some little doubt in learning the vernacular he could assure them that although at first it might appear a difficult matter by and by it became the very joy of a man's existence (Cheers.) When quite a lad he went to Oldham Street, Wesleyan Chapel to a Missionary meeting, and heard a missionary say: "I am going to Madras, I shall have to learn Tamil and preach to Tamil people." He mentally resolved that as soon as he was at liberty he would go to Madras and learn Tamil. And so it came about a few years after that he went to Madras. He was called the "Pundit" on board because he devoted much of his leisure to learning Tamil. Amid great laughter, Dr. Pope described the pride he felt when the catamaran mail messenger came on board and the captain of the vessel requested him to ask the distance to the shore. He was able to make himself understood, but the catamaran man poured out a volume of beautiful and liquid Tamil in reply, not one word of which was he (Dr. Pope) able to make out. (Laughter.) However, he soon passed beyond that stage, and he went forward steadily pursuing his ideals. From his experience he could tell young men that there was a great deal in a straight forward unity of life. To have one great study, and that a worthy one, and to pursue it steadily was one of the grandest things that could come into the mind of a young man.

Going on to refer to an incident of his life in connection with Jowett of Balliol, to which reference had been made by Dr. Frazer, the octogenarian savant said that one evening after prayers he was walking round the quadrangle of Balliol with Jewett, who made him talk about Tamil, and about the need for a translation of the "Tiruvachakam" Jowett said to him "You must do it." He replied; "I have no patent of immortality and it would be a very long business." The Master gave him one of those peculiar glances of his which his disciples knew so well, and replied: "To have a great work in progress is to live long. You will live till you finish it." Jewett had long since passed into the unseen. He (Dr. Pope) published the book and signed the preface on his birthday six years ago, and there was another pretty nearly ready to go after it. (Cheers.) If there was one thing which he most thanked

providence for it was for giving him a unity of purpose in life and energy and strength of mind and body to persevere in it to the end. (Loud cheers.)

Dr. James, Headmaster of Rugby, then spoke on the success of Mr. Nalder in gaining the Public Schools Medal. On the motion of Lord Reay, seconded by Sir Raymond West (both of whom had the emphatic testimony to the self-denying labours of Missionaries and the assistance they were to a good Administration and to a right understanding of the people) a vote of thanks was accorded to Mr. Morley, who said more than "thank you" in reply, that little being a mention of the keen interest with which he had heard Dr. Pope's speech.—*Madras Mail*.

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## Agricultural and Industrial Notes.

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According to the "Pharmaceutical Journal," the best known  
antidote for malarial district fevers in different  
countries of South America, has long been  
practised and taken advantage of by the  
growth of sun flowers, not only as a certain prevention of yellow  
fever, but also as a lucrative article of commerce. For two seasons  
we could see sun flowers being grown all about—that was when we  
had seed to send out free. Now few sun flowers are seen. People  
should take pains to have them in their gardens. They are valuable  
because they are not only healthy plants to grow near dwellings,  
but the blossom is exceedingly handsome, they are rich in nectar,  
and bees work eagerly on them; the seeds are eaten by poultry the  
stalks and leaves are eaten by horses and cattle. Surely, a plant  
of such all-round value is worth growing, in our gardens, if not  
important enough for a field crop.

Sun Flowers.

The sago for commerce is the product of the *Metroxylon Sagu*, a  
species of palm which is indigenous to the  
forests of the marshes of Borneo and the  
neighbouring islands of the Eastern Archipelago. It is also yielded in considerable  
quantities by several other members of the great palm family as  
well as by a variety of herbaceous and other plants that luxuriate  
in the warmth and moisture of the evergreen forests of the tropical  
world. Of the last mentioned group, few are more interesting than  
the beautiful leaved cycads of India. These humble plants, whose  
graceful foliage resembles that of some of the indigenous tree-ferns  
or of the delicate ratan palms, occur generally as sporadic under-  
shrubs in the forests of the plains at low elevations as well as in the  
secluded valleys of the hills. Their glistening green tiers of  
abruptly pinnate leaves that are borne in simple whorls at the tops

Cycad Sago.

of the stems lend softness and charm to varied vegetations of the localities in which they instal themselves, while their rugged dark brown cylindrical trunks from the resemblance which they bear to the stems of the palms, have earned for the cycads the misleading epithet of the "decorating palms" of India and the East. However the following are the commoner Indian species of the somewhat extensive genus *Cycas* :—

1. The *cycas circinalis*, Linn;
2. The *cycas Rumphii*, Miq;
3. The *cycas pectinata*, Griff; and
4. The *cycas siamensis*, Miq.

Of these, the last is ordinarily stemless, and is not, therefore, a source of starch; but the tall-stemmed, much branched *cycas circinalis* of the evergreen forests of the Western Ghats and Ceylon and the branched or simple-stemmed *Cycas Rumphii* of the low lying forests of the Malabar Coast, Tenasserim, the Mergui Archipelago, and the Andaman Islands, together with the simple stemmed *Cycas pectinata*, contain in the inner medulla of their trunks an abundance of edible and nutritive starch. The ovoid fruits of the species, too, that are borne in alternate rows or series upon the edges of the fleshy pedunculate bracts are turgescient with quantities of a mealy starch which is eagerly sought after and consumed by the hill tribes. The excessive periodic demands which fruit-bearing makes on the reserves of starch stored up in the stem result in the latter being left, after fruiting, in a condition of almost complete denudation of that substance. For purposes of exploitation of the cycads for sago they have, therefore, to be handled before frutescence. Moreover, the activity of the species is intermittent, it has a distinct period of growth followed by a distinct period of recuperative rest. After the first showers of rain of the South-West monsoon, it enters upon its greatest vegetative activity. The sap then ascends rapidly up the stem and a cone of more or less circinate leaf buds is given out of the top above the circle of insertion of the previous years fronds; these elongate together and, with the older fronds, form the foliage of the plant for the remaining months of the year. When the fronds are young they assimilate vigorously and soon help to restore to the recesses of the plant the reserve material which had been previously requisitioned for in the metabolism of the tissues engaged in their development at the commencement of the season of vegetative activity. As they grow older, their activity diminishes, until in the cold weather it altogether ceases. In the hot weather supervening, the fronds turn yellow, and at its close they droop and wither. In consequence of this remarkable habit of the Cycad, it is



classed among the slower growing species of the indigenous edible plants of India. The cycads attain to commercial maturity at ages that vary not only with the characteristics of species but also with the innate peculiarities of the individuals. In the economic exploitation of the plants for sago, this variability is a source of some anxiety as well as of much practical difficulty; for, owing to its operation, the exact period at which they contain the largest quantity of the best starch they can yield is an indeterminable and unknown factor. However, as the majority of the cycads are capable of yielding good starch in fairly large quantities at ages that average seven years from sowing, they admit of being exploited with measurable profit, at any period of their life after that age. In the fixation of the season of exploitation itself, regard must be had to the facts which indicate the desirability of so timing the fellings as to secure to the operator the best results which he can obtain consistent with economy. If the plant be not yet attained to fruit-bearing, it would obviously contain the highest product just before the flush of new fronds appears; if otherwise, then, before any evidences of the periodic fructifications became apparent.

The method of extraction of cycad sago may be briefly described as noted below: On the discovery of a well-growing promising individual, it is felled flush with the ground and divested of its fronds as well as of the dry outer layers of its annularly furrowed stem. It is then carried to the home of the operator where he proceeds to cut away all the remaining part of the stem except the innermost cylindrical axis. This delicate core is now carefully sliced into thin, oval or circular discs which are spread upon mats and dried in the sun. When quite crisp, they are pounded into flour which is thereafter sifted and mixed in water. The resultant mess is then poured into a pot and allowed to stand until the starchy substance is deposited at the bottom and sides of the vessel. The clear liquid above the deposit is now drained off and the precipitate itself, while yet fresh, rolled about between boards until it resolves itself in the spherical pellets that are known as sago. These pellets, on drying and partial steaming, are passed through sieves that are graduated variously for the several grades, such as "bullet sago," "pearl sago" and the like. The majority of Indian manufacturers, however, are content with the production of the amorphous meal which, after desiccation, is stored up for use. The elimination of the starchy farina from the seeds proceeds upon principles that are more or less identical with its extraction from the stem of the plant. In some localities, the fragrant ripe fruit is picked and dried until the yellow pericarp shrivels and cracks. The hard endocarp is then broken up and the kernel, while fresh

pounded and mixed with water. In other parts of the country the mature but unripe fruit is split into halves along the sutures of the endocarp and dried until the kernel shrinks and separates from it, after which it is treated in the usual manner.

The yield of dry sago from an average sized stem of about four feet in length and two in circumference amounts to about five pounds. The quantity of farinaceous material obtainable from the seeds of a plant of the same dimensions averages annually to about that amount. When it is remembered that the sago obtainable from the seeds of the cycad is, for all practical purposes the same in quality, too, as that from the stem of the plant, it will be admitted that there is no good reason beyond custom, perhaps, to support the practice of felling it for the elimination of the product. It is evidently a practice which the voracity of some barbarous tribe inaugurated ages ago and which their comparatively enlightened descendants on the hills and plains still keep up. It is, however, a ruinous method of exploitation to be employed with a food-crop which is slow of growth and, although the more intelligent natives of India, living on the outskirts of the forests, seem to entertain the notion that the cycads occur in numbers that are practically inexterminable in their own or any other generation, the hope for the future development of the industry of extraction of cycad sago lies in the direction of the conservation of the species and its systematic exploitation for fruit alone.—*Indian Agriculturist*.

[The cycad *cynalis* are plentiful in Salem and Mysore Hills, and they bear fruit plentifully. No use is made of these fruits so far as we are aware and valuable material is therefore allowed to go to waste. We hope the agricultural associations will take up the exploitation of this material. Ed].

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There is no doubt that the tomato is increasing in public favour every year. We find it grown on a scale so large now that one wonders where the demand comes from. In America the tomato is one of the big industries both as fruit and as a culinary vegetable. One has only to turn any of the American grocery journals to find on what a large scale tomatoes are grown. Indeed, it is no exaggeration to state that the rise of the tomato in public favour is unprecedented in the history of development of any other cultivated plant. In the memory of many now living the tomato was hardly known, except as a garden curiosity, and known to most people under the name of "Love Apple," and was of small size and full of seeds. Few people ate it, as the sterling qualities of the fruit were unknown. At the present time there are many

The Tomato.

scores of varieties, from the small "grape" variety to the immense fleshy fruits, weighing a pound a piece or more. The colours vary from a bright golden yellow to a deep blood red, and the gradation in flavour is equally varied. No kitchen garden, even in India, is considered complete without it, while thousands of acres are given up to its cultivation in America and Australia. An immense quantity of the fruit is used, both in the fresh state, and for sauce and other purposes. In India the tomato has become a very popular vegetable, and is cultivated on a fairly large scale, not only in private gardens, but by the market gardener, and the quality of the produce is very good indeed. Any one who has visited the horticultural exhibitions held at various centres in this country must have been struck by the splendid quality of the tomato exhibits. A large number of varieties is cultivated. The scientific name of the tomato is *Solanum lycopersicum*. It belongs to the extensive Natural Order Solanaceæ, which numbers among its members the datura, the tobacco, potato, capsicums, the deadly night-shade and a host of other plants used in medicine and as food. Its original home appears to have been tropical America, but it has become almost indigenous in India. It is very susceptible to cold, and a moderately frosty night in upper India will destroy it entirely. That is one reason why it is considered advisable to sow the seed early in the season, so that the plants will have become well established and hardened before the severe frosts set in. A soil rich in potash seems to suit the tomato best. Wood ashes are very beneficial. There are various methods of cultivating the tomato, the commonest being as an ordinary field crop; but it has been found that grown thus it is apt to make untidy growth; the fruit often rests on the soil, and the plants are more liable to insect and fungus attacks. From the results of numerous experiments made on the growth of tomatoes under glass by the authorities of the Massachusetts Agricultural College, it appears that "undoubtedly the best system of growing green house tomatoes is to plant 12 to 16 inches apart in the rows, prune to the one stem system, and head in or cut back the leaders above the fourth or sixth cluster of fruit, as circumstances require. The physiological effects of pruning or mutilating manifest themselves at first in the retardation or cessation of the growth activities, which are eventually followed by an accelerated growth. The degree of response is determined by the nature of the organs mutilated and the extent of the injury." Growing on trellis work, or on stakes gives much better results. In fact we have found the trellis system the best, and recommend it in preference to all others.

The tomato is subject to the attacks of several insects and fungi. The high state of cultivation of these plants, and the many

varieties produced by hybridisation probably account for this. The careful gardener is always on the look out for these enemies, and, by taking them in hand at the earliest manifestation, often saves his crop. Among the insect pests, the worst is American boll-worm (*Heliothis Armiger*), which ranks among the most destructive of cut-worms. In the case of the tomato, this worm attacks the fruit to devour the seeds, thus causing the fruit to rot and decay. It will therefore be understood that if the plants are allowed to sprawl about on the ground, and the fruits resting near or on the damp soil, they are much more liable to the attacks of these pests than if the plants are staked or trellised. Cut worms are not difficult to trap with heaps of half-dead weeds placed among the plants, for they crawl under them for shelter instead of burrowing into the ground, and in these simple shelters can be easily collected and destroyed, while an ounce of Paris green well mixed with a pound of damp pollard and placed in little hollows in the ground among the growing plants forms a very attractive food for all these caterpillars, which eat it readily and die.

Another common disease in India is the "Sleeping Disease" of tomato (*Fusrium Lycopersici*). It is a fungus disease and takes its popular name from the sudden manner in which an apparently well grown healthy tomato plant will suddenly wilt, droop down, and die almost in a night. This is caused by a fungus that gains an entrance into the smaller roots, rapidly extending through the main roots into the base of stem, and affects the whole of the plant. The outward symptoms are a discoloration of the stem when cut through, instead of the natural normal green tint, and a close examination shows that the stem above the ground is more or less clothed with fine white mould, spores of fungus. There is no known remedy for this fungus, no fungicide has been found to check it, and the only recommendations that have been made by investigators is, to pull up all plants, weeds, and dead leaves, rate them together and burn; and mix quicklime with the soil they have been growing in. Seeds taken from diseased plants, or from plants grown in an infested district, are said to transmit the disease, and should not be used. There are some other diseases, but these two are best known in India.—*Indian Planting and Gardening*.

[The tomato can be very easily grown in the plains and in any quantity. They do not require too much water and in Palmanair we have seen it flourish with little or no water. Madrasees, besides using the fruit for sauce and soup, dry the raw fruit after slicing it and make it into a *வழ்ப்பல்* for frying. Every ryot can grow the tomato in his fields. Ed].

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THE  
SIDDHANTA DEEPIKA

OR

The Light of Truth.

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

Commenced on the Queen's Commemoration Day, 1897.

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Vol. VII.

SEPTEMBER 1906.

No 6.

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TRANSLATIONS



THE VEDANTA-SUTRAS WITH SRIKANTHA BHASHYA.



*Continued from page 130 of Vol. VII).*

FOURTH ADHYAYA.

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FOURTH PADA.

So do the direct and the indirect (Revelations) reveal. (IV iv. 20)

The Sruti and the Smriti teach the same thing that has been taught above. The passages of the Sruti are such as the following :

“ From that Atman sprang Akasa.”<sup>1</sup>

The Smriti referred to includes the passages like the following:

“ Waters alone did He create in the beginning.”<sup>2</sup>

Therefore Brahman alone is the cause, etc., of the universe.

Now one may suppose :—Then, because perfect equality of the liberated soul with Brahman, i.e., with *Atva*, is taught—in the passages like the following :

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<sup>1</sup> Tait. 2-1.

<sup>2</sup> Manu. 1-8.

“ When the seer sees the brilliant maker and lord (of the world as the person who has his source in Brahman, then he is wise, and staking off good and evil he reaches the highest oneness, free from passions;”<sup>1</sup>

“The liberated one can be equal to Brahman;”—

Therefore, whatever power Siva has, such as the power of creating the universe, all that power can accrue to the liberated one, without any limitation whatever. Otherwise perfect equality cannot hold good.

As against this supposition the Sutrakara says:—

And because of equality only as regards enjoyment. (IV iv 21)

The equality of the liberated soul with Brahman refers merely to the enjoyment of all objects of pleasure. It does not refer to the creation of the universe and the like; for, then, there would be many Isvaras or Lords of the universe. The Sruti accordingly says:

“ He attains all pleasures in unison with the omniscient Brahman.”<sup>2</sup>

Brahman is spoken of as omniscient because He is endued with that *chit* or consciousness which sees all things, which constitutes His very nature, His heart itself, manifested as the one supreme existence and light, and in virtue of which Brahman or Siva who is unconditional by time and space becomes omniscient, is the cause of all, abides in all things as their very self, is possessed of all powers, is of unfailing power, is independent of all, is ever satisfied, is of unsurpassed supremacy, is gracious to all, is the one bliss which all the liberated souls seek to attain. Only as endued with this power, even the Supreme Brahman is said to be omniscient.

Having attained perfect unison with Him, the liberated soul, too, with his inner sense, with his inherent thought or consciousness,

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1 Mundaka. 3-1-3.

2 Tai. 2-1

attains all objects of desire; that is to say, he sees them all and rejoices. Accordingly the Sruti says.

“Seeing these pleasures with the mind, he rejoices.”<sup>1</sup>

“The Mind is his divine eye.”<sup>2</sup>

“Whose nature is true, rejoicing in the senses, delighted in the mind;”<sup>3</sup>

In these words it is said that even Brahman enjoys His bliss in the mind, not with the aid of the external organs. The wearing of the body and the senses by Brahman and the liberated soul is optional for them and subserves amusement; hence no room for any objection. Wherefore it stands to reason that the equality of the liberated soul with Brahman holds good only as far as enjoyment is concerned, inasmuch as we maintain that, as Brahman enjoys all objects of desire, so also does the liberated soul enjoy. Even in common parlance, as when we say “Devadatta is a lion” we speak of equality when we find agreement in respect of a few attributes; and therefore the assertion of equality (between the liberated soul and Brahman) is not open to objection.

No return, as so it is taught. No return, as so it is taught. (IV iv. 22)

It has been said that the liberated souls attain equality (sayujya) with Brahman, because of the similarity in respect of enjoyment, etc. Now a doubt arises as to whether even they do again return to Samsara at any time, or do not return. This doubt arises because we find that those who in virtue of a certain act of merit have attained to the position of Indra do return to Samsara.

*Purvapaksha*:—What view may suggest itself to us here? In the words “having as much food as he likes and assuming as many forms as he likes, he enters (into these worlds),” we are given to understand that the liberated souls are associated with many bodies. When once they are associated with them, it is likely that they will

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1 Chha. 8-12-5.    2 Tai. 1-6    3 Tai. 8-12-5.

again do good and evil deeds. When the great act of Divine worship which he had done before became exhausted through enjoyment in various ways, the liberated soul has to come back to the Samsara of mean pleasures under the force of the act or acts which ripen at the time. Accordingly, those who have risen to the height of Indra and the like return here on the exhaustion of their great meritorious act, and are born in the body of a Brahmana or the like. Wherefore those who have attained to the height of Brahman return to Samsara again, inasmuch as the enjoyment, which works by way of bringing together the objects of enjoyment and the enjoyer, only causes the exhaustion of the great meritorious act.

*Siddhanta*:—As against the foregoing we hold as follows. There is no return to Samsara for the liberated ones who have seen directly the Divine Light of Brahman and entered into His abode. Why? For, the Sruti teaches as follows :

“He who behaves thus all his life, reaches the world of Brahman and does not return, yea, he does not return.”<sup>1</sup>

The Purana, too, after treating of the abodes of Brahma, Vishnu, and others, declares as distinct from them all the ancient abode of Siva, the Parabrahman, in the following words :

“The primeval abode of the Spouse of Uma is as resplendent as a crore of the suns; it is furnished with all objects of enjoyment, quite pure, eternal and imperishable.

“Having attained to that celestial abode the souls are freed from all troubles; they become omniscient, all-pervading, pure and all-full.

“They, according to their own will, become embodied or disembodied, with their body and the senses quite pure, with supreme powers endowed to them.



"In the case of those men who were devoted to Gnana and Yoga and have attained the supreme abode, there is no return again to the fierce region of Samsara."

We shall now explain the meaning of these passages :—

In the words "having reached the highest light it appears in its true form ; that is the self ;"<sup>1</sup> the Sruti, refers to the Supreme Light, attained by the liberated soul ; the Supreme Brahman, associated with Uma ; that Mighty Light whose splendour transcends the splendour of crores of the suns, and by whose light all this shines. So says the Sruti :

"The sun does not shine there, nor the moon and the stars, nor these lightnings, and much less the fire. When He shines, everything shines after Him ; by His light all this is lighted."<sup>2</sup>

In the Atharvasiras also it has been described as follows :

"I am Paramesvara, the Supreme Lord ; I am Akasa, the celestial Ether ; I am the pure ; I am the end and the middle ; I am the Light in front and at the back ; I am one and all ; whose knows Me and Me alone he knows all Devas."

The Smriti also says :

"Every one should meditate on Siva, who has feet and hands everywhere ; who has the head, the eye and the mouth everywhere ; who is the mass of light that overspreads all."

Beyond this is that Light, the Para-Brahman known as Siva, associated with Uma. The abode wherein He dwells, it needs no saying, is as resplendent as a crore of the suns put together. The same thing which in the form of consciousness is the unsurpassed light, is the seat of unsurpassed bliss and is therefore known as Svarga, as taught in the Sruti: "the region of Svarga enveloped in Light ;"<sup>3</sup> "Devas, verily, went to the region of Svarga,

1 Chha. 8-8-4.

2 Katha. 5-15.

3 Tai. Ara. 1-27

and those Devas asked Rudra,"<sup>1</sup> and so on; the abode here spoken of being the one beyond the fourth. So says the Uttara Gita: "the fourth and the one beyond the fourth is the abode of Siva devoid of evil."

The abode is primeval because it is beyond all *lokas* or regions, because it is the cause; below it and outside it are the seven envelopes of the Brahmanda as taught in the words "be it known that the envelopes of the Anda are outside the region of Siva." And it is primeval also because that is the abode of Brahman who transcends the whole universe including Brahma, because it has transcended all, as the Sruti says:

"Greater than the great is Brahma; beyond this great one again is Hari; and beyond Him even is Isa."<sup>2</sup>

It is the abode of Uma's Spouse, of Siva, the Parabrahman. In the words "Him whose help-mate is Uma, the Supreme Lord, the Ruler,"<sup>3</sup> the Sruti teaches that Siva, the Lord of Uma, who is dark-necked and three-eyed, should be meditated upon and is the goal lying beyond the Prakriti of darkness. Moreover, having declared that Siva is the essential being of all, in the words "All verily is Rudra,"<sup>4</sup> the Sruti concludes, "Homage to the golden-armed, to the Lord of Gold, to the Lord of the Mother, to the Lord of Uma."<sup>4</sup> By word the "Uma" which is synonymous with Pranava, the Supreme power or Parasakti, which is also the Supreme cause (Paraprakriti) is meant. In the words "Dark and Yellow is Brahman" the Sruti teaches that Brahman is harmoniously blended with her. Therefore the abode belongs to the Parabrahman, the Lord of Uma.

What else is it? It is furnished with all objects of enjoyment; it is always endowed with all objects of desire. Hence, verily, the Sruti, "He attains all objects of desire, with the omniscient Brah-

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1 Atharvasiras. 2 Sivasan kaeps-Up. 3 Kaivalya-Up. 4 Mahanh. 16-18

man," teaches that the liberated one attains all objects of desire in conjunction with Brahman.

Quite pure is the abode, because untouched by change, the Sruti giving us to understand that it is beyond all causes and effects, in the passages like the following :

"Him who is the witness of all, who is beyond darkness."<sup>1</sup>

"Who has colour like the sun, who is beyond darkness."<sup>2</sup>

Indeed, that abode wherein Siva abides is perfectly pure, because, unlike the products of matter (Prakriti), it does not give rise to attachment, hatred, greed and the like. That is to say, this abode is the Supreme reality, luminous, full of great bliss, the Supreme celestial Akasa, because the material products alone are said to be subject to creation and other processes; and because this abode is beyond those processes, it is eternal. It is the universe of the material Akasa that passes through the processes of creation, &c.; it does not apply to this celestial abode which is composed of spiritual Akasa.

(*Objection*) We are taught that everything except Siva is subject to dissolution, as the Sruti says :

"When what is beyond darkness is attained, then there is neither day nor night, neither being nor non-being, Siva alone there is."<sup>3</sup>

How can this abode and the liberated ones be eternal ?

(*Answer*) No such objection can be raised here. For, the liberated souls and this abode are comprehended in the entity of Siva. These are equally blessed (Siva) as seats of perfect purity. Blessedness consists in being of a nature quite distinct from that of the bound soul (pasu) and his bondage (pasa) which come within the sweep of the wheel of creation, etc. Thus, the abode of Siva which is distinct from the bound soul and his bondage, cannot be perishable.

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1 Kaivalya

2 Sve. 3-8.

3 Sve. 4-18.

This abode is imperishable, not subject to decay and growth, unlike Svarga etc., which are the results of acts admitting of increase and decay. Such it is declared to be in the Sruti, "He reaches the goal of the Path; that is the Supreme abode of Vishnu."<sup>1</sup> The highest inherent nature of Vishnu is, indeed, the abode of Siva known as Paramakasa, the Spiritual ether, the goal of the six-fold Path, that which lies beyond the Path. It is this abode designated as Brahma-loka from which there is no return—which is spoken of in the following passage :

"He reaches the world of Brahman, and does not return, yea, he does not return."<sup>2</sup>

In the words "having attained to that celestial abode, the souls are freed from all troubles," and so on, the characteristic marks are given of those who have risen to that abode and who are equal to Brahman. Having attained the abode, that inherent divine nature of the great God which is beyond speech and thought, *i. e.*, having realised it by Gnana-yoga directed towards it, the souls become emancipated. They are completely freed from death and all sources of evil such as Avidya. That is to say, the liberated souls are free from all evil tendencies and qualities.

Next their blessed qualities are mentioned. They have attained the state of Siva, and are omniscient owing to the destruction of the taint of sin which has shrouded their knowledge; they become omniscient. As their power of knowledge extends to all regions, they become all pervading, as explained already in the Sutra IV. iv. 15. And being pure, with the state of Siva manifested on the removal of sin, they attain to a pure spiritual condition and become one mass, as it were, of consciousness. In the Sutra IV. iv. 7, it was shewn that the soul becomes self-luminous, of unflinching will, and so on.

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1 Katha 3-9.

2 Chha. 8-15-1

They become also all-full, they are ever satisfied, inasmuch as they are in their very nature the bliss unsurpassed and have attained all desires. It is their very nature to enjoy unchanging and unsurpassed bliss, as already explained in the Sutra IV. iv. 19.

Because they are thus all-full, their body and senses are perfectly pure; their body and the senses are no longer those which are subject to undesirable change. It is taught in the Sruti,—“He becomes one”<sup>1</sup> and so on,—that the liberated souls puts on several bodies at will. Therefore the body and the like which the liberated ones assume at will are all perfectly pure, because they are formed by Mahamaya. Their purity consists in not subjecting the soul to any undesirable change. In the words “The Lord by his Mayas is seen in different forms,”<sup>2</sup> the Sruti teaches that even Isvara assumes, by His powers of Māhamaya, many bodies, such as the one with dark neck. In the words “Ugra is of diverse forms with eternal bodies,”<sup>2</sup> the Sruti teaches that the bodies assumed by the Paramesvara, are not made of matter, are made of pure spirit (Vidya) and are eternal. Just as the Paramesvara assumes manifold pure bodies, so also the liberated souls.

They are endowed with Supreme powers, with the highest glories acting according to their own will, not having to demean themselves so as to do service to others. In the Sutra IV. iv. 9, it has been shewn that the liberated soul is perfectly independent, not being swayed by Karma and the like. They, the liberated ones, are independent and are endowed with supreme powers.

They become embodied or disembodied of their own accord. They who have risen to the abode of Siva sometimes put on pure bodies and senses and enjoy pleasures therein, independently of the will of Isvara; sometimes, without the body and senses, and solely with their inherent mind, they enjoy all sorts of pleasures. This has

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1 Chha. 7-26-2.

2 Bri Up. 4- 5-19.

been already shewn in the Sutra IV. iv. 12, by way of explaining the meaning of some passages in the Sruti bearing on the subject. Accordingly the liberated one becomes embodied or disembodied at will. In the words "Homage to you all, to the disembodied and to the all bodied"<sup>1</sup> the Sruti teaches that those who have attained equality with Siva are without form and have manifold forms. When they become embodied, then whatever bodies—marked with dark neck and so on,—the Iswara assumes, all such bodies can be assumed by those who have attained equality with Him. In support of this some quote the Sruti. "Those who are darknecked, dark throated."<sup>2</sup>

Accordingly, those who are devoted to the knowledge conveyed by the Vedanta and to Yoga embracing all forms of self control and the like and directed towards the Paramesvara,<sup>3</sup> and who have thereby attained to that abode of Paramasiva which has been described above,—they who have become endowed with the attributes mentioned above and have become equal to Siva do not return again to the region of Samsara, which is one unsurpassed suffering and is therefore hard to endure; they will not again be subject to the life of Samsara.

Therefore, as taught in the words "he reaches the world of Brahman and does not return," those who have reached the eternal, imperishable world of infinite Bliss and Light belonging to the Lord of Uma, the Parabrahman, who is omniscient, omnipotent, possessing all glories, bestowing His grace on all, who is the object of all worship, who is devoid of all taint of evil who is the depository of all excellent and good qualities, who is possessed of divers eyes, are endowed with omniscience and other virtues, and dwell there (in that world) without fear of return.

That is to say—

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1 Rig. Sam. 2-13-9.

2 Tai. Sam. 4-5-4.

3 Ibid. 4-5-11.

The liberated ones become blended with Brahman, with Siva who is one mass of unsurpassed bliss and light, and attain luminous bodies. They become omniscient, omnipresent, peaceful; they are the seat of the supreme eternal glories; from them all veils of sin have glided away; and they see Him every where; and He is their very being and self. As the sruti says "Where the gods having attained the immortal pass into abodes in the Third,"<sup>1</sup> they attain the abodes they like in His Supreme Spiritual world; and with all desires accomplished at their own will, they shine everywhere along with Him at all times. Thus the whole is quite consistent.

This commentary has been written by me, solely with the aid of Devotion, my way being illumined by service at the feet of Svetacharya.

A. MAHADEVA SASTRY, B.A.

(*Finis.*)

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Man himself is greatly responsible for his limitations. He refuses to open his mind to the influx of Divine Truth and thereby builds up a dam of ignorance in his being that keeps out the Truth that would make him free. Every man can have access to the accumulated Love and Wisdom that would guide and protect him if he would become sensitive enough to receive.

Every state of consciousness is a state of mind. "As a child I was happy with my childish things. Now in this very same world I am unhappy with all that heart can wish for of material things." The world has not changed, but I have changed my point of view of the world. The question is, What must I do mentally to build up a permanent state of happiness in my mind?—*The World's Advance Thought.*

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# THE ETYMOLOGIES

OF

SOME OF THE NAMES OF CEYLON.



(Continued from page 183 of Vol. VII).

II. *Lanka the Resplendent* is an expression too familiar to need any explanation, But the belief that the sense of resplendency is retained in the very word Lanka, is worthy of careful examination.

It is now almost an admitted fact that this conveyance of thought, is of Aryan make and origin, and that our island earned this name on account of the \**glimmering of the rubies and gems* on her surface. Such an idea is indeed worthy of a poet, and the erudite author of *Takshina Kailasa Puranam*, (a work on the ancient shrine of Trincomalie composed at the instance of Singhai Jagarajasekaran, brother of Pararajasekaran, a king of Jaffna) is truly deserving of praise for the readiness with which he has accepted this brilliant account. But it is all in poetry. This derivation would have been more worthy of acceptance if Lanka could mean a ruby or gem but it only means bright or shining. No sane man would doubt the etymology of Ratnadwipa (from Ratna—gem and dwipa—*island*) or of Ratnapura (from Ratna—gem and pura—*city*).

Now it is a wonder that the idea never struck any one among the host of writers on Ceylon, of tracing the term in question to the Tamil *Itankai* which is synonymous with the Tamil *turutti* and *arankam* (a rising ground or dry glimmering spot in a river, an ait or islet).

To the *Tiraiyar* or “sea kings” (from *Tirai-sea*) whose sanskrit name was *Sagarakular* (from *Sagara-sea*), and who, as recorded by the late lamented Tamil scholar Mr. V. Canagasabai Pillai, B.A.B.L. in his book entitled “*Tamils Eighteen Hundred years ago*,” were

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\* அமைத்தபொன்மலையாதலினப்பெயர்  
சமைத்தலீழ்மிடுதன் நுதழீஇயதா  
லிமைத்தமாமணியெங்குமிலங்கலா  
லுமைத்தகீர்வய லூருமிலங்கையே.



originally a people of Lower Bengal, and who are recorded to have settled themselves in Bengal, Burmah, Cochin China, Ceylon and Southern India and thus earned the names of Pankala Tiraiyar (ex, Pankalam-Bengal), Kadara Tiraiyar (ex Kadaram-Burmah), China Tiraiyar and Sinhala Tiraiyar and to the Tamil people who are supposed by the same authority to have migrated from Tamilitti, the modern Tamruk, at the mouth of the Ganges, aits or islets must no doubt have been a very familiar sight. It would therefore be not unnatural for them, when they drew near this pearly island in their *marakkalams* or wooden vessels, to have expressed themselves in the same term that they used for the ait.

*Ilankai* now means in Tamil (1) an ait (2) Ceylon (3) Ravana's fort. It has a fourth meaning of a pendant, but in this sense it is evidently a Sanskrit name. *Ilankai* comes from the Tamil verb *ilankukiratu*—to shine or glimmer and means '*that which glimmers*'—a fit name for an ait in the midst of a shining sheet of water. The verb *ilankukiratu* is another form of *Vilankukiratu* the root of which, *vil* or *vel*, means to crack, to be open or bright, to receive light and to understand, and is met with in a multitude of Tamil words. The fact that no one has yet traced the word to a Tamil source, is due partly to the implicit faith in what is known as popular etymology, partly to the want of acquaintance on the part of European scholars with the ancient Tamil classics, and partly to a want of consideration that the Tamils who lived nearer to Ceylon than any other people, must have, before all others, known the island and its people. The Tamils, whose home was in such proximity have therefore a better claim to the word under reference than the Aryans who lived in the far north.

The disapproval by Major Forbes of the popular etymology of Lanka, and his suggestion that Laka, the alleged Elu form of Lanka, might be the same word as Laka (a corruption of the Sanskrit Laksha) one hundred thousand or multitude, is really sensible. He writes as follows:—"I think it probable this name was derived from "Laka or Laksha (one hundred thousand or multitude) and diva or "dwipa (islands) for Cingalese traditions mention that thousands of "isles attached to the kingdom of Lanka were overwhelmed by the

“ sea, B.C. 2887, along with the splendid capital of Sri Lankapoor  
 “ which stood to the westward of any part of the present island. I  
 “ am aware that other derivations have always been given but I see  
 “ no reason to approve of them when the same name Lakadive  
 “ which is that of the cluster of islands at no great distance from  
 “ Ceylon, has always borne the same simple derivation that I now  
 “ suggest. If there is any truth in the Ramayana or the Rawana  
 “ Katawa of Ceylon, the Maldives and Lakadives were then parts  
 “ of the kingdom of Rawana : and, along with the great extent of  
 “ Lanka, which was submerged, and the southern peninsula of India,  
 “ formed the kingdom over which he ruled.”

The credibility of this derivation hinges.—

1. On the alleged identicalness of the names Laka or Laka-  
 diva (Ceylon) and Lakadive (Laccadives), (2) on the accuracy of the  
 statement that the latter name “*has always borne the same simple  
 derivation*” suggested by the major, (3) on the unquestionableness  
 of a supposition that the form Laka is older than Lanka, and, above  
 all, (4) on the truth or falsity of the story that Lanka was in its  
 early years a group of thousands of isles or more, and lastly (5) on  
 the presumption that Lakadwipa or Lankadwipa is the correct ex-  
 pression while the name Laka or Lanka is but a vulgar contraction  
 of it.

If any of these five bases is successfully attacked, the super-  
 structure must needs fall to the ground.

With regard to the first point, the learned Major has luckily or  
 unluckily omitted to enlighten his readers how one Lakadive was  
 known from the other, if both were in existence at one time with  
 the same name. If it is said that the “Eden of the eastern wave”  
 and the Laccadives and Maldives, with the submerged islands, form-  
 ed the realm of Rawana under the comprehensive name of Laksha-  
 dwipa, I fail to see the reason why Ceylon and Laccadives *only*  
 should have inherited the grand name to which Maldives would  
 equally be entitled.

The second point is one that requires tangible proof. The *ipse-  
 dixit* of the Major on the etymology of an Eastern name is not

worth much, if anything, unless supported by corroborative evidence. Apparently the Major has made the statement in question on information taken on trust.

It is exceedingly doubtful that the Aryans of northern India whose alphabet is as perfect as, if not more than, any alphabet on the face of the earth, and who could, without a shadow of difficulty, transliterate and accurately pronounce words of almost any language—with the exception however of words where the Tamil  $\varphi$  (LL) occurs—would have corrupted the alleged Elu Laka into Lanka, or have preferred the latter to the former, which, in the view of the Major, is the original and correct *glossa*: nor is there any rhyme or reason for the Sinhalese speaking people to have lengthened the name by one additional sound or letter. A study of words in any language would reveal that the latter name is more liable to change by wear and tear, or phonetic decay, than the former by accretion.

Moreover there is little proof that the pure Elu includes in its vocabulary Laka or one hundred thousand. It is by birth a purely Sanskrit word which has found its way into almost every Indian language,—and even into English as *lac*.

It is probable that there might have been numerous isles round about Ceylon and that the sway of<sup>1</sup> Arakkarkon (Rawana) extended to all these isles but it is highly improbable that there was such a poverty of words or intelligence in the *ten-headed* Rawana and his mighty race as to drive them to the necessity of giving one name for “thousands of isles.”

If the primary signification of Lanka be “one hundred thousand or multitude,” it should invariably be followed by the word *dwipa* which is, as it were, the centre of sense in the expression *Lankadwipa*. It would therefore look as absurd to speak of Lanka as it is to speak of Tri (three) instead of Tripura, the three cities alleged to have been destroyed by Siva.

If any one be inclined towards a similar account of the origin of the term, he could, with greater plausibility, trace it to the Tamil *Ilankam*, which means (1) a swarm of ants (2) a swarm or crowd and (3) an arena or stage, and which is, in reality, the Sanskrit Ranga in Tamil dress.

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<sup>1</sup> King of the *arakkas* or *rakschasas*.

The word *Ilankai* would then be analysable into *Ilankam*, and *ai* (a noun suffix), and thus mean *that which exists in cluster or swarm*"; compare the word *mararai*—a wooden tray from *muram*—wood.

The change of *Ilankai* into *lanka* needs little explanation. The spirit of the Aryan languages where, unlike in the Tamil, the letter *L* can begin a word, would naturally eliminate the initial *I* in assimilating the name into its vocabulary.

Compare the Tamilian *Ulakam* (*that which wastes away, or the world*) changed into the Sanskrit *Loka*.

If one is guided merely by sound, one may as well derive *Lanka* from *Ilank*—gold or Ceylon and *Kai* side or region and shew up to advantage the meaning of *golden region* or *Ceylon region*. *Sound etymology can rarely be sound.*

Apart from the radical signification of *Lanka*, it is alleged by some authorities that the name was originally applied to Ravana's fort and then, in a wider and extensive sense, to the kingdom of Ceylon over which he ruled. Considering the legendary account that Ravana's fort was situated in the mid ocean, this allegation well accords with the derivation from *Ilankai=ait*.

III. *Sinhala*. This is a name which has baffled the skill of many a scholar both European and native. The *Mahawansa* says that the name is due to *Singhabahu's* killing his father *Siha* or lion. This is clearly a legend or myth which the word *Sinha* has given rise to, and is deserving of as much credence as the story of *Romulus and Remus* being suckled by a wolf. The latter myth or fable is as much attributable to the word *Lupa* (very likely the name of a woman of wolfish habits) as the former to *Sinha*, a race with *lion-like* bravery, or which have the hardihood to brave the *lion*. It is interesting to see the account of a Chinese writer who says that the race is so called on account of their, "skill in training lions." The island has also been known to the ancients at the *kingdom of the lion*. The anxiety to account for the name has driven foreigners to several fanciful derivations. Among these do we see one from *Chin* Chinese and *Gallas* or *Chalias*, from an absurd belief that the

Sinhalese race is an admixture of the Chinese settlers and the Chaliya or Halagama people.

This brilliant piece of etymological deduction is founded on as much knowledge of the history of the word Sinhala and the antiquity of the Sinhalese people, as a derivation of the term Chinar (Chinese) from the Sinhalese *Siya*-lion, and the Tamil *Inar*-kindred would be on a knowledge of the history of the word Chinese and of the celestial empire. Had the author of this ridiculous myth explained the name Sinhala as the Chinese *Galla* (a name of South Ceylon) he would no doubt have won a greater number of admirers of his etymological skill. This ignorance of the foreigner is not as deplorable as that of a highly educated native gentleman who, without the least regard to the history of words, conjectures that the English Sleep and Peace are *derivatives* of the Tamil *Slupti* (corruption of the Sanskrit Sushupti) Yogic sleep, and the Sanskrit *Paksha* (partiality or kindness) respectively.

Accounts like these are on a par with Horne Tooke's *Diversions of Purley* and with the amusing etymological explanation which a rustic philosopher, with a very limited fund of English words, once gave of the English *Court* as a place where *God* is present and dispenses justice.

Now the popular etymology of the term Sinhala is as much a feat of the imagination as the brilliant account of sleep or court. It is no wonder that the native mind, which, in spite of modern philological researches, contends that the purely Tamil word *Mudaliyar* (ex *mudal*-first or chief) is derived from an alleged *mudalindu* (the Mahameru) should, in bygone ages, have accepted as Gospel truth the fabulous derivation in question. If it be a fact that, by reason of slaying his lion-father, *Sinhabahu* and *all* his descendants were known by the name of '*Sinhalaya*' (lion-killers), it is passing strange that no trace whatever of the *lion-killers* is left throughout the length and breadth of India where all the 32 children of *Sinhabahu* save *Wijaya*, and their descendants, are said to have lived and moved. In the absence of any evidence to corroborate this wonderful story of the *Mahawanso*, it is but right to infer that this is all a fiction or fable founded on the word *Sinhala*.

It may do well to quote here a few examples of popular etymology, no less interesting than the one under consideration.

*Cabal* which is a word of Hebrew origin, and which the English have borrowed through the French, who use it to mean a secret or intrigue, has erroneously been regarded by the populace to be derived from the Cabal ministry of Charles II consisting of Clifford, Ashley, Buckingham, Arlington and Lauderdale the initials of whose name happened to compose the word.

The term *Jerusalem Artichoke* is due to a similarly erroneous interpretation of the Italian *Girasole* (ex Latin *gyrus*—turn and Latin *sol*—the sun) the European heliotrope or turn-sole.

The letter *h* in *Posthumous*, is likewise the result of a fictitious derivation from the Latin *post hunc* meaning 'after the father is in the ground' or buried. Its true original, the Latin *postumus* (superlative of *posterus*—coming after, from *post*—behind) never suggested itself to the popular mind.

The Sanskrit *Putra*—son, is implicitly believed by the mild and religious Hindu to be the 'averted' of the father's would-be fate of sinking down to *Put* (a kind of hell), for want of a child to perform his last rites. The true etymon of this *logos* lies however in *Pu* which means to beget or to produce, as in the Latin *puer*—a boy. The suffix *tra* does the same service here as in *mantra* (from root *man*—to think). The supporters of this theory of a son saving the father from hell, go even further to establish this mythical etymology by saying that the Tamil *Putalvan*—son, is made up of *Put*—the hell, *al*—word of negation and *an* masculine suffix. But the true explanation lies elsewhere. Its primary meaning is probably a *new being* from an obsolete word *Putal*—new one and masculine suffix *an*. The formation of *Putal* from *Putu*—new and *al* (suffix) would be similar to that of *Ilaval*—child or youth from *Ilam*—young and suffix *al*.

To shew up by parallel the mythical nature of the popular account of Sinhalese, I may here refer to the popular etymology of *Kallar*, *Maravar* and *Akampadiyar*. It is said that once upon a time a man went to a far country during the gestation of his wife, and was away from home for a long time, and that, when he

returned home, he was the *unknown* father of three twins, or rather triplets, of whom one climbed up a *tree* (*maram*), another *hid himself* and the third peeped from behind the *doorpost* of the *house* (*Akam-padi*), and thereby the unhappy parent gave vent to banter and called them respectively *Maravan*, *Kallan* and *Akampadian*. What a grave departure from truth there is in this silly derivation is known only to a philologist. These means, on the face of them, mean the *Valiant*, the *thief*, and the *unruly* or *unruined*, and are most appropriate to the *undaunted* Marava, the *marauding* Kalla and the *unruly* and *ignorant* Akampadiya, races of India.

Leaving mythology apart, which is the bane of language, let us examine the history of the word in question. In an article contributed to the "Oriental," a magazine published in Calcutta, Kehelpannala Pohath Mudaliyar writes as follows:—

"My contention is that the statement in the Ceylon histories "that the name Sinhala originated with Sinha Bahu, the father of "King Wijaya who landed in Lanka 543 B.C., is not correct, because "the name Sinhala is mentioned in the *Maha Barata* which was composed at least 700 years before the landing of Wijaya in Ceylon. You "will find the name Sinhala in Saba Parva p. 49, "Kings of the *sinhalas* in 72, in Dyata Parva, Chapter 52, verse 36 "Chiefs of the "*Sinhalas* and the aboriginal tribes of Lanka, in Vana Parva, p. 76, "Chapter 51, verses 22-26."

It is also worthy of notice here that in ancient Tamil classics Sinhala is mentioned as one of the 17 countries lying around Tamilakam or the home of the Tamils."

Now, the allegation contained in the Mahawanso regarding the Sinhalas, is as faulty and groundless as the statement of the Buddhists that Pali or Magadhi is the root of all languages.

The story of the *lion-killing* is justly disbelieved by Major Forbes, who derives the name from "Singha or Siya, the race to which Wijaya and his followers belonged," and by A. M. Gunasekara Mudaliar who says that "the Sinhas, who took this Island were called Sinhala" and who further adds that "that which was *conquered* and colonised by the *Sinhas* was called *Sinhalaya* or *Sin-hale*." From this explanation of the learned Mudaliyar, it would

appear that the name of the people and of the country are quite independent of each other, that is, the country was not called after the *Sinhala* people nor the people after the *Sinhala* country. But this is rather doubtful.

As admitted by these scholars, *Sinha* is the name of a race. They were so called probably on account of their hardihood even to brave the *lion*, or on account of their *shaggy* appearance or their *superior bravery* compared with other races of India. Like the Nagas<sup>1</sup> of old who lived in Nagadwipa, Nagerkoil and Nagpore, the *Sinhas* appear to have occupied *Sinapura*, *Singhea*, *Singapore* and *Siam*.

The form *Sinhala* or *Sinhale* is presumably such a compound of *Sinha* and *ale* (the Sinhalese equivalent of the Sanskrit *Alaya*—abode or shrine) as *Dewale*, *Buddhale* and *Samanala* are of *Dewa* + *ale*, *Buddha* + *ale*, and *Samana* (*Laksamana*) + *ale*, respectively. *Sinhala* means therefore *the abode of the Sinhas*. It would then easily pass to any inhabitant of *Sinhala*; but this might not have taken place when the *Sinhas* were the only race in Ceylon, or before they dwindled into insignificance, or disappeared as a race from the island. It is however not quite improbable that this name might have been daubed on the *Sinha* inhabitants themselves by alien races mindful of the country only: the terms *Jaffnese* and *Kandyans* are instances of such usage.

In this connection it may be pointed out that in Tamil dramatic literature *Sinha* means a *Kurava* (mountaineer) or *Veda*.

The above derivation of *Sinhala* would obviate the seeming anachronism involved in the alleged occurrence of the word *Sarandib* or *Zeilan* in Genesis, chapter VIII of the Samaritan Pentateuch, the antiquity of which is referred to the reign of Rehoboam B.C. 975-958.

The myth connected with this fair name of Ceylon is certainly not unworthy of comparison with the story of the Barnacle Goose as recorded by Prof. MaxMuller in his *Science of Language*.

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(1) This name itself is supposed by Prof. A. H. Keane to be due to popular etymology. Vide his remarks on the *Noga* (men) people of the *Patkoï* range, in the "Living Races of Mankind." Part IX. page 270.



IV. *I'lam* is a pure Tamil name of this "Island, of gems" or *Ratnadwipa*. *Ilam* signifies, in Tamil, gold, toddy, or Ceylon. It comes from a Tamil root *I'l* or *Il* which means to be sweet or pleasant, as in the word *Ilum*-sweet. This island was called *Ilam* on account of its reputation either for *gold* or *toddy*. The author of *Takshina Kailasa Puranam* boldly asserts (2) that Ceylon owes this name to its being formed from a summit of the *Golden Mahameru*, which the god of wind had cast into the ocean. This is as imaginary as his derivation of *Lanka*. Anyhow the fact remains that *I'lam* was known to the ancients as the land of gold.

The Bible says "once in every three years came the ships of *Tarshish*, bringing gold and silver, ivory, apes and peacocks." I kings. X-22. II Chronicles XX-21.

The seaport of *Tarshish* has been by European scholars identified with the modern *Point de Galle* in Ceylon.

*Megasthenes* describes this island "as being divided by a river into two sections, the one infested by wild beasts and elephants and the other producing *gold* and gems. In the Tamil version by *Villiputurar* of the *Maha Barata* it is said (3) that the King of Ceylon contributed "palmyras of *gold*" towards the *Rajasuya* sacrifice of the *Pandavas*.

(1) This root means also to draw or attract as in *ilukkiratu*—to draw.

(2) பாருநாகமும்பைங்கிரியுந்திரை  
 நீருநீர்புடைசூழநிமிர்ந்தெழு  
 மேருமீ தில்விளங்கியசென்னியொன்  
றாரமாருதங்கொண்டிங்கமைத்ததே.

அமைத்தபொன்மலையா தவினப்பெயர்  
 சமைத்தலீழமிதென்றுதழீஇயதா  
விமைத்தமாமணியெங்குமிலங்கலா  
 லுமைத்தநீர்வயலூருமிலங்கையே.

(3) அற்பனைத்துலகுமெண்ணவேயறனளித்தமன்னழல்வேள்வியின்  
 கற்பனைக்குதவிதருகெனப்பழையகால்விழுத்தநெடுவேலைழ்  
 வெற்பனைப்புகலவந்தலீடணளித்தநீடுயர்வியன்றலைப்  
 பொற்பனைத்தருவாரேழுமேழுமுடனேகவர்க்குகழல்போற்றியே

In referring to Ceylon it is not unusual with Tamil writers to use the epithet *Golden* with it. All this tends to shew that in the eyes of the ancient Tamils the essential peculiarity of this land lay in its gold beds.

Ceylon is also known to the Tamils as *Ponnakara* or the *Golden city*.

It is quite possible that the name Ilam may be due to the cocoanut toddy peculiar to this island. The Tamil names for the cocoanut-tree *Then*, *Thennai*, *Thenku*, and *Thennamaram*, all mean the tree of the South i.e., Ceylon, if not Sumatra or Java somewhat south of the original home of the Tamils.

The Tamil expression *I'lattu Tenkay*, in a way, confirms this theory. There is moreover the fact that unlike the Ceylonese the Indian makes very little use of the cocoanut for his curries. This is no doubt due to the late introduction of cocoanuts into India and to their scarcity there. Above this there is a general belief among the Indians that the Shanars of the Tinnevely District are members of the Chandu community of Ceylon, and that they were induced to immigrate to India, at the time of the introduction of the cocoanut palm, by conferring on their Chiefs such titles as Nadar, Gramani etc. These shanars have been known in India as *Ilakulattu Shanar* (the Shanar of the Ceylon tribe) as we read in the *Periya Puranam*, and it is not uncommon to find the word *Ilavar* (Ceylonese) applied to the shanars. The Telugu name *Ediga* is also attributed to Ilam. It is also noteworthy that there is a tradition among the Shanars that their ancestors were the subjects of king Rawana.

It may also be conjectured that the meaning toddy is secondary to Ceylon just as this word Ceylon means also arrack in common parlance.

There are, again, some scholars who believe that Ilam became the abode of Ilam or the Ilamites of the Bible.

Ilam is undoubtedly an ancient appellation of Ceylon, and as such must have at some remote period gained as much currency as any other name of this island. The belief in the antiquity of this

word, has led to a conjecture, not unreasonable, that *Elu* means radically the language of Ilam. I am however aware that the Sinhalese grammarians derive it from Sinhala or Siyala.

In the Portuguese Ceilao, Arabic Zeilan, Selendib or sarandib, there is probably a corruption of Ilam similar to the metamorphosis of the Tamil Inchiver (root of ginger) into Greek Zingiberis (ginger). The *dtb* in Selendib represents the Tamil Tivu (pron: theevu) or Sanskrit dwipa.

These foreign names are, nevertheless, commonly regarded as variations of Sinhala.

Lanka was also known in remote times by the Sanskrit—Tamil name *Trikutapura* (the city of three peaks) and the Buddhist names Ojadwipa, Varadwipa and Manadwipa, but the etymologies of the last three are not clear.

In concluding this essay I cannot do better than quote the following lines from Prof. Max Muller's Science of Language on popular mythology or popular etymology.

“Though one source of mythology, that which arises from radical and poetical metaphor, is less prolific in modern than in ancient dialects, there is another agency at work in modern dialects which, though in a different manner, produces nearly the same results, namely, phonetic decay followed by popular etymology. By means of phonetic decay many words have lost their etymological transparency, nay words originally quite distinct in form and meaning, assume occasionally the same form.

“Now as there is in the human mind a craving after etymology, a wish to find out by fair means or foul why a thing should be called by such a name, it happens constantly that words are still further changed in order to make them intelligible once more; or when two originally distinct words have actually run into one, some explanation is required and readily furnished in order to remove the difficulty.

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## SKETCHES OF CEYLON HISTORY.

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(Continued from page 188 of Vol. VII.)

### IX.

In the beginning of the 5th century A.D. two notable visitors arrived in the Island. The only commentaries on the *Tripitaku* existed in Ceylon. In search of them came to Anuradhapura, about 400 A.D., the learned Brahmin Buddhaghosa, "the Voice of Buddha," from Northern India. He gave a decided impetus to Buddhist learning by translating the commentaries and composing others, and his works are regarded as absolute authorities in the interpretation of the Buddhist scriptures. He may be regarded as the second founder of Buddhism in Ceylon.

About 412 A.D., the Chinese monk-traveller Fa-Hian landed in Ceylon, with which his countrymen had for centuries maintained continuous commercial and religious intercourse. He visited Anuradhapura, then in its glory, and remained there two years engaged in transcribing the sacred books. He has vividly described\* the splendour and magnificence of Anuradhapura and of the national religion and the prosperity of the Island. Two hundred years later, when another Chinese traveller, Hienouen-thsang, visited India, he met number of exiles from Ceylon, who informed him that they had fled from civil commotions in the Island, in which the religion had undergone persecution, the king had lost his life, cultivation had been interrupted, and the Island exhausted by famine.

In the reign of king Dhatusena (461-479. A.D.) the great chronicle of the *Mahawansa* was composed by his uncle, the monk Mahanama, from annals and traditions then extant. In the two chief monasteries in Anuradhapura, the Great Minster and the North

\*Beal's *Buddhist Records of the Western World* Vol. 1., pp. LXVII, et seq.

Minster, the canonical books had been handed down from generation to generation in Pali, with commentaries upon them, in Sinhalese, interspersed with mnemonic verses in Pali. In the third century A. D. some one collected such of the Pali verses as referred to the history of Ceylon, piecing them together by other verses to make a consecutive narrative. The poem thus constructed was called the *Dipavansa*, the *Island Chronicle*. Shortly afterwards the celebrated Buddhaghosa, arriving from India, rewrote in Pali the Sinhalese commentaries which are now lost. In his work, which has supplanted them, we may trace the ancient tradition. He quotes from the old Sinhalese commentary a number of mnemonic verses also contained in the *Dipavansa* and gives in Pali the substance of the Sinhalese prose with which they had been originally accompanied. On the basis of these works and of popular legends, Mahanama, a literary artist, who lived a generation after Buddhaghosa, wrote the *Mahavansa*, which is really an epic poem of remarkable merit, with the national idol, Dutugemunu, the conqueror of the invading hosts of the Tamils, as his hero. What he says of other kings, and of Asoka amongst them, is only by way of introduction or of epilogue to the main story.

It is written in Pali verse and covers the period B. C. 543 to A. D. 301. It was continued by order of Parakrama Bahu II. of Dambadeniya up to about 1262 A. D., by the monk Dharmakritti, and again to about 1295 in the reign of Pandita Parakrama Bahu IV. of Kurunegala, and lastly to 1758 by the monk Tibbotuwawa by order of King Kirttisri. It may be said of the writers of these chronicles, as Hume said of the old English chroniclers: "The monks who lived remote from public affairs, considered the civil transactions as subservient to the ecclesiastical and were strongly affected with credulity, with the love of wonder, and with a propensity to imposture." The last remark perhaps does injustice to these simple Buddhist monks who seem to have fully believed what they wrote and from whom it would be unreasonable to expect that sort of historical training which is quite recent growth even in Europe.

The translation made of the *Mahawansa* by George Turnour of the Ceylon Civil Service and published in 1837 constitutes a great landmark in Oriental archæology and history. From him invaluable help was derived by James Prinsep who was then wearing himself out in his enthusiastic efforts to decipher the coins and inscriptions of India, while the very alphabets and dialects were as yet uncertain. Without the help of Turnour's *Mahawansa*\* the striking identification of king Piyadasi of the inscriptions with the king Asoka of history would never have been made, and ancient Indian history would still be in a maze.

Excavations by General Cunningham in the Topes (brick burial mounds) of Sanchi in Central India have furnished striking and unexpected confirmation of the *Mahawansa*. In a curt record (ch. 12) the chronicler gives the names of the missionaries sent out by Tissa, son of Moggali, the President of the third Convocation held by Asoka. They were sent to Kashmir, to Kandahar, to the Himalaya, to the border lands on the Indus, to Burma, to South India and Ceylon. Each party consisted of a leader and four assistants. Of the five missionaries to the Himalayan region three are named as Majjhima, Kassapagotta, and Dundubhissara. Now General Cunningham found buried at Sanchi funeral-urns containing ashes of the distinguished persons in whose honour the Topes had been built. One of the urns bore an inscription in letters of the 3rd century B.C., with the simple legend: "Of the good man Kassapagotta, the teacher of all the Himalayan region." On another urn is the legend: "Of the good man Majjhima;" on another: "Of the good man, Gotiputta of the Himalaya, successor of Dundubhissara."

## X.

In the sixth century A. D., the first mention occurs in the native chronicles of cocoanut plantations, destined to form a fruitful source of wealth to future generations. The cocoanut palm is not indogenous to Ceylon. Its original habitat was the tropical Islands of the Paci-

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\* Turnour's translation covered the first 38 chapters and was published in 1837. He had previously in 1832 published in the Ceylon Almanac an Epitome of Ceylon History, which is reprinted as Appendix to Forbes' '*Eleven Years in Ceylon*.' 1833.

fic, from which it has extended to the coast of the East and West Indies, Ceylon and tropical America. This wide distribution was favoured by the peculiar triangular shape of the fruit, which dropping into the sea from trees growing on any shore would be carried by tides and currents to be cast up and vegetate on distant coasts. In Ceylon the plant first grew on the southern coast, which is the coast most exposed to such currents. King Agrabodhi (circa 564 A.D.) is credited by the chronicler with having made a cocoanut plantation 36 miles in extent in the south of the Island, probably near Weligama, where a Vihara contains a supposed memorial of the king. This policy was continued in the twelfth century by king Parakrama Bahu, who formed a cocoanut plantation from Bentote to the Kaluganga, and in later times by the Dutch rulers of the Island.

The Tamil influence remained supreme at Anuradhapura from the seventh century till at last in 769 A. D., about the time of the first invasion of Spain by the Saracens, the city was abandoned to the Tamils and the capital transferred to Polonnaruwa, or Pulastyanagara, the site probably of a prehistoric city named after Pulastya, the grandfather of Ravana. Polonnaruwa soon rivalled Anuradhapura in magnificence. But the Tamil inroads continued, and about the time of the Norman Conquest of England the Sinhalese king was taken captive, and Polonnaruwa was made a vice-royalty of the Chola kings of India.

Gradually the Sinhalese rule was re-established at Polonnaruwa. Here in the twelfth century ruled the greatest of the Sinhalese kings, Parakrama Bahu. An adept in all the arts of statesmanship and war, his happy genius followed every track with like success. He reconquered Ceylon from the Tamils and established peace, so that, as an inscription on the rock at Dambulla records, "even a woman might traverse the Island with a precious jewel and not be asked what it was." He carried his victorious standards into South India, Cambodia, and Siam. Vast ruins still extant, but rarely visited, bear witness to his power and piety. His career, fit theme for an epic poem, is hardly remembered save by the antiquarian. When shall a

Sinhalese Valmiki arise to sing the story of Parakrama's glorious life and fix it among the imperishable traditions of the Sinhalese race?

It was not long before Polonnaruwa, too, had to be abandoned to the Tamils, who came now not from the old seats of the Pandya, and Chola dynasties, but from Kalinga (Northern Circars). Their domination was marked, if the chronicles are to be believed, by more than ordinary cruelty. "Like the gaints of Mara they destroyed the kingdom and the religion of the land. Alas, alas!" "The whole island resembled a dwelling in flames or a house darkened by funeral rites." Cries which recall the wails of the Saxon chronicles of England during the Norman rule at about the same period. "The land was filled with devils and evil men. Never was there more misery and never acted heathens worse than these." (After a recapitulation of their deeds.) "The earth bare no corn, you might as well have tilled the sea, for the land was all ruined by such deed, and it was said openly that Christ and his Saints slept." The uneasy seat of government in Ceylon had to be shifted from time to time to Dambadeniya, Yapahu, Kurunegala, (the two first, like the third, in the Kurunegala District), Gampola, Kotte, Sitawaka, and finally Kandy. (To be Continued.)



#### THE MIND AS A FACTOR.

Of all the many conditions affecting health and length of life the mental attitude is the most important. "As a man thinketh in his heart so is he"—so is he not only in his moral nature, not only in his general mentality, but as well in his physical functionings. No man can think bad thoughts—thoughts of anger, envy, fear, worry, depression—and maintain a healthy activity of his vital organs. No man of perfectly healthy mentality can fail to have a healthy body.

It would make an interesting chapter to go into the exact relations between mental states and derangements of the system, but the space at our command will not permit us to go into this at the present time. It is enough, perhaps, to say that in order to insure health it is absolutely necessary that the mental states should be wholesome. The mind should be calm, hopeful, confident, the spirit should be true, straightforward and kindly. There will then be freedom from that constant disturbance of function which is the result of bad mental states."—*Health Culture*.



# The Saiva Siddhanta Sadana

OR

## THE SIDDHANTA PRACTICE.

### INTRODUCTION.

The modern researches, both Western and Eastern, have led the modern free-thinkers to the infallible conclusion that "Behind all manifestations, inner and outer, there is a *Power* manifested. Its universal presence is the *absolute* fact, without which there can be no *relative* facts. We learn that one thing permanent is the *Unknowable Reality* hidden under all these changing shapes. (Vide p. 5 of my publication "The Siddhanta, the Universal Science, Evolution and Religion.") The above conclusion cannot but land us in the self-evident truth of the Saiva Siddhanta that the said *Power* or God is the creator of all forms we see around us in the universe. The said forms, when closely studied, are found to be the products or effects of earth, water, fire, air and space or *akas* combined in various proportions. The free thinkers have also found out by experience that the spiritual power of mind or will of man shapes or *produces* the intended forms of matter.

1. Now, then, what is the object of God in willing or designing the universal forms or shapes? Of course, considering the system and order in which the forms appear and act, the object of their excreation must be providential and benevolent.

2. Next arises the question "Why did He design *such forms*?" This question is best answered only in the theory of evolution. (Vide my 'Siddhanta').

3. Thirdly the question is why did he start the evolution of *forms*? The view of the Supreme Power is, according to the Saiva Siddhanta, to better the existing condition of the co-existing souls in bondage (*mala*) or living beings and bless them with eternal rest and bliss.

4. It is the universal experience that restless things require rest and that God's destruction or dissolution is to procure temporary rest for *matter* (*maya*) after it has endured the created states

of forms aforesaid and start evolution again. It is in this sense that the Saiva Siddhanta rightly describes the Supreme power to be 'The Universal Destroyer.' (Hara ! Hara ! Hara !).

5. Another point of excellence in describing the Supreme Power is in calling Him "The Light of all lights," "The fire of all fires" and 'The force of all forces.' The Siddhanta says எரியலா ஒரு உயிர் (His form is but fire). It is our daily experience that fire is the destroyer of all forms, creator of all forms and preserver of all forms—to wit—the planet sun breeds the universal growths and forms. Therefore the Hara, the *Power* and *Creator* of all fires and forces, including the planet sun &c, of the universe is the '*Ultimate Cause*' அந்தம் ஆதி of the free thinkers referred to above.

6. Thus, it is to the Hara, the Supreme Light and Grace, that the souls or beings should look for their Redemption, Salvation and Bliss, Eternal and Immutable.

7. It is also the fact of universal acceptance that the said Supreme Power is the *One* Intelligent Power (God all-powerful, all gracious, and all blissful); but various interpretations are attempted or put upon His control over the material forces, the sun &c. And various schools of men assign various denominations or addresses to the said Hara and adopt various modes of prayer to Him for Redemption. Certainly *there is no school without an idea of the Hara and there is no prayer without an Ideal*, whatever it may be. Different names or meanings are given to the *places* of such *ideal-worship*.

8. The object of this publication is to explain the surest and truest *System of Prayer* that we should offer to Him, which He should have Himself instituted in all logical probabilities. Let us see whether the system of Prayer of the Saiva Siddhanta satisfies the object of this publication. The Saiva Siddhanta's System of Prayer replete with Gnana or Knowledge of the Powers and Grades of the Hara is fourfold in its *Essence*—*Sariya*, *Kiriya*, *Yoga* and *Gnana*; fourfold in its *practice*—*Dasa-marga*, *Satputra-marga*, *Saha-marga*, and *San-marga*; and fourfold in its *effect*—*Saloka*, *Samipya*, *Sarupa* and *Sayujya*. I mean to express these classifications in twelve Parts. I shall at once get to the First Part.

R. S.

(To be continued)

## REVIEWS AND NOTES.

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1. *The never to be forgotten Empire* by B. Saryanarayana Row, Esq., B.A., M.R.A.S., Editor of the "Astrological Magazine" Madras.

2. *A History of South India*, by S. P. Narasimulu Naidu Esq., Editor of the "Crescent," Coimbatore.

3. *The Ceylon National Review*, Edited by Dr. A. K. Gokarna swami D. Sc., F. L. S. and F. G. S., Kandy, Ceylon.

The Hon ble P. Arunachalam has observed truly in his *Sketches of Ceylon*, that "it would help also to recall to us and fix in our minds the great things done by our ancestors. Thus we may in time recover some of our lost originality and acquire that self-confidence which is indispensable to national progress and national success. It is our good fortune to live under a Government which will foster every attempt in this direction." And the *Ceylon National Review* quotes also the following passage.

"Internationalism can be realised only on condition that strong, independent and tolerant nation exists ; and a nation, if it is to fulfil its own destiny and to be a force for good in the world, must have a knowledge of its past, and must realize what are its peculiar and common functions in the present." These are golden words and it is a good augury of the times that India's sons wating up to the importance of a study of our ancient History. European scholars have done a good deal of the work, but so far as Southern India is concerned, little or nothing has been done. The recent investigations of the Government Epigraphical and Archaeological Departments have however gathered considerable material so far as Southern India is concerned and our best thanks must be due to

that most indefatigable worker Mr. S. P. Narasimulu Naidu for his *History of South India in Tamil*. If only all the available materials are worked into proper shape, there will be room for any number of volumes. Each of the various Dynasties that ruled in South India will require a separate volume and there will be so much Romance and so many deeds of heroism, that its pages can be made most fascinating.

We have visited the scenes described by Mr. Suryanarayana Row and it left in our mind the feeling of the most profound sadness; and a perusal of the book only heightens this feeling. That an Indian Empire should have attained to such grandeur and magnitude and that all this noble work should be wrecked by the vandalism of the moslems is the cruellest of Fate. The author has taken considerable pains in rummaging the old records and has made a critical study of all the available materials and it is a thoroughly creditable compilation. The book is illustrated by a number of beautiful photographs in half-tone.

So far as Ceylon is concerned the researches into ancient History &c., will be carried on by the Ceylon Social Reform Society whose distinguished president is Dr. A. K. Coomaraswami of Kandy. The aims of the Society are

(a) To encourage and initiate reforms in Social customs amongst the Ceylonese and to discourage the thoughtless imitation of unsuitable European habits and customs.

(b) To promote sympathy and mutual respect between men of different nationalities and in particular to emphasize the natural bonds of fellowship uniting the various Eastern races in Ceylon.

(c) To encourage the study of Pali and Sanskrit Literature and of Sinhalese and Tamil Literature.

(d) To encourage the revival of native Arts and Sciences.

(e) To assist in the protection of ancient buildings and works of art.

The subscription is only nominal, one Rupee per annum, and the society ought to attract thousands of subscribers to assist in this glorious task. The society has already brought out 2 numbers of the Ceylon National Review which are all full of matters of absorbing interest. The last number contains a report of a deputation from the society to H. E. The Governor in connection with the study of Ceylon History and Vernacular language. And we refer to this fully in our next paragraph, as the struggle for the study of Vernaculars is ere long to be transferred to this shore as well.

*Study of Ceylon History and Vernaculars:—*

It would seem that though there is a provision for teaching the Ceylon History in the so-called English Schools, still it is never taught and the Director wanted to excuse himself on the ground that there are no suitable text books, though eventually, he promised to do all that was in his power to introduce the study of the subject in the English Schools of the country.

In regard to the vernaculars it would seem there are two classes of Schools, the primary schools in which the vernaculars are alone taught and the so-called English Schools in which the study of it is optional, but in no schools of the latter description are any vernacular Munshis actually employed to teach the subject, so that in the result no vernacular is studied in these schools. Mr. Obeyasekhara read a passage from the speech of H. E. the Governor delivered in March last at the Training College to the effect, "If our children are to be taught to think, they must be taught to think in their own native language, and I do not believe in any education that takes a boy entirely out of the language in which all his wants and desires are spoken when he is out of school. I do not think that any language which compels him to think in another language will really be an education for him or will even really be of practical instruction." He quotes Lord Curzon also to the effect that "As for Vernaculars which must for long be the sole instrument for the diffusion of knowledge among all except a small minority of the Indian people, we found them in danger

of being neglected and degraded in the pursuit of English for the sake of its mercantile value. By all means let English be taught those who are qualified to learn it but let it rest upon a solid foundation of the indigenous languages, for no people will ever use another tongue with advantage that cannot first use its own with ease." It was pointed out that most of the boys from the better classes of the people do not and would not join the primary schools but go direct to the English schools and as the subject was only optional and was not taught in several standards, the boys never take to the study of the vernaculars. That Mr. Obeyasekara should say that what the Saints wished was to see that all boys on leaving school are able to read and write their mother tongue was indeed pathetic. To the question of His Excellency why Mr. Obeyasekara was not taught his mother tongue at home, if there was so great a necessity for its study, he replied that he was not taught it because his parents did not wish to see him occupy so low a place in his class every week as a result of a diversion in his studies and that all parents would welcome the compulsory study of one or other of the native languages, seeing that all the boys in the class would be competing on equal terms and that the time they devote to the study of their native language cannot but be of use to them. In conclusion His Excellency said that he had been convinced that the grievance was a genuine one and promised to make enquiry with a view of affording opportunity in future in the Royal College for the study of the vernacular. The saint has therefore to be congratulated so far as the success which has attended their efforts but we are afraid that people in South India are themselves going to have a hard time about it. We understand that the new Grant-in-aid Code just published contains similar provisions in regard to the optional study of Vernacular in secondary schools, and unless we agitate about it in time, the result of the work of half a century or more will be quite undone and we will have to wish with the Ceylon Saint that our children were at least able to read and write their vernacular correctly.

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This forms part of the Padma Purana and elaborates in detail  
 Sivagita by Pandit  
 Ganesa Sastrigal. Bakti-yoga, Vibhuti-yoga, Dehaswarupa Nirupanam, Sivaswarupa Nirupanam, Vairagya Nirupanam, Upasana Yoga and Moksha Yoga.

The puranas are in a sense the earliest commentaries we possess on the Upanishads and important texts are quoted and the doctrines expounded at length. And the Siva-gita quotes freely from the Upanishads, and the learned introduction by the translator deals with this subject fully. The translation in Tamil is to be issued in parts, with an elaborate commentary and the first part has been already received. The work promises to be most important and valuable. Copies can be ordered through this office.

This is a prose version in Tamil of the Stalapurana of the sacred shrine at Karuvur which was recently renovated at great cost by the Devakota Nagarathars headed by A. R. A. R. S. M. Somasundaram Chettiar. Karuvur was at one time the capital of several dynasties and the shrine is a most reputed one. The story is well written and in easy prose and lot of useful information is added by the author. The author holds to the orthodox view that this was the old Vanji, as against the conclusion of Mr. Ponnambalam Pillai of Trevandrum, who identified it with a town near Trevandrum in his articles in *Sen Tamil*.

#### WHY ARE MOST MEN IGNORANT OF THEIR PSYCHIC VISION.

BY

V. MUTHUKUMARASWAMI MUDALIAR. B. A..

*Interpreter. Chief Court. Rangoon.*

This is the long title of a brochure in Tamil Prose, treating on various obstruse subjects, as 'mind external and internal,' 'manolakhana and mind control,' Atinagnana, Brahmagnana or Sivagnana, Advaitagnana, and other subjects. The book is very well written and the exposition is illustrated by various short and pithy stories and anecdotes and it should prove very valuable, though he mixes up the Vedanta, Advaita, Siddhanta aspects a little. There is no index to the book which should be supplied in a subsequent edition. The book is priced so high as 6 Rs and if it is priced properly the book deserves to become popular.

## Agricultural and Industrial Notes.



Many residents in the tropics are familiar with the ground pearls which are often to be seen in the soil of garden plots, and cultivated fields. To tourists they are offered for sale either in bulk, or made up into necklaces. It is probable that very few persons realize that these interesting objects are made by insects, and are similar to the various scales and blights that infest many of the wild and cultivated plants in the West Indies. The ground pearl is the way shell of a small insect which gradually builds up this protective covering from its body secretions. The shape varies, but as a general rule it is rounded. The size varies also. Many of them are small, but some reach a size of 6 m. m. ( $\frac{1}{4}$  inch) in length, and many are 5 m. m. long. The insect that makes this delicate way-shell has the technical name *Margarodes formicarium*. As has already been stated it is one of the scale insects, and it feeds by sucking the juices from the roots of plants by means of its slender proboscis.

Many of the ground pearls, when found, are the empty shells of insects which have died, but they may be found attached to the roots of plants, and in this latter event they contain the living insect.

They are to be seen at the roots of the sugar-cane, Indian corn, and of many garden plants. In Barbados, they are most abundant in the ground about guava trees, and in Montserrat, they are seen in clusters at the base of the common wild acacia (*Acacia tortuosa*) a very abundant shrub on waste lands in that island.

When ground pearls occur on crops of garden plants in sufficient numbers to cause any injury to the plants, they may be controlled by saturating the soil with a weak solution of whale oil soap (1 lb. of whale oil soap in 5 gallons of water), or a dilute solution of kerosene emulsion.





The Agricultural Record of Trinidad, for December 1891, contained an article dealing with the durability of Bamboo, and referred especially to the popular notion that bamboo cut at a "good moon" was very durable, while the same quality of bamboo cut at a "bad moon" had no lasting qualities. The author of the article, Mr. J. H. Hart, F.L.S. states that, by merely soaking freshly—cut bamboos in water for a fortnight, their durability may be greatly increased; and that bamboos cut in a 'bad moon,' may thus be rendered more durable than those cut in a 'good moon,' which have not been soaked. The author further explains that the bamboo suffers much from the attacks of insects, among which is the small weevil (*Dinoderus minutus*). The effect of the soaking is stated to be the extracting of sugar or other matter which attracts the insects; and as a consequence, they attack the wood less vigorously.

The durability of  
Bamboo.

It would be interesting to know whether further experiments have been carried out since this article appeared, in order to prove the efficiency of this process with regard to other woods and timbers.

In the book of the Rothamsted Experiments, Mr. A. D. Hall discusses the question of the composition of the wheat grain and its mill products. This was a question to which Lawes and Gilbert devoted much attention. In a paper published in 1857, they showed that, as a result of experimental millings of wheat grain, the percentage of nitrogen was lowest in the flour itself, but increased considerably in the more branny portions. The ash was ten times as great in the coarsest bran as in the finest flour.

Composition of wheat  
flour.

These investigators strongly protested, however, against the idea that the whole meal of the wheat grain is the most nutritive food, and that ordinary white bread is deprived of much of its value by reason of the removal of the bran. It was well-known that the branny portions had a decided aperient action, which caused them to pass through the body too rapidly, consequently before the system had extracted as much nutritious matter as they should yield.

'Of course, if the branny portions were reduced to a perfect state of fineness, and it were found that this prevented the aperiient action .....there might be some advantage. But to suppose that whole-wheat-meal, as ordinarily prepared, is, as has generally been assumed, weight for weight more nutritious than ordinary bread flour is an utter fallacy, founded on theoretical text-book dicta, not only entirely unsupported by experience, but inconsistent with it.' Mr. Hall states that the result of an elaborate experimental test of this subject by the U. S. Department of Agriculture during the last few years has been to confirm fully Lawes and Gilbert's opinion of the superior nutritive value of white bread.



An important article on this subject appears in the last number of the agricultural journal of India from the pen of Dr. J. W. Leather. The ryots frequently complain that their cattle die of eating the green stalks of cholam, and this fact is investigated and explained in this paper. It appears in the cholam stalk; and in the tapioca root, and in the seeds of Lima Bean and lotus and bitter almonds, &c., there are among others two substances, one a glucoside and another a fermenting substance called an enzyme. The glucoside yields the sugar and besides a poison called Prussic acid derived from cyanogen. By crushing the stalk or seed or root the ferment and glucoside undergo a chemical combination producing the poison. The poison can be destroyed by boiling. The various conditions which result in the production of the poison are fully investigated and we may quote the following paras.

"Prussic acid is a well-known poison. One grain is a fatal dose in man. Obviously then these cyanogenetic compounds, some of which are now known to be present in certain crops, possess a special interest to the agriculturist. For, although the farmer does not boil fodders with acid, if these peculiar substances are brought in contact with a suitable enzyme, the formation of prussic acid will ensue. And it so happens that with these glucosides, a suitable enzyme is generally in the plant, not in the same cells, but in the

same part of the plant. It is only necessary to crush almonds or jowari leaves or tapioca root in water, and allow the mixture to stand for a short time, in order to cause the change that I have spoken of. The mixture is then poisonous.

Another factor which in some cases is of great importance is that enzymes are destroyed by boiling water. It follows, therefore, that if a substance contains one of these glucosides and also an enzyme, in order to prevent the latter from having any effect on the former, it is only necessary to heat the material sufficiently for a short time, when all danger of the production of prussic acid will pass away.

We may now consider what is known regarding those cyanogenic glucosides which occur in Indian crops. The first crop which we may notice is *Andropogon sorghum* (jowar, juari, cholam). This plant contains the glucoside *dhurrin*, situated principally in the leaves and stem. It is probable that as maturity approaches, the quantity of *dhurrin* decreases until it becomes negligible. It is accompanied by an enzyme, and it is only necessary to crush the plant in order to bring the two substances into contact and so cause the formation of prussic acid.

The quantity of the latter depends entirely on that of the glucoside present. Usually it is only small, but occasionally it increases seriously. It is well-known how poisonous sorghum fodder becomes at times. Suddenly that cattle are attacked with serious illness of which some die.

Whilst this general fact is established, the causes ascertained are few. One such occurred near Poona in June 1904. The work bullocks at one of the Government Farms were suddenly attacked, a number became seriously ill, and two died. Some of the fodder was sent, after being partly air-dried, to the laboratory for examination. After crushing it with water and allowing it to stand overnight, 1.28 grain of prussic acid was obtained per one pound of green fodder. The same crop was examined a month later when the quantity of prussic acid obtained was .75 grain per pound. There is no doubt that fodder containing so much of the glucoside as these figures indicate is poisonous to cattle. This crop was sown in March 1904, was grown under irrigation and had reached the flowering stage, when it affected the cattle so seriously. Naturally feeding with this fodder was stopped. But the crop was allowed to grow to full maturity; it was then harvested (July 11th), fully dried, and then fed later to cattle without any harmful effects.

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Vol. VII.

OCTOBER 1906.

No 7

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Srikanta Bashya

AND

THE SIDDHANTA SASTRAS.

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It is with great pleasure we record the fact that the Srikanta Bashyam on the Vedanta Sutras was finished in the last number of this Magazine. Our best thanks are due to Mr. Mahadeva Sastriar for his very able and scholarly translation. The importance of this translation can in no way be overestimated when, as is well-known, this Bashya is the earliest of the existing commentaries on the Sariraka Mimansa Sutras of Sri Badarayana. (Vide the article extracted from the *Brahma Vidya* of the late Pundit Srinivasa Dikshitar p. 215 Vol. II. of this Magazine). He was an elder contemporary of Sri Sankara, and nearly all the lives of Sri Sankara refer to Sri Srikanta or Nilakanta. Very little indeed is known of him besides that he was a native of Southern India. He is said to have composed commentaries on the Upanishads and on

the Gita, but except scattered portions here and there, the full commentary is not yet available. Among his followers were the great Haradatta and Appaya Dikshita. Appaya Dikshita's *magnus opus* was his Viritti on Srikanta Bashya, called Sivarka Mani Dîpika, which is being now issued in parts by Halasyanatha Sastrigal of Kumbaconam. Being the earliest, Srikanta's Bashya should be of the highest value for historical purposes, especially in regard to the question as to what was the true meaning of Badarayana himself. It must strike every impartial reader that though he was a Saiva, and a believer in the Saiva Agamas, he rarely obtrudes his own views, but with a rare fidelity and honesty which is highly commendable, he sticks to the text and just brings out its leading idea. His style is very terse and simple, avoiding all prolixity. Nearly all the Siddhanta writers have drawn upon his commentary in the elucidation of their doctrines; and as we have elsewhere pointed, there is essential unity between the Vedanta, as expounded by Srikanta, and the Siddhanta, and the distinction between the two is one without a difference, and so the whole philosophy is called Vedanta Siddhanta Samarasa. Every European Scholar and Christian missionary who has studied the system carefully has been struck with its eclectic character, and its essential agreement with Christianity. As the world is very largely christian, those who have the interests of the Ancient Indian National Philosophy at heart will see the importance, nay the necessity of spreading a knowledge of this Samarasa philosophy among the christian nations. We do not desire the conversion of the Christian World, but what we want is that they should not look down upon us as the perishing heathen, and that in course of time they should come to appreciate our truths and love and respect us. If this end can possibly be achieved nothing can tend to the greater glory of either religion.

It will be known that it was little more than 10 years ago, Mr. Nallaswami Pillai published his translations of *Sivagnanabodham* and *Tiruvarutpayan*, and since then, that he has been systematically and unflinchingly working hard in this field, the pages of this Magazine will bear ample testimony to. The bulk of the translations, nearly all the leading articles and reviews and literary contributions have been contributed by him; and that by these means he has well succeeded in disseminating a knowledge of this Samarasa Gnana, and in creating a taste for Tamil literature goes without saying. Acting on a suggestion thrown out by Mr. R. W. Frazer that the Rev. Dr. G. U. Pope should bring out an edition of the Siddhanta Works, we have communicated with the veteran Tamil Scholar and we are happy to state that he has kindly consented to issue an edition of Mr. Nallaswami Pillai's works together with Sivaprakasam, which he hopes to complete soon, and Srikanta Bashya. They will be issued in two Volumes uniform with Dr. Pope's Tiruvachakam, and will be priced at 15 Rs., both Volumes, to subscribers who will register their names before the 31st December 1906. We earnestly hope that our proposal will meet with a ready acceptance by the public.

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“Life is a leaf of paper white,  
Whereon each one of us may write  
His word or two, and then comes night;  
Greatly begin! though thou have time  
But for a line, be that sublime.  
Not failure, but low aim, is crime”

Lowell.

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## Cameos from Tamil Literature.



### HEROISM OF AN ANCIENT DAME.

*Purananuru, 278, 279.*

The Heroism displayed by this ancient Tamil Dame is simply grand, and would beat that of the Spartan mother. The Purananuru and Agananuru are full of incidents of sublime Heroism. The men delighted in the number of wounds they received in the front part of their body, as do the German students now. The conquests made by the Tamil kings were far and wide. We have forgotten all this past now. We take delight in recounting the deeds of other nations. The ancient Tamil martial races are now employed in carrying on the most menial offices. Our ancient swords have been literally beaten into spindles and ploughshares. Our friend wondered how this poor piece of humanity who could not stand the cross examination of the Government pleader could have possessed any martial blood in his veins. We hope to set forth now and then in these pages the deeds of valour displayed by our Tamil people, just to remind our readers that we too had a glorious past.]

#### I.

நரம்பெழுந் துலறிய நிரம்பாமென்றோள்  
 முளரிமருங்கின் முதியோள் சிறுவன்  
 படையழிந்துமா றின னென் றுபலர்கூற  
 மண்டமார்க்குடைந்தன னாயினுண்டவென்  
 முலையறுத்திடுவென் யானெனச்சினை இக்  
 கொண்டவாளொடு படுபிணம்பெயராச்  
 செங்களந்துளவுவோன் சிறைத்துவேறுகிய  
 படுமகன் கிடைக்கை காணூஉ  
 ஈன்ற ஞான்றினும் பெரி துவந்தனளே.



She was very old, her views stood out and the bones protruded. She heard many people give out that her son had turned from the battlefield and fled. She vowed that it be true that her son was afraid of battle, she would cut off the breast that suckled him. With fury in her face and sword in hand, she turned over the dead bodies in the red field and searched and she came across the dead body of her son cut in two. At sight of her dead son, she rejoiced more than on the day she gave him birth to.

II.

கெடுக சிந்தை கடிதிவள் துணிவே  
 மூதின் மகளிராதல் தகுமே  
 மேனாற்ற செருவிற் கிவடன்னை  
 யானை யெறிந்து களத் தொழிந்தனளே  
 நெருநலுற்ற செருவிற்கிவள் கொழுநன்  
 பெருசிரை விலங்கி யாண்டுப்பட்டனனே  
 இன்றும் செருப்பறை கேட்டு விருப்புற்று மயங்கி  
 வேல் கைக்கொடுத்து வெளிது விரித்துட இப்  
 பாறு மயிர்க்குடுமி யெண்ணெய்நீவி  
 ஒருமகன லலதில்லோள்  
 செருமுக நோக்கிச் செனகொண்டிமே.

Our heart ceases at this dame's great courage.

Well may she merit her ancient age.

In a former war, her father it was

Who, killed by an elephant, died in the field.

It was in the other day's battle, her husband

Fell overpowered by numerous hosts :

And now to-day at the beat of drum,

Delighted and yet how sad was she this woman with an only son.

She lovingly oiled and combed his hair,

Gave him his spear and bade him seek the battle field!

J. M. N.

## The Reflexions of a Soul.



A Fleeting day called life was given me. But the misery of it all was more than I could bear. Why awaken the ghosts that slumber in me? The incidents of what once was, rush upon my reeling brain and make me more miserable than ever. What a chequered life is mine! What griefs assail my heart! How wretched and miserable I am! How deeply do I feel the woes and wrongs I have suffered! How long, O how long, I am to drag on this weary existence! How long, O how long, I am to lead this lonely life, with an enfeebled body and a wounded heart! Despair—blank, dark despair deepens into my heart. O Earth, canst thou not receive me into thy bowels? O Grave, canst thou not heap thy dust over me? O Fire, canst thou not consume me into nothingness? Misery's mate I have been. With Despair I have fallen in love.

Friends and relatives have I none. I find Self at the bottom of existence. A self forgetting love is as rare as is admirable. I don't wonder at those brave men who spurned life and courted death. In despair, Nature's noblemen seek to cast off this mortal coil—never mind the means—they are questions of circumstance. In desperate sorrow the best of our race are provoked to do things which assumes an unbecoming look to a crowd of unsympathetic imbeciles. To spurn life where life means torture and dishonour is no cowardice. It is the insane coward that fears death. Death is full of suggestions of beauty and hope to the brave and thoughtful men.

Best of us are capable of erring. But a very few of us are brave and noble enough to make a free and generous confession of their mistakes. And what are crimes but mistakes. Every one

of us seeks to enjoy pleasure and avoid pain. None of us seeks evil willingly. In this search for pleasure, in this struggle to avoid pain we make countless slips. But our glory is we get up every time we fall. Best of us are redeemed sinners. We lay no claim to perfection. That would be hypocrisy of the worst type. The best amongst us are those who are as perfect as the frailties incident to humanity can allow them to be. But who is to castigate the cur which unceasingly yells at the heels of brave men. This world would be a beautiful Eden but for the dirt-eaters, the scandal-mongers. I would tolerate any criminal—he is but a victim of circumstance—but I scorn the rascal who finds his delight in speaking the scandal of his fellows. Scoundrels sit in judgment! The rascal preaches sermons! The rascal who kills a fellowman's reputation is worse than a murderer. The thief who for the gratification of his malevolent affections of envy and hate robs another of his joy, the scoundrel who pretends friendship for betraying those who trust him, is the worst thief, a disgrace to the human race. Do what you will—but be sincere. You are safe. It is sincerity that sanctifies the soul. The mean and the malicious are here amidst us to try the patience and the courage of the brave. Let the past be death's. The future is ours. With thought, with love, with courage, even the worst of us would make himself a God. A world's word is an airy nothing. We are in a mad house. Each of us is ill, in delirium. And we talk ill of each other. Scandal seems to be the pride and glory of the human tongue. The dirt-eater, the calumniator, the betrayer, the liar, the pretender, is a thorn by the side of this life's rose. Cast him out by indifference, by neglect, by laugh and scorn. Your life would give the lie to his wretched canards. Be fair. Look fair in your own eyes. Be a Man. Be not a world's slave. Care for Reality. Let go

Appearances. Be pure and clean for the health and serenity of your soul. This life is but a day. This world is but a speck. Look to the eternity of time ! Look to the immensity of space ! Let your reputation die. Let your name be tarnished and darkened. What though Memory should fail to write your praise. Fame is condemned to silence at last. Like the moon, this planet, our world, would one day be a corpse. Even this mighty sun with his tireless energy of fire would soon meet a tragic death. Behold. Fear no man. Live a brave and thoughtful life. Bid Death welcome in all peace and joyousness. Let go the cares and fears of a fleeting day. Defy a world's word. Be true to Nature. In Nature's presence, all shams must shrink, all rascalities must sit mute. No loss, no suffering, must cause to the brave-honest a moment's despair. These subtle losses and solid gains are nothing in Eternity's economy. How long are we to be here ? How long would we be chained to Pain ? How long would we be here worrying one another ? How long would this talk of us continue ? Would not the succeeding generations have their own talks ? Why magnify an hour's concern ? Why invite sorrow ? To the unsympathetic gaze of a thoughtless crowd let us present the beauty and the glory of a soul that is pure, that is true. Let us present to the world a courage which would know no fear, which would acknowledge no obstacle, which would scorn every life's care to death. It is not the troop of ' friends,' it is not the glitter of reputation, it is not the heap of money-bags, it is not the crowd of 'bewitching' women, it is not this pompous show or that, that promises you Happiness, but a life of beauty, of sincerity, of courage, that is lived for its own joy, and not for the show of a crowd, not for the gaze of a world, not for the putrid lips of rumour. Life and Death are one. Praise and Censure are but a passing war of winds : to him who sees his self in this boundless universe and who has cast off this little hours' cares and fears in the joyous thoughts of Eternity.

A. S. M.

## The Inner Meaning of Siva Linga.

(Continued from page 169 Vol. VII.)

We may at the outset say that the Linga stands for the sacred fire of the old "Yagna Salas," while the temple itself stands for the sacrificial grounds—be the said temple built as the Hridaya prastharas such as the temple of Chidambaram, or Sariraprasthara as in other places. The old Yupastamba of the Yagnasala is the Dwajas tamba of the Siva Alaya. The Altar is the Balipitam and the ashes are the Bhasma, while the Pasu (victim) of the old sacrifice is the bull or nandi. While one bull near the dwajastamba is the Pasu, another bull on the other side of the Balipitam stands for the freed one and hence called Nandi or God.\* We are enjoined in the Sastras that we should on no account cross between the 2nd Nandi and Sivalingam. The penalty for transgressing this injunction is great. The first Nandi near the dwajastamba corresponds to the soul bound by the 3 pasas, Anava, Karma, and Maya, and the 2nd Nandi on the other side of the Balipitam (the altar where the victim is sacrificed) represents the soul freed from the pasas. The 2nd nandi has offered itself as an oblation into the sacred fire of Brahmam. No one can separate the offering from the fire into which it has been offered. The priest who officiates in this sacrifice of the Atma is alike called the Dikshita. The Ritwicks here are the Sadhaka-Acharyas. The mantra 'Voushat' plays an important part in this Yaga as in the old sacrifices. In the old yagas such as Garudachayana etc., certain mounds were erected while there were also other minor kundas and mandalas and Vedis.

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\* அனாவதிவிருப்பமாயி ய ஆனமா தனாதிமலத்தாற் தடைப்பட்டு நின்றது தனாதிமலமும் தடையற்றபோதே. அனாவதிவிருப்பமாயி யாவே.

This is Howthri. In all acts done in the Sivalaya from Karshna to Prathishta and from Prathishta to Ootsava and from Ootsava to Prayaschitta, some of the same processes are repeated a number of times. The construction of kundas, mantapas, and the performance of ceremonies thereto, homas, rearing of palikas are all repeated several times. During the Balastapana, Pavitrotsava, Yagas, Linga-stapana, Nrutta saba, Vimana stapana, Soola stapana Prasada and Gopura.stapanas during car-stapana etc., the same mantras such as Pranava and Panchabrahmas etc., are repeated. The Acharya, who has had Acharya-abhisheka done to him, is the fit man to establish both the sthira linga and Chara linga. The Sthira linga (immoveable emblem) is the linga in the temple and chara linga is the Acharya. Both of them become objects of worship and both of them become god's emblem by the same kind of processes. Hence the Agama says :

“Sthavaram Jangamam chaiva Lingam Dvididham Ishyathe--  
Sthavaram Sthapitham Lingam Jangamam Dikshitam Viduhu-  
Jangamasyavamavona Sthavaram nishphalam Bhavet.”

“Stavara (immoveable) and Jangama are two kinds of lingas. The stavara linga is the one established in the temple and the dikshita is the Jangama linga. The stavara linga worship will be of no avail if you have no regard for the Jangama linga.” The Agamas mention 7 kinds of lingas. They are the Gopuras, Sikhara, portals Prakaras (Walls), Balipitam, the Archaka, and the linga in the inner sanctuary.

“Gopuram Sikharam Dvaram Prakaram Balipeetakan, Archakam Moolalingamcha Sapta Lingamthu Darsayeth.”

The Balipeetam is called the Bhadra-lingam. It is on the Balipitam that the devotee is converted into Sivam. Hence it is called the Bhadra linga. The Sikhara is identically the Moola linga

as we shall hereafter show. The portals and the prakaras are Siva linga as they remind us of the Eternal Lord. In all these and in the thousand and one references, the word "Linga" is used in the sense of "Symbol." Thus Sivalingam is that Symbol which reminds us of the "Unknown Deity" presiding over all the universe. We said that the temple is the old yagasala. What is the most important thing in the yagas? Certainly the sacred Fire. If the pasu is Nandi and the Balipitam is the place where the victim is sacrificed, where is the sacred fire in this yaga sala in which the Aham—homa is performed? Certainly that is the linga. Thus the linga shooting upwards is the pillar of fire climbing upwards. Those who are acquainted with the technicalities used in the yagas cannot but regard the eternal as the Pasupathi—"Imam Pasum Pasupathe the Adya Badnami," "I now tie this pasu for thee, oh Pasupathi." says the Veda. "Avorajanam Adhivarasya Rudram," (Rudra who is the king of sacrifices). "Ghathapathim Medhapathim Rudram" (Rudra the lord of the slain and the marrow). "Ayam Somaha Kapardine kritham" (This soma is performed for the one with braided hair) "Rowdri Vai Gowha" (This cow belongs to Rudra) are the Srutis. The 21 yagnas, 7 paka yagas, 7 haviryagnas and 7 somayagnas are all propitiated to Rudra. The Karmakanda says: "Eka eva Rudro nadvitiyaya tasthe," "Esham Isaha Pasupathihi Pasonam chathushpadam utha Dvipadam," "Ya Ise Asya Dvipadas chathushpadaha," "Ethavantho vai Pasavaha Dwipadachathushpadascha," "Thasmath Rudraha Pasonam Adhipathihi," "Rudra alone stands without a second"—and the Gnana-kanda (Upanishads) reproduces the same in a higher sense—"Ekohi Rudro nadwithiyaya thastheehu—ya Iman Lokan Isatha Isanibhihi"—"Yo Devanam Adhipo yasmin Loka Adhi Srithaha—ya Ise asya Dvipadaha chathushpadaha kasmai Devaya Havisha Videma"

“ Rudra is the Pasupathi and the pasus are these two legged and four legged beings.” “ Pasoogumsthagumschakre Vayavyan—Aran-yan—Gramyascha ye—Tham Yagnam Barhishi Prowksham—Puru-sham Jatham Agrathaha—Thena Deva Ayajantha—Yagnena yagnam Ayantha Devaha.” “ The birds, the beasts and men became pasus. The devas sacrificed the first born purusha.” The Upanishads too borrow the same language. “Vrathamethath Pasupatham Pasupasa Vimokshaya”, “ Gnatva Devam Muchyathe sarva Pasaihi”, “ Gnatva Devam sarva Pasapahanihi ”, “ Visvaroopaikapasam”, “ Dhyananir-mathanabhyasath Pasam Dahathi Pandithaha.”

Indeed in all the Atyasramopanishads such as the Svetesvatara this Pasupathi is praised. Thus if there is truth in the fact that the Alayas are only sacrificial grounds in a higher sense, then the sacred fire must be the sivalinga. If the sivalinga does not stand for the “Sacred fire” what else could it represent, especially when there is a Balipitam, a Pasu and a Yupastamba before it. The old Iranians have perpetuated the Eternal One in the form of “fire”; and the Aryans too might have had the very same emblem of fire in their public places of worship. Why had they represented the fire in the form of a stone pillar? The answer is plain enough. They had not only to represent the sacrificial fire, but also the sacrificial mound, the sacrificial post and the victim to be sacrificed. All this they represented in the same kind of material. Their idea was not only to represent the “Unknown Principle” in the resplendent form of fire, but also to perpetuate the working of Pasupathi in His manifold ways, without altering His form as a pillar of fire. In one and the same place, they had perpetuated the nature of the Pathi, the Pasu and the Pasas, of the 36 tatwas resolving into the 3 kinds of Maya viz., the Moolaprakriti, the Asuddha maya and the Kutila (Suddha maya) controlled by the Ichcha, Gnana, and



Kriya Saktis of the Lord, of the 5 kinds of pranava, indeed of the workings of the Divine Lord and of the end and aim of all creation. Hence it is, they have established the temples from the Himalayas to the Cape Comorin in the same granite rocks. This lingam of fire is made to rest on a pitam. In some cases the pitam can be removed. This Pitam too is in some places circular (Vrithakara) and at other places square (Chaturasra.) But the most common one is the circular pitam. Imagine a lotus supported on its long stalk while its petals are open.. There are whorls of petals rising one over the other. In the midst of this flower you see a small ovary of yellow color with small yellow colored stamens round it and with pollen sticking to them in the centre. Here you see a lingam. It is only in reference to this the Agama says "Pattika kanja kantabja pattika dyapra-tharika." This abja (lotus) contains a pattika, a neck etc.

The following stanza from the works of Sri Ulagudaya nayanar will clearly show the nature of the Sivalinga.

‘மலமெனுந்தடத்திற் கருமசேதகத்தின் மாயையாங்கிழங்கிலக்குறித்த  
மன்னுமுவெட்டாந் தத்துவநாள மலரிதழவித்தை யேழ்வித்தை நலமிரு  
மீசன் சதாசிவமிரண்டும் நண்ணுகேசரங்களாகுஞ் சத்திநற்பொருட்டாகு  
காதமேவித்து நயந்தகண்ணுமென விரவி யிலகுமென்னுடலபதம பீடிகை  
நீயிருந்தருளாசனமென.’

The tank is Anava. The soil is karma. The root is Maya. The 24 tatvas from prithivi to Prakriti, the stalk. The 8 petals are the 7 vidya tatvas and suddhavidya. The kesaras (stamens) are the Isvara tatvas and Sadakya tatva. The pistil of the flower is the Sakti tatva. The Nadha and bindu form the ovary." Here, apart from the Atma Vidya tatvas and suddhavidya, the linga proper is made up of Isvara and Sadakya, Bindu and Nadu tatvas. The Agama acharyas prescribe internal as well as

external poojas and Homas. The heart is the place of pooja and the Nabhi (abdomen) is the place for homa. Corresponding to the heart there is a place of worship outside, and corresponding to the Nabhi there is the Sivagnihotra kundam. A true saivite is enjoined to do both the pooja and homa, both internally and externally. He alone who has done the pooja in the heart is qualified to do the pooja outside. Indeed without Siva poojah in the heart, there cannot be poojah outside. Similarly, without the homa in the Nabhi, there cannot be agnihotra in the fire pot outside. The heart is a lotus, the nabhi kunda is an other lotus. Similarly the linga outside is described to be seated in a lotus, and the fire-pot outside is a lotus. After the completion of the pooja and the homa internally and externally, there is the place for Samadhi (deep-contemplation). The seat for that in the inner side is the Brain; and outside, he is required to select a lonely place for doing this Samadhi. The brain too is a lotus. The lotus of the heart is considered to possess 8 petals and the lotus of the brain thousand petals. Of course, in all these various lotus flowers there are *lingas*. The lingas are all jyothies or colloquially pillars of fire. Sreemat Aghora Sivacharya in his Nityanushtana rules observes thus regarding the contemplation of the Lord in the Brain.

“Vowshadantha Moolena Sikhantharasthadadho mukha padmasravadamrutha dharabhihi Sakala Nadimukham pravishatbhihi Sabahyabhyantaram sarva saruramaplavya, Eridaye Nala Patra karnika roopam Padmam Akaradi Matratraya yekthena Pranavena Suddha Vidyatmakam Asanam, Thatkarnikayam puryashtakam chathushkalena Pranavena Avatharnam Bhuvayiha thas min Dwadasanthastham Bindu Roopam Sivamayam Atmanam Pauchakaleva Poorakena Srishya samaneeya—Jyothirupam samsthapya Vowshadantha sakthi mantrocharavena kshubda sakthi Parisrutha Bahulamrutha Pravahena Abhishinchayeth.”

“Wetting his body all over with the discharges of the honey (nectar) exuding from the lotus whose petals are blown downwards, and thinking that the heart is a lotus possessing a stalk, petals, karnika (bud) and making it the seat of *Suddha Vidya* and seating on it, the *Atma* of the nature of *Siva*, of the form of *Bindu*, on taking him down from his seat in the *Brain* (*Dwadasanta*) and establishing the Lord of the form of *Jyothis*, this *Atma* must make *abhishekams* to the Lord with the waters of *Sakti* made to flow all round.”

“*Thadami Poorva va daanganyasam Vidhaya Hrinnabhi Bindu Sthanani Pooja Homa samadhinam sthanani sankalpya Vakshya mana kramena Bhavopanitha Pushpadyaihi Anthar Hridpadme sivam sarvopacharaihi Manasa sampoojya.*”, “*Nabhi kunde swatas-siddhagnow Gnananalam Nyaseth, Thathaha sooryayutha, samaprabam Hrid pundarika Madhyaththu sushumnena Yathanalam Dvadasanthe Pade Yojoyam Thejaha Punja Pinjarani, Thena Vinyastha Margena Guanalam sivam sampoojya Poorakakrishtena Bindu prsrutha, Amrutha roopena Ajyena Homam Krithva, Authaha Poojitham Devaya samarpiya, Poojam samarpya Bindow sarvathomukham sphurath Tharakakaram Isvaram Dhyatva, Bahibipoojayamithi Prarthya Labdha, anugnaya—sthana suddhim samachareth.*”

“Then making the *anganyasa* as before (conversion of one's body into that one in which it will be fit for god to take his seat,) thinking in his mind, the heart, the navel, and the *Brain* as places respectively for making *poojah*, *homa* and *Samadhi*, and worshipping *Sivam* in the lotus of the heart with all respect due to Him with the flowers of *Ahimsa* etc., in the manner hereunder to be described blow up into flame (*kunda*) the fire of *Gnana* in the fire pot of *Navel*. Then we should pour over *Siva*, the fire of wisdom, the

thick cluster of Tejas, of the sheen of a thousand suns, the ghee nectar flowing from the Bindu. The Jwala or flame is said to rise from the navel and reach the Dwadasanta through the heart as through the Nadi of Sushumna. The long blazing flame is here the linga. In the heart lotus god is Jyothirupa and in the navel, god is Gnananala, Tejahpunja pinjara. The water to be poured over the linga in the heart lotus is Sakthi Kshubda sakti prasruthabahulam-rutha pravaham and the ghee to be poured over the flame of fire rising from the navel is Bindu prasantha Amrutha roopena ajya Bindu. The water and the ghee are the same = Sakti. He should then offer all the fruits of pooja to the Lord and contemplating Isvara in the Bindu stana (Brain) as a shining star (spurath tharakakara with faces on all sides sarvatho (mukha) take (anugna) his commands and request him that he may be allowed to do pooja outside and with the permission so obtained, he must select a place outside for doing the pooja and must wash the place etc. After making the Sthana suddhies and Mantra Suddhies, the devotee must do poojah outside." Thus the Paddhathikara continues

" Mownam Asthaya Mantran Hrasva Dcergha Plutha kramena Omkaradi Namonthan Ucharya Mantra suddhim kuryath."... 'Thadanu poorvarchitam poojam Gayathriya sampoojya, Asthrena Linga Pindike Praksholya, samanya Arghya Jalena abhishichya chala linga Ashta pushpekaya Asana moorthy Moolairva Abhishichya, yavadi choornena Virookshya... Moolena Panchavaram Brahmabhi rangaischa swahanthaihi Vyoma vyapyadiva Va...sahasra dhārayacha sugandha sithala Jalena Namaka chamaka Purusha sooktha Manthrena yatheshtamabhi shichya, Gandhodakera sthapitha sivakalasenapi samsnapyā, Paschat Hridayena Arghyajalena Abhishichya, suddha Vasthrena sammrujya Peete samaropayeth.'

(To be continued.)

## Sketches of Ceylon History.



(Continued from page 228 Vol. VII.)

### XI.

Among the kings of this later time a high place must be given to Parakrama Bahu II., of Dambadeniya, who was not only like his great name-sake a warrior and an administrator, but also a great scholar and, like his father Wijaya Bahu III., a patron of learning.

The latter is reported in the *Raja Ratnakari* to have "established a school in every village and charged the priests who superintended the same to take nothing from the learners, promising that they would be rewarded for their trouble by himself; and thus every day infinite crowds of priests were daily at the king's door, receiving rice and clothing for their trouble of teaching; and to the higher order of priests who did not leave their monasteries, the king ordered their victuals and what they wanted to be sent. He also examined the progress made by the pupils and, according to their merit in learning, promised them that they should be made priest; and the most eminent among them he appointed to particular stations to preach. Having brought religion and learning to this flourishing state, the king exhorted all ranks to persevere in this manner and thus greatly encouraged religion." It should be remembered that in ancient Ceylon, as in Burma to this day, the national instructors were the Buddhist monks and from the earliest times the kings took a warm interest in education. In an inscription on the Mihintale tablets (Müller's *Ancient Inscriptions of Ceylon* p. 85.) king Mahinda who ruled at Polonnaruwa (circa. 1000 A.D.) grants, *inter alia*, a village to a teacher in the Ambasthala temple at Mihintale. Parakrama Bahu VI. who ruled at Kotte (1410-1462 A.D.) was the

Mæcenas of his age and was himself a scholar and author. He established two Colleges for the instruction of priests, one at Totagamuwa, the other at Keragala, the former presided over by Ceylon's greatest poet Sri Rakhala Sthawira, commonly called Totagamuwa.

Parakrama Bahu II of Dambadeniya ruled thirty-five years (1240—1275 A.D.) and with the aid of his son Wijaya Bahu whom he appointed Vice-regent, brought all Ceylon under his rule, repelled two successive Malay invasions, restored the ancient capitals of Anuradhapura and Polonnaruwa, and was crowned king at the last named city.

The *Rájácaliya* relates that in an address to his sons he reminded them that, having conquered the Tamils, he had united under one rule the three kingdoms of the Island, the Pihiti rata with 450,000 villages, Rohana rata with 770,000, and Maya rata with 250,000, or a total of 1,470,000 villages. Taking only a million villages, and allowing two houses to a village and five persons to a house, the population would be ten millions as against a little over three and a half millions at the present day.

This can hardly be deemed an extravagant estimate. As Tennent observes: "The labour necessary to construct one of these gigantic irrigation works" (with the ruins of which the island is strewn) "is in itself an evidence of local density of population; but their multiplication by successive kings, and the constantly recurring record of district after district brought under cultivation in each successive reign, demonstrate the steady increase of inhabitants and the multitude of husbandmen whose combined and sustained toil was indispensable to keep these prodigious structures in productive activity.....No one who has visited the regions now silent and deserted, once the homes of millions, can hesitate to believe that when the island was in the zenith of its prosperity, the

population of Ceylon must of necessity have been at least ten times as great as it is at the present day." The decline was due to the troublous times of foreign war and internecine strife that preceded the establishment of the British dominion. How rapidly a population may decline was illustrated by Germany during the 'Thirty Years' War (1618—1648 A.D.). The population fell from twenty to less than ten millions in that period.

At the close of the thirteenth century, according to king Parakrama Bahu's address to his sons, the population was distributed in the three regions in the proportion of 31 per cent. in Pihiti rata, 52 per cent. in Rohana rata, and 17 per cent. in Maya rata. At present the proportion stands, roughly, as 19, 46, and 35. The most striking change is the advance, by over 100 per cent., of the last region, the western sea coast and its vicinity, and the decline by almost as much in the population of the ancient kingdoms, a decline more marked still, if, excluding the Jaffna peninsula, we consider the true "royal" country, the Anuradhapura, Mallaitivu, and Mannar Districts, which, embracing about one-fourth of the total area of the Island, holds less than 3 per cent. of the total population.

The change indicates clearly the difference caused in the condition of the Island by the disorganization of its great irrigation system and the consequent decay of the national industry, rice cultivation and by the advent of Europeans. Population and wealth have faded away from their ancient seats and gathered towards the coast. The Island, no longer self-sufficient or self-centered, is dependent for its prosperity mainly on foreign enterprise, on the European capitalist and planter, and the South Indian labourer and tradesman. The wealth that trickles from this source, circulating through the country, maintains among the native population an air of prosperity, which will hardly long survive the stoppage by any cause of the fountain, unless new sources of wealth are created and maintained by indigenous labour and energy.

England in the fourteenth century was, in respect of population and prosperity, hardly better off than Ceylon. A writer in the *Encyclopaedia Britannica* (edition 1902, vol. 26, p. 675) says: "The population of England from the Conquest to the fourteenth century is estimated at between  $1\frac{1}{2}$  and  $2\frac{1}{2}$  millions. London, it is believed, had a population of about 40,000. Other towns were small. Two or three of the larger had four or five thousand inhabitants. The only substantial building in a village, apart perhaps from the manor house, was the church, used for many secular as well as religious purposes. In the towns the mud or wood-paved huts sheltered a people who, accepting a common poverty, traded in little more than the necessaries of life. (Green, *Town Life in the fifteenth Century*, 1., 13). The population was stationary. Famine and pestilence were of frequent occurrence (Creighton, *Epidemics in Britain*, p. 19) and for the careless there was waste at harvest time and want in winter. Hunger was the drill sergeant of society." What a change to a population of  $32\frac{1}{2}$  millions, a public revenue of 140 millions sterling, and the sovereignty of a world-wide empire! not by "flying with others' wings" was this high place won. Only by ceaseless energy and the strenuous pursuit of high ideals has England been able to raise herself and "soar triumphant through the lips of men.

## XII.

Parakrama Bahu's son and viceroy, Wijaya Bahu, by his deeds of valour, his reconquest of Ceylon, the nobility of his character, and his devotion to his father, was the idol of his people who bestowed on him the title of *Bosat* which is reserved for those who have nearly attained Buddha-hood. He sat on his father's throne barely two years in his own right, being assassinated by a traitorous general who himself received short shrift from the North Indian warriors in the king's service who placed his brother on the throne.



It was about this time that a princess of Ceylon became the heroine of one of the most stirring tales of Indian History. Her name Padmavati has been transmitted with renown to posterity by tradition and the bards of Rajasthan. She was married to Ratan Sen, the overlord of the Rajput confederacy and Rana or Sovereign of Chittore, a prince held in reverence throughout India as the lineal descendant of the hero of the Ramayana, and whose modern representative at Udaipur is still accorded the highest place among the chiefs of India. The fame of Padmavati's beauty and accomplishments reached the ears of Alla-ud-din, the Mohammedan Emperor of Delhi who, longing to make her his Empress, invaded Chittore. The Rajputs resisted the imperial arms with their wonted heroism. After a long and fruitless siege Alla-ud-din restricted his desire to a mere sight of this extraordinary beauty reflected through the medium of mirrors. Relying on the faith of the Rajput, he entered Chittore slightly guarded and, having gratified his wish, returned. The Rajput chief, unwilling to be outdone in confidence, accompanied Alla-ud-din to the foot of the fortress, amid many complimentary excuses from his guest at the trouble he thus occasioned. It was for this he had risked his own safety, relying on the superior faith of the Hindu. Here an ambush was ready, and the Hindu king was made prisoner and his liberty made dependent on the surrender of Padmavati.

Despair reigned in Chittore and it was anxiously debated whether she should be resigned as ransom. She expressed her acquiescence and, having provided the wherewithal to secure herself from dishonour, she devised with two chiefs of her Ceylon clan a plan in pursuance of which intimation was given to Alla-ud-din that on the day he withdrew from the trenches she would arrive, but in a manner befitting her station, attended by her ladies-in-waiting

and by others who would accompany her to Delhi to pay her this last mark of respect, and strict orders were to be issued to prevent the decorum and privacy of the Rajput ladies from being violated by curiosity. 700 covered litters proceeded to the imperial camp, borne by armed soldiers disguised as porters. The Imperial tents were enclosed with tapestry, the litters were deposited, and half an hour was granted for a parting interview between the Rana and his bride. They then placed him in a litter and bore him away, leaving the greater number of the supposed damsels behind to accompany the queen to Delhi. Alla-ud-din had no intention to permit the Rana's return and was becoming impatient of the length of the interview, when instead of the Rana and his queen the devoted band issued from their litters. Alla-ud-din was, however, well guarded. Pursuit was ordered, but the Rajputs covered the retreat till they perished to a man. A fleet horse was in reserve for the Rana and carried him safely to the fort, at the gate of which Alla-ud-din's host was encountered by the heroes of Chittore. Animated by enthusiasm for their king and the honour of their queen, they devoted themselves to destruction. Few survived this slaughter of the flower of Rajput chivalry. The havoc made in Alla-ud-din's ranks by their heroism and the dread of their determined resistance obliged him to raise the siege.

Recruting his strength, he returned to the siege with renewed vigour. The defence had not recovered from the loss of so many brave men, but was maintained with incredible valour. It was in vain. Eleven out of twelve sons of the king fell in succession, leading the fight, and then he called his chiefs around him and said : "Now I devote myself for Chittore." But another awful sacrifice was to precede this act of self-devotion ; the terrible rite of *Johur* was to be performed. The funeral pyre was lighted within the great

subterranean retreat and the defenders of Chittore saw pass in procession their wives and daughters to the number of several thousands. The fair Padmavati with her attendants closed the throng. They entered the cavern and there found security from dishonour and captivity in the devouring element.

A generous contest now arose between the Rana and his sorrowing son as to which should lead the fatal charge. The father prevailed and in obedience to his commands the son with a small band passed through the enemy's lines and reached the outer world in safety. Satisfied now that his line was not extinct, the Rana called around him his devoted clans for whom life had no longer any charms. They threw open the gates and with reckless despair carried death or met it in the hosts of Alla-ud-din's army.

The conqueror took possession of an inanimate capital, strewn with the bodies of the brave defenders. The smoke yet issued from the recesses where lay consumed the object of his desire. Since that awful day in A.D. 1303 the cavern has been sacred; no eye has penetrated its gloom, and superstition has placed as its guardian a huge serpent whose venomous breath extinguishes the light which might guide intruders to "the place of sacrifice." Alla-ud-din remained in Chittore some days, admiring the grandeur of his conquest, and committing every act of barbarity and wanton destruction which a bigoted zeal could suggest against the magnificent temples, palaces, and other monuments of art. He spared, however, the beautiful palace of Padmavati which still stands in silent beauty, a sad memorial of her chequered life and of the woes innumerable of which she was the innocent cause.

A Mahomedan saint, Malik Muhammad, who lived 250 years afterwards, has made the life of this princess of Ceylon the theme of a great philosophical work called after her. It tells in vivid language the story of Ratan Sen's quest for her, of Alla-ud-din's ruthless siege, of Ratan Sen's valour, of Padmavati's wifely devotion, culminating in the terrible sacrifice of all in the cavern of fire. The poet saint makes of these events an allegory describing the search of the soul for true wisdom and the trials and temptations which beset it in its course.

*(To be continued.)*

## REVIEWS OF BOOKS.

### TWO NOTABLE BOOKS.

#### I.

As is well known, this great commentary on Sivagnana Bodham by Sivagnana Yogi has been kept as a sealed book by the Tiruvavaduthurai Pandara Sannadhis. But portions of this book have become available to others for some time, and a Pandit of Madura, Subramania Pillai avergal of the Madura mutt has brought out this edition. This edition contains the entire commentary on Sutras 6 to 12—the introduction and portions of the comments on other Sutras. The publication of this book even in its imperfect form cannot but be of the greatest importance. The public had been waiting for over a long time for its appearance in print and the publisher deserves great credit for bringiag out this edition. The book contains an introduction in English written by Mr. J. M. Nallasawmi Pillai, in which the life and works of Sivagnana Yogi is reviewed, and he will also contribute to these pages a full review of the whole Bashyam, which will at the same time be a valuable paper on the Saiva Siddhanta Philosophy. The book contains nearly 450 pages and is neatly printed and got up by the Madnra 'Viveka Bhanu' Press and is priced very low at Rs. 2—8. The book can be ordered through this office,

Dravida Maha  
Bashyam.

#### II.

Another long desired publication was that of the so-called Vombaturar Tiruvilayadal Puranam. The present printed Puranam in Tamil is by Paranjoti Munivar and is very popular owing to the simplicity of its style and diction. But it is neither the oldest nor the most authentic account of the great sports of the Lord of Madura. The present work published by Maha Mahopadyaya V. Swaminathayyar claims this distinction. The author was one Perumpatrapuliyur Nambi of Sellinagar and he belonged to the race of distinguished poets whose home was in Vembathur near

Tiruvalavayudayar  
Tiruvilayadal Puranam.

Madura. Mr. Swaminathayyar estimates that he must have lived more than 7 centuries ago. Paranjoti Muniver's book is an adaptation of the Sanscrit Halasya Mahatmyam, and the present work is said to be a rendering of the Sanscrit Uttara Maha Puranam. Mr. Swaminathayyar gives various reasons for regarding this work as more ancient and valuable. And there are very many differences in the order and treatment of the various sports in the two books. So far as we have been able to go through the book, we find it to be a much abler work than that of Paranjoti Munivar, both in style and diction. The introduction and lexicons and appendices added by the editor are most valuable and show an amount of patient study and research which is beyond all praise. Besides noting the life of the author, he notes the beauties of the author and his work, the various சொல்லணி and பொருளணி used by the author, the various epithets used to describe god Somasundara, the various towns and notable persons mentioned in the book, the various texts quoted by the authors from Devaram and other previous writings which will fix the time of the author, difficult words used by the author, the differences between Paranjoti Munivar's work and this, and what is most important, he notes all the passages in the ancient Tamil classical works in which the 'Sacred Sports' are referred to in the lexicon and Kurippurai are also most valuable. It is rarely editors take so much trouble but the books edited by our Maha Mahopadyaya have always been remarkable for the great care and attention.

Mr. Swaminathayyar notes by the way the following two verses from the Devaram of St. Appar.

நரியங்கு திரைசெய்வானும் நரகரைத்தேவுசெய்வானும்  
 விரதங்கொண்டாடவல்லானும் விச்சிந்நிராறுசெய்வானும்  
 முரசுதிர்த்தானமுன்னோடமுன்பணிந்தன்பர்களைத்த  
 வரவரைச்சாத்திரிவ்ருணுமாருரமர்த்தவம்மானே.

குராமலரோடராமதியஞ்சடைமேற்கொண்டார்  
குடமுழகந்தீசனைவாசகனாகக்கொண்டார்  
 சிராமலைதஞ்சேர்விடமாத்திருந்தக்கொண்டார்  
 தென்றனெடுத்தேரோனைப்பொன்றக்கொண்டார்  
 பராபரனென்பதுதமதுபேராக்கொண்டார்  
 பருப்பதங்கைக்கொண்டார்பயங்கன்பண்ணி  
 யிராவணனென்றவனைப்பேரியம்பக்கொண்டார்  
 இடருறநோய்தீர்த்தென்னையாட்கொண்டாரே

And in reference to the 2nd line of the 2nd Verse, he points out that the verse means that "Lord Nandi with the *Kuda Mula* musical instrument was obtained by God as Vachakan (Manicka-vachakar)" and that the stories in Sri Adi Kailasa Mahatmyam and Sri Mani Vakya Charitram in Sanscrit in which St. Manickavachaka is stated to be an avatar of Sri Nandi corroborate this interpretation. The book is newly got up by the Presidency Press and is moderately priced at Rs. 2.

Our readers are, we daresay, well aware of the noble work that is being done in the Olcott Panchama free schools; but we are not sure that it is so well known that the latest and most progressive methods of teaching are employed in these schools and have been carried almost to perfection with great enthusiasm and practical wisdom under the able and energetic guidance of Mrs. N. A. Courtright. For many years the word 'Kindergarten' has been a shibboleth on the lips of teachers and pupils in the training colleges and schools of this country, and unfortunately it has been nothing more. Most of the men who are at present engaged in the task of educating the little children in our primary schools have gone through the farce of training and have been taught with more verbosity and exactness of detail than with any practical interest or sympathy, the system of kindergarten from books by persons who knew as little about it as themselves, with the result that the methods of teaching adopted in our elementary schools are still as crude as they ever were. Now as ever, words and not things are the subject matter of instruction in our

How we teach the  
 Parish by  
 Mrs. N. A. Courtright.

primary schools and our little ones are learning the three R's just like ourselves in the old orthodox ways in spite of Froebel and Pestalozze who, to their teachers, are nothing more than mere names. It is therefore with much hope and great relief that one looks forward to the system of kindergarten teaching that has been introduced with great practical effect in the Olcott free Panchama schools.

A morning spent in the schools themselves is, as Mrs. Courtright says, the most satisfactory demonstration of the work there being done and of its educational value, but those who are unable to make the personal visit will find the pamphlet "How we teach the Pariah" written by that lady which has now gone through a third edition, of immense benefit and interest. The chief features of the system of kindergarten taught in these schools, which in our opinion, are sure to make it very popular are its simplicity, attractiveness and adaptability to the needs and requirements of this country. It is not mysterious to teacher or pupil, it is sure to interest the pupils and above all the materials used are cheap and can be locally made or obtained. Drawing, modelling, leaf-work, games and songs, and conversation are among the subjects of teaching. It is not our intention to describe here the details of the way in which these subjects are taught, but a perusal of the pamphlet will show with what simplicity they are taught and how interesting they will be to the children. Drawing, as Mrs. Courtright observes, should be regarded as a distinct mode of expressing thought and from the first children should begin to express their thoughts in drawing and this as freely as they do with words and with actions, and we think that the system of chalk-drill described in the pamphlet is well calculated to achieve this object. The methods of teaching the English language by means of conversation and Arithmetic with the help of concrete objects are in conformity with the latest educational theories. On the whole we believe that under the able supervision of Mrs. Courtright an easy and natural system of teaching is adopted in the schools which should be followed in all the primary schools of the country. It would be

very long however before we shall have as supervisors of our primary schools such enthusiastic and sympathetic persons as Mrs. Courtright or have as our primary school teachers persons imbued with the spirit and skilled in the methods of teaching adopted in the Olcott free Panchama Schools.

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The Tanjore Tamil Sangam celebrated its fifth anniversary with great eclat on 27th September, 1906 the Vijiadasami Day. Mr. S. Krishnasami Iyengar, M. A., M. R. A. S., presided on the occasion. The guests were treated to a good lunch before the meeting. Mr. S. Srirangachar B.A., L.T. gave a lecture in Tamil on "Atmosphere," with experiments. Mr. Vaidyanathayyar read a paper on the 'Sikhs' and Pandit Chidambara Iyer read a paper on 'Sekkilar and his age,' in which he pointed out that he belonged to the court of kulothunga I. (1070-1118 A.D.) Then Mr. Kandasami Kaviroyar spoke in appreciation of all that had taken place in an appropriate speech and fittingly eulogised the great interest displayed by the president, the Zemindar of Papanad in the cause of Tamil. The chairman then delivered his speech, the subject of his thesis being 'research in Tamil; as it was late, only a summary of the written thesis could be delivered and the whole paper is to be printed in the Sangam organ, 'Tamilagam.' The Sangam has completed its fifth year, has 69 members on its rolls, had weekly meeting for study of Silappadikaram, Kambaramayana and Maha Bharatta, has a library consisting of 338 Volumes, is supplied with a large number of English and Tamil Magazines and is conducting a Monthly Journal called 'Tamilagam' since a year, and a Tamil class for students. The President and his able assistants Messrs. Natesa Iyer and Chidambara Iyer and C. S. Muthusami Iyer deserve to be congratulated for the considerable work turned out by them.

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The Salem Tamil Sangam had changed its name into Salem Tiruvalluvar Tamil Sangam, since its last anniversary. As is well-known, it holds weekly meetings for the study of the sacred Kural and other classics. Its monthly public meeting was held on the evening of 30th September when Maha Mahopadyaya V. Swaminathayyar delivered a most interesting lecture on the 'condition of ancient Tamils. Mr. S. Krishnasami Iyengar, M.A., M.R.A.S. presided. The meeting commenced with the chanting of Hymns to சொற்றுணைவேதியன் and தமிழ்தெய்வம் on the Veena. There was a crowded audience, and the presence of the Veteran Pandit evoked considerable enthusiasm. He pointed out with great facility of illustration, which his great knowledge of the ancient classics enabled him, how more than 2000 years ago, the Tamil land was a thoroughly civilized country and what great advance in language and literature and religion and arts had been made even then. He referred in detail to the various advancement in the various fine arts, and in the art of government in peace and in war and to the distinguished place occupied by the poets of these days in influencing the rulers of the country. He referred also to the great heroism displayed by the Tamils and quoted the verses from Purananuru which we have elsewhere extracted in our 'Cameos.' The lecture was brought to a close after nearly 3 hours duration, and with a vote of thanks proposed by Mr. J. M. Nallaswami Pillai, both to the lecturer and Chairman, the meeting was brought to a close.

The anniversary of the above sangam was held on the evening of Saturday (13th October) in the College Lecture Hall, with M. R. Ry. P. Pandithorai Thevar avergal, Zemindar of Palavanathum and President of the Madura Tamil Sangam, in the chair. The proceedings commenced with the singing of some Tamil and Sanskrit stanzas in praise of God. The chairman then called upon the secretary of the Sangam to read the annual report. The year under review, it will be noted, was one of distinct progress. We

understand from the perusal of the report that an attempt is being made to form a suitable Tamil Library and Reading Room in connection with the Sangam. It is earnestly hoped that all lovers of Tamil Literature will come forward and help the movement, as far as it lies in their power. Among the meetings held by the Sangam during the year, two require special mention. One of these meetings was held to record the feelings of sorrow at the loss sustained by Tamil Literature in the death of Mr. V. Kanakasabai Pillai, B.A., B.L. The other meeting was held to congratulate the President of the Sangam, Maha Mahopadyaya V. Swaminathiyar on the special honor conferred on him by Government. Mr. K. Natesaiyar, M.A. L.T., an assistant Professor of the College, then read a short and instructive paper on the life and work of Agnes Jones who laboured to ameliorate the condition of the poor and indigent population of England.

This paper was followed by another paper on "The Origin and development of Tamil Prose" by Mr. T. Chelvakesavaroya Mudaliar M.A., of the Pachiappa's College. He was of opinion that Tamil Prose was of later origin than Tamil Poetry. He then sketched at length the course of development of Tamil Prose during more recent times.

Towards the close of the evening the President of the evening addressed the audience on the "History of the Tamil language." He said that Tamil as a separate language has been in existence from pre-historic times and that it is in no way an off-shoot of Sanskrit. He adduced many learned proofs in support of his argument. He deplored the neglect into which the study of Tamil has fallen during recent times, and advised the students especially to pay more attention to their mother tongue than at present they did. He further said that agricultural and industrial development were essential to the well-being of a nation and that great deal of attention was paid to these during ancient times. He quoted evidences from old Tamil Books to show that much attention was paid to the industrial and agricultural development of the nation. He referred to the "Nattu Padalam" and "Nagara Padalam" describing agriculture and industry at length, prefixed to all

standard Tamil works. During the meeting several telegrams were received from sympathisers of the Sangam, expressing their inability to attend and wishing the Sangam all success.

The most important among these was the letter from the Hon'ble Justice Sir S. Subramania Iyer. In his letter he referred to the gracious grant of Rs. 6,000 per annum by Government for the compilation of a Tamil Lexicon by Dr. G. U. Pope at Oxford.

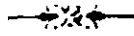
Towards the close of the meeting the audience was treated to some excellent music by Ramnad A. Srinivasaiyengar. With the usual vote of thanks to the chairman and the gentlemen present the meeting was closed. Prominent among those present were:— Mr. and Mrs. Durcan, Mr. Fyson, Dewan Bahadur P. Rajaratna Mudaliar, Mr. L. D. Swamikkannu Pillai, Mr. V. Krishnaswamiyar, B.A., B.L., Dr. Krishnaswamiyar, M.D., Mr. Mathurai Pillai, Mr. Bavanuntham Pillai, Mr. K. B. Ramanathaiyer and several others.

Mr. Pandithuraisami Thevar addressed a meeting of the Christian College Tamil students in the Anderson Hall on Friday (12 October) and a meeting in Cuddalore on 14 instant. The Tamilagam ought to be grateful to the President of the Fourth Tamil Academy for his efforts to revive the ancient glories of Tamil.

### CORRIGENDA.

- Vol. VII. No. 5. p. 182 line 2 for winter read writer.  
 Do. do line 18 for Karation read Karaitivu  
 Do. do line 21 for though read through.  
 Do. No. 6. p. 216 line 5 Insert 'other' between 'any' and 'alphabet'.  
 Do. do p. 216 line 12 for Ilan read Ilam.  
 Do. do line 29 Insert 'would' between 'which' and 'have'  
 Do. do line 32 for at read as.  
 Do. do line 34 delete 'I' from 'ifrom'.  
 Do. do p. 218 line 8 for name read names.  
 Do. do p. 219 line 7 for means read names.

## A Query.



Sir,

Will you be so good as to let the public know, through your journal, whether Siva is worshipped in any shrine in *India* under the name and style of “முனிச்சுரம், முனிச்சுரம் or முனிச்சுவரன்,” and, if so, what is the meaning attached to such an appellation?

There is in Ceylon, that is at Chilaw, a “very ancient” Hindu Temple to which at present both Buddhists and Hindus resort during the festive seasons from different parts of the island, and to which reference is made, both in Simon Casie Chetty’s “Ceylon Gazetteer” and in the Honble P. Arunachalam’s “Sketches of Ceylon”.

In venturing at an explanation of the name in question the former author finds therein the “Penitent Siva” and the latter “the ancient shrine.” Apparently the one has taken the first part of the word for a வினைத்(வசனகை —verb) defective, and thus made Siva suffer the pangs of penitence, while the other traces the same part to the Tamil முன் anterior or ancient and thereby proves the antiquity of the shrine. If this epithet refers to the *shrine* and not to the deity presiding there, it is not unreasonable to expect that the learned writer is aware of the existence in Ceylon of a பின்னிச்சுரம் posterior shrine. But it is doubtful whether he would be able to prove this. Some may argue that Muniswara முனிஸ்வரன் conveys the same sense as Adibagavan ஆதிபகவன், Munnai Palam Porul முன்னிப்பழம்பொருள் (the oldest thing of old, the first or primordial substance) or Munnai Nathan the first lord, and is therefore a fit designation of Siva. If this temple which, it is contended, is not one of recent fame and importance *as a Hindu Shrine*, it is rather very strange that none of the Hindu Saints’ have woven a single garland of praise in honour of this deity.

In these circumstances one is inclined to think that the original temple at Muniswaram was built by Buddhists and Buddha was worshipped there under the name of Muniswara. According to Vira Mandalavar, the maker of Chudamani Nighandu, முனி and முனிநிதிரன் (Muni and Munindran) are names of Buddha; and Muniswara would therefore be more properly applied to Buddha than to Siva.

I understand that, in the *Elu namawatiya* also, muni is mentioned as a name of Buddha.

Negombo, Ceylon.

*Faithfully Yours.*

S. W. COOMARASWAMY.

THE  
SIDDHANTA DEEPIKA

OR

The Light of Truth.

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

Commenced on the Queen's Commemoration Day, 1897

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Vol. VII

NOVEMBER 1906

No. 8

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TOLERATION.



Religion is more a tendency than a realisation. Realisation is no doubt the goal; but in this universe of relativity, every goal reached after an ardent pursuit but discloses a remoter goal, towards which the aspirant girds up his loins once again to aspire and work. Hence, in this universe of relativity and phenomena, religion is but a relative phenomenon. It consists in aspiration, in pursuit, and hence in movement. But every movement is affected in one of two ways as regards direction; there is a positive and a negative in it. The positive movement is the *spiritual* and the negative the *material*. But, in the positive, i.e. the spiritual itself, there is such a thing as the *lower* and the *higher*, chiefly with reference to the goal that is aimed at. Therefore, to a person that is working towards a higher goal, the men that may be pursuing a lower one may appear to be engaged in unworthy and childish pursuits; but the sports of children are satisfactory enough to children. The one fault that grown up men are likely to commit is to wean the children too early from

their dolls and trinkets and to try to put on their young shoulders an older head than they can bear; precisely in the same way the ardent religionist is apt to err by preaching over the heads of the people and calling them up to the pursuit of ideals which they do not sight. In the early days of spiritual culture in this country, this psychological fact in human nature was clearly understood and a kind of self-revelation was made possible, by judicious questioning and preparation, for the ardent pupil. But now in these days of missionary activity and forced conversions we have forgotten this and imagine that the pursuit of a lower ideal is *per se* bad and that attempts must be made by those higher up in the scale to wean their less advanced brethren from their relative errors. But we must consider first whether they are past the stage of those errors. Human evolution may be seen to repeat itself in the individual evolution and in the children we may see the undeveloped man, slowly progressing towards a higher and higher goal by repeated annullings of the past. We may as well call a three year old darling to the duties and responsibilities of a Matron as attempt to convert the ignorant materialistic man to the glories of advanced spirituality. What sane words did our ancients utter? *Parikshya lokan Karmacki-tan Brahmano nirvedam ayat nastiyakritah kritena etc.* It is only after personal and individualistic experience of the lower that the soul turns towards the higher. An early and forced attempt at making a man turn towards the higher while he is not yet self-weaned from the lower only makes of him a Mr. Facing-both-ways (a Samsayatma, in the language of the Gita) and he perishes. Therefore in spiritual as well as in ordinary worldly education the rule is to be "Ask and it shall be given."

It is satisfactory that of late the spirit of toleration which began purely as a humanitarian movement has found for itself a

philosophical basis. It is hoped that hereafter conversions will not be counted by the number of heads as in a sheep-fold, but will take note of real spiritual movement from a lower to a higher. In our country the goal pursued is always gathered up in thought by means of a symbol and this symbolic representation of the goal is the deity. Worship of any particular god therefore simply means pursuit of the ideal symbolised in that form. If we really understand the significance of the symbol and the means employed in its pursuit, which is the ceremonialism of the worship, we are consciously pursuing the spiritual goal which induces in our inner nature those qualities that correspond to the activity; and it slowly *leaves* us onward: thus we pass from *heaven to heaven*. As long as we blindly follow any ceremonialism without diving deeper, we make no spiritual movement. And in matters spiritual there is no such thing as *rest*. We either move forwards or backwards. If the higher is ceased to be consciously pursued, the physical in us pursues the lower. The organ of the soul, being closed to activity on the positive side, functions itself on the negative. Therefore the activity of a religious teacher that understands his business will be confined to making a man understand what he is doing,—to shedding light on human activities, be they in what plane soever: Light up the ways of men, light up the ways of activity and help each one sympathetically in his pursuit. If he is tired of it and if he wants something higher by directing his observation to what persons in a higher stage are seen to be doing, it is then the duty of the teacher to smoothen his ways thereto. Progress from the lower to the higher is rendered possible only by the *existence* and *open pursuit* of a higher ideal in the world. Hence there ought to be diversity in religion. To level down all to one apparent uniformity is to take away the very possibility of progress. Our watchword therefore ought to be: let men multiply, let

knowledge increase, let diversity of pursuit gain in strength. Only men must pursue what they wish for with *ardour* (Sradhdha) and with *determination* (Avasâya). In their ardent pursuit they are apt to hate the lower. They must and ought to *hate* the lower. Let them hate the lower in *themselves* not in *others*. They are conscious that for them what they consider lower *is* lower; but they cannot be sure that what they consider lower in others may not in reality be a *higher* with reference to a still lower *lower* in them. Hatred of the lower in them and sympathy in the conscious pursuit of any goal, however humble, in others: this must be the attitude of a truly spiritual soul. This is the double aspect of toleration. In these days toleration is very often mistaken into indifference. Indifference is sleep, is death. Toleration is the clear running of the deep waters of spirituality. Serenity is its body, sympathy its seat, and joy its head.

But toleration itself has its limits. There is again such a thing as realised spirituality. Morality is realised spirituality. A society which has made a certain progress and which has given permanence to a realised ideal in the form of an institution has risen beyond the stage symbolised by that institution. Therefore every member born into that body inherits, as if it were a legacy, the culture belonging to that institution. Education therefore must first teach the young a fair and adequate idea of the realised ideal symbolised in the institution that the society represents and facilities must be given for each individual member to live in imagination as quickly as possible the lower stages passed irrevocably by it in the bye-gone days. Hence the avidity in the young for sensation, sentimentalism, marvels and even sensuality; all this must be permitted with a winking connivance by those that are in charge of the bringing up of youth, if only these strayings aside lead eventually



to a more ardent longing to regain the destined route. I fancy to myself that the modern admiration for fiction and novels in the young is a safety valve for the lower passions and may be let alone, if only the novels themselves always hold up a true spiritual ideal by directing a movement from a lower to a higher. If the fictitious heroes and heroines are better in their own light at the end of the third volume than at the commencement—better in the sense that they have moved from a lower to a higher, albeit that higher is lower than the realised higher of the society—everything is well.

But in practice the lower pursuits that a society has risen above must not be permitted at all. To prevent such practice it is that the organisation of a society as a governmental body exists; it is also for this reason that public opinion finds its utterance in one way or other. Morality is subordination to the past and its custodians are sentiment, opinion and authority. Spirituality is sub-ordination to the future and its repository is in the heart and in the imagination. The province of toleration is confined to the latter; to extend its influence over the former is to confound all morality; it will inevitably lead to the disruption of society.

G. KASTURI AIYENGAR. M. A.

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Poverty is a crime ; *wealth* is a curse.

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The beauty and grandeur in nature remains valueless until man appears to appreciate it.

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A circle of friends to cherish, to admire and to love adds to our surroundings and turns even a desert into a paradise.—*From the Mazdaznan.*

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# The Dravida Maha Bashya of Sivagnana Yogi.

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## A REVIEW.

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In his introduction, the commentator discusses two important subjects, namely the scriptural authorities bearing on religion, and the characteristics of an universal religion. He points out that some Vaidikis hold that the Vedas alone form the authority and not the Agamas, and that some Saivas hold that the agamas alone form the authority and the Vedas do not form as good authority as the Agamas. Against the views of both, he cites Sri Nilakanta Sivachariar and Appaya Dikshitar, prominent Vaidikis who held in their books, Nilakanta Bashyam, Swarkamani Dipika and Siva tatva Vivekam that Agamas form equally as good authority as the Vedas. He cites Haradatta Sivachariar and Umapathi Sivachariar, prominent Saivas who in their works Chaturveda tatparya Sangraha and Paushkara Virutti have upheld the authority of both Vedas and Agamas. He quotes the following passage from Nilakanta Bashyam.

“Former Acharyas (Teachers) maintain that this Adhikharna is intended to set aside the theory, advanced in parts of Siva-Agama, that Siva, the Parabrahman, is a mere efficient cause. On the contrary, we see no difference between the Veda and the Sivagama. Even the Vedas may properly be called Sivagama, Siva being the

author thereof. Accordingly Sivagama is twofold, one being intended for the three (higher castes), the other being intended for all. The Vedas are intended for people of the three castes, and the other for all. Siva alone is the author of both. That He is the author of the Veda is declared in the following passages of Sruti and Smriti. "He is the Lord of all Vidyas." "(The Veda) is the breath of the mighty Being," "of these eighteen Vidyas of various paths, the original author is the wise Sulapani Himself. So says the Sruti." Elsewhere also the Paramesvara Himself is thus spoken of. Wherefore the author being the same, both teach the same thing and are alike authoritative.

"Or the question may be viewed thus:—The Vedas and the Agama are both authoritative inasmuch as we find, in both alike, Brahman, Pranava, the Panchakshari, Prasada and other Mantras; mention of Pasu, Pati, Pasa and other things; such lofty Dharmas as the smearing of ashes, the wearing of tripundra, worship of Linga, the wearing of rudraksha, and all other such things. The author being the same and both expounding the same thing, they are not opposed to one another. Wherefore we maintain that this—Adhikarana refers to the Yoga Smriti of Hiranyagarbha which speaks of Isvara as the mere efficient cause. Therefore this adhikarana is properly intended to overthrow the Hiranyagarbagama or, as some one says, there is nothing objectionable (in this adhikarana being made to refer to Sivagama) inasmuch as it is intended to remove an incidental doubt arising with reference to the teaching of the Sivagama itself, just as the doubt concerning the origin of Akasa will be removed. Anyhow our conclusion is that Isvara is not a mere efficient cause."

He quotes from Siddhiar the following verse.

வேதநூல் சைவநூலென்றிரண்டே நூல்கள்  
 வேறுரைக்கு நூலிவற்றின் விரிந்தநூல்கள்  
 ஆதிநூலநாதிமலன்றரு நூலிரண்டும்  
 ஆரணநூல் பொதுசைவமருஞ் சிறப்புநூலாம்  
 நீதியினாலுலகர்க்கும் சத்தினி பாதர்க்கும்  
 நிகழ்த்தியது நீண்மறையினொழி பொருள்வேதாந்தத்  
 தீதில்பொருள் கொண்டிரைக்கு நூல்சைவம் பிறநூல்  
 திகழ்பூர்வஞ்சிவாகமங்கள் சித்தாந்தமாகும்.

“The only real books are the Vedas and Saivagamas. All other books are derived from these. These books are eternally revealed by the perfect God. Of them the Vedas are general (பொது) and given out for all ; the agamas are special and revealed for the benefit of the blessed, and they contain the essential truths of Veda and Vedanta. Hence all other books are Purvapaksha and Saiva Agamas alone form Siddhanta.”

In the previous verse. St. Arul Nanthi had pointed out the distinction of *Muthal Nul*, *Vazhi Nul*, and *Sarbhu Nul* and what they were. Tolkappiyam defines *Muthal Nul* as books revealed by the Supreme Being devoid of Imperfections. *Vazhi Nul* agree with *Muthal Nul* in its conclusions, but may vary in other details. *Sarbhu Nul* while following the two former may differ from both.

Vedas and Agamas, as they expound all truths, form the Revealed books. Those who possess God's grace alone can fathom their meaning. Others try to interpret in their own ways and found various schools. Smritis and Puranas and Kalasastras form *Vazhi Nul*. The Vedangas and upangas form *Sarbhu Nul*. The distinction of Vedas and Agamas as general and special was first brought out by St. Tirumular in the famous verse.

வேதமோடாகமம் மெய்யாம் இறைவனூல்  
 ஒதும்பொதுவும் சிறப்பு மென்றுன்னுக  
 நாதன்உரையிவை 'நாடிவிரண்டந்தம்'  
 பேதமதென்னிற் பெரியோர்க்கபேதமே

“The Vedas and Agamas are both of them true, both being the word of the Lord. Know that the first is general and the latter special. Both form the word of God. Where difference is perceived, when examined, between Vedanta and Siddhanta, the great will perceive no difference.”

The commentator calls them senseless people who would cite certain texts in condemnation of the Veda. He quotes the author of Siddhanta Prakasika who interprets these as referring to Purva Mimamsa, Vaisheshika and Nyayika and to Ekatma Vada or Maya Vada and not to be made applicable to the Veda as a whole, whose essence is the Agama. He replies to those who quote certain texts from the Puranas etc., in condemnation of the Agamas, and points out that these only refer to Pasupata and other heterodox schools and not to the true Saiva Agama or the Siddhanta. In his comment on அசையடகம் of St. Meikandan, he classifies various Indian Religions, as புறப்புறம், புறம், அகப்புறம் and அகம்.

புறப்புறம் Extreme Heterodox.

Lokayata

Bauddha

Madhyamika

Yogachara

Sautrantika

Vaibhashika

Jaina

49. Peterodox

Tarka including Nyayika and Vaishesika

Purva Mimamsa

Ekatma Vada

Sankhya

Yoga

Pancharatra,

50. Partly heterodox and partly orthodox.

Pasupata

Mavirata

Kabala

Vama

Vairava

Ayikya Vada

51. Orthodox.

Pashana Vadam

Pedavadam

Sivasama Vadam

Sankranta Vadam

Iswara Avikara Vadam

Nimitta Karana Parinama Vadam

The Saiva Siddhanta falls under none of these, standing supreme above all. And the books of this school are the 28 from Kamika to Vathula. It will be apparent that each of these heterodox and orthodox schools like Kapala and Vama etc., have each their own special agamas; and opponents of Saiva Agamas are only too prone to cite texts condemnatory of these other Agamas or tantras, against the Saiva Agamas themselves. For this position, he refers to the authorities contained in Vayu Samhita, Sanat-kumara Samhita, Kurma Purana and Mahutagama.

*The Highest Truth and the Universal Religion.* We may now

The Highest Truth and  
the Universal Religion.

consider why the Vedas are called General  
(பொது) and the Agamas special (சிறப்பு) and  
why the truths contained in them constitute

the Highest Truth and Universal Religion or Siddhanta. Sivagnana Yogi points out that the distinction herein referred to should not be confounded with the distinction of logicians into genera and species. The distinction is that of Thatastham and Swarupam in Sanscrit. "General" refers to the subject which has to be mastered in our Bhandha condition, by means of our human study and reasoning. "Special" refers to the subject understood after we had obtained God's grace by means of these studies and by our clear inward experience of the actual truth. The processes involved are what are called கேட்டல், சிந்தித்தல், தெளிதல், and நிஷ்கல in Tamil, and Sravana, Manana, Nidhidyasana and Nishtai in Sanscrit. Hence the Vedas in general are called பொது and

Authorities are of  
various grades.

Agamas special. Even among the Vedas, upanishads like Subala etc. may be called பொது, upanishads like Chandogya பொது and சிறப்பு, upanishads like Atharvasika, Atharvasiras and Swetaswataara சிறப்பு. Among Agamas, Mrigendra and Paushkara can be called பொது, and Sivagnana Bodha பொது and சிறப்பு. Generally speaking, the Vedas may be likened to the Sutra and Agama to the Bhashya or commentary. The Sutras being obscure, the true meaning can alone be grasped by the commentary, and in the Agamas we have the commentary composed by the highest authority, the author of the Vedas themselves.

But it should be apparent that in the Vedas, there are various views of life and religion expounded and which may not all be



reconcilable with one another. How is this to be accounted for? and especially when we regard this as the revelation of the one true God? God, as the Heavenly father of all his creatures, has the welfare of everyone before him; and though the truth be one, it is not such as can be understood at once by everyone. Men, as they are constituted, are of every grade of moral, intellectual and spiritual development. In a single family of several children, though every one has the same facilities for improvement, yet everyone does not avail himself of all the facilities and does not derive the same benefit. They have not the same capacity physical or intellectual or moral for work and progress; and finally they are landed in several stages of life, one becomes an artisan, one becomes a trader and one becomes a great professor, and another a lawyer and another a spiritual teacher and another becomes a moral wreck. In the immense diversity of life that prevails in this vast world, disparity in power and spirituality is immeasurably greater. And the true method of uplifting them would be by providing easy stages which they can understand and ascend, and so reach the final landing. This is what is called the Sobhana Murai or method, Sobhanam meaning a ladder. It will be difficult to convince the lokayata wallowing in the mire of vice and self indulgence of the highest spiritual truths, but it will be easy to preach to him as Max Nardou does to seek pure pleasures and the highest enjoyment the world can afford him, freed of vice and voluptuousness and consistent with others' rights; and he can readily perceive that this mode of enjoyment is really more lasting and the better one than the one he was following, in his own self interest. The next would be to induce him to believe

As Adhikaries are of various grades.

The Sobhana Murai.

that to get rid of pain, and attain to the highest happiness, the truer mode of plan would be to forget one's own selfish joy and to minister to other's wants and in fact to forget self. This will induce one to the highest ethical perfection which is reached in Buddhism. The man reaching this stage will naturally think if his position is at all satisfactory, and whether the world can generally follow his lead, and whether a belief in a future spiritual existence is not necessary. The Sankhya then postulates a soul and with pradhana, he proves that nothing more is needed to explain our existence or secure our salvation. A further philosophical search induces that the postulate of a soul is not possible unless we postulate a God. And we have the various theistic schools commencing with Nyaya and Yoga. Differences here arise as to the nature of the Highest and the unknown and unknowable God. People try to identify It with this or that existence, or Power or Deity and with one's own self or soul. They try to give and clothe him with our own human perfections and sometimes even with our human imperfections.

The Four Paths.  
The way for all.

We call Him our Lord and Master, we call Him our Father, we call Him our Friend and we say we are one with Him. All these mark different stages of spiritual growth. And it

will be seen that each rung is a true rung in the ladder and is a truth and unless this truth is reached, it cannot lead to the higher truth. The all seer in his Supreme Beneficence has therefore revealed the Vedas and Agamas, so that every man finds spiritual nourishment according to his needs. The commentator quotes

Taithiriya Upanishad in which the aspirant is gradually led to change his belief in Annamaya kosham as Brahman, to Pranamaya, Manomaya, Vignanamaya and Anandamaya etc. He quotes the authority of Suta Samhita that all these

paths are true and are as it were rungs of the ladder. This view

of looking at truths is not exactly the same as the viewing of the different facets of a crystal. The same light would proceed from each facet. The man in the lowest rung has in no way got any glimpse of the Highest light. He in fact would not recognize

The Tree and its parts,  
all useful, an organic  
whole.

any such light. It is part of the same structure and the structure is not a mechanical one. Kumara Guru Paraswamigal gives a beautiful illustration of this in his *Pandara Mumukshu Kovai*.

முற்படுமாயை முதற்கரை நாட்டிற்  
பற்பலவுவன பகுதிபற்றி  
யீரிருகண்ணாற் றெழுதரம்வகுத்த  
வாறேழிரட்டி நூறுயிரத்த  
செயற்படுசெய்களி னுயிர்ப்பயிரேற்றி  
யூழெனப்பட்ட தாழ்புனற்படுகரிற்  
றெய்நிநமுதலாச் செப்புமும்மதகு  
மொவ்வொருமதகா வுடனுடன்றிறந்து  
தாகமென்னுந் தனிப்பெருங்காவிற்  
போகமென்னும் புதுப்புனல்கொணர்ந்து  
பாயுமைம்பொறிபாம் வாய்மடைதிறந்து  
பருவம்பார்த்து வரன்முறைதேக்கனு  
மிதத்துடனகிதமெனு மிரண்டேற்றிற்  
புதுப்புனல்பெருகிப் புறம்பலைத்தோட  
வார்புனலதனை மந்திரமுதலா  
வோரறுவகைப்படு மேரிகணிரப்பி  
விளைவனவிளைய விளைந்தனவறுத்தாங்  
கொருகளஞ்செய்யு முழுவனாகி  
மாநிலம்புரக்கு மாசிலாமணி  
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 வேதமென்னும் பாதபம்வளர்த்தனை  
 பாதபமதனிற் படுபயன்பலவே.

அவற்றுள்.

இலையெகாண்டுவந்தனர் பலரேயிலையொர் இத்  
 தளிர்கொண்டுவந்தனர் பலரேதளிர்ொர் இ  
 யரும்பொடுமலர்பிஞ்சருங்காயென்றிவை  
 விரும்பினர்கொண்டு கொண்டுவந்தனர் பலரே  
 யவ்வாறுபுழிநிவ்வாறுபயப்ப  
 வேரும்வேதாந்த மென்றுச்சிசிறிப்பழுத்த  
 வாராளின்ப வருங்கனிபிழிந்து  
 சாரங்கொண்ட சைவசித்தாந்தத்  
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 நன்னிலைபெறுதற் கன்னியானுயினு  
 மன்னவர்கமலப் பொன்னடிவிளக்கிய  
 தீம்புனலமுத மார்ந்தனனதஞல்  
 வேம்பெனக்கொண்டனன் விண்ணவரமுதே.

4In that primeval land of ancient Maya  
 whence the various worlds were evolved  
 were divisions and subdivisions  
 made of four, and seven, and 82 lacs.  
 In fields so divided been sown the seeds of life.  
 From the deep waters of Karma,  
 and through the three sluices of  
 Adi Deivikam, &c., was the water of Bhoga drawn

in the channel of Desire (Thrishna Tanha)  
and led at the proper time through the gates of the five senses.  
Then from the springs of pleasure and pain,  
did the waters flood and overflow  
into the 6 tanks of mantra etc.

Thus didst thou, become the husbandman who grew  
and reaped the crops and protect  
the world, (O Masilamani,  
O Gnana Sambantha, Gnana Desika.)

Thus didst thou, O beneficent Lord,  
intending the salvation of countless souls,  
out of thy abiding love, plant the seed  
of love in the field of kudelai,  
and water it with thy grace, and produce  
the Tree of Veda. From this tree  
were derived various benefits by various people,  
of these.

“Some took the leaves, other took the sprigs, rejecting the leaves; others again rejecting these, took the bud, flower, tender fruit and green ones, as each one desired. Proving useful as they did these six parts of the tree, few were they who chose the ripened fruit, sweet and rare, growing on the top of Vedanta, and pressed the juice called Saiva Siddhanta and drank such ambrosia. Myself, though unfit to share their bliss, will drink the sweet water from the wash of their golden feet. Hence I regard as bitter the ambrosia of the Gods.”

The Veda is the tree, an organic whole, with leaves, flowers and fruits, giving to each what he wants and is in most need of. The man who alone needs leaves will be most highly satisfied if he gets them and would not even look at flowers or fruits though they

are equally within his easy grasp. There are some men and women who would prefer a raw fruit to a sweet one, in certain conditions of their physical body. When a man is suffering from fever, the doctors will forbid sweet fruit, as his stomach cannot receive it.

This will account for the attitude of some persons who will not see or appreciate truth when others readily perceive it. We wonder why a Tyndal or Huxley would not believe in God and why Gladstone held some beliefs in Theological questions. Each is satisfied with his own position and the other's position does not savour well to him.

Causes of Bigotry.

Need for sympathy  
and toleration.

The mind has not reached that development, and grace of God had not fallen on him. This view leads one occupying a higher position

not to look down upon the other, but to look upon him with sympathy and kindness and just to wait for a chance when he can lift him into his own rung. The man who occupies the highest eminence sees everything with his own eyes and each in its place and can have nothing but the highest good will and toleration to everyone. If the others are condemned sometimes, it is simply to reply when these occupying the lower rungs attack one another and him in the highest rung. The commentator instances the case of the blind men who went to see the elephant and who quarrelled among themselves, each one saying it was like a pillar or a brush or a sieve. Our innate selfishness and ignorance and pride and prejudice stand in the way of our living in perfect accord and mutual good will. Our favourite illustration is the scene in a Railway platform

An Illustration.

when fresh passengers try to get in, are resisted by those already in, and when after the successful intrusion, they recognise each others' mutual relations and friends and become fast friends themselves.

St. Arul Nandi accordingly postulates his view of an universal Religion and truth in the following verse and we would like to compare with it if any other great writer had given his definition.

Universal Religion  
defined by St. Arul  
Nanthi Sivachariar.

ஓ துசமயங்கள் பொருள் உண்டு நூல்கள்  
ஒன்றோடொன்றோவ்வாமலுளபலவுமிவற்றுள்  
யா துசமயம்பொருள் நூலியா திங்கென்னில்  
இதுவாகும் துவல்லவெனும்பிணக்கதின்றி  
நீ தியினுவையெல்லாமோரிடத்தேகாண  
நிற்பதியாதொருசமயம் அதுசமயம்பொருள் நூல்  
ஆதனினுவையெல்லாமருமறையாகமத்தே  
யடங்கியிடுமவையிரண்டுமரனடிக்கீழடங்கும்.

“Religions, postulates and text books are various and conflict one with another. It is asked which is the true religion, which the true postulate and which the true book. *That is true Religion, postulate and book which not possessing the fault of calling this true and the other false, (and not conflicting with them) comprises reasonably everything in its own folds.* Hence all these are comprised in the Vedas and Saiva Agamas. And these are imbedded in the Sacred Foot of Hara.”

And the claim is made boldly for Saiva Siddhanta that it contains the highest expression of Truth and all the elements of an Universal Religion. Siddhanta is primarily a logical term meaning the true end or conclusion, the thing proved as against the point refuted Purvapaksha. And in any Tamil lexicon, it will be found—that the word *Siddhanta* without any adjunct means the Agama philosophy or Saiva Siddhanta. We only instance this to show how

Claims of Saiva  
Siddhanta.

the claim put forward by the Saivas have become current coin of the realm. Kumaraguru Swamigal speaks of it as the சாரங்கொண்ட சைவசித்தாந்தம், Saiva Siddhanta which is the essence of all religions, the highest fountain of all hopes. St. Thayumanavar speaks of it as Samarasa Granam and Vedanta Siddhanta Samarasa Nanneri. Nanneri means true path, and Samarasa means the essence of all in all.

The testimony of  
Kumara Gurupara.

The Trumpet-note of  
St. Thayumanavar.

In the following verses.

செப்பரியசமயநெறியெல்லாந்தந்தம்  
 தெய்வமேதெய்வமெனுஞ்செயற்கையான  
 அப்பரிசாளருமஃ தேபிடித்தாவிப்பால்  
 அடுத்தவந்நூல்களும்விரித்தேயநுமாநாதி  
 ஒப்பவிரித்தாரைப்பரிந்துன்பொய்மெய்யென்ன  
 ஒன்றிலையொன்றெனப்பாப்பொதாவ்வாதார்க்கும்  
 இப்பரிசாஞ்சமயமுமாயல்லவாகி  
 யாதுசமயமும்வணங்குமியல்பதாகி.  
 இயல்பென்னுந்திரியாமலியமமாதி  
 யெண்குணமுங்காட்டியன்பாலின்பமாகிப்  
 பயனருளப்பொருள்கள்பரிவாரமாகிப்  
 பண்புறவுஞ்சொளபாநபகூங்காட்டி  
 மயலறுமந்திரஞ்சிகைகூசோதிடாதி  
 மற்றங்கநூல்வணங்கமொளநமோவி  
 அயர்வறச்சென்னியில்வைத்துராஜாங்கத்தி  
 லமர்ந்ததுவைதிகசைவமழகிதந்தோ.  
 அந்தோலீத்திசயமிச்சமயம்போலின்  
 றறிஞரெல்லாநடுவறியவணிமாவாதி  
 வந்தாடித்திரிபவர்க்கும்பேசாமோனம்  
 வைத்திருந்தமாதவர்க்கும்ற்றுமற்றும



இத்தராதி போகநலம்பெற்றபேர்க்கும்  
 இதுவன்றித்தாயகம்வேறில்லையில்லை  
 சந்தானகற்பகம்போலருளைக்காட்டித்  
 தக்கநெறியிந்நெறியோதான்சன்மார்க்கம்  
 சன்மார்க்கஞானமதின்தொருளும்வீறு  
 சமயசங்கேதப்பொருளுந்தானென்றாகப்  
 பன்மார்க்கநெறியினிலுங்கண்டதில்லை  
 பகர்வரியதில்லைமன்றுட்பார்த்தபோதங்  
 கென்மார்க்கமிருக்குதெல்லாம்வெளியேயென்ன  
 எச்சமயத்தவர்களும்வந்திறைஞ்சாநிற்பர்  
 கன்மார்க்கநஞ்சமுளவெனக்குந்தானே  
 கண்டவுடனானந்தங்காண்டலாகும்

சைவசமயமேசமயஞ் சமயாதீதப்பழம்பொருளைக்  
 கைவந்திடவேமன்றுள்வெளிக் காட்டுமிந்தக்கருத்தைவிட்டுப்  
 பொய்வந்துழலுஞ்சமயநெறி அருதவேண்டாமுத்திகளும்  
 தெய்வசபையைக்காண்பதற்குச் சேரவாருஞ்சகத்திரே.

in exultant language, he proclaims the Universality of Siddhanta and invites every one to partake, before ever our bodies perish, of the great flood of joy of Limitless Sivabhoga which is ever rising and flowing over, telling them that the time was ripe for seeking that condition of Love which will secure us the grace of that Gracious Supreme Light, which is One, which is All and which is the Life of life, and says that people find nothing objectionable in the Holy Presence of Limitless Light in the great Temple of Chidambaram and every person of every creed and sect bows down before that Presence, and that he himself found immeasurable joy in that Presence.

The late Ramalinga Swamigal of Vadalur, the author of the famous verses which are sung in every Tamil household, a man who in life was an impersonation of all love, emphasized this aspect of Siddhanta by calling his Sabha *Samarasa Sanmarga Sabha*; and he created a large and loving following among people of all creeds.

Vadalur Ramalinga Swamigal.

In our own exposition of the system, we have had the warmest sympathy and approval of Dwaitis, Vishistadvaitis and Advaitis, Christians and Mahomedans; and one Catholic Missionary blessed us saying that God will give us Grace to spread this truth. Our gratitude is specially due to Christian Missionaries who have taken up the study of Saiva Siddhanta with great earnestness in recent years and who have contributed various papers on the subject. We have already referred to the great authority of Reverend Doctor G. U. Pope, who speaks of the Saiva Siddhanta as "the choicest product of the Dravidian Intellect. The Saiva Siddhanta is the most elaborate, influential and undoubtedly the most intrinsically valuable of all the religions of India." Rev. Mr. F. Goodwill follows with the remark "Those who have studied the system unanimously agree that this eulogy is not a whit too enthusiastic or free worded. That the system is *eclectic* is at once apparent."

Siddhanta appreciated by all.

Opinions of Christian Missionaries.

Reverend Mr. W. Goudie writes in the Christian College Magazine as follows :—

"There is no school of thought and no system of faith or worship that comes to us with anything like the claims of the Saiva Siddhanta."

"This system possesses the merits of a great antiquity. In the Religious world, the Saiva system is heir to all that is

# VAYU-SAMHITA.

(Translated from Sanskrit.)

## CHAPTER I.

(1) Obeisance to Him who is the cause of the gyration of all the wheels of Samsara—to Him whose body bears the marks of the saffron adorning the bosom of Gowri.

(2) After having dwelt upon the boon obtained by Upamanya by the grace of the Lord, when the sun reached the zenith, Vayu rose from his devotions.

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(1) The Svetasvatara refers to this wheel as Brahmachakra. "Thasmin Haniso Brahmyate Brahmachakre." This upanishad text is commented on in the Uttara bhaga of this Vayusamhita thus "Thenedam Bramyate chakram samsarakhyam characharam." (By Him is rotated this wheel of samsara.) The rotation is the Lord's Panchakrityas, Anugraha, Thirobhava, Samhara, Sthithi and Srishti; and the wheels too are five in number, namely, Santhi Atheetha, Santhi, Vidya, Pratishta and Nivriithi, presided over by the Panchakartas," Sadasiva, Mahesvara, Rudra, Vishnu and Brahma. Each of these panchakrityas contains 4 avanthara krityas, these avanthara krityas being done by 4 avanthara-devatas, which are known by the generic name of Vyuhas. These avanthara krityas (intermediate actions) are not different from the Mukhya (chief) krityas. On the other hand they form part and parcel of the chief function. A potter's business is to make pots, but, in order to effect this he has to knead and change the shape of the mud and this kneading and changing is not different from his action of making pots. The king is always a protector, but this aspect does not conflict with the aspect of his hanging the murderer. His position as a protector is improved by this action of punishing the wicked. Similarly the Avanthara krityas go, as it were, to make up the Mukhya kritya (chief function) and the avanthara Adhikaris (devatas) are only part and parcel of the chief-adhikari. Hence they are called Vyuhas, literally, portions.

The following table will elucidate the above observations.

1. *Santhi-ateetha* kala chakra is Anugraha chakra. It is presided over by Sadasiva assisted by four others Mahesa, Rudra, Vishnu and Brahma. Sadasiva associated with his 4 Vyuhas performs the five functions of Anugraha, Thirobhava, Samhara, Sthithi and Srishti, and among these, Anugraha is the chief kritya while the rest are the intermediate actions.

(3 & 4) All those Rishis too dwelling in the forest of Naimisha resolving to enquire into the details afterwards, returned finishing their religious observances, and seeing the Venerable Vayu also coming near, seated themselves comfortably.

(5) Bhagavan Vayu too, when his observances were over, accepted the best seat assigned to him, in the midst of the assemblage of the Rishis.

2. *Santhi-kala chakra* is Thirobhava chakra. It is presided over by Mahesvara with his 4 vyuhas, Isa, Paramesa, Sarvesa and Visvesa. Mahesvara with these 4 Vyuhās does the 5 functions, the chief in these being Thirobhava, and the other kṛtyas forming only part of the Mukhya kṛtya.

3. *Vidyakala chakra* is Samharachakra, presided over by Rudra with his 4 vyuhas, Siva, Hara, Mrida and Bhava. Samhara is the chief kṛtya, while the rest are intermediate actions. Rudra with his 4 other Vyuhās performs the five functions.

4. *Pratishtachakra* is Sthithi chakra presided over by Vishnu with his 4 vyuhas, Vasudeva, Sankarshana, Pradyumna and Aniruddha. The Sthithi kṛtya is the chief and the other 4 kṛtyas are only subsidiary actions. Vishnu, the chief, called Para Vasudeva, does Anugraha, and the Vyuha Vasudeva, does the Thirobhava, Sankarshana the Samhara while Pradyumna and Aniruddha are performers of Sthithi and Srishti. Of course, the chief kṛtya is sthithi while the other four are intermediate actions.

5. *Nivriti kala chakra* is Srishti chakra presided over by the deity Brahma assisted by the four Vyuhās Hiranyagarbha, Kala, Purusha and Virat. Brahma does the Anugraha kṛtya, Hiranyagarbha performing the Thirobhava kṛtya, Purusha influencing the Sthithi kṛtya, and Virat doing the Srishti kṛtya. The chief kṛtya is Srishti, while the four other acts are intermediate functions.

The Yajur Veda refers to these five chakras "Pancharam chakram Pari Vartha the Prithu." The Kailasa samhita explains this mantra thus: "Idam khalu Jagat chakram Sruthi Visrutha Vybhavam Pancharam chakramithihi stowthi sruthiridam Mune Ekameva Jagat chakram sambhossakthi Vijrumbhitam. Srishtiyadi pancha vayavam pancharamithi kathyate. Alatha chakramiv edamavi chinnalayodayam etc." These wheels are acted upon by the Lord's chitsakti and the 5 kartas too undergo the same process as the other souls. Only they are advanced souls. The Vishnu purana says that even embodied souls possess the power of creation, preservation and dissolution

(6) Seating himself comfortably, Vayu, revered by the world, thought of the glorious splendour (srimad vibhoothi) of Isa and spoke thus.

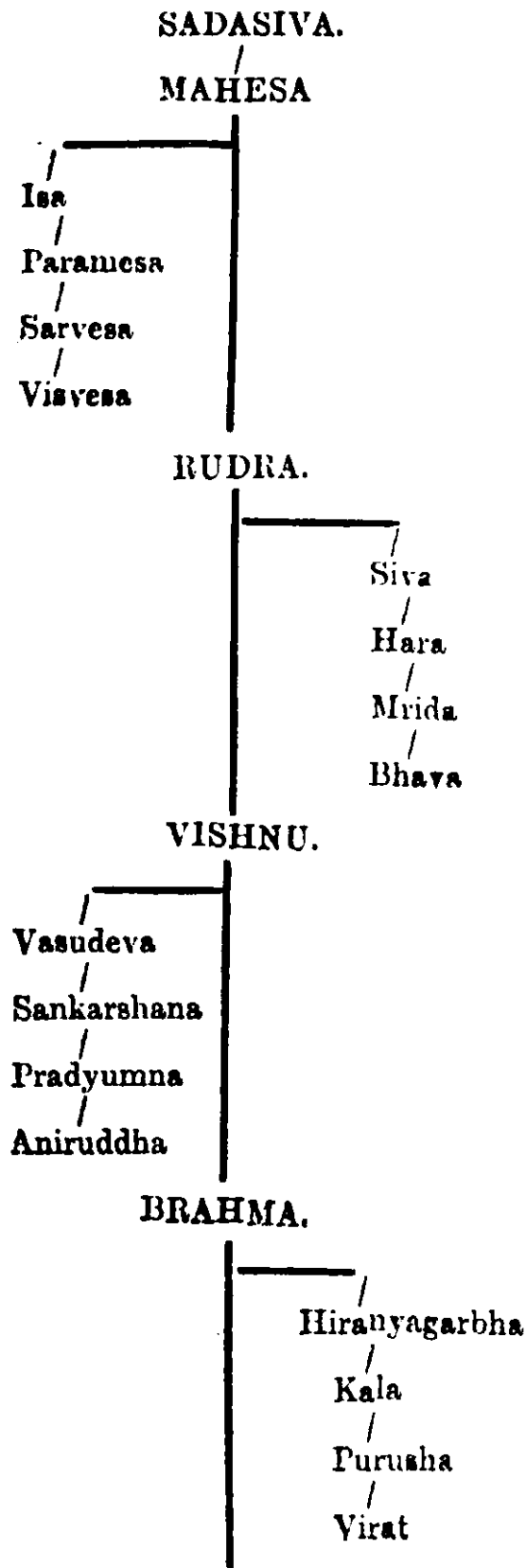
7. "I resign myself to that Ommiscient Indestructible Mahadeva, whose splendour (vibhoothi) is this universe of mobile and immobile things.

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(Vide 22nd chapter Vishnupuranam) "*Brahma, Daksha and others, time, and all souls* are the Vibhoothies of Hari, and they do the functions of srishti by Hari's guidance. *Vishnu Manu and others, time, and all beings* are the Vibhoothies of Vishnu for doing the function of sthithi; *Rudra, time, Yama and others, and all beings* are the Vibhoothies of Janardana for doing the function of Pralaya." Thus the three kirtiyas are extended to time and to all beings. It is no wonder then that the 5 kartas are regarded as the doers of these kirtiyas. But do they really possess any power to move an atom. No, the Kenopanishad clears our doubt on this point. It says "Brahmano Va Etad Vijaye Mahi Yadhvam iti." It is only Brahman that has the glory of the Victory and not Agni, Vayu or Indra. The author of Olivilodukkam, says that these panchakirtiyas are manifest in our 5 Avasthas, nay, in every action of ours. Hence the Vidyeshvara samhita says "srishti, sthithi, samhara, tirobhava and anugraha are the 5 kirtiyas which are ever existing in me (Siva). Srishti is the beginning of samsara, while sthithi is its preservation, and samhara is its change, Tirobhava is its concealment and Anugraha is its removal altogether. These kirtiyas are ever present in me. The so called kartas are like figures in the cupolas (gopuras) represented in the posture of bearing burden" (a very common representation in our gopuras). "Kirtiya metat vahatyanyaha Thushnim Gopura Bimbavath." The same samhita asserts that "one wishing to escape from the effect of the wheel's rotation should propitiate its author, and the Lord Siva is the author thereof. "Chakra Brama nivruth yartham chakra kartarainidayeth—chakra karta Mahesohi." The Kailasa samhita after the enumeration of these various wheels, declares the inability of the 5 kartas and asserts emphatically that it is Siva with His sakti that does the 5 functions out of His Leela (Play or sport). "Anugraha tirobhava, sambrithi sthithi sristibhihi karothyaviratham Leelam Ekas Sakthi yuthas Sivaha—" and the second sutra of Sivagnana-bodham is "Karthi Samsritim Pumsam Aganya sama vethaya." "By His Agna (kirtiya) sakti ever associated with Him that the Lord does samsrithi. Two points require special mention here. The one is that the Vyuhas of Sadasiva are the chief four kartas, while the Vyuhas of these four kartas are separate, the other point is that the order of the 5 major and minor kirtiyas or their doers can never be altered.

(8) Hearing thus this auspicious speech, the Rishis cleansed of their impurities, spoke these famous words in order to acquaint themselves of the diffusion of the divine splendour in all (Vibhoothi Vistara.)

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(9) Rishis spoke thus "The history of the high souled Upamanyu was narrated by you—what he attained from Paramesvara by his religious austerities, even though they were begun for the purpose of obtaining milk.

(10 & 11) "How, the elder brother of Dhowmya, was seen by Vasudeva's son Krishna, of unblemished deeds, how he (Krishna) performed the Pasupatha Vratnam and obtained knowledge—all these we have already heard. How did Krishna obtain the great Pasupatha Gnana?"

12. Vayu said "Though the ancient Vasudeva descended (was born) of his own free will, yet he, as it were, blaming his human nature, saw Upamanyu, the venerable among Rishis.

13. "Him adorned with the strings of Rudraksha beads and with the coils of matted hair—him surrounded by other Rishis, who had become his disciples, as is the Veda surrounded by the Sastras.

(14 & 15) "Him delighting in the Holy Communion with Siva—him of tranquillity of mind, him the resplendent Upamanyu. On seeing him, Krishna went round him thrice, out of great respect, and with the hair all over his body standing on end on account of ecstasy, prostrated before him.

(16 & 17) "By the mere sight of the muni—all the malas such as Mala, Maya, and Karma of the wise Krishna became destroyed. Then Upamanyu duly besmeared Krishna, thus cleansed of malas, with the sacred ashes, with the mantras, which, in their order

(9) The reference is to the childhood of Upamanya. The puranic story is that the milky ocean was assigned to him for quenching his thirst when Upamanyu made tapas for the same at the instance of his mother.

(10 & 11) Upamanya and Dhowmya are the sons of Vyagrapada. The Chandogya makes mention of Upamanya.

begin with "Agnirithi," and caused the Pasupatha Vrata of 12 months duration to be done by Krishna in his presence and initiated him into the Highest Knowledge.

(18 & 19). Thence forward all the holy Pasupatha Rishis, instructed in the Vratas, surrounded Krishna on all sides and waited upon him.

(19 & 20) Then Krishna beaming with the Lord's saktis performed penance as directed by his Guru, towards Sankara, who is also Samba (associated with Uma) for the boon of a son.

(21, 22 & 23) Being steady, he saw Him with Uma and the Ganas and obtained from him the boon of a son. He named his son, born to him of Jambavathy, Samba after Lord Mahadeva, who is also Samba, as He blessed him with a son."

Sutha said "The 4 Vedas, the 6 angas, mimamsa, Nyaya-Vistara, Purana, Dharmasastra—these constitute the 14 sciences. Adding to them in their order, the Ayurveda (science of medicine) Dhanur-Veda (the science of warfare), Gandharva Veda (science of music and dance etc.), and Artha sastra (science of wealth) these are the 18 sciences.

(16 & 17) The mantras occur in the Atharvasiras upanishad. "Agnirithi Bhasma, Vayurithi Bhasma, Jalamithi Bhasma, Sthala mithi Bhasma, Vyomethi Bhasma, Survagum hava idagum Bhasma, Manaityethani chakshoomshi ehi Bhasmani.....Vrathamethath Pasupatham Pasupasa Vimokshaya" Agni is sacred ashes etc." This pasupatha is denoted by other names in the other upanishads. This is called Athyasrama in the Svetasvatara and Kaivalya upanishads, Siro-vrata in the Mundaka, and Sambhava in the Kalagni rudropanishads. It is called Vrata in the Vedas (Vratanam Vratapathe). It is also known as Viraja Deeksha in the Kalpas and Puranas and Manthri, Sakthi and Sambavi Deekshas in the Sivagamas."

(19 & 20) Saktinipatha (descent of God's Holy spirit) is alluded to in this stanza. The author is going to describe it later on.



24 The original author of all these 18 sciences, the way of every one of which is different from that of the other, is evidently the Poet Soolapani (wielder of the Trident), Thus says the Veda.

(24) The Mahabharata repeatedly asserts that Mahesvara is the author of all the sciences. We read in the santhi parva (Rajadharm) thus : Asrujat sarva sastrani Mahadevo Mahesvaraka etc.,.....Ethasameva Vidyanam Vyasamaha Mahesvara Tantram Pasupatham nama Pancharatnamcha Visrutham Yogasastram cha, Sankhyamcha Tantram Lokayatam Thatha, Tantram Brahma Thula nama Tarka Vidya Divou Kasam" Mahadeva the Mahesvara created all sciences such as the 18 above mentioned sciences and gave them as well as other 300 sastras and 7 tantras. He imparted the seven tantras to the Devas." The seven tantras are Pasupatha, Pancharatra, Yoga sastra, Sankhya, Lokayatha, Brahmathula, Tarka-Vidya etc. Even in the Mahabharata the Lord is denoted Adikartha and in the above quotation the Lord is said to have created (Asrujat) and he is not merely said to be a Vaktha (speaker or reciter or expounder). So Panini was instructed grammar by Siva and the sutras "Æun" etc., are called Mahesvara sutras (Ithi Mahesvarani soothrani Anadisam gnarthani). But Kapila is said to be the author of Sankhya, Brihaspathi of Lokayatha, Hiranyagarbha of Yoga, Vishnu of Pancharatra, Gowthama of Tharka. In the Mokshadharm (Mahabharata) it is said that Kapila is the Vaktha of Sankhya, Brahma of Yoga, Apantharathapa as Vedacharya and Brahma's son Pasupathi of Pasupatha and Narayana of Pancharatra. Are these two facts at conflict? It is to remove these doubts that the terms Adikartha and Asrujat (creator) are stated. In the Kurma purana we hear that Kapila performed severe austerities towards Purari (Siva) and was instructed with the knowledge of sankhya. The Svetasvatara says "Rishim Prasootham kapilam yasthamagre Gnanairbi bharthi Jayamanamcha pasyet." "The Lord instructed the first born Kapila with knowledge" and the same upanishad says that He also instructed Hiranyagarbha in the beginning. (Vide next verse).

Similarly Narayana was instructed with Pancharatra as several Rudras were similarly instructed with Pasupatha. Indeed we see that all knowledge proceeded from Him alone. There is the upagama Mrigendra. The same was said to be given out to Baradvaja and others by Indra in the form of a lion. Was Indra the original author of the same? He himself says that Siva is the author thereof. (Sivot girnam idam gnanam]. Hence it is that the yoga sastrakara says "that Isvara is the preceptor of the ancient preceptors. He is omniscient since He is originator of sastras." [Klesakarma Vipaka Asayairaporamristah Purusha Visesha Isvaraha Sa Poorveshamapi guruhu. Kalenanavachedat. Thasya sastra nimitham sarvagnabeejam]. The Vayu samhita expands these ideas later on. The Vayu says "Thus says the sruthi" The next verse is an upabrahmanam of the sruthi, referred to in verse 24.

(25) For He, as the Ruler of the entire universe, desirous of creating the universe, bore his son, the ancient Brahma, in the beginning of time.

25. The Sruthi referred to in the previous sloka and commented upon in this sloka is the Svetasvatara text "Yo Brahmanam Vidadhathi poorvam yo vai Vedamscha Prahinothi Thasmai" [He who bore the Brahma in the beginning and gave him the Vedas and others.]

The other texts of the same upanishad are "Yo Devanam prathamam purasthath Visvadhiko Rudro Maharshihi—Hiranyagarbham Pasyathi Jayamunam sa no Deva Subhaya smrithya Samyunakthu" and "Yo Devanam Prabhavaschotbhavascha visvadhiko rudro Maharshihi... Hiranyagarbham Janayamasa poorvam sa no bhudhya subhaya samyunakthu." That visvadhika Rudra who is the creator of the Devas and first produced Hiranyagarbha, may He give us good knowledge and remembrance." The words "Agre Prathamam and Poorvam" in all these three mantras convey the same idea. The blessed Bhashya kara, Srikanta Yogi, clearly dwells upon this in the Sastrayoni "Adhikaranam. Compare also the upabrahmanam in the Kurmapurana" "Yo gre Mam vidathe poorvam Gnanamcha Prahinothi me yatprasadat maya labdam prajapathyam Idam padani" Brahma says "He who brought forth me and inculcated Gnanam to me and who, out of his grace, granted me this position of Prajapathi is Mahesa" and the Matsyapurana says "Brahmanam munaya poorvam sristva thasmai Mahesvaraha Dathavanakhilan vedan vipra Atmani Samsthitam" Oh Rishis, Mahesvara in the beginning, created Brahma and gave him all the vedas which existed in Him" The Koorma Purana says "Hiranyagarbho Jagadantharatman Thavatho hi jathaha Purusho Purano. Sa jaya manah Bhavatha nyktho Yatha vidhanam sakalam sasarja" Oh Lord immanent in the world, from thee was born the ancient Hiranyagarbha. Having been brought forth thus he created all things as it ought to be" The Lainga purana says "Satkarya karanopetah Rishir visvadhika Prabhu. Devanam Prathamam Devum Jayaman Mukhambujat. Dadarsachagre Brahmanam chagnaya tham avaikshata, Drushto Rudrena Devesaha sasarja sakalam jagat." The visvadhika Lord created out of his mouth Brahma, before all the Devas and glanced at him with his Agna Drishti. Having been seen by Rudra Brahma created the world." Another upabrahmana says "Thasmai Vedan puranani dhathavan Agrajanmane" To Brahma, the first born, He imparted the Vedas and the Puranas. The Matsyapurana and the Koorma and Siva puranas clearly bring out the import of the Sruthi "Asya Mahatho Bhootasya Nisvasitham Ethat Rig Vedo, Yajur Vedo, Sama Vedo Atharvanaha. Ithihasa puranam panchamam" This Rigveda, Samaveda, Yajurveda, Atharvana, Ithihasa Purana are the breath of this great Lord [Vide Sastrayoni Adhikaranam] Page 221 Vol. I. of this Deepika.

(26) To this elder son Brahma, the source of the world, Isvara imparted these sciences for the purpose of creating the world.

(27) By that Brahma, who was thus instructed in the sciences and who created men, the Purāna was first thought of among all the Sastras.

(28) Vedas issued forth from his mouths, thereafter from his mouth all the sciences prevailed.

(29 & 30) When men in this world are unable to secure these vast sciences, Vishnu, the world's soul, and of the form of the world, descends into this earth by the command of Visvesa, at the end of every Dwapara-yuga, roams about here assuming the name of Vyasa, for the purpose of abridging these sciences.

(31) He, again, with the appellation of Krishna Dwaipayana was born of Sathyavathi in the Dwapara of the present cycle even as Agni is produced out of the sacrificial stick (Arani).

(32) By him was caused the shining moon of Mahabharata from the ocean of Vedas with the churning stick of intellect.

(33) He, the muni, again abridged the Vedas and classified it into four. Hence he is called Veda-Vyasa.

(34) Puranas too were abridged into 4 Laksha granthas. Even now there are 100 crores of granthas in the Devaloka.

29 & 30. There are several Vyasa. Vasishtha, Sakthi, Parasara, Krishnadwaipayana, Asvathama and others are said to be Vyasa. Matsya and Koorma puranas mention their names.

32. The reference is to the puranic story of the churning of the milky ocean by Devas and Asuras with Mandara as the churning-stick. The Moon is said to have been produced out of it.

(35) If a Dwija knows the 4 vedas with their appendant angas and Upanishads, but does not know the Purana, that man cannot be said to have become wise.

(36) By means of Ithihasas and Puranas one should magnify the Veda. The Veda trembles from the half-learned man thinking "This fellow is going to lead me astray."

35. Saint Haradatha says "Vedartha nirnaya Vidhowhi Puranam angam" In the matter of determining the import of the Vedas, Purana is essential. Srikanta says "Swapramananuguna smrithithihasa puranabhiyuktha sandharbha krithopa brahmanasya." "Veda should be enquired into, whose import is treated of at greater length in the Purana, Ithihasa, Smrithi and sayings of the adepts." He is therefore tempted to quote passages from the Puranas. Why? Even the Sutras sometimes require the assistance of the Puranas and Ithihasas. "The Sutras of Vyasa such as 'Smruthescha' 1-2-6. 'Apichasmaryathe' (1-3-23) 'Smruthescha' 'Apichasmaryathe' (2-3-45) 'Smruthescha' (3-1-14) 'Smruthescha' (2-3-47) 'Apicha Smruthescha' (3-4-30) 'Smruthescha' (4-3-10), all require the exposition of the Puranas and Ithihasas etc. Wonder of all, the sutra "smruthescha loka" (3-1-19) requires the instance of what is taking place in the world for the clearance of a doubt." Need we then wonder that Srikanta is tempted to quote from the Vayusamhita and other works. A contributor to this Deepika admires Sankarachar for not indulging in too many quotations. Then why should he quote from the Bhagavat Gita and Sanat sujatha Gita at least in a few instances. Why should he not preserve in tact the grandeur and beauty of his Bhashyam by not quoting at all? Why then should the sutras refer to them at all? The harm lies *not* in quoting texts from Puranas and Ithihasas; on the other hand there is the danger of misunderstanding mantras without the knowledge of the Puranas. There are certain others who quote texts which are not upabrahmanas of the very texts which they wish to comment upon. Hence the verse considers that men, though learned in the Vedas, etc. yet ignorant of Puranas cannot be called wise, for the simple reason that they are apt to twist it as they like. A great man means "Umam Haimavathim" of the Kenopanishad as Lakshmi and another greater man renders the words as 'Vidya possessing golden ornaments' (from the word Hema-gold), though he also gives a secondary position to Uma, daughter of Himavan. It is perhaps with reference to these men that the next verse runs thus:

(36) Upabrahmana means magnifying or increasing. The above occurs in the 1st Chapter of Mahabharata. Srimad Appayya Deekshita repeatedly warns us not to take one's own yukthi alone as guide in determining the meaning of mantras. Says he "Asmat buddhi kalpita Nyayairyavasthapanayogat Upabrahmananusarenaiva Vyavasthapaniyani, Purusha buddhinam Avyavasthitha Maryadatvena." Since our ideas undergo constant change and thus are unsteady, our logic may sometimes launch us into fallacies. Only by means of the upabrahmanas we should determine the meaning of the Sruthies. "Svabuddhikalpitha nyayat Gariyobi upabrahmanam" "The upabrahmanas are better than our own reasoning," etc.

(37) The Purana treats of 5 subjects Sarga, PrathiSarga, Vamsa, Manvanthara and Vamsanucharita (creation, sub-creation, Dynasty, Manvanthara, and history of families).

(38 to 40) The puranas are taught in 10 and 18 parts. These are arranged in the meritorious order of Brahma, Padma, Vyshnava, Saiva, Bhagavatham, Bhavishya, Naradiya, Markandeya, Agneya, Brahmavaivartha, Lainga, Varaha, Skanda, Vamana, Koorma, Matsya, Garuda and Brahmenda.

(41) The Siva purana is the 4th and it fulfils (bestows on us) all our desires. It is measured by Laksha granthas and is divided into 12 Samhitas.

(42) It was formed by Siva Himself and Virtue (Dharma) is established there. By the virtue expounded therein, Saivas, of the Brahmana, Kshatriya and Vaisya order, attain Moksha (Liberation), by the grace of the Lord even in a single birth.

(43) One therefore desirous of Mukthi, should resort to Siva alone. By resorting to Him alone even the Devas attain Mukthi, and not otherwise.

(44) Attend to me, who is now describing in brief, the various portions of this Purana which is denoted by the name "Saiva" and which is meted (measured) with Veda.

(45 to 47) Vidyessvara, Rudra, the great Vinayaka, Uma, Mathrupurana, Rudraikadasa, Kailasa, Satarudra, Koti-Rudra, Sahasrakoti Rudra, Vayn, and Dharmapurana are the twelve samhitas.

(48 to 51) The Vidyessvara samhlita contains ten thousand granthas. Each of the 4 samhitas, Rudra, Vinayaka, Uma, and Mathruka, contains eight thousand granthas. The Rudraikadasa contains thirteen thousand granthas. The Kailasa samhita consists of six thousand granthas. Satarudra contains ten thousand, and similarly Koti-rudra contains ten thousand granthas. In the same

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(41) Grantha consists of 32 Syllables mostly written in Anushtub metre.

manner the Samhita called Sahasrakotirudra contains ten thousand granthas. This samhita, which was expounded by Vayu contains five thousand granthas. And the Samhita known as Dharma contains five thousand granthas.

(52) Thus the Siva purana contains laksha granthas summing up those of the various branches. I will now recount the Vayusamhita of four thousand slokas in two parts.

(53) This best sastra should not be announced to one ignorant of the Vedas. Nor should it be made known to one who has no "Graddha" (ardent desire or belief) in him, nor to one ignorant of the Purana.

(54) This should be imparted to that well-tested-disciple, free from jealousy or malice, and ever of virtuous disposition, who is devoted to Siva and who practices the Siva dharmas.

(55) Obeisance to Bhagavan Vyasa of immeasurable splendour, by whose grace, the Purana samhitas are resting in me.

Thus ends the 1st Adhyaya, which narrates the descent of the Vidyas, of the 1st part of Vayu samhita of Sivapurana.

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## CHAPTER II.

Sootha Says

(1 to 3) Recurring kalpas of long ages had come and gone, the kalpa of the present age had commenced, the creation then had been started, the "Word" (Veda) had been firmly established and people had been awakened, when the Rishis of the 6 families began to discuss among themselves about the Supreme, everyone saying to the other "This is the Supreme and that not" and the "Supreme" being thus unascertainable, no conclusion was then arrived at.

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(54) Siva Dharmanusarine may mean either one who practices Siva Dharmas or one who follows the Sivagamas. In the former case Siva Dharmas are charya, kriya, yoga and gnana.

(4 & 5) They all then repaired to the healthy and beautiful peak of Mount Meru, resorted to by all the Devas and Asuras, to see the immutable Brahma—where he rests praised by all the Devas and Asuras, and where the Siddhas, and Chatadas throng together and yakshas and gandharvas resort to.

(6) Where exist lovely bowers, hollows, valleys, caves and waterfalls, abounding with the sweet warbles of multitudes of birds and ornamented with precious gems and pearls.

(7) There exists a spot called Brahmavana, abounding with beasts of all kinds 10 yojanas broad and 100 yojanas long.

(8) Possessing lakes full of sweet and clear water, and trees budding with flowers, swarming with intoxicated bees

(9) There is a grand and beautiful city shining like the rising sun, impregnable to the Daityas, Danavas and Asuras, whose pride consists in their strength.

(10 & 11) Surrounded by long ramparts with arched doorways shining like molten gold and shining with hundreds of sloping roofs, towers and metalled roads and with multitudes of mansions ornamented with the engravings of serpents, with precious gems.

(12 & 13) There rests Brahma, the prajapathi, amidst all Devas, and there too, they, the rishis, repaired and saw him, waited upon by Devas, Devarishis, him shining like pure gold and adorned with all ornaments.

(14) Him with a face beaming with grace and peace and eyes like the petals of lotus—him possessing the divine lustre and besmeared with sweet-scented chandana.

(15) Him—wearing white garments and garlands of flowers to whose lotus-like-feet, the heads of the Devas, Asuras and yogis tender their homage.

16. Him shining with his consort Sarasvathi, possessing elegant features holding in her hands chamanaras—even as the sun with its lustre.

17. Seeing him, all the Rishis with face and eyes beaming with satisfaction, raising their folded hands over their heads, praised the great Deva.

18. The Rishis speak—“Obeisance to Thee, who art Thrimoorthies, the cause of the world’s creation, protection and dissolution, obeisance to the ancient Purusha, to Brahma the great soul.

19. Obeisance to him who has the Pradhana (Moolaprakrithi) as his body and who excites the Pradhana to move. To him who changes himself into 23 (kinds of) divisions, though remaining without change.

20. Obeisance to the lord born of the mundane-egg and resting in the centre of that egg. To him who has the karyas fulfilled there and who has the instrument for his action made ready there.

21. Obeisance to him who is the author of all worlds and who possesses the power of uniting and disuniting the bodies with souls.

(19) Of the 24 tatvas, spoken of in the sankhya, yoga, and other systems 23 are called Vikruthi and Pradhana is called Prakrithi.

(20) For an action (karya), instruments are necessary. Brahma possesses all these in the mundane-egg itself! Brahma is said to have been born of a mundane egg of the appearance of gold. Hence he is called Hiranyagarbha. This golden-egg was formed of Rudra's semen which is pure gold. This entered into the matrix of Vishnu (when he is one with Moolaprakrithi) and this forms an egg possessing within it Brahma and all his potentialities of creating the world. Says the Sruthi “Andam Hiranmayam Madhye Samudram Rudrasya Veeryath Prathamam Babhoova Thattr Brahma Vishnur Jatho Jatha Vedaha” Manu smriti says “Thadandam Abbavat Haimam Sahasrarka samaprabham Thasmin Jagne Swayam Brahma” and the Purana says “Rudra samgyasya Devasya Roope Moorthihi prajayathe Thera kahrtam rase Veeryam” etc. Hence all the seeds of trees, the eggs of fowls etc., of reptiles etc., are of the form of egg. Even the Human pinda is contained in a bag of an oval shape.



22. This world was created, is protected, and will be dissolved by you. Oh Pithamaha, yet we do not know you, being under the sway of Maya.

23. Sootha says "Thus praised by the fortunate Maharishis Brahma addressed the munis in these noble words, as if to gladden their hearts."

24. Brahma says "Oh illustrious and righteous Rishis of great fame, wherefore have all of you joined together, in going over thither?"

25. All the Rishis, learned in the Vedas, then with folded hands, spoke to Brahma in these words expressive of their humility.

26. The Rishis speak "Oh Lord, all of us are enveloped in great darkness. We are fatigued with our discussions—yet we have not had a glimpse of what the Supreme is.

27. "Thou art the maker of this universe and the source of all sources. Oh Lord, there is nothing in this world which thou canst not be aware of.

28. "Who is that Supreme Being that Transcends all Tatvas? Who is that Primeval Lord? Who is that Paramesvara that is free from any taint? Who is the Eternal and the Omnipresent?"

29. "By whose wonderful act, this world first came into existence and in whom it will finally resolve?"

30. Under whose control are these souls? Who is the Disposer of all? How can that Being, the Isvara, be seen by us?"

31 & 32. Sootha says "Thus questioned, with smiling looks of admiration, Brahma, in the presence of all Devas, Asuras, and Rishis, stood up and communed for a long time and then proclaimed in loud tones "Rudra." With all his limbs becoming wet with joy (Ananda) and with folded hands, spoke thus."

33. Brahma says "Whence speech with Mind return, without reaching Him—knowing whose Ananda (Bliss), one loses all fear."

34 to 36. "Whence all this substance with its attendants Brahma, Vishnu and Rudra, along with the bhoothas and Indriyas originates. He, the creator of all causes (Karanas) and the Designer and ultimate cause, is never born from any other, at any place or time. He is associated with all Aisvaryas and is Himself denoted by the name Sarvesvara. This Sambhu, dwelling in the midst of Akasa, is the Dhyeya by all the Mumukshus.†

(33) This Mantra occurs at the end of the Ananda Valli Thaittiriya upanishad.

(34 to 36) These Mantras occur in the celebrated Atharva sikha-upanishad. The Siva-purana redounds with quotations from this upanishad as well as from the Atharva siras and Swetasvatara upanishad. The Aisvaryas are the well-known shadangas "Omniscience, Satisfaction, Eternal knowledge, Swatantrata (Freedom), Immaculate power and Omnipotence." Compare "Sarvagnadyam Sivaisvaryam Labdhvaswatmani Rajate" (24-18, Vidheyasvarasamhita). The Akasa referred to here is His own chit-sakthi (Chidambara). The upanishads describe Him that He is Immersed in His own Glory (Swemahimni pratisthitaha.) "Satyam Gnanam Anantham Brahma—Yo Veda nibhitam Guhayam Parame Vyoman" "Vyoma Samgna pra Sookshma Saiva Haimavathia Matha" and "Yasya sa Parama Devi Sakthir Akasa Samjnita"—; and the "Karanas" are either the Brahma, Vishnu, Rudra etc., from the well known texts of Vishnu and Siva puranas such as "Aham Bramacha sarvascha-Jagathaha karana thrayam," or the Kala, Swabhava etc., mentioned in the Swetasvatara in the mantra "Yakaranani nikhilani Thani Kalatma yukthani Adhithistahthi Ekaha"—. In the above upabrahmana of the Atharva sikha, two Alankaras occur. The one is the Deepaka and the other is the Sahokthi. By the latter Brahma, Vishnu and Rudra are said to have been born along with the Bhutas and Indriyas and by the former the thrimoorthies' parathan-trayam, i.e., their dependence upon the Lord (for the display of their Icha, gnana and kriya) is expressed, Vide Ananda mayadhikarana and Asambhava (7 and 8 III. II.) and Paramarya Adhikaranas in Srikantha Bhasya. Vide also Appaya Deekshita's Verse in the Pancharatna sthava "Ukthva prasoothim Aja Sowri Haresvaranam Samsocchya Deepaka Sahokthibhiranya nighnami Tham sanyavara yadatharvasikhabhi yasya Tham sarva karanam, anad. Sivam Prapadye" and Vide also the Sloka "Apasyabrahmadin etc." in Siva tatva viveka.

† We are sorry to note that Mr. Mahadeva Sastri has missed the point and rendered the text (Adharvasikha) wrongly into English. Vide page 2 Vol. III of the Siddhanta Deepika).



By Kishori Lal Sircar, M. A., B.L.

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Vol. VII

DECEMBER 1906

No. 9

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**Prof. Haeckel and the Human Soul.**

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Few pages in the story of science are more interesting and instructive than the picture of "man in the making." The immense complexities of the physical structure known as the human body with its highest achievements of thought and the wonderful manifestations of consciousness about which man in his orthodox reverence to things established has been wont to be satisfied with obscure and hazy notions have from time immemorial provided, among others, the *substratum* for all religious beliefs, Eastern and Western. The soul of man, as entirely distinct from his physical body, has ever been assumed as a true and necessary postulate, a foundation for building up the complex edifice called religion and no attempt was made, more out of reverence and fear, to systematically examine the strength and the exact nature of the foundation. Various Theistic schools and their followers were consequently satisfied in holding conceptions of

the soul as they conformed to their original doctrines and hence enquiries in that direction, at least so far as the Eastern religions were concerned, were considered unnecessary and unimportant. But the dark ages are no more; modern science with its torches of investigation has penetrated every nook and corner and laid bare the truths and assumptions of bygone ages. To name one distinguished name in the field,—Professor Ernest Hæckel of Germany, revolutionised the world a few years ago by giving out his conclusions based on a weary and lifelong scientific research. It is wellknown how the *Riddle of the Universe*—which embodies his purest conception of a monistic philosophy—raised a storm of controversy from interested quarters. And scarcely have the ashes cooled down before another monumental work by the same distinguished *savant* has been placed within the reach of every reader of the English tongue through the kindness of the Rationalist Press Association, London. *The Evolution of man* first published in 1874 and subsequently enlarged, as translated by Joseph McCabe and made available in a popular edition in september last, throws abundant light on many a dark point in the development of the human body as well as on the nature and evolution of the soul. As Prof. Hæckel's conclusions and remarks as regards the latter are well worth study and reflection I beg leave to extract the following paragraphs relating to the subject.

“ But there is another important Psychological question—the most important of all—that has been definitely answered by the recent discoveries in connection with conception. This is the question of the immortality of the soul. No fact throws more light on it and refutes it more convincingly than the elementary process of conception that we have described. For this copulation of the two sexual nuclei indicates the precise moment at which the

individual begins to exist. All the bodily and mental features of the new-born child are the sum-total of the hereditary qualities which it has received in reproduction from parents and ancestors. All that man acquires afterwards in life by the exercise of his organs, the influence of his environment and education—in a word, by adaptation—cannot obliterate the general outline of his being which he inherited from his parents. But this hereditary disposition, the essence of every human soul is not “eternal” but “temporal”; it comes into being only at the moment when the sperm-nucleus of the father and the nucleus of the maternal ovum meet and fuse together. It is clearly irrational to assume an “eternal life without end” for an individual phenomenon, the commencement of which we can indicate to a moment by direct visual observation.”

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“But it is said : “That is all very well, as far as the human body is concerned; on the facts quoted it is impossible to doubt that it has really and gradually been evolved from the long ancestral series of the Vertebrates. But it is quite another thing as regards man’s mind, or soul; this cannot possibly have been developed from the vertebrate-soul.” Let us see if we cannot meet this grave stricture from the well-known facts of comparative anatomy, physiology, and embryology. It will be best to begin with a comparative study of the souls of various groups of Vertebrates. Here we find such an enormous variety of vertebrate souls that, at first sight, it seems quite impossible to trace them all to a common “Primitive Vertebrate.” Think of the tiny *Amphioxus*, with no real brain but a simple medullary tube, and its whole psychic life at the very lowest stage among the Vertebrates. The following group of the *Cyclostomes* are still very limited, though they have a brain. When we pass on to the fishes, we find their intelligence remaining at a very low level. We do not see any material advance in mental development until we go on to the *Amphibia* and *Reptiles*. There is still greater advance when we come to the *Mammals*, though even here

the minds of the Monotremes and of the stupid Marsupials remain at a low stage. But when we rise from these to the Placentals we find within this one vast group such a number of important stages of differentiation and progress that the psychic differences between the least intelligent (such as the sloths and armadillos) and the most intelligent Placentals (such as the dogs and apes) are much greater than the psychic differences between the lowest Placentals and the Marsupials or Monotremes. Most certainly the differences are far greater than the differences in mental power between the dog, the ape, and man. Yet all these animals are genetically-related members of a single natural class.

“We see this to a still more astonishing extent in the comparative psychology of another class of animals, that is especially interesting for many reasons—the insect class. It is well known that we find in many insects a degree of intelligence that is found in man alone among the Vertebrates. Everybody knows of the famous communities and states of bees and ants, and of the very remarkable social arrangements in them, such as we find among the more advanced races of men, but among no other group of animals. I need only mention the social organisation and government of the monarchic bees and the republican ants, and their division into different conditions—queen, drone-nobles, workers, educators, soldiers, etc. One of the most remarkable phenomena in this very interesting province is the cattle-keeping of the ants, which rear plant-lice as milch-cows and regularly extract their honied juice. Still more remarkable is the slave-holding of the large red ants, which steal the young of the small black ants and bring them up as slaves. It has long been known that these political and social arrangements of the ants are due to the deliberate co-operation of the countless citizens, and that they understand each other. A number of recent observers, especially Fritz Muller, Sir J. Lubbock (Lord Avebury), and August Forel, have put the astonishing degree of intelligence of these tiny Articulates beyond question.

“Now, compare with these the mental life of many of the lower, especially the parasitic, insects, as Darwin did. There is, for



instance, the cochineal insect (*Coccus*) which, in its adult state, has a motionless, shield-shaped body, attached to the leaves of plants. Its feet are atrophied. Its snout is sunk in the tissue of the plants of which it absorbs the sap. The whole psychic life of these inert female parasites consists in the pleasure they experience from sucking the sap of the plant and in sexual intercourse with the males. It is the same with the maggot-like females of the fan-fly (*Strep-sitera*), which spend their lives parasitically and immovably, without wings or feet, in the abdomen of wasps. There is no question here of higher psychic action. If we compare these sluggish parasites with the intelligent and active ants, we must admit that the psychic differences between them are much greater than the psychic differences between the lowest and highest mammals, between the Monotremes, Marsupials and armadillos on the one hand, and the dog, ape, or man on the other. Yet all these insects belong to the same class of Articulates, just as all the mammals belong to one and the same class. And just as every consistent evolutionist must admit a common stem-form for all these insects, so he must also for all the mammals.

If we now turn from the comparative study of psychic life in different animals to the question of the organs of this function, we receive the answer that in all the higher animals they are always bound up with certain groups of cells, the ganglionic cells or neurona that compose the nervous system. All scientists without exception are agreed that the central nervous system is the organ of psychic life in the animal, and it is possible to prove this experimentally at any moment. When we partially or wholly destroy the central nervous system, we extinguish in the same proportion, partially or wholly, the "soul" or psychic activity of the animal. We have, therefore, to examine the features of the psychic organ in man. The reader already knows the incontestable answer to this question. Man's psychic organ is, in structure and origin, just the same organ as in all the other Vertebrates. It originates in the shape of a simple medullary tube from the outer membrane of the embryo—the skin-sense layer. The simple cerebral vesicle that is formed by the expansion of the head-part of this medullary tube

divides by transverse constrictions into five, and these pass through more or less the same stages of construction in the human embryo as in the rest of the mammals. As these are undoubtedly of a common origin, their brain and spinal cord must also have a common origin.

Physiology teaches us further, on the ground of observation and experiment, that the relation of the "soul" to its organ, the brain and spinal cord, is just the same in man as in the other mammals. The one cannot act at all without the other; it is just as much bound up with it as muscular movement is with the muscles. It can only develop in connection with it. If we are evolutionists at all, and grant the causal connection of ontogenesis and phylogenesis, we are forced to admit this thesis: The human soul or psyche, as a function of the medullary tube, has developed along with it; and just as brain and spinal cord now develop from the simple medullary tube in every human individual, so the human mind or the psychic life of the whole human race has been gradually evolved from the lower vertebrate soul. Just as to-day the intricate structure of the brain proceeds step by step from the same rudiment in every human individual—the same five cerebral vesicles—as in all the other Craniotes; so the human soul has been gradually developed in the course of millions of years from a long series of craniote-souls. Finally, just as to-day in every human embryo the various parts of the brain differentiate after the special type of the ape-brain, so the human psyche has proceeded historically from the ape-soul.

It is true that this monistic conception is rejected with horror by most men, and the Dualistic idea, which denies the inseparable connection of brain and mind, and regards body and soul as two totally different things, is still popular. But how can we reconcile this view with the known facts of evolution? It meets with difficulties equally great and insuperable in embryology and in phylogeny. If we suppose with the majority of men that the soul is an independent entity, which has nothing to do with the body originally, but merely inhabits it for a time, and gives expression to its experiences through the brain just as the pianist does through his instrument, we must assign a point in human embryology at which the soul enters into

the brain ; and at death again we must assign a moment at which it abandons the body. As, further, each human individual has inherited certain personal features from each parent, we must suppose that in the act of conception pieces were detached from their souls and transferred to the embryo. A piece of the paternal soul goes with the spermatozoon, and a piece of mother's soul remains in the ovum. At the moment of conception, when portions of the two nuclei of the copulating cells join together to form the nucleus of the stem-cell, the accompanying fragments of the immaterial souls must also be supposed to coalesce.

On this Dualistic view the phenomena of psychic development are totally incomprehensible. Everybody knows that the new-born child has no consciousness, no knowledge of itself and the surrounding world. Every parent who has impartially followed the mental development of his children will find it impossible to deny that it is a case of biological evolutionary processes. Just as all other functions of the body develop in connection with their organs, so the soul does in connection with the brain. This gradual unfolding of the soul of the child is, in fact, so wonderful and glorious a phenomenon that every mother or father who has eyes to observe is never tired of contemplating it. It is only our manuals of psychology that know nothing of this development ; we are almost tempted to think sometimes that their authors can never have had children themselves. The human soul, as described in most of our psychological works, is merely the soul of a learned philosopher, who has read a good many books, but knows nothing of evolution, and never even reflects that his own soul has had a development.

“When these Dualistic philosophers are consistent they must assign a moment in the phylogeny of the human soul at which it was first “introduced” into man's vertebrate body. Hence, at the time when the human body was evolved from the anthropoid body of the ape (probably in the Tertiary period), a specific human psychic element—or, as people love to say, “a spark of divinity”—must have been suddenly infused or breathed into the anthropoid brain, and been associated with the ape-soul already present in it.

I need not insist on the enormous theoretical difficulties of this idea. I will only point out that this "spark of divinity," which is supposed to distinguish the soul of man from that of the other animals, must be itself capable of development, and has, as a matter of fact, progressively developed in the course of human history. As a rule, reason is taken to be this "spark of divinity," and is supposed to be an exclusive possession of humanity. But comparative psychology shows us that it is quite impossible to set up this barrier between man and the brute. Either we take the word "reason" in the wider sense, and then it is found in the higher mammals (ape, dog, elephant, horse) just as well as in most men; or else in the narrower sense and then it is lacking in most men just as much as in the majority of animals. On the whole, we may still say of man's reason what Goethe's Mephistopheles said :—

Life somewhat better might content him

But for the gleam of heavenly light that 'Thou hast given him.

He calls it reason; thence his power's increased

To be still beastlier than any beast.

"If, then, we must reject these popular and, in some respects, agreeable Dualistic theories as untenable, because inconsistent with the genetic facts, there remains only the opposite or Monistic conception, according to which the human soul is, like any other animal soul, a function of the central nervous system, and develops in inseparable connection therewith. We see this *ontogenetically* in every child. The biogenetic law compels us to affirm it *phylogenetically*. Just as in every human embryo the skin-sense layer gives rise to the medullary tube, from the anterior end of which the five cerebral vesicles of the Craniotes are developed, and from these the mammal brain (first with the characters of the lower, then with those of the higher mammals); and as the whole of this ontogenetic process is only a brief, hereditary reproduction of the same process in the phylogenesis of the Vertebrates; so the wonderful spiritual life of the human race through many thousands of years has been evolved step by step from the lowly psychic life of the lower vertebrates and the

development of every child-soul is only a brief repetition of that long, and complex phylogenetic process. From all these facts sound reason must conclude that the still prevalent belief in the immortality of the soul is an untenable superstition. I have shown its inconsistency with modern science in the eleventh chapter of *The Riddle of the Universe*.

"The human "spirit" or "soul" is merely a force or form of energy, inseparably bound up with the material substratum of the body. The thinking force of the mind is just as much connected with the structural elements of the brain as the motor force of the muscles with their structural elements. Our mental powers are functions of the brain as much as any other force is a function of a material body. We know of no matter that is devoid of force, and no forces that are not bound up with matter. When the forces enter into the phenomenon as movements we call them living or active forces; when they are in a state of rest or equilibrium we call them latent or potential. This applies equally to inorganic and organic bodies. The magnet that attracts iron filings, the powder that explodes, the steam that drives the locomotive, are living inorganics; they act by living force as much as the sensitive *Mimosa* does when it contracts its leaves at touch, or the venerable *Amphioxus* that buries itself in the sand of the sea, or man when he thinks. Only in the latter cases the combinations of the different forces that appear as "movement" in the phenomenon are much more intricate and difficult to analyse than in the former."

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Thus we find our conception of the soul as a separate and distinct entity from the human body is materially different from what the sciences of Embryology, Phylogeny and Ontogeny reveal to us. In fact it is diametrically opposed to the scientific view of the question. The natural question that suggests itself to a serious thinker now is: "What is the significance of this direct conflict between the truths of Science and what have been till now popularly accepted as the truths of Religion? And what will be its consequences?" It remains to be seen whether the time-honoured faiths and systems of beliefs that mutually revile at each other and unceasingly fight for supremacy that for ages have dominated the hearts and swayed the passions of myriads and have heaped pious tortures on their heads will patiently see one of the principal corner-stones of their edifice being mercilessly snatched away by science without a word of defence or protest.

A. STUDENT.



## TEACHING OF GAUTAMA

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How some five-and-twenty centuries ago an Indian Nobleman for the peace and prosperity of mankind left his home and the prospects of a brilliant career at the age of nine-and-twenty and went into homelessness, is all a matter of History. Moved by pity for the sorrows of his fellowmen, Gautama went out to find the truths that would liberate them from misery. He suffered much and learned the truths. And these he called the Dharma which is now known as Buddhism. It is proposed here to give a brief account of the teachings of Gautama Buddha.

These truths form the basis of his system.

1. All component things are impermanent, momentary, unstable, disintegrating, as temporary as a phantom, as the mirage, or as foam.

2. We are all subjects to sorrow and suffering. We sorrow and weep for things which we love and cannot obtain: for things which we abhor and yet cannot get out of them.

3. There is no underlying reality beyond the elements of being, organic or inorganic.

We are here for the time being, as determined by *Karma*, as the Result of Action, destined to disappear, leaving the influences of the character of our deeds to prevail amongst those amidst whom we lived and amongst those that may come after us. Life is short. But this short tenure of life does not promise us any lusting joy. In the other hand, it means more sorrow than joy. We long for a thing: we fail to obtain it: and as a consequence we feel miserable. We hate a certain condition of life: We put forth our best efforts to remove it: We fail in our attempts: and as a consequence we feel miserable. We feel miserable because of the selfishness of selfhood, a bubble of an hour. Selfishness exists because of ignorance of the truth of things. And where there is ignorance there dwells sorrow. Take away the ignorance, and you take away the morbid cleaning to the passing things. And where there is no attachment, there is no fear of loss, there is no hope of gain, there is no self seeking. And where there is no self-attachment, no wrong, no sorrow, would disturb the serenity of the soul.

This blessed state of mind, this Nirvana is attained by Right Views, Right Aspirations, Right Mindfulness, Right Rapture, Right Effort, Right Speech, Right Conduct, and Right Livelihood.

In a word: To cease from sin, to be free from all personal attachments, and to be pure in thought, word and deed, and thus lead a wealthy, joyous life, is the teaching of Gautama Buddha the First Rationalist known to History.

A. S. MUDALIAR.

## Correspondence.

### The Inner Meanings of the Vedas and the Agamas.

[TO THE EDITOR OF THE LIGHT OF TRUTH.]

Sir,—I have endeavoured to point out in brief some of the real inner meanings of the *Vedas* and the *Agamas* revealed by God Siva, refining them as far as it lies in my power with the help of the principles relating to these *Sruties*. A close attention to the following few lines in the light of a philosophic inquiry is earnestly solicited.

(1) The first books of knowledge, viz., the *Vedas* and the *Agamas* have been written in an obscure manner with the twofold means for the attainment of bliss viz., *Kamyā* (காமியம்) and *Nishkamyā* (நிஷ்காமியம்) underlying them and enshrouded in the imaginary unreality of *Aropa* (ஆரோபம்) as illustrated by the water in the mirage, thief in the post and the serpent in the rope. It is mentioned therein that they are to be investigated by the twofold processes of *Aropa* and *Apavatha* (அபவாதம்) examined with the help of the threefold figures\* of expression prescribed for their proper understanding and reduced to perception, inference or theory, as the case may be, and their legitimate practical end is to be attained by removing the shroud of unreality enveloping them and thus finding out their real significance.

(2) Of these two paths, *Kamyā* (காமியம்) consists in fortifying the evanescent human body against the incursions of old age and its attendant signs of grey hairs and wrinkles and rendering it imperishable by the help of what is known as *Mahakalpa*, in understanding the nature of the *Prana* (பிராணன்) and *Abana* (அபானன்) Vayus and practising Yoga and living for ages together like the ancient Siddars.

(3) *Nishkamyā* (நிஷ்காமியம்) consists in holding that the universe is born of matter, and that while the former is temporal the latter is

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\* These are known in Tamil philosophical treatises as (1) விட்ட விஸக்கணை (2) விடாத விஸக்கணை (3) விட்டும் விடாத விஸக்கணை.

eternal, in keeping the mind under control by the aid of *Pranayama* (பிரானாயாமம்) emancipating oneself from the carnal pleasures of the world, in understanding, by silent contemplation that the Universe is the manifestation of Brahma and in finally being absorbed in "the Great Original." This is also known as *Vidha Mukti* (விதேச முக்தி).

(4) Of these two paths for the attainment of bliss preferring the former known as *Jivanmukti* I spent several years in examining the Vedas, Agamas, Puranas and Itihasas in the light of the above-mentioned figures of expression provided for their proper understanding and began the practice of *Pranayama* in the year 1895 as a preliminary for the attainment of *Mani*, *Mantra* and *Oushadha* (மணிமந்திர ஒஷதம்) the three essential requisites for *Jivan Mukti*. For this purpose, abstaining from all kinds of food and drink except a small quantity of milk taken once a day I practised *Yoga* by controlling the *Prana Vayu* as a means of bringing the senses under the influence of the mind. The result of this was that my body became lean day by day and lost all strength. I then directed my attention towards the preparation of the great *kalpa* necessary for the preservation of the body, spent large sums of money and am glad to announce that I have been almost successful in the attempt.

(5) It is revealed in our ancient books that some centuries ago a few became such *Jivan Muktas* understanding these mysteries by the help of Cheraman Porumal Nayanar.

(6) With a view to enable me to procure the necessary requisites of *Mani*, *Mantra* and *Oushada* and help me to crown my efforts with complete success I appeal to the enlightened public for encouragement and if some small assistance is rendered to me I would do what help I can to the world and proceed to Mount Pothiyil to spend the rest of my days in contemplation.

M. KANDASAMI PILLAI,

*Dindigul.*



# SKETCHES OF CEYLON HISTORY.

(Continued from page 263 Vol. VII.)

## XIII.

Between the tenth and the fifteenth centuries the trade of the Island gradually passed into the hands of the Arabs, who became undisputed masters of the Indian seas. The trade was exceedingly valuable, and embraced not only pearls, gems, spices, and elephants for which the Island was celebrated from remote times, but the products of Eastern and Southern Asia brought here by the Chinese to be exchanged for the wares brought by the Arabs from the countries beyond the Euphrates.

Arab adventurers settled on the Indian and Ceylon coasts, inter-married with the natives, and in time acquired great political influence over the Sinhalese king, who, reduced to impotence, reigned at Kotte, while the seaports were virtually in the hands of the Arabs, the northern half of the Island and the east coast (Jaffna, Vanni, Nuwarakalawiya, and Batticaloa) were ruled by Tamil kings, and petty chieftains held mimic court in different parts of the west and south.

Among the exports of the Island cinnamon was the most prized. It was a luxury so rare as to be a suitable gift for a king, so costly that a crown of cinnamon tipped with gold was a becoming offering to the gods. It is believed to have been originally obtained by the Arabs from Eastern Africa and to have gained a footing in India and afterwards in Ceylon where, favoured by natural conditions of climate and soil, the Ceylon variety became the most perfect sample and grew wild in the woods.

Strangely enough there is no reference to Ceylon cinnamon in the account of the travels of Marco Polo who towards the end of the 13th century visited Ceylon on his homeward route to Venice from China where he had for 17 years resided in the court of the Emperor Kubla Khan.

“And the king of this Island,” says Marco Polo, “possesses a ruby which is the finest and biggest in the world. . . You must know the great Khan sent an embassy and begged the king as a favour greatly desired to sell him this ruby, offering to give him for it the ransom of a city or in fact what the king would. But the king replied that on no account whatever would he sell it, for it had come to him from his ancestors. Furthermore you must

know that in the land of Seilan there is an exceeding high mountain. . . . Now it befel that the great Khan heard how on that mountain there was the sepulchre of our first father Adam, and that some of his hair and of his teeth and the dish from which he used to eat were still preserved there. So he thought he would get hold of them somehow or another, and despatched a great embassy for the purpose in the year of Christ 1284. The ambassadors with a great company travelled on by sea and by land until they arrived at the Island of Seilan and presented themselves before the king and they were so urgent with the king that they succeeded in getting two of his grinder teeth which were passing great and thick, and they also got some of the hair and the dish from which the great personage used to eat, which is of a vory beautiful green porphyry" (Colonel Yule's *Travels of Marco Polo*, Vol. II., page 295).

The earliest reference to Ceylon cinnamon is by Ibn Batuta, the Moorish traveller from Tangiers, who visited Ceylon, 1347 A.D on a pilgrimage to Adam's Peak. He landed at Puttalam and found the shore "covered with cinnamon wood which the merchants of Malabar transport without any other price than a few articles of clothing which are given as presents to the king. This may be attributed to the circumstance that it is brought down by the mountain torrents and left in great heaps upon the shore." He found the greatest king in the Island to be the Tamil king of Jaffna, Arya Chakravarti, who had a powerful fleet commanding the western coast and under whose protection he accomplished the pilgrimage to Adam's Peak via Chilaw and "Konakar" (?Kurunegala), extending his journey to the temple at "Dinaur" (Devinuwara or Dondra) and returning by way of "Kale" (Galle) and "Kolambu" (Colombo) which he calls "the finest and largest city in Serendib."

#### XIV.

The power of the Tamil king, Arya Chakravarti of Jaffna, was felt all over Ceylon and the Sinhalese king at Campola was ill-fitted to cope with him. The resistance of the Sinhalese people was headed by a man, alike remarkable as a warrior and statesman, the foremost figure in the history of Ceylon for the next half a century — Alakosvara or Alagakkonara, a Tamil prince from Kanchi, the ancient capital of the Chola kings, who had settled in Ceylon and intermarried with the Royal house and was the *defacto* ruler of the land, though he held the rank only of *Prabhuraja* or Viceroy. Contemporary historians and poets\* speak in no measured terms of his services to the Sinhalese people and the Buddhist church.

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\* Mahawansa ; Nikaya Sangraha ; Attanagala Wansa. Mayura Sandesa.

His seat was at Raygama in the Kalutara district. It took him 20 years to complete his preparations against the mighty king Arya Chakravarti. Having fortified and provisioned Raygama and the seaboard capital Kotte, then known as *Jayawardanapura* (the city of victory), and raised an adequate army, he hurled a challenge at Arya Chakravarti by hanging the tax collectors whom he had stationed in different parts of the country. The reply came in two great hosts, numbering over a hundred thousand, simultaneously attacking Campola and Kotte. The Campola king fled to Raygama but his brave troops defeated and dispersed the enemy. The force intended for the capture of Kotte was brought in ships and disembarked at Colombo and Panadure. Alakesvara himself took the field and inflicted a crushing defeat which effectually broke Arya Chakravarti's power and paved the way for Jaffna shortly afterwards becoming a Sinhalese Province for a time.

Alakesvara, now become a national hero, administered the country with wisdom and vigour. He rescued the country from anarchy, purified the Buddhist church, summoning for the purpose a convocation over which he presided, patronized learning, adorned the cities with noble buildings and well deserved the affection of a grateful people.

About this time an event occurred which is ignored or slurred over in the Sinhalese chronicles. About 1408 a Chinese Admiral arrived with a mandate from the Chinese Emperor demanding tribute from Alakesvara or Alagakkonara, who in the Chinese chronicles is described as "Alee-ko-nae-wahr a native of Solee (Chola country in South India) and an adherent of the heterodox faith and who, so far from honouring Buddha, tyrannized over his followers." Alakesvara was thus apparently of the Brahminical religion,—a statement confirmed by a contemporary poem *Mayura Sandesa*, where he is described as "the friend of Mahesvara" (Siva). But it is not true that he tyrannized over the Buddhists, who on the contrary found in him an enthusiastic patron and protector. "He was a mighty prince of great wisdom endued with majesty and faith and such like virtues," says the *Mahawansa*, "and desired greatly to promote the welfare of the church and the kingdom."

To avenge the defeat inflicted by Alakesvara the Chinese Emperor sent another expedition which about 1412 succeeded by a night attack in capturing the king and taking him and his family to China. Who the captive was, is not certain. He is called "Alibunar" and "Alee-ko-nae-wahr"; and the name Alagakkonara or Alakesvara was borne by many members of the royal family. The captive king may have been Wira Alakesvara *alias* Wijaya

Bahu VI. In the 6th month of the year 1411, says the Chinese chronicle, the prisoners were presented at Court. The Chinese Emperor took pity on them and set them at liberty and ordered them to select a virtuous man from the royal family to occupy the throne. All the captives declared in favour of "See-ay-nae-na," and an envoy was sent with a seal to invest him with the royal dignity as a vassal of the Emperor. For fifty years afterwards the kings of Ceylon paid tribute to China. Another Chinese chronicle identifies "Seay-pa-nae-na" with "Pa-la-ko-ma Ba-zac-La-cha," in whom we seem to recognise Parakrama Bahu Raja, who as Parakrama Bahu VI. ruled with lustre at Kotte for about 50 years till A.D. 1462 and whose glories are chanted by the poet Tategamuwa.

## XV.

At the close of this century the kings of Ceylon were threatened with danger from a new quarter. A Portuguese fleet, despatched from Goa to capture some ship of their Arab rivals in the Eastern trade, was carried by the current to the harbour of Galle (1505 A.D.). The Portuguese found Arab ship loading with cinnamon and, unable to prevent it, erected a stone cross at Galle as a memento of their arrival in the Island, and put to sea again.

Twelve years later the Portuguese re-appeared in Ceylon, this time at Colombo. "It came to pass," says the chronicle, "that in the month of April a ship from Portugal arrived in Colombo, and information was brought to the king that there was in the harbour a race of very white and beautiful people who wear boots and hats of iron and never stop in one place. They eat a sort of white stone and drink blood and they have guns with a noise louder than thunder, and a ball shot from one of them, after traversing a league will break up a castle of marble."

With the assent of the king, the Portuguese erected a factory, which they ultimately converted into a fortress. They soon ousted from trade and power the Arabs, or Moors, as the Portuguese called them, identifying them, by reason of their religion, with the Moors who ruled the Spanish peninsula. The Sinhalese king soon repented of the imprudent concessions he had made to the Portuguese and withdrew from his engagements. Hostilities then commenced between the Sinhalese and Portuguese, which continued without intermission until the final expulsion of the Portuguese from the Island by the Dutch in 1658.

The policy of the Portuguese was governed by territorial ambition, commercial greed, and religious proselytism. Every pagan was looked on as an enemy of Portugal and of Christ. The policy was prosecuted with a bigotry and cruelty which would be incredible, if there was not the testimony of their own historians.

During this period Christianity gained a footing in the northern and north-western coasts, chiefly by the zeal of the Missionaries under the direction of Saint Francis Xavier, the great "Apostle of the Indies," whose tomb at Goa, the capital of Portuguese India, is periodically the scene of an imposing pilgrimage. The descendants of his converts form the vast majority of the Christian population of the Island.

During this period the two most magnificent temples in Ceylon were ruthlessly destroyed and plundered: in 1587 the temple of Vishnu at Dondra, then "the most sumptuous in Ceylon, built on vaulted arches on a promontory over-looking the sea, with towers elaborately carved and covered with plates of gilded brass," and in 1622 "the temple of a thousand columns" sacred to Siva on the rock at Trincomalee, now known as Samy rock.

In 1617 A. D., the most sacred object of Buddhist worship, the Dalada or Tooth-relic of Buddha, fell into the hands of the Portuguese. It had an eventful history. Rescued from the flames on the cremation of Gautama Buddha at Kusinara (about 540 B.C.), it was preserved for 800 years in Kalinga. About 310 A.D., when the king of that country was about to engage in a doubtful conflict he despatched the precious relic to Ceylon in the charge of his daughter, concealed in the folds of her hair. The grateful king and people of the Island established its worship on a magnificent scale at Anuradhapura, and afterwards at Polonnaruwa when the capital was transferred there. When the relic had remained about a thousand years in Ceylon, it was captured and taken back to South India. It was covered by Parakrama Bahu III., and brought to Polonnaruwa. During the troublous times that followed, it was hidden in different parts of the Island, and finally came into the possession of the Tamil kings of Jaffna, from whom it was taken by the Portuguese on the capture of Jaffna. They carried it to Goa and rejecting offers of vast treasure by the Buddhist king of Pegu, reduced it to ashes. Soon afterwards a copy, or as the Buddhists claim, the original itself,—the destroyed tooth being a counterfeit,—was set up, which is enshrined at the chief temple at Kandy, the Dalada Mahigawa, and draws worshippers from all Buddhist lands.

## XVI.

The Sinhalese kings, unable to resist the arrogant demands of the Portuguese within the range of whose guns, at Colombo, their capital Kotte almost lay, and alarmed by the indignation of their own subjects at repeated concessions to the Portuguese, were compelled to draw closer their alliance with the Portuguese. But the masses of the people, and especially the Kandyans, maintained a heroic struggle for 150 years against the foreigner till he was expelled. At first greatly handicapped through ignorance of the

use of firelocks and gunpowder, it was not long before they excelled the Portuguese in the manufacture of muskets. Among the leaders of this great national movement Mayadunne and his son Rajasinha, "the lion king" of Sitawaka, will ever hold honoured places in the grateful recollections of their countrymen.

It was during this period that the Sinhalese kings as Kotte, in order to gain the favour of their Portuguese patrons, began to embrace Christianity and adopt Portuguese names. This fashion was largely followed by the people on the coast, and we see the result in the large number of Portuguese names which continue to puzzle the visitors to the Island. Rajasinha gradually extended his dominions over the greater part of Ceylon. He inflicted a severe defeat on the Portuguese and their Sinhalese allies at Mulleriyawa. He took Kotte and laid siege to Colombo with an army of 50,000 men supported by a naval force. This so alarmed the Portuguese commander that in anticipation of a long siege he caused the flesh of those killed to be salted as a provision against famine. Rajasinha was, however, called away by an insurrection fostered by the Portuguese and their Sinhalese adherents. He died in his 120th year of a wound received in battle. "Since my eleventh year," he said he as neared his death, "I have been fighting. No king was able to stand against me, but he who has appeared in the hill country this time is a favourite of fortune, the power of my merits has declined." Thus died king Rajasinha who, as the chronicle says, "had reduced this beautiful Lanka under one canopy."

The struggle against the Portuguese was continued with unabated vigour by his successors now seated at the hill capital of Kandy, and especially by Rajasinha II. who ruled over Ceylon for 50 years (1637-87). While yet heir apparent, he inflicted a crushing defeat on the Portuguese viceroy, Constantine de Sa, at the city of Badulla. Not a Portuguese soldier escaped and the head of the brave commander, carried on a drum, was presented to Rajasinha. The Kandians, flushed by this signal victory, followed it up by a march on Colombo, which was only saved from their hands by the timely arrival of assistance from Goa. Seven years later Rajasinha inflicted a not less disastrous blow, at Balane, on the Portuguese under general de Melbo.

The first Dutch ships were seen in Ceylon waters in 1602, commanded by Admiral Van Spilberg, and the Sinhalese kings were glad to accept the offer of the Dutch alliance in their war against Portugal. That though the Portuguese were finally driven out, the Dutch did not prove more faithful allies. Rajasinha II., in his letters which are extant and which at times polite to excess, at others blaze out into fierce anger, often bitterly regretted having invited the Dutch to Ceylon.

Of Rajasinha II., we have an excellent account from the pen of Robert Knox in his *Historical Relation of the Island of Ceylon* published in the reign of Charles II. Knox and his father sailing in their good ship *Ann* of the East India Company from Madras were overtaken by a storm and had to put in for repairs at Kottiyar, in the Trincomalee district. They were captured and sent to the king who had a strange fancy for detaining foreigners. Knox's father died in captivity at Bandarakoswatte in Kurunegala district in 1601, and Knox himself escaped after a captivity of 20 years born with exemplary fortitude to write his famous book, admirable alike for careful observation, tenacious memory and simple truthfulness.

The policy of the Dutch was peaceful, and their ruling principle the monopoly of trade in spices. They developed cultivation, improved the means of communication, especially by canals, and established a lucrative trade with the interior. Cinnamon was the staple export. It was "the Helen or bride of contest" (as Baldæus called it) for whose exclusive possession successive European invaders had in turn contended.

For the peeling and preparation of this precious bark the Portuguese had utilized the Salagama caste, of whom Sir Alexander Johnston, Chief Justice of Ceylon, gives an interesting account in a paper contributed by him to the Royal Asiatic Society of Great Britain, of which he was Vice-President (vol. III. of the Journal.) The Sinhalese inhabitants of Ceylon were, previous to the thirteenth century, ignorant of the art of weaving fine cloth and their kings offered great rewards to any subject who would bring over some weavers from India for the purpose of introducing that art to Ceylon. Early in the thirteenth century a Moorman of Beruwala, in the Kalutara district, induced by the offer, brought over from India eight weavers. The king received them with great kindness, had them married to women of distinction, gave them houses and lands, established a manufactory for them in the vicinity of the palace, and conferred the highest honours upon their chief.

The descendants of these people, having in the course of two centuries, become numerous and powerful, excited the jealousy of the Kandyan Government, and were compelled by the king, as punishment for some alleged offence against his authority, to quit the interior and settle near the South-west coast, where cinnamon grow to perfection, and to peel and prepare for the Government without pay as much cinnamon annually as it might require. The Dutch continued the system and rewarded the cinnamon cultivators with many privileges.

About 1770, driven by the Sinhalese king's obstruction to the collection of cinnamon from his forests, the Dutch officials conceived the happy idea, in opposition to the universal prejudice in favour of wild-growing cinnamon, of cultivating the plant. The attempt proved a complete success. The whole European demand was thus supplied by the Dutch, who would even burn the cinnamon in Holland lest its abundance should reduce the price. They made the peeling of cinnamon, save by the appointed officer, the selling or exporting of a single stick, or wilful injury to a plant, a capital offence. The monopoly was continued under the English rule till it was abolished in 1833.

In 1740 Governor Van Imhoff, by a system of forced labour, planted the waste land along the coast south of Colombo with the cocoa palm, the result of which is seen in an almost unbroken grove of palms for 100 miles along the south-west shore. To the Dutch also was due the introduction of the coffee plant, which, though it failed to bring them profit, contributed very materially to the prosperity of the Island during the greater part of the period of the British rule.

#### XVII.

The British appeared on the scene at the close of the eighteenth century. In 1782, when Great Britain was at war with Holland, the English East India Company despatched a force for the reduction of the Dutch possessions in Ceylon. The force landed at Trincomalee, which, after a little resistance, capitulated, and an ambassador was sent to the king to propose a treaty of peace, which the latter declined. The ambassador, on his return to Trincomalee, found that the French, who also were at war with the British at the time, had surprised the fort and carried off the British garrison. Trincomalee was restored to the Dutch by the French in the following year.

In 1795, when war broke out afresh between the Sinhalese and the Dutch, the king solicited the aid of the British. A British armament was accordingly despatched to his assistance from Madras. The Dutch offered little resistance, and in 1796 all places in the occupation of the Dutch were ceded to the British, and in 1802, by the treaty of Amiens, were formally transferred to Great Britain.

The Dutch name will live in Ceylon as long as the Roman-Dutch law, which they introduced and which is virtually the common law of this Island. The Dutch descendants are among the most educated and useful members of the Island population, and form the upper stratum of the "Burgher" community of Ceylon, the lower stratum consisting of Portuguese descendants and Eurasians.

The Dutch garrisons consisted of Malays and Caffirs imported for military service. Among the former were descendants of Malay princes and their attendants deported hither from Java for political



reasons. The Malays in Ceylon still retained some of the military instinct. The Caffirs were imported from Mozambique and other parts of the African coast. Though as many as 9,000 were at different times imported into the Island, they had become so merged in the native population that even in the early years of the last century they could, according to a contemporary writer, Bertolacci, hardly be distinguished.

The territory ceded by the Dutch was from 1797 to 1802 placed under the English East India Company, and formed a part of the territory of the Government of Madras until 1802, when Ceylon was created a Crown Colony. In 1815 the British Government declared war against the last king of Kandy. His misgovernment had estranged his own subjects. He was able to offer but a feeble resistance, and was eventually taken prisoner. In terms of a convention held on 2nd March, 1815, at Kandy, between the British authorities and the Kandyan chiefs, the king was dethroned, and the Sinhalese voluntarily surrendered their Island to the British Sovereign with full reservation of their rights and liberties. They may thus claim to be one of the few ancient races of the world who have not been conquered. The Kandyan king was conveyed to Colombo and deported thence to Vellore in the Madras Presidency, where he died in 1832 of dropsy.

#### XVIII.

Thus ended the oldest dynasty in the world, after enduring for twenty-four centuries, and the whole Island passed under the sway of Britain. A few years ago at Tanjore in the Madras Presidency, I had the honor of being presented to the last surviving Queen of Kandy, who in spite of straightened means still maintained the traditions and ceremonial of a court. Speaking from behind a curtain, she was pleased to welcome me and express her appreciation of some little services rendered to her family since their downfall. She has now passed away. A lineal descendant of the kings of Ceylon holds a minor clerkship in the Registrar-General's Department of this Island,—a living testimony to the revolutions of the wheel of fortune.

Over the garden gate of my old college (Christ's) at Cambridge—the college of Milton and of Darwin—stands the motto of the noble foundress, the Lady Margaret Beaufort, mother of Henry VII. The motto is *Souvent me souvient*: "often it comes to my mind," "often I am reminded." It is a perpetual reminder to successive generations of the members of her family and of her college, of her ancestors' loyalty to duty, to king and country, and to high ideals. Well would it be for us Ceylonese if we too kept fresh in our hearts the great deeds done and the great ideals cherished by our ancestors, and strove to make ourselves worthy of our inheritance.

*Finis.*

## NOTES.

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(CULLED AND CLIPPED.)

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### A TAMIL-ENGLISH DICTIONARY.

The G. O. 616 20-9-06 dated Educational, related to the Tamil Dictionary which Dr. Pope is preparing. The correspondence arose from a letter written by Dr. G. U. Pope to Sir F. Nicholson in May, 1905 offering his services to re-edit Dr. Winslow's book with several additions, the result of his researches for a long time. Sir F. Nicholson wrote to Government recommending the idea and suggesting to them the desirability of materially helping Dr. Pope to bring out his Dictionary. On the recommendations of the Rev. Canon Sell and of the Hon. Sir S. Subramanya Iyer, the Government communicated to the University the fact that they were prepared to assist them in the matter to the extent of Rs. 10,500 as estimated by Rev. Sell. When the Registrar communicated this G. O. to Dr. Pope, the latter explained that it was his desire to have the publication done in England at the Oxford Clarendon Press, whose authorities had been found to be equal to the publication of such classical works. He therefore desired the Madras Government to allot a sum 2000 for the purpose. The Government therefore guaranteed by this G. O. a contribution of Rs. 6000 a year for five years towards the cost of such publication. It was resolved to record the G. O.

### ARTIFICIAL SILK.

A short time ago a new artificial silk factory was established at Coventry. It is now reported that the development of the business has been extremely rapid. So extensive has the trade become that arrangements have been made to rebuild the present factory, with extensions which will make it three times its present size. It is stated that the output will be increased six-fold. Broad fabrics woven from the product have been sold, and the makers, Messrs. Courtauld and Co., Limited, have further contracts in hand for the same class of goods.

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## PHOTOGRAPHS ON SILK.

## A WONDERFUL PROCESS.

The production of direct photographs on silk formed the subject of an intensely interesting paper read by Mr. F. J. Fauell, M. Sc., before the Society of Dyers and Colourists, recently. The process suggested by this writer is broadly as follows: The silk is first carefully washed to remove all finishing matter and other objectionable matters, and is then immersed for five or six hours in a solution of nitrous acid, prepared by adding 1 per cent. of concentrated hydrochloric or sulphuric acid to a 5 per cent. solution of sodium nitrite in cold water. The product is diazotised silk and after rinsing in water is dried under tension in the dark. The silk is printed in daylight under a photographic positive, when the light causes decomposition of the diazo compound, turning it a pale-buff colour. When sufficiently printed, which is presumably judged much the same as a platinum print, the silk is immersed in the developer at a temperature of 25° to 30° C. The developer used may be a solution of any aromatic hydroxy compound in caustic alkali, and the usual strength is 0.5 per cent. hydroxy compound in a 5 per cent. solution of caustic soda or potash. Using beta-naphthol, the author obtained a crimson-colour picture which, when washed and treated with dilute acetic acid, turned to scarlet. Alpha-naphthol produces a somewhat colder colour, and resorcinol gives a bright-red image, which, when treated with acetic acid, becomes golden orange. The colour of the pictures produced by these developers may be considerably altered by immersion in solutions of certain metallic salts. A weak, slightly warm solution of ferrous sulphate gives a dark-brown picture with the golden-orange image developed with resorcinol, nickel salts give a maroon, and cobalt a red violet colour. The photographs produced by these means are very permanent, and it is suggested that the process might be made of considerable commercial importance as a means of artistic decorations. The possibility of producing photographs on silk in shades to harmonise with the colour scheme of a room should lead to its adoption for producing cushion-covers and panels. Mr. Fauell states that the process so far is not protected in any way, and persons wishing to make experiments in the production of artistic silks are therefore at liberty to apply it in any manner they desire. The negatives most suitable are those with plenty of contrast and broad effects, as naturally the coarseness of the fabric tends to soften contrasts and obliterate detail. Of course, a positive has to be made first either on glass or negative paper, and the silk printed from this and not from the negative itself.

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## COCOANUT OIL AND LUNG DISEASE.

I have heard it asserted that the natives living on the Western Coast are to a marked extent immune from consumption, the reason for this being the large use they make of cocoanut oil both externally and internally. How far either of the above statements is founded on fact I do not profess to know, but it would be interesting to find out if there is any truth in them. I have been assured by a medical man (European) that he was cured of consumption in early life by the use of cocoanut oil which he had daily well rubbed in all over his body. The process must have been rather a tedious and unpleasant one, but still the result is of great significance. While so much attention is being paid to finding a cure for this terrible scourge, any reliable information suggesting a possible remedy would, I am sure, be welcomed by many engaged in the work.

## HINDU IDEA OF FORESTS AND TREES.

Dewan Bahadur R. Rangunath Row writes in the "Madras Standard" as follows:—I am afraid this is generally not known to the European public what the feelings and opinions of the Hindus are regarding forests and trees. Their religion tells them that trees have souls like men; that cutting down a living tree is as bad as killing a living man; that their twigs, even branches, leaves, when absolutely required should be removed without any harm to the trees; that only dried trees should be cut down for fuel; that forests should not be destroyed because, in addition to other reasons, they are the residence of the third and fourth superior Asramas of the Dwijas; that trees also are the tabernacles of God, and that to plant a tree is a very virtuous act, and so on. The Hindus do not and cannot therefore advocate the indiscriminate destruction of forests.

Before they came in contact with foreign nations, they used to raise topes for the use of the general public on the banks of rivers, channels, tanks and in *Goprachara Bhumies*, that is, pasture grounds at considerable cost. There is a belief that one is allowed to live in a more pleasant world than this so long as the trees planted by him here exist. Any indiscriminate destruction of trees is very abhorrent to a true Hindu. It being so, it is rather strange that people should say that they are for such destruction and that the foreigners should and do teach them not to do so. What the Hindu people complain is that they are indiscriminately not allowed now the legitimate use of trees for the most necessary purposes. In answer to this complaint, they are lectured on the use of preservation of trees, a most irrelevant answer and very often a provoking reply too. Nobody objects to conserving large forest areas, but everybody protests, in vain indeed, to his being deprived of the use of trees in tracts which are out of the large forests and of such as are intended and used from time immemorial, for the most absolutely necessary purposes. The aforesaid lectures therefore fall and must fall flat upon the Hindus.

I say, conserve, by all means, large forests, clothe the bleak hills and mountains with verdure, punish severely all that injure them and thus secure the good of the ryot population and people in general. Reward also planters of trees, give grants-in-aid to those who wish to plant trees for the use of the public and dub them with titles. At the same time leave the minor forests for the use of the present generation. Trees and wells are indeed the saviours of agriculture!

THE  
SIDDHANTA DEEPIKA

OR

The Light of Truth.

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

**Commenced on the Queen's Commemoration Day, 1897.**

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Vol. VII.

JANURAY 1907

No. 10.

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**A New Year's Greeting.**

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LIFE IN GOD.

Let the world hate me, or take me in love to its breast,  
Bereave me of joys, or lull with sweet visions to rest—  
The world takes nothing away, and nothing can give ;  
It has but mere seeming : 'tis in God that we live !

Brief is the dream-joy, short, too, sorrow's sharp sting,  
Swift as a heart-beat, light as the breath of the spring ;  
Soon pauses joy's keen throb, and pain's sore strife :  
*Here* is only the seeming, but *there* is the life !

'Tis the seeming alone that now sickens my heart ;  
Swift trends the track upward from earth to depart ;  
The world takes nothing away, and nothing can give ;  
It has but the seeming : 'tis in God that we live !

G. U. P.

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## NOBLE UNSELFISH MEN.

[These lines are a translation of No. 182 in the ancient Tamil Anthology called PURA NANURU. They are said to have been composed by a Pandiyau Prince of Madura, whose title was ILAM-PERU-VARUTHI. Of this young Prince no other trace is to be found, except a tradition that he was drowned in the sea. To us it will seem that there is but One Who,—in all its fulness,—and beyond,—was what these noble lines depict. The poem in Tamil is exceedingly beautiful, and the translation represents it as nearly as I found it possible to render it.]

This world abides unmov'd, while changeful ages roll,  
 Since in it men abide of pure unselfish soul.  
 Though round their path immortal fruits of heaven were strown,  
 These, by any sweetness tempted, feast not alone.  
 No hate their bosoms cherish,—strong in self-control.  
 Promptly e'en life itself they yield for Glory's meed ;  
 Not all the world to gain, do they one shameful deed.  
 They slumber not supine, but share their fellows' fears,  
 Where others weep, their eyes shed sympathetic tears.  
 They strive for other's weal, unmindful of their own.  
 Since in this changeful world such noble men are known,  
 This world abides unmov'd, through all the changing years !

பண்டிடையார். [புறநானூறு—க அஉ.]

உண்டா லம்மலிவ் வுலகம்—இந்திரர்  
 அமிழ்த மியைவ தாயினு மினிதெனத்  
 தமிய ருண்டலு மிலரே ; முனிவிலர் ;  
 தஞ்சலு மிலர் ; பிற ரஞ்சுவ தஞ்சிப்  
 புதழெனி னுயிருங் கொடுக்குவர் ; பழியெனின்  
 உலகுடன் பெறினுங் கொள்ளலர் ; அயர்விலர்.—  
 அன்னமாட்சி அனையராசித்  
 தமக்கென முயலா நோன்றாட்  
 பிறர்க்கென முயலுநர் உண்மை யானே !

Compare Kural 996 (and 571.)

பண்டிடையார் பட்டுண் டுலகம் ; அதுவின்றேன்  
 மண்புக்கு மாய்வது மன்.

The world abides, since worthy men sustain !  
 Were this not so, 'twould fall to dust again.

To all my friends

'A Happy New Year !'

நீழேவாழியர் !

G. U. POPE.

Oxford. Jan. 1, 1907.

## The Inner Meaning of Siva Linga,

(Continued from page 256 Vol. VII.)

Then after making pooja with the Gayatri man'ra, washing the linga pindika (peeta) with the Asthra mantra, pouring ordinary water on the linga, adoring the same with the 8 kinds of flowers, then pouring the consecrated waters over the linga with the Pancha-brahma and shadanga mantras or Vyopa voyapin mantras all along reciting the Namaka, Chamaka and Purusha sooktha mantras and rubbing it with a pure cloth, place it on a seat. "Evam Kritha Atma sthana Dravya Mantra Linga suddhim Vidhaya Sivam poojayeth." Thus finishing the 5 Suddhis (purificatory ceremonies) to Atma (the worshipper), sthana (place of worship), Dravya (materials for worship), Mantras (prayers) and linga (Symbol of god intended for worship), one should adore siva. After making poojas then to the Avarana Devatas, Ganapathy and Lakshmi in the north-west and in the north-east corners, worshipping the seven gurus (Sadasivam Ananthamcha Srikantam Punarambikam Guham Vishnumcha Dhatharam guroon Sapthan Smaran Yajeth) Sadasiva, Anantha Srikanta, Ambika, Guha, Vishnu and Brahma, taking their approval with the prayer "Allow me to do poojah to the lord" (Devam Sampoojayamithi labdanugnaya sivam yajeth) one should do pooja to the Lord.

Behind this pita there is the Kriya Sakthi of the Lord who is pervading all the tatvas from the earth to Kutila. In that space there is the seat of Anantesa, supported by 4 lions resting in the 4 corners, north-east, south-east, south-west and north-west, the lions themselves representing the Dharma, Gnana, Vairagys and Aisvaryas, of different colors and supported also by 4 legs in the North, East, South, and West corners representing the Adharma, Agnana, Avairagya and Anaisvaryas. Above that is the linga of two divisions the Adhachadana and Ourdhva Chadana, the middle portion being called the Mekhala portion. Here the earth is the root and the other tatvas up to kala, form the Nala (stalk)

(Prithvi kandam Kalatatvantaika nalam—Kshubda Maya Mahapad-  
mam Anekadala Sankulam). The Oordhvachadana are the blown  
petals. Here is the description of the lotus.

“Manikka sadrusam Kandam Nalam Neela Sama prabham.  
Ankuranthu pravalabham, Dalamrajatha Suprabham—Kesaram  
Hema varnabham Agre mukthavaliyutham” Kandaya namaha.  
Ankaraya namaha, Nalaya namaha, Mukulaya namaha Dalaya  
namaha, upadalaya namaha, Vidyasvarashtaka roopani Dalai  
samchinthya Abhyarchya, Than moola peetopari Kesarebhyo  
namaha, Peetonnatha Bhagamadhye, “Tapta chamikara chayam  
Panchasat bheeja garbhitham—Kesaranam chathushashtya Karni-  
kam poojayeth thathaha.” Karnikayai namaha, Bijebhyo namaha—  
Ithyevam Samuditha roopam Padmam Vibhavya Padmaya namaha  
ithi poojayeth. Thathaha Poorvadisantha Kesareslu Vidheyas-  
varadhishtathrun Siva Sakthimeva Vamadin Dayatva, Dalagravrithe  
Soorya mandalaya namaha, Soorya mandaladhi pathaye Brahmae  
Namaha—Kesaragra Vrithe Soma mandalaya namaha Soma Man-  
daladhi pathaye Vishnave namaha, Karnikagra vrithe agni  
mandalaya namaha, Agni mandaladhi pathaye rudraya namaha,  
Karnika madhye Kutilatmikam Kshirodanibham Sakthi mandalam  
sanchintya, Sakthi mandalaya namaha, thadadhishtayakam Isvaram-  
cha Dhyatva, Sakthi Mandaladhi pathaye Isvaraya namaha, Ithi  
Sampoojaya—Thadupari Kshityadi Kutilantha Vyapakamasanam  
Vibhavya Sivasanaya namaha, Siva-moorthaye namaha Ithi Moorthim  
Thejoropam Dandakaram Avibhakthavayavam, Siva tatvatmaka  
Parabindu Vyapthikam Vibhavya Linga Veshtane Nivesayeth.”

In the midst think of a sprout of an emerald color and small  
stalk of the color of sapphire the bud-like-coral and the petals  
(small ones) of the color of silver, the Kesara (pollen) of the color  
of gold, worship the root, sprout, stalk, the bud, the petals and  
the small petals and think of the Astavidyesvaras as the 8 petals.  
Above these petals (i.e.) above the peeta (Pindika) rises the linga.  
There is the Karnika of the color of molten gold, big with the 51  
seeds (51 Aksharas) and with kesaras (pollen) 64 in number;  
worship that karnika and the seeds. Thus conceive of a lotus formed  
of the various parts hitherto described.



Then think of the Kesaras as the 8 Sakthis Vama, Jyesta, Rowdri, Kali, Kalavikarani, Balavikarani Balapramathini and Sarvabhathadamani—who are so many aspects of one Siva's sakthi—and who control and rule the 8 Vidyesvaras and think of Manonmani to rest in the Karnika and worship them all severally by their names. In the circumference of the petals, think of the sun's Mandala to exist with its presiding deity as Brahma, and in the circumference of the Kesaras think of the Moon's Mandala presided by Vishnu as its deity, and in the circumference of the Karnika think of Agnimandala with Rudra as its presiding deity and in the middle of the Karnika think of the sakthimandala of the color of milk with its presiding deity Mahesvara, and considering such a form as one formed of all tatvas from Prithivi to Kutila and as the seat of the Lord, and with the mantras Siva Asanaya namaha-Siva moorthaye namaha, think of a Thejoroopam in the form of a pillar having no hands, feet, head etc, (Thejoroopam Dandakaramavibhaktavayavam) and thinking it to permeate through the Siva-tatva (Nadatatvam) place the Lord's symbol in the place called the Linga Veshtana.

In this pillar of fire we must suppose that there is a Form with Isana mantra as the head, the tatpurusha mantra as the face., the Aghora mantra as the heart, the Vamadeva mantra as the abdomen and the Sadyojatha mantra as the leg. Then we must consider this body as one formed of the 33 Kalas, Sasini etc. Sakthena Anena Sakalo Vigneyo nishkala Sivaha—Kshithiyadi Kutila prantha Mantra Simhasana Sthithaha. Drik Kriyecha Visalaksham Gnana chandra Kalanvitham—Samjinthya Moortherupari Sakthimathra Vijrumbanam." Sarvakartharam Nishkalam Vibhum Gnananandamayam Svaparaprakasam Samchinthya "Swamin Sarvajaganmatha Yavat poojivasanakam. Thavath Tvam Prithi Bhavena Lingesmin Sannidhirbhava" ithi Vijnapyavaahana, Sthapana, Saunidana, Sannirodhana, padya, Achamana, Arghya pushpa Dananthairashtabhissamskaraisamskrithya Poojayeth.

Arghyam Datva Isanadina brahmana Dhenu, Padma, Trisoola Makara Srigakya mudram Namaskara mudramcha, Darsayithva Sarvesham Sivena Sadharmya Aikyam Bhavayeth."

Then we must think of the Lord as possessing a body formed of 33 Kalas—such as Sasini etc. Thus we should think of Him as possessing a body formed of Sakthis. By this Sakthi the Lord, who is *Nishkala* should be contemplated to have become *Sakala*. His seat is the 36 tatvas from earth to Kutila. His Icha, Guana and Kriya Sakthis are his 3 broad eyes. The wisdom is in the form of the crescent Moon. Then think of God in the Brahma randhra (Brain) as possessing Vidya-Deha thinking that this Vidya-deha is of the Linga form and must make *nyasa* to that effect. Then we must pronounce the Moola mantra (Pranava) with all its Kalas such as medha, etc. and thinking of the same as equal to the fierce sun (Prachandamarthandopanam) and leaving the 5 Karanesvaras Brahma, Vishnu, Rudra, Isvara, Sadasiva while pronouncing that Pranava, in their respective places of A, U, M, bindu and Nada. Contemplating the Nishkala Lord, the Creator of all, the Omnipresent, Sat-chit-Ananda, the Vivifier of all and the Self-luminous Sivam and with deep reverence praying to Him “Oh Lord, ruler of all worlds. Be thou pleased to be present in this Linga till I finish my pooja,” thus making the 8 samskaras Avahana, stapanam, Sannidhana, Sannirodana, Padya and Achamana giving, Arghya and flower—we must do pooja. Then we must present to Him the several Mudras (Geometrical figures with spiritual meanings) such as Dhenu (cow), Padma (lotus) Trisoola (Trident) Makara (Turtlefish) and offering the namaskara mudras i.e. the joining of the palm of hands. We must think all to have attained His nature and become one with Him. (Sarvesham Sivena sadharanya Aikyam Bhavayeth). Then waving incense and showing the luminous form of the light, and presenting all offerings (Nivedyas), the devotee should 108 times make japa of the Moola mantra (Pranava) and finishing them praise Him in loud and enchanting strains.

Guhyadi Guhya gopta twam—Grihanasmath kritham japam  
Siddhir Bhavathu me Deva 'Twatprasadath Thvayi Sthitham'  
“Sivodata Sivo Bhoktha Sivas sarvām idam jagat Sivoyajathi  
Sarvathra yassivaha Soham Evathu.”

“Thou art the preserver of all secrets. Therefore receive my japas and let me attain my aim. Whatever I did, good or bad, take that as my offering. Siva is the giver, Siva is the enjoyer, all is Siva, Everywhere Siva does the pooja. That Siva is I myself.” By reciting these slokas, one should resign his mental prayer, ceremonial acts, and himself in the Varada hand of the Lord..... We have here described the mode of Sivapoojah in a shortest way possible. Then begins agni karya, and Aghora siva says:

“Thathogni Hridpadme Sivam abhyarchya” Naivedya Samaye Thiladibhihi yatha Sakthi Moolena Brahmangaihi Hutva Naivedyaya charum Hutva parangmukha Arghyam datva Sivam Nerapeksham Visrujya Vahnim namaskrithya.”

Then in the Agnikunda (of the form of a lotus) one should do homa with Pancha Brahma and shadanga mantras and prostrate before him. He who does so daily will never be tainted with sin just as there will be no darkness when the sun has risen. “Evam yo Prathyaham Bhakthya Sampoojayathi Sankaramna thasya Jayathe Papam Yathadithyodayaththamaha.”

Regarding this Antarpooja, Bahya pooja and Agnihotra, the great Trilochana Sivacharya in his siddhanta saravali observes thus :—

Regarding the Antar pooja (Inner pooja) he says thus “Hridpadme Manasa Vibhavitha Maha mayoparisthasane Dhyeyo Dipa Sikhakrutheessu kusumam Bhava Kshamarghyam jalam lepo ravasayini Parasivaha Pranalo manase pathrehamkrithiresha Eva paramo Doopayamanatmakaha.

In the heart-lotus there is a seat (for the Lord) above the Mahamaya. In that seat the Lord parasiva should be contemplated in the form of the flame of a lamp. To him, Bhava (good intention) is a good flower :—Patience is Arghya and Abhisheka waters. Knowledge of Siva is Dhyana and lepa (smearing materials such as sandal-wood). The waving of incense is the Ahankaran (consciousness) etc. The meaning is that the 36 tatvas from the earth to the Mahamaya, constitute the lotus and the seat above it is sakthi and the lord is in the form of the flame of a lamp. Regarding the outer poojah the saintly Acharya says :—

Sesanahatha Dharikoparidharadya grantnayaha Pankajam  
Vidyordhva stha sivantha padma Khachitham pitam Sivasyasanam  
Sarvadhvadi bhaga Samyutha sivagnanakhya Lingatmakam sarva-  
dhvadhika bhaganala sahitham peetam kriyasakthikam.

The meaning is that the whole linga consists of a peetam and linga. The Peetam is that part of the lotus (up to Suddhavidya) as far as the petals and linga is the other part of the lotus. Thus the lotus is the linga. In the Poojastava, a work from which saint Umapathy Sivacharya and others have copiously quoted, the following Stanzas occur and they will also explain as to what the linga means. "Hridpadmakhya Sivalaye Manasije thath Karnikakhye Kriya Peeta gnanamayam Visuddha manasa Samsthapyana nadatmana Lingam thatha Suddha Mayena Payasa Sansnapya Samyak Punaha Vyragyenacha chahandanena Vasubhihi Pushpairahmisadibhihi."

Pranayama Bhavena Dhoopavidhinachitdeepa Danenayaha Pratyaharamayena Somahavisha Sowshumna Japenacha—Tatchintha bahudharanabhi vamalaihi Dhyanothbhavair Chooshanaihi Thatth Samyanunivedanena yajane dhanyassaevamalaha." The heart lotus is the Sivalaya. In it Karnika, the peetam is Kriya and gnana is linga (Nada). The Abhisheka-water is the nectar. Vairagya is the sandal. Ahimsa and others are the flowers. The restraining of breaths is the waving of incense. The consciousness is showing the light (Deepa). Pratyahara is Havis. Sushumna-Yoga is Japa. The ornaments (Jewels) are those blessed sensations arising from a constant contemplation on Him—giving up of one's self is the Offering (Neivedya). He who does this Pooja has indeed obtained what ought to be obtained.

*(To be continued.)*

A. RENGASWAMI IYER.

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Most men know only how to do evil but few how to turn evil into good. This is the work of God and godlike men. An evil intention carried out is fruitful of mischief to the doer.

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## A Criticism on Dr. Hall's Lecture.

(Delivered in Madras in Dec. 06.)

In endorsing the views of Professor Deussen in his 4th lecture<sup>'</sup> Dr. Hall seems to me to labour, along with the professor whom he quotes, under some misconception of the terms sin, ignorance, will and understanding. Here are the views expressed by the professor—  
“Why then do we need a release from this existence? Because it is the realm of sin, is the reply of the Bible. The Veda answers, because it is the realm of ignorance. The former sees depravity in the volitional, the latter in the intellectual side of human nature. The Bible demands a change of the will, the Vedas a change of the understanding.” First there is a mistake in the assumption that the Hindu considers this world as a realm of darkness. Why if the world is a realm of ignorance and man needs a release from it, a simple process will secure this. A sharp knife is enough. But is that the eastern conception of ignorance and the world? Nor is the means for the removal of this ignorance suggested by the professor anywhere to be found in the Upanishads. Does the Hindu find depravity in the intellectual side of his nature and does he think that a change in the understanding will produce deliverance from the ignorant world? A more misunderstanding of the Upanishads, there can never be. Regarding the world, the very 1st mantra of the Isavasyopanishad is “Isavasyam idam Jagat.” This world is pervaded by the Lord. “Maya thatham Idam Sarvam Jagat Avyaktha Moorthina.” “By the Lord this world is filled.” “Padosya Visva Bhoothani. Tripadasya Amritam Divi.” This entire world is His 4th part and the other portion is the region of immortality “Vishtabyaham Idam Kritsnam Ekamsena Sthitho Jagat.” In one essence I fill this entire world.—(இந்த பூமி சிவனுய்யக்கொள்கின்ற வாறு என்று சொல்லி) “observe this world as the place where the Lord bestows blessings on all.” What constitutes the world? Of course so far as we can understand, the mind, the eye, the ear, the sun, the moon, the stars, the entire universe etc., these I think constitute the world. These do not go to make up ignorance. All that the upanishads say about the world is that it is the realm of Bhoga, a

place where the soul can gather experience, a region of probation, a scene of trial, an instrument of God (the Preritha) for the helping of the souls (Bhoktha) (Bhoktha Bhogyam Preritharameha matva.) Therefore this world is *not* a realm of ignorance. Can this ignorance be removed by a change in the intellectual side? The Upanishads emphatically declare it nay:—“Nayamatma Pravachanena Labhyo na Medhaya Bahuna Sruthona” “Not by the keen intellect can this Atma be attained.”

The Hindu is said to find depravity in the intellectual side or the understanding; while the Christian is said to see the same in the will or volition. If the learned christian doctor means by volition the “Icha” of the Hindu, then the latter also *may* be said to find depravity in it, and when he *may* find it in the “Icha” it needs no special mentioning that he *may* see it also in the “Gnana” (“intellect”) for gnana is but a concrete form of “Icha.”

And what is sin? Sin, say the Christians, is the direct opposition to the Divine will carrying with it punishment of an eternal nature, as righteousness carries with it reward of an eternal joy, and his Gospel, a book of good-news to humanity, a book of God-inspired men, thus describes the penalty for sin. “The Lord knoweth how to reserve the unjust unto the day of judgment to be punished.” “Shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth.” “It shall not be forgiven him neither in this world nor in the world to come.” “Ye serpents, ye generation of vipers, how can you escape the damnation of Hell?”. “But from him that hath not shall be taken away even that which he hath.” “cast the unprofitable servant into utter darkness.” “Then shall he say unto them on the left hand “Depart from me, ye cursed, into everlasting fire prepared for the devil and his Angels.” “He that believeth not is condemned.” “But the heavens and the earth which are now by the same word kept in store, are reserved unto fire against the day of judgment and perdition of ungodly men.” “But they all might be damned.” “And he that doubteth is damned if he eat, because he eateth not of faith, for whatsoever is not of faith is sin.” “Through their (jews) fall is come salvation unto the gentiles.” „Who is he that condemneth. It is Chirst.” “But that beareth

thorns and briars is rejected and is nigh unto cursing whose end is to be burned." "Which drown men in destruction and perdition." "Whosoever was not found written in the book of life was cast into the lake of fire." "But the fearful and unbelieving and the abominable and murderers and whore-mongers and sorcerers and idolators and all liars shall have their part in the lake which burneth with fire and brimstone." The most virulent denunciations, it need not be said, came from the mouth of Christ and is found in the gospel of the mystic John and in the book of Revelation. Sin thus, according to the gospels, carries with it eternal perdition. But not so the Hindu views it. To him sin means a blunder committed on the spiritual plane, because of the inability of the man to see things a right. Man, he says, commits mistakes often in the physical and intellectual planes—planes where he can command some understanding. And is he not, asks the Hindu, liable to commit similar blunders on the spiritual plane in an unknown plane. "For if a man knoweth not how to rule his own house, shall he take care of the church of God (1 Timothy 5), for the kingdom of God is not before his eyes as are other lesser things but is within. The Hindu thinks consequently that these mistakes on the unknown spiritual plane are at least as much liable to be corrected as are the errors in the other planes. He cheerfully accepts chastisement if eventually it is directed with the idea of correcting him. If not, he questions, to what end does punishment serve? Man, he says, commits sin because he had not the full vision of what it would entail on him. Man therefore is ignorant. He exclaims with Christ "Father—forgive them for they know not what they do. Saul, who was to be one of the foremost champions of the church, persecuted the Christians before he became a christian, i. e., before he was blessed with the vision of Christ. "At Damascus he heard a voice saying unto him "Saul why persecutest thou me? And he said who art thou Lord? And the Lord said "I am Jesus whom thou persecutest." And he received sight and was baptized." Does not this story illustrate that he was in darkness before he saw the light (Christ) and are not those in darkness liable to do mistakes? "He that hateth his brother is in darkness

and walketh in darkness and knoweth not whither he goeth." And when Jesus was about to be stoned for his preaching, he is said to have used "When I was daily with you in the temple ye stretched forth no hands against me but this is your hour and the power of darkness" and even at the time of the crucifixion when one of the malefactors taunted him, he said "Forgive, father, for they know not what they do." "Are there not," said Jesus, "12 hours in the day? If any man walketh in the day he stumbleth not because he seeth the light of the world. But if a man walk in the night he stumbleth because there is no light in him" Therefore when there is no light in man, that is, when the soul is in darkness (ignorance) it stumbleth (sinneth). "And walk while ye have the light lest darkness come upon you" are the words written in the Bible. And the Hindu says that this want of light in him is the cause of man's committing sin. And it is darkness in him that comprehendeth not the light. "God is a light and in Him there is no darkness." But this Light, as is put by St. John, shineth in darkness and the darkness comprehendeth it not. God is light no doubt. "In him we live and move and have our being." But this light shining in darkness, the darkness comprehendeth it not. Soul is in God, and being also in ignorance, the soul comprehendeth not God. For both God and Ignorance soul is the place. "The kingdom of God is within you" said Jesus, and the same gospel says that when Jesus "a light of them which are in darkness" walked on earth, men heeded him not, because that "light shone in darkness and darkness comprehended it not" "Yo Vignane tishtan Vignana dantharo yamvignanam na veda yasya Vignanaguna sariram yo vignanam antharoo yamayathi Eshatha Atma Antharyami mruthaha" "Yasyatma sariram yam Atma na vedayam Atmanam Antharo yamayathi Eshatha Atma Antharyami Amrthaha." He who has the soul as his body, Him whom the soul does not know. He who directs the soul being immanent within it, is the Amrutha God. Soul, though it lives and moves and has its being in God, is not cognizant of God because it is also in "ignorance" and Sri Sankara instances the cases of certain animals whose eyes are blind even in midday sun. Vide his commentary on the "ya nisa sarva bhoothanam" sloka in



the Bhagavad Gita. The eye is the place for both the Light and darkness. Similarly the soul is the place for both God and "ignorance."

Being therefore in ignorance, the soul commits sin. Thus it is clear that sin is only an effect of the cause "ignorance" and ignorance is the cause of the effect "sin." Therefore if this "ignorance" is removed there will be an end of "sin." But if a sin is wiped of, still there will crop up other sins as the "ignorance" still survives. What the Hindu aims is to eradicate while the christian wishes to chop off the branches. And what is Light and what is darkness which both hold sway over the soul?

The Light is God's "Chaitanyam" and ignorance or darkness is Avidya or Agnana or Mala. This Mala is in the soul even as is rust in copper. For the removal of this rust in the copper, tamarind is required and for the removal of this mala in the soul, he is equipped with the bodies, indriyas and karanas (organs). Think of that state of man in which he is deprived of the body etc. Think of the daily states of sushupthi, swapna and jagrat Avasthas. When the soul was not united to body, indriyas and karanas, what was its state? it was sunk in Avidya (Agnana) to its very core; it was not conscious of itself. Let mind be united to it, then it sees, dreams and let the external organs be united to it, then it sees, hears, speaks etc. What he was not once a wood-cutter or a king or a man or a woman—he is now in the waking state. Thus the Deha, Indriya, Karana etc, which constitute the world in the microcosm are the equipments of the soul for the removal of its Agnana. Here now it is clear that the world is not ignorance but rather an instrument with God for its removal. Avidya then is in the soul. Says the upanishad.

"Avidyayam Anthare Varthamanah Swayam Dheeraha Pandi-  
tham manya manah Jamgamyamanah pariyanthi Moodhah  
Andheneiva Neeyamanah yathandhaha. The upanishad likens the  
state in Avidya to blindness in the eye. Some likens this to a cloud  
hiding the sun. This is wrong. Says a great man "Drashta  
Varaka mala-mayakarma Vyathirekena Drisya Varaka Kalpana-

yam Pramana abhavana" "There is no authority to suppose that without the enshrouding by Mala, maya and karma of the soul (seer) there is enshrouding of things cognized (seen).

Sri Krishna says "Thasmath agnana Sambootham Hridstham Guanasinath mananaha chitva." Therefore cut at the sin arising out of agnana situated in the soul by the sword of Gna.

And the poet sings,

" My son the world is dark with griefs and groans,  
So dark that men cry out against the heavens,  
Who knows but that the darkness is in man,  
'The doors of night may be the gates of light.'

this Avidya is in man and not in the world.

The question why man commits sin was asked thousands of years ago by a worthy disciple and the ever merciful Lord gives out that "desire to possess" or enjoy influences the man to do the same and that too has a substratum in Agnana which envelops the soul even as the smoke envelops the fire, the dust envelopes the mirror, the bag envelops the embryo."

"Atha kena prayukthoyam Papam charathi poorushaha. Anichan Api Varshneya baladiva niyojithaha" The disciple here questions his Master "Impelled by what, oh descendant of Vrishni, does a man commit sin even if he does not like it, yet directed by a powerful agent. The far seeing disciple here used the words "even if he does not like" because no one in the world, no embodied creature on the face of the earth courts voluntarily misery. The wine-bibber seeks pleasure in the unintermittent swallowing of bottles. He thinks he can find pleasure in it. Thus from the vilest sinner to the highest saint, all seek pleasure. Some seek carnal pleasure, some pleasures of the senses, some of the intellect, others of imagination and some spiritual. The martyr seeks death or the pleasure of the soul. It is on account of this fact of the soul seeking pleasure in every sphere of life, that the Highest Brahmananda is vouchsafed for the soul and it is owing to this and this alone, that man is enjoined to seek Brahm (God) for in every other pleasure there is pain, but in Brahmananda there is no pain and no fear at any place or time. This is a test to show that

the soul is heir to Brahmananda. Hence the far-seeing disciple says "though not wishing it." The Lord says "Kama Esha krodha Eshaha Rajoguna Samuthbhava—Mahasano Mahapapma Viddhi Enam iha Vyrinam Dhoomena Avriyathe Vannilu, yatha Darso Malenacha yatholbhena Avrutho garbhaha thatha thena idam Avrutham." The desire to possess then is the cause of sin. The mother of nations, according to the Bible, committed sin out of this desire to possess. "And when the woman "saw that the tree was good for food and that it was pleasant to the eyes and a tree to be desired to make one wise, she took of the fruit thereof and did eat and gave also unto her husband and with her he did eat." Where did this arise? "It arose out of man's Agnana "Thasmat Agnana Sambhootham Hridstham gnanasina Atmanaha" Elsewhere the Lord clearly points out "Agnanena a Vritham Gnanam Thena Muihyanthi Janthavaha Gnanenathu thad Agnanam Esham Nasitham Atmanaha Thesham Adithyavath Gnanam Prakasayathi Nanyatha" "The soul's chaitanyam is enveloped in Agnana. Therefore the souls are agitated. When by Gnana they destroy this Agnana, then the same chaitanya shines with the lustre of the sun." When agnana is removed, God, the glorious Light, who is ever present in the soul covers it with His light and the soul melts in that light and being immersed in that light shines there. (Niranjanaha Paramam Samyam upaithi) and here the soul more than realises the Mahavakya "That Twam Asi." The consciousness or chaitanyam of the soul is the Dharma and the soul is Dharmi. This consciousness is bound by Agnana. This consciousness underlies the soul's will, thought and action. When the conscious soul is united with Prakrithi, then arises will (Icha) and this will acting on the mind becomes gnana and this gnana acting on the senses (eye, ear, hand, feet etc.) becomes Kriya. As the underlying consciousness itself is bound by Agnana, man may will sin, think sin and act sin. But the fact is that these organs etc., are united to this soul not for plunging man into sin but to raise him up from that torpor, to lessen the power of darkness and thereby to enable him to work out salvation. Hence Kalidasa sings "Sariram Adyam Khalu Dharma Sadanam" This body is of a primary help for practising virtue. When with the

bodies he has gained experience and has grown wise, the bodies then become a burden to him, then useless. Of what use is medicine (body, eyes etc.) when the disease (Mala or ignorance) is cured. (But certainly medicine is not disease and body is not ignorance.) Then he requires to leave it, not because it is darkness but because this body cannot contain that flood of light, which seeks to burst forth from the body, this ever increasing flood of light, springing from God within him (Bhagne ghate yatha Deepo. Sarvathra Samprakasathe).

The eyes of all are not opened alike to this Light. Some have not seen this. Some have had glimpses. A few have seen. To that Blessed Few belongs Krishna. This seer of all nations, of all aspirations and of all mental attitudes has a word of comfort for all. He condemns none. He gives hope to all. "Partha Naiveha namutra Vinasaha thasya Vidyathe. Nahi Kalyanakrith Kaschit Durgathim thatha gachathi." His is a ministry of Love and Hope to all. This is not a mere sentiment as in the case of some other religions. It is an actual fact. To realise this Light may be a difficult thing. Indeed as the Lord himself says, one in thousand tries to seek the Light; one of thousand such knows him really, and this man too reaches Him after many incarnations. The truth of this is also explicitly stated in the story of the destruction of Sodom and Gomorrah. Except Lot, one individual, none in that accursed city was found fit to be saved. If He had known 100, at least 10 in that city He would have saved the same. (But whether the same requires destruction is another question.) God is said to have grieved at his heart for the creation of the world, when in the imagination of their hearts he found only evil. The quest after wealth is too well plain in the west. Christ has already fled from the west. But no one deserves eternal damnation on that account. For in the heart of man is darkness. This darkness (Mala) can be removed by methods described in the Agamas, books of Revelation, by a recourse to suitable Acharyas, the chosen vassals of God. Few have reached the Goal but all may strive towards it.

(Sivam A<sup>1</sup>h.)

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# Immortality

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The stars shall fade away, the sun himself  
Grow dim with age, and Nature sink in years ;  
But thou shalt flourish in Immortal youth,  
Unhurt amidst the war of elements,  
The wreck of matter, and the crush of words !  
—“*Inspiration by Pythagoras,*” by *Addison*.

I feel my immortality oversweep all pains, all tears, all time, all  
fears—and peal, like the eternal thunders of the deep, into  
my ears this truth: thou livest forever!—*Byron*.

Thy eternal summer shall not fade.—*Shakespeare*.

I am a part of all that I have met.—*Tennyson*.

It must be so—Plato thou reasonest well!—  
Else whence this pleasing hope, this fond desire,  
This longing after immortality?  
Or whence this secret dread and inward horror  
Of falling into naught? Why shrinks the soul  
Back on herself and startles at destruction?  
’Tis the Divinity that stirs within us!  
’Tis Heaven itself that points out an hereafter  
And intimates Eternity to man.—*Addison*.

We are born for a higher destiny than earth ; there is a realm  
where the rainbow never fades, where the stars will be  
spread before us like islands that slumber in the ocean, and  
where the beings that pass before us like shadows will stay  
in our presence forever.—*Bulwer*

“There is no death ; what seems so is transition ;  
This life of mortal breath  
Is but a suburb of the life Elysian  
Whose portal we call “death.”—*Longfellow*.

Look Nature through ; ’tis revolution all,  
All change ; no death. Day follows day, night  
The dying day ; stars rise and set and set and rise.  
Earth takes the example. All to reflower, fades.  
As in a wheel : all sinks to reascend ;  
Emblem of man who passes, not expires.—*Young*.

Death is another life. We bow our heads  
At going out, we think, and enter straight,  
Another chamber of the king’s  
Larger and lovelier.—*Bailey*.

—*The World’s Advance Thought*

## The Madras University and the Vernaculars.

The following paragraph in the G. O. No. 841, Educational, dated 27th December 1906, sanctioning the new University Regulations deals with this question.

"The first remark to which these proposals give rise is that they totally exclude the classical and vernacular languages of the country as compulsory subjects. The neglect of these languages by the ordinary university graduate of the present day is notorious. It appears to the Government that, if those who have secured a university education are to do the best for the country with the education they have received, it is imperative that they should preserve a sound knowledge of the vernaculars. With this in view and in order that a student may not be led to put aside the study of his mother tongue, a Regulation has been introduced providing as a compulsory subject in the Intermediate Examination for the B. A. degree, composition in a vernacular. A similar provision appears in the new Regulation of the Calcutta University and there the test is made compulsory also at the final examination for the Degree. The Government do not propose to insist upon this at present in view of the onerous character of the examinations in the courses of study prescribed for that Examination. Since this subject was under the consideration of the Government, they have received several influentially signed memorials from different parts of the Presidency advocating strongly the retention of the study of the vernacular in the under-graduate course. In the case of the few students who are European and Eurasians, some difficulty arises from the fact that the test under this Head (II) will to some extent duplicate one of the subjects under Head I. English, but the test even in their case will be an independent test in which a minimum number of marks will be required."

And it seems a pity that government though fully alive to the imperative necessity of imparting a sound knowledge of the Vernaculars should have been in a hurry to pass the regulations without making the necessary changes. They refer in sympathetic terms to the memorial sent up from different parts of the presidency protesting against the new regulations. But what surprised us most was that the learned body of senators should have cared so little for their mother tongue as to vote for its practical abolition from the necessary curricula. And these gentlemen were also possessed with the idea of superior value of classical languages. The opinion in all circles is that no student will take up any of the vernaculars weighted as it is with a third classical language for his graduate course. We know heads of colleges who wanted to entertain an additional Tamil Pandit are already thinking that one Pandit is too many. The slight alteration introduced by government, for which we must be truly thankful, will not meet the ends of the case. Now that the Government is convinced of the justice of our cause our people should press it more and more on the attention of government to secure the necessary changes. The following is the copy of the memorial sent from the Salem Tiruvalluvar Tamil Sangam to His Excellency the Governor in Council, Madras.

May it please Your Excellency :—

We the President and Members of the Salem Tiruvalluvar Tamil Sangam beg to lay before you the following lines for your kind consideration.

The University of Madras has recommended for your approval a proposal to make the Indian Vernaculars purely optional and subsidiary to the classical languages in the intermediate and B. A. degree examinations and we cannot but regard this proposal as calculated to retard the sound progress of Vernacular education in this Presidency.

We take it that the primary object of Government and the Madras University in introducing vernacular studies in the curricula is to improve it to such an extent as to make it a fitting medium for the communication of Western ideas in Science and Philosophy. And that this is so, we may illustrate by the following passages extracted from the convocation speeches of some of the most eminent statesmen and educationists of this Presidency.

The late Mr. H. B. Grigg said :—“No one can feel more strongly than I do that, if the peoples of India with their numerous vernaculars are ever to rise to a nobler life and greater wealth, the proportion of those who know English must be ten, nay, twenty fold of what it is and be equally distributed among men and women ; but no one more strongly believes that the great mass of people can never be regenerated until each vernacular is made a fitting vehicle for carrying on that knowledge.”

The late Professor P. Ranganatham said :—“You have to cultivate the study of your mother tongue, and improve it to such an extent as to make it a fitting medium for the communication of Western ideas in Science and Philosophy.”

Other speakers have exhorted the University graduates “to carry joy and gladness into a million houses and become a potent means in helping on the regeneration of the country, and “to carry that lamp of learning of which we spoke into the caves of superstition and ignorance, casting its beams into every cranny and crevice.”

The Right Honorable Sir Monstuart Elphinstone Grant Duff asked the assembled graduates, “Are you satisfied with what you are doing for your own literature? How many of you are seeking to obtain a large and scholarly knowledge of the Vernaculars of South India.”

We must beg to point out that these noble views have not been kept in view by the Madras University itself to framing the new rules ; and pure vernacular study cannot now be carried on, to its highest standard and the addition of a classical language will surely

handicap the student, and all his efforts will have to be wasted in acquiring a new language mostly alien to the genius of the vernacular language. And we are convinced that it is not necessary that in order to acquire proficiency in the vernacular languages, one should have a mastery in a classical language and each of the vernaculars is sufficiently rich in vocabulary and literature.

We are afraid that the grouping of history with the languages in the intermediate examination is a serious mistake, and the proposals eventually will result in not many students taking up vernaculars for their optional subject, as no sufficient inducements exist for a student to take up the study of vernaculars and distinguish himself in that branch of study.

Considerable progress has now been attained in the study of the Indian Vernaculars by the graduates of the Madras University, and graduates are now mostly contributing to or editing Vernacular magazines, and we are afraid this will receive a severe check if the new proposals come into force, and we will have very few graduates in course of time who will be able to do any kind of literary work in Tamil and for the benefit of the masses.

We therefore request Your Excellency's Government to bestow the utmost attention to this aspect of the question, and veto the proposals of the Madras University in regard to this matter.

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### **The Saiva Siddhanta Samaja Conference.**

The Saiva Siddhanta Samaja Conference, the first of its kind held on the 26th, 27th and 28th of December last under the Presidency of the Hon'ble P. Ramanathan must be pronounced a great success. The utmost capacity of the Hall chosen for its sittings was about a thousand, and it was crowded from the beginning to the end, the admission being by tickets. There were representatives and delegates from every Tamil District, and some had come even from Secunderabad. The interest in the meeting never flagged at any time, though the sittings continued over several hours each day. The President's speech was listened to with rapt attention, and he continued his address even on the second day. In it he told us the story of his own religious evolution, and in describing the crisis in his life, he completely broke down, there was a sob in his voice and tears streamed down his eyes. A thrill ran through the whole audience. The whole audience felt as one, and were filled with the deepest emotion. The pause was filled up by the singing of a few Devaram Hymns. The addresses were all oral, and a few in English. The speakers displayed great good sense in observing the time limit and in not wandering from the subject in hand.



But the President's speech surpassed them all. We had all heard that he was an able speaker in English, but his speeches in Tamil surprised us all no little. His diction was pure and simple and elegant and he showed himself a master in the handling of it. Several of the speakers spoke very well indeed. The President expounded his view of Vedanta and Siddhanta but it was not very clear, and he assured us however, that his view of Vedanta was not that of Mayavada. He quoted the text from Tirumantira

“ அனதி சிவரூபமாகிய ஆன்மா  
தனது மலத்தாற்றடைப்பட்டு நின்றது  
தனது மலமும் தடையற்ற போதே  
அனதி சிவரூப மாகியவாரே.”

and proceeded to say that it was inexplicable how the Jivatma of the nature of Sivam came to be bound: There might be a slight difference in the way the text is read by Mr. Ramanadan and ourselves, and at any rate we feel certain that the Siddhanta never postulates that the supreme Sivam became bound, and any view opposed to this can never be reconciliable with the Siddhanta. Among followers of Sankara, some do raise the question. “How the Perfect became the imperfect” and some do not raise the question and such views have been dealt with elsewhere by Mr. Nallaswami Pillai. In all other respects, in his plea for a higher life and the means for attaining it, we fully endorse his views. And the sincerest thanks of the whole Saiva public is due to the Hon'ble Gentleman for his having undertaken all the trouble to come over from Ceylon and for his having so ably presided at the sittings of the Conference.

The following were the speakers and the subjects handled by them.

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|---------------------------------------------|--------------------------------------------------------|
| 1. Mr. J. M. Nallaswami Pillai, B.A., B.L.  | ... The Universality of Saiva Siddhanta.               |
| 2. „ Pandit Nagai Vedachalam Pillai,        | ... Pranayamam.                                        |
| 3. „ R. S. Shanmuka Mudaliar,               | ... Siddhanta and Science.                             |
| 4. „ S. Gnanasikamani Mudaliar, B.A.        | ... The place of Saiva Siddhanta in Indian Philosophy. |
| 5. „ P. M. Muttia Pillai,                   | ... Dasakaryam.                                        |
| 6. „ N. Thangavel Mudaliar,                 | ... Jivakarunyam.                                      |
| 7. „ Tillainayaka Mudaliar                  | ... Siddhanta Kalvinalam.                              |
| 8. „ S. Palvanna Mudaliar,                  | ... Diksha.                                            |
| 9. „ Astavadhanam P. Kalyanasundara Mudr... | ... Saiva Siddhanta.                                   |
| 10. „ S. Gnanasikamani Mudaliar, B.A.       | ... Pasa Lakshana                                      |
| 11. „ Pandit N. Vedachalam                  | ... Theistic aspect of Saiva Siddhanta.                |

Great credit was due to the Secretary Mr. C. S. Ponnasami Mudaliar for all the arrangements made by him, and the delegates

and visitors who had come from different parts of the Presidency owe their deepest gratitude for the very kind hospitality shown by him. We hope the Secretary will get the whole proceedings with the speeches published in pamphlet form at an early date.

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### Food Reform.

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With extreme pleasure, we note the progress which the vegetarian diet reform movement inaugurated by Mr. Sydney H. Beard has achieved in England, in spite of overwhelming barriers of custom and other forces. Mr. Sydney Beard and the members of his order of which he is the president and founder, have it their mission to protest against the inhuman and carnivorous practice of thousands of his countrymen and others in shedding the blood of the dumb millions of God's sentient beings, for the gratification of the animal desire, and to proclaim to the world the advent of the "Golden age," when these weak and defenceless creatures shall not fear man, and kindness and good-will towards all creatures shall prevail in his heart.

We congratulate Mr. Beard and his members upon their laudable and humane work. They began their energetic efforts, nay, warfare against the wanton bloodshed of the slaughter house, nine years ago, and with never slackening vigour they continue on their work expecting no remuneration for the services they render. They have consecrated their lives for this cause. By lectures, correspondence and by publishing a quarterly organ "The Herald of the Golden Age," they educate the public.

We feel sorry that they do not receive adequate help from the ministers of the church. To many of our readers it will seem horrible to hear that a lady christian missionary in Bengal was dismissed from support, because she was a vegetarian. This is the attitude of the teachers of christian religion. The committee of these missionaries at home wrote to this poor lady that *they were resolved that they would not have any such teaching in their mission and that with many regrets they had decided that it would be better for her to seek work elsewhere.* These are the apostles of peace and spirituality that are to uplift India !

We would honestly tell the christian missionaries that in spite of their possessing sterling virtues, an unfortunate odium is

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(Those who wish to correspond may address The secretary, "The order of the Golden Age" Paignton, England).

attached to them owing to their flesh-eating habit. It is ingrained in the Hindu mind that the religious preacher above all must possess strict discipline with regard to his diet. The Hindu will first examine the man, before he sits at his feet to learn any lesson. If these christian missionaries wish to have a sympathetic hearing from the high class Hindus, they must first purge themselves of their cruel and erroneous dietetic custom; for, to many Christianity means the religion of *wine and meat*.

Mr. Beard and his men circulate their literature gratuitously and otherwise in forty three countries throughout the world. Thus by their noble efforts many flesh eaters have awakened to a sense of shame and horror at the sight of the food of the slaughtered animal. They expect and welcome the sympathy and cooperation of all who feel for God and righteousness.

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### The Jewellery of Modern India.

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An interesting article on this subject by Sir George Birdwood appears in the November issue of the *Light of India*, a Vedantic Journal, published in America, by Bāba Bharati. "Art being equal", says Sir George, "Indian Jewellery is always more interesting than Greek", and the reason assigned for this is that Indian Jewellery expresses in direct terms the religious symbolism which has always remained the originating impulse and predominating motive of Indian and all Oriental Jewellery and other decoratives." He then enumerates some of the more important jewellery which have symbolic meanings.

"The turban and the helmet in India have nothing to do with the diadem. This consists of either a muslin fillet or a velvet one, to which are fastenedouches of gold set with various phylacteric, prophylactic, talismanic or amuletic stones, precious or otherwise. Both these fillets may be worn together, and between them and the turban or helmet are invariably fastened one or other, and sometimes both, of the following insignia of royalty and State viz, the *kalgi*, or aigrette, formed either of egret's feathers or those of the *homa* bird, or "phoenix" which in fact are the feathers of either "birds of Paradise", or the golden pheasant, tipped with gems, pearls, diamonds, emeralds and rubies, one or other of them or all together; and the *toru*, a form in terms of gold, enamels and gems, of the "Knop and Flower" or "Lotus bud and flower" symbol of the active and passive reproductive powers of Nature, "the Jewel in the Lotus" of the celebrated Buddhistic formula: *Om mani (Jewel) padmi (Lotus) Hum*.

The symbolic character of the discs and crescents worn by Indian women on their heads is indicated by the names of the sun (*surya*) and moon (*chandra*), and the other planets they bear. All the necklaces, zones, armlets, bracelets and rings worn by Indian women are symbolical, and most of them are also, like our wedding ring, ritualistic. This is so even among the Mahomedan whose common names for necklaces and other similar articles of jewellery are *tawiz*, a "fortress" "a refuge"; *tilsam* a talisman, *kijab*, "cover," "a shelter," and, as a generic term *hamail*, "suspended," our "amulet." Every necklace, zone, armlet, etc., in fact, has suspended from it a case of which ten or more denominations are known containing, it may be, an extract from Koran, or from some other sacred book, or certain mystical characters, phallic images, tiger's teeth, or claws, and such articles, which are the actual *hamail*, *kijab*, *tilsam* or *tawiz*. Rings are used as talismans by placing some mystic article within or engraving some symbol on them; and the signet of its owner also confers talismanic power on the ring bearing it. There are certain necklaces worn by courtesans called "danglers" and dallyers." But even these are worn as philtres ("love"-potions) rather than as idle ornaments. The only article of jewelry in use among Indian women known to me as non-symbolical was the high raised ring with a looking glass fixed in the "chaton;" but it certainly is not ornamental. A great deal of nonsense has been written about it; but it was used simply as a speculum in certain sanitary absolutions, although when worn publicly it is everywhere the badge of the courtesan class."

He concludes as follows :—

"Of course, as Hindu women invest much of their wealth in jewelry, to this end heavily weighting their anklets and (in Madras) bracelets; and as they, like other women, take a natural pleasure in the adornment of themselves therewith, the Greek term *keimelion*, "a treasure," and the Latin phrase, "mundus muliebris" (which includes perfumes, *khol* and other cosmetics) both apply also to their jewelry. But, even after 150 years of the secularisation, under the influences of British rule, of the Antique religious life of India, only in a secondary sense, everywhere the Hindu jewelry of India still maintains its hieratic forms and their traditionary interpretation in full force."

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## Re-married Women in the Hindu Society.

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On this subject, Dewan Bahadur Ragunatha Row writes as follows in the *Argu*.

"The statement that 'Even those who hold that the Sastras do not prohibit remarriage, maintain that they do not permit the widows who remarry,' and their consorts and offsprings to remain within the pale of orthodox society, requires to be proved. Nowhere in the Sastras, it is so stated. If any person has so stated, he must be innocent of the knowledge of the Sastra. The Sastra lays down that females who are virgins though all other marital rites have been performed, are not married and have not become one with Gotra, Pinda and Sootaka, of their bridegrooms, and are entitled to be married to other bridegrooms in certain cases among which the death of the bridegrooms is one, with the full Vedic ceremony. They are within the pale of the orthodox society and their children are legitimate. The Sastra further lays down that a female who has been married and even borne sons to the husband may marry another husband: in the case of the death of the husband if she is so inclined, retaining the Gotra of her first husband and holding his property which she should hand over at proper time to the sons of the first husband. She is nowhere in the Sastra declared to be without the pale of the orthodox society."

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most ancient in South India, it is the Religion of the Tamil people by the side of which every other form is of comparatively foreign origin."

"In the largeness of its following, as well as in regard to the antiquity of some of its elements, the Saiva Siddhanta is, beyond any other form, the religion of the Tamil people and ought to be studied by all Tamil Missionaries."

"We have however left the greatest distinction of this system till last. As a system of religious thought, as an expression of faith and life, the Saiva Siddhanta is by far the best that South India possesses. Indeed it would not be rash to include the whole of India, and to maintain that judged by its intrinsic merits, the Saiva Siddhanta represents the high watermark' of Indian Thought and Indian life, apart of course from the influences of Christian Evangel (Reverend Mr. Goudie in the Christian College Magazine xx—9).

Reverend G. M. Cobban writing in the Contemporary Review said 'We find much truth both in books and men; so much as to surprise the student and delight the wise Christian Teacher.'" He wrote to us that he translated long ago *Tiruvarutpayan* or Light of Grace of St. Umapathi Sivacharya and which he still loved.

Reverend Mr. Goodwill speaks of its *eclectic* character and one will perceive that the word "eclectic" is but the translation of the words *Siddhanta Sara* and *Samarasa*. And we offer a proof of this from the mouths of some great Oriental Scholars who never heard of the Siddhanta.

In all the vast number of Vedantic works, two books long puzzled oriental scholars, as to their purport. They could not easily identify it as the text-book of Sankya, Yoga or Vedanta, Dwaita, Advaita, or Vishistadvaita. It seemed a jumble so to speak. Monier

Oriental Scholars  
puzzled over two books.

Williams was the first, we believe, to point out that they represented an ancient *Eclectic* School of thought.

“The Bhagavad Gita commented on by the great Vedantic Teacher Sankaracharya, may be regarded as representing the *eclectic* School of Indian philosophy. As the regular systems were developments of the Upanishads, so the *Eclectic* School is connected with those mystical treatises, through the Svetasvatara Upanishad. This last is a comparatively modern Upanishad, but whether it was composed before or after the Bhagvad gita, the design of both is evidently the same. They both aim at reconciling the conflicting views of different systems, by an attempt to engraft the Sankhya and Yoga upon Vedanta doctrines. Although, therefore, the order of creation and much of the cosmogony of the Sankhya system are retained in both, the sovereignty of the soul or spirit of the universe (*Brahman*, neut.) with which Krishna is identified, as the source and end of all created things, and yet wholly independent of all such creations, is asserted by both.”

Professor Max Muller, in his introduction to the Svetasvatara Upanishad strongly maintains “that no argument that has as yet been brought forward seems to me to prove in any sense of the word its modern character.”

Accordingly Professor MacDonnel takes a more correct view and states “of the *eclectic* movement combining Sankhya, Yoga and Vedanta doctrines, the oldest representative is the Svetasvatara Upanishad. Much more famous is the Gita.”

Professor Garbe also subscribes to this view of the *eclectic* character of the two books in his Philosophy of ancient India. Now the Gita has been interpreted by different schools and Svetasvatara by Sankara and his followers: And Vaishnava writers derive the largest number of their authorities from this Upanishad. It has to

be noted also that of the quotations from the Upanishads occurring in the Gita, the largest number are from the Svetasvatara. And it is a well known fact that Svetasvatara is the highest authority of the Saiva school of writers, and hence it has been often called a modern and sectarian Upanishad, though MaxMuller argues against this view, and points out the use of such terms as Siva, Hara, Rudra Bhagavat, Agni, Aditya, Vayu, was much more ancient than the use of the terms Atman and Brahman etc. If therefore the Saivas claim this Upanishad as their own, and this with Gita are the only clear

Proof of the claim of  
Saiva Siddhanta.

text-books of an ancient eclectic school, does not the old claim of Saiva Siddhantis that their school is an *eclectic school* proved without doubt. Anyone can see the truth of the remark of Professor Monier Williams that "it is scarcely too much to say that the creeds indicated by these two terms Saivaism and Vaishnavism constitute the very life and soul of modern Hinduism," and he points out that these are not incompatible creeds. We must suppose also that modern Hinduism represents historically its most ancient traditions and faiths in some measure or other; and either the most ancient eclectic school represented by the Gita and Svetasvatara Upanishad is represented in modern Hinduism or it is not. But it will be absurd to suppose that this old school perished and it has left no modern representatives. Every out-worn creeds like the Buddha, Jaina, Sankya and Purvamimamsa etc. had been systematised, and it would be strange if this systematisation of the philosophy which claimed to be the *sara* and *essence* of all systems did not proceed apace. We are glad to note that Professor R. W. Frazer emphasized this eclectic character of the Saiva Siddhanta philosophy at the last meeting held in the rooms of the Royal Asiatic Society to do honour to Reverend Doctor G.U Pope.

We will now touch on the essential features of this Samarasa Siddhanta Philosophy. Before we do so, we would invite the attention of the reader to the article on Svetasvatara Upanishad contributed to the Madras Review and reprinted in volumes IV. and V. of the Siddhanta Deepika. A brief sketch of the ancient history of Indian Religious and philosophical schools in general appears in the first part of this article, and will form a necessary introduction to this paper also.

One proof however of its antiquity we will give here. The language of its technical terms, whether philosophical or religious are derived from the ancient Vedic Sacrifice. The terms, Pathi, Pasu and Pasa, are exactly the words used to describe the Medha-

Pati or Yagna Pati or Pasupati, Supreme  
Deity presiding at the Sacrifice, the animal or  
Jiva offered in Sacrifice and the ropes used to  
bind the Pasu to the Yupa or Dwaja-stambha.\*

The modern saivite Temple is the representative of the ancient

\* Compare the following passages :

Tasmath Rudraha Pasunamadhipateh (Rig Veda)  
Ghthapathim Medapathim Yagnas Sadham (Rig Veda)  
Pritivyobhava, Apachcharvah Aguerudrah Vayur Bhima  
Akasasya Mahadevah. Suryasyograh Chandrasya somah  
Atmanah Pasupathiki (Rig Veda)

*Yajurveda Samhitas.*

1. Chithani Saethanena Bhavam Yakna Rudram Thaninna Pasupathim,  
Sthoola hridayena Agnim, Hridayena Rudram, Lohithina Sarvam, Mathas  
nahyam Mahadevam Anthahaparsvenow shistahanam singini kosabhayam  
(Ist Kanda—4 prasna. 36 Anuvah. 37 Panchasat.)

This occurs also at the close of the IIIrd prasna of Taithiriya Aruna saka  
(very near the Purusha Sooktha.)

(Gives some of the names of the Lord as Astamoorthy.)

2. Pasonam sarma asi sarma vajamanasya sarma me yacha Eka Eya  
Karo Na Dwithyaya Thasthe Akhus the Rudra Pasnuh Tham Jusharva.  
Esha the Rudra Bhagaha Saha Swasra Ambikaya tham Jushasva Bhesajam  
Gave A'vaya Purushaya Bhesajam. Atho Asuabhyam Bhesajam Sabhesa  
jam. (Ist Kanda—8 Prasna, 6 Anuva 10 Panchasat.)

(Says that Rudra is the only Lord without the second. He is  
the panacea for all ills.)



**Yagna Sala**, with the **Linga** (Pasupati) and **Nandi** (freed Pasu) and **Yupa** or **Dwaja-stambha**. When after the days of **Kena Upanishad**, the belief in **Indra** and **Vayu** and a **Varuna** and **Agni** was given up

3. *Yatha Asathi Sugam Meshaya Meshyni Ava Amba Rudra Adhimahi Ava Devam Trayambakam Yatha Naha Sreyasaha Karath—Yatha naha Vasyasaha Karath—Yatna naha Pasumathaha Karath yatha naha Vyava sayayath Thryambakam yaja mahe Sugandhini Pushti vardhanam urvarukam iva Bhandanat Mrutyornukshiya Ma mruthuth—Esha the Rudra Bhagaha. Tham Jushasva. Thena Avasena Paraha Mojuvatha Athya Wathatha Dhanvane. Pinakasthaha Krithivasaha. (1st Kanda. 8th Prasna. 6th Anuva. 11th Pancha.)*

(Shows that **Triyabaka** is the releaser from bonds. He is the wielder of **Pinaka** and is clad in elephant skin).

4. *Asoonam Vrihinam Rudraya Pasupathaye Gavidhukam charum.*

(To **Rudra**, the **pasupati**, is the food cooked with milk).

5. *Bahuroopaha pasavaha Prajapathireva Pasun Prathijanayathi, Atma-Vai Purushasya madhu. Madhu Agnow Juhothi Atmanam Eva thath yaja manaha Agnow Prathidadathi. Pankthahapusavaha Atmanam Eva Mruthyooha Nishkriya Pasoon Avarundhe. (IInd Kanda. 3rd Pras. 2nd Anuva. 14th Pancha.)*

(**Pasus** are of different forms. **Atma** is the honey for **Purusha**. **Atma** is sacrificed as oblation. He is vouchsafed for immortality).

6. *Brahmavadino Vadanthi Sathu Vai Yajetha yaha yagnasya Arthya Vasiyam syatha Bhoopathaye svaha, Bhuvanapathaye svaha Bhoothanam pathaye svaha.....yath Agnaye svishtakrithe Avadhya Bhagadyena eva thath Rudram Samardhyathi.....Esha Vai Rudrasya Dik svayam Eva Disi Rudram Niravadayatha. Pasavaha Vai Poorva Ahuthayaha Esh Rudra yat Agnihi Yat poorva Ahuthihi Abhi-juhuyath. Rudraya Pasoon Apidadyath. Apasuhu yajamana Syath, Athihaya Poorva Ahuthihi Juhothi Pasoonam Gopithaya." (IInd Kanda 6 Pras. 6th Anavas 32 to 35 Panch.)*

(**Rudra** is the **Pathi** of the world (**Bhu**), of worlds (**Bavana**) and all **Bhootha**. To Him all **pasus** must be offered).

7. *Pasavaha Vai Ida Svayam Adhathe kamam Eva Atmana Pasoonam Adhathe Nahi Anyaha kamam pasoonam prayuchathe Va cha pathaye tvahutham.....Yath Agnow Juhuyat Rudraya pasoon Apidadyath. Apasahu Yajamanaha Syath Vachahapathaye tvahutha.....(IInd Kanda 6th Pras. 8th Anuva 42 to 43 Panch.)*

(To **Rudra** the **Pathi** of speech, all **pasus** must be offered.)

8. *Sahadhyayathi sa Isvaraha Rudraha Bhoothva Prajam pasoon yajamanasya samuyithoha yamhi pasum. (IIIrd Kanda 1st pra. 3rd anuva. 10th panch.)*

(**Isvara** as **Rudra** gave to the priest the **pasus**.)

9. *Imam pasum pasupathe the Adya Badhnami, Agne sarkritusya Medh-ye Anumanyasva suyajayajama Jushtam Devanam Idam Asthu Havyam Esham Ise pasupathihi pasoonam chathushpadam uthacha Dvipadam Nishkritoyam yugniyam Bhagam Ethu Rayaha posham yaja manasya*

and the worship of the one Supreme Brahman, the Lord of Uma Haimavati was set up, the Saivite Temples arose. The vedic rishis underwent Diksha or consecration before commencing a

santhu ..... ye badhyamnam Anubadhyamnah Abhyaikshanta Manasa chakshushacha Agni than Agne pramumokthu Deva Ye Aranyaha pasavaha Visva-roopaha Viroopaha Vayuhu than Mumokthu Enasaha Visvath Munchathu Amhasaha Samithiraha Upethana yagum Devebhirinvitam pasat pasum pratimunchata Bandhat Yagnapathim paryadithi pasam pramumokthu Etham Namtha pasubhyaha pasupathaye karomi Arathi yatnam Adharam krinomi yam dwishmaha Thasmim parathimunchami pasam Tvam U the Dadhre Hayavaham. (IIIrd Kanda 1st pra. 4th Anuva.)

(To Pasupathi I now tie this Pasu. By His approval (commands), all the gods partake of the food. He is the Lord of the biped and quadruped. Let the priest attain felicity. The Pasos have forms and no forms. Let Vayu release them. Let the Lord release us from the world, sin, from bondage. To thee I offer the oblation.)

10. Prajapathya Vai Pasavaha Thesham Rudraha Adhipathibi Yat Ethabhyam Upakrothi Thabhyam Eva Enam pratiprochya Alabhathe Atanaha Anavruskaya, (IIIrd Kanda. 1st pra. 5th Anuva. 15th panch.)

(Rudra is the pasupathi of all pasus created by Him.)

11. Hiranyagarbhas Samavatha Agre Bhoothasya Jataha pathireka Asith Sa Dadhori prithvim Dhyam utha nam kasmai Devaya Havishma Vidhema .....ya pranatha Nimishatha Mahitva Ekaha Ith Raja Jagataha Babhoova Ya Ise Asya Dvipada chathushpadaha kasmai Devaya Havisha Vidhema, Yaha Deveshu Adhudevaha Ekaha Ekahakasmai Devaya Havisha Vidhema. (IV Kanda 8th pra. 31 to 34 panch.)

[The above prayers are addressed to the Almighty one, to Him who produced Hiranyagarbha in the beginning and one of the Mantras occur in the Swetasvatara (ya Ise Asya Dvipadachathuspada etc. This is the 13th Mantra in the 4th Adyaya Sweta. The 12th Mantra is "yo Devanam prabhavascha udbhavascha Visvadhiko Rudro Maharshihi Hiranyagarbham pasyatha Jayamanam" and the 21st and 22nd Mantras are prayers to the same Almighty. In all these Rudra is the appellation given to the Almighty.]

(Hymn to the Almighty creator—Lord of the biped and the quadruped. He is the one sovereign Lord of the universe.)

12. Nam Mahigunsihi Dvipadam pasoonam Sahasraksha...Agne Mahigunsechi paramevyoman pasoonam Dvipadam Chathushpadam. (IV. Kanda. 2nd pra. 10 to 44 panch.)

(Pasus are the one-legged and the two-legged. The Lord's seat is the Parama Vyoma. (chidakasa).)

13. Yo naha Marthaha Vasavaha Durhrirayuhu Thiraha satyani Maruthaha Jighamsath Druham pasam prasamuchisitha pishtena Thapasu Hanthasha.....Manusheshu the asmath pasam pratimumchanthu Amhasaha santapanaha Madiraha Madayishnavaha. (IV. Kanda 3rd pra. 13 to 32 panch.)

(Refers to the Pasa Vimoch and attainment of peace.)

**Soma Sacrifice** (Vilyaranya always interprets soma, as sa uma or Siva and Uma.) In the Mahabharata, we find Upamanyu, Krishna and Arjuna and others undergoing *Diksha* before commencing the

14. In the Sitarudriya the Lord is denoted as Pathi "Namo Hiranya Bahave Sonanye *Disamcha pathaye* Namo Namo Vrikshebhya Harikeshebhya *pasoonam pathaye*, namonamassispinjraya tvishimathe *pathinam pathaye*, Namo Namo bablusaya Vivyadhine *Annamam pathaye*, Namo Namo Harikesayojivithine *pushtanam pathaye*, Namo Namo Bhuvasya Hetyai *Jagatam pathaye*, Namo Namo Rudrayathathavine, *kahetranam pathaye*, Namo Namassocthayahanthya *Vananam pathaye* Namo Namaha. Rohitaya *sthapathaye* *Vrikshanam pathaye*, Namo Namo Mentrine vanijaya *Kakshanam pathaye*, Namo Namo Bhuvanathaye Varivaskritha *yowsadhnam pathaye* Namo Namo Uchairgoshaya *Akrundayathe paththinam pathaye* Namo Namaha. Namassahamanaya *Nivyadhina Argyadhininam pathaye* Namo Namaha, Kakubhaya *nishangina Sthenanam pathaye* namo namo, nishangina *Ishudhinathe Thaskaranam pathaye* namo namo, Vauchathe *Purivauchathe Sthayocnam pathaye* namo namo nicherave *paricharyaranyan pathaye* namo namo Srukavibhyo Jighagunisadhbyo *Mushnatham pathaye* namo namosi Madbhyo *miktham charatbhyaha prakruthanam pathaye* namo namo ushnishine *Gericharaya Kuluuchanam pathaye* namo namah. (IV. Kanda. 5th pra. 2 and 3 Anuva. 5 to 7 Panch.)

(Pathi of everything in this world.)

15. Nanto *bharayacha Rudrayacha Namassartayacha pasupathayecha* namo Nilagrivayacha.

(Pasupathi.)

16. Vajrena *Evanam Brathruyam Avakram papm athi Rudraya G-nathyath* Ithyaha Rowdraha *pasayaha Rudrat eva pasoon* Nitye *chya Atman* karma kuruthe. (V.Kanda 1-2-7 and 8)

(The Pasus are of Rudra. With the pasus (obtained) from the Rudra, one does karma for the welfare of Atma.)

17. Vishnumukha *Vai Devaha chandobhiriman lokan Anapajayum Abhyajayam* Atmanam *Eva Varuna Pasath* munchathi. III. 2-1-3.)

(Devas with Vishnu and others transcended this world by the power of chandas (Vedas).)

18. *Pasurvai Esha yath Agnihi yonili khalu Vai Esha Pasor* Vikriyanthe. (V. 2-10-1.)

(This agni is Pasu. This is the birth-place of the pasus.)

19. *Rajjoonam Vyavruthyow Mekhalaya yajamanam* Dikshayeth. (VI. 1-8-21.)

(By means of this cord one must initiate the priest.)

20. *Rudra Vai Esha yath Agnihi Yajamanah Pasuhu yath Pasum* Alabhya *Agnim Manyethe, Rudraya Yajamanam Apidadyath.* (VI. 3-5-28.)

(To Rudra must be offered even the sacrificial priest (Yajamana).)

21. *Yatha bandanaih Mumuchana utkrodam kurvathe yevam Yajamana* Devabandhanat *mumuchanaha.* (7-5-9-28 and 29.)

(The gods too wish the release from banda as the men.)

invocation of Siva. The Mahabharata and Gita speak of Nirvana and Brahma Nirvana as the Highest goal to be attained. The Saivite consecration ceremonies are called also **Diksha** and the *Taithirya Brahma*.

22. Pasurva Esha yath Asvaha Esha Rudraha yath Agnihi.....Rudraya pasoonapi dadyath (I Ashtaka I prasna 5th Anuvaka 48 Dasini.)

(Rudra is this Agni.)

23. Pasavo va Ethani Havimshi Esha Rudraha yath Agnihi yathsadya Ethani Haviinshi nirvapeth Rudraya pasoon Apidadyath Apasuryajamanasyat .....I ashtaka 1st prasna 5th Anuvaka 50-51 Dasinis.

(These havis (oblations) are the pasus. This Rudra is Agni. To Rudra all pasus must be offered.)

24. Rudraha khalu va yesha yath Agnihi yath gam Anvavarthayeth Rudraya pasoon Apidadyath yagnenaiva yagnam. Santhanthi, Bhasmana padanapi vapathi Santhyai. 1st Ashtaka 5 prasna 8 Anuvaka 16 Dasni.

(These havis (oblations) are the pasus. This Rudra is Agni. To Rudra all pasus must be offered.)

25. Saka medhaihi Trayambakai Rudram Niravadaya ha Saka medhaihi pratistapayathi. (1-6-815 Dasini.)

(With the Trayambaka mantra, Sakamedha should be offered to Rudra.)

26. Pasoonam Dhrutyai yo bhoothanam Adhipathihi Rudrasthanthi chavo Vrisha (III. 3-2-9 and 10.

(Rudra is the Lord of all being.)

27. Siveyam Rajjurabhidhani Agniyanu upa sevatham (III-7-4-36.)

(This Rajju (cord) belongs to Siva (or auspicious.)

28. Yastha Atma pasushu pravishtaha. (III-7-5-44.)

(One Atma entered into the Pasus.)

29. Amuthra Amushmin loke Bhoopathe Bhuvanapathe Mahatho Bhoothasyapathe Thaithiriya Sakha-Upanishad.

(In the other world, He is the Bhoopathi, Buvanapatli and pathi of the beings.)

30. Ya Eko Rudra uchayathe.

(He who is one is called Rudra.)

31. Pasugum thagumchakre Vayavayan Aranyan gramyaschaye

(Birds, beasts, and men became pasus.)

32. Rudrameva Bhaga deyena Samardhayath. Sarvatha Eva Rudram Niravadayathe.

(Everywhere should Rudra be propitiated. His portion should be offered.)

33. Speaking of the Lord in the sun it is said "Namo Hiranyabahave Hiranya Varnaya Hiranya roopaya Hiranya pathaye Ambikapathaye Umopathaye Pasupathaye namo namaha.

(Pasupathi.)

highest ceremony is the Nirvana Diksha. Siva is the Brahmin among gods,\* and his form is that of the Brahmin or Rishi, Yogi or Muni with his Jata etc. That Siva was the God of the two Highest castes in the days of Mahabharata and before is well pointed out by Professor Lassen and other Scholars.

34. Speaking of the mental yoga it is said, yagnasyat Atma y jamaa sraddh pathni sariram Idhmam Hridayam yoopaha kama Ajjam Manyu Pasu.

(Manyu is pasu. Heart is this Yupa. Atma is priest. Sraddha is wife )

35. Ethe Sahasram Ayutham Pasa Mrithyormarth yaya Hanthave

(These are the several, thousand and ten thousand pasas )

36. " Namō Rudraya pasupathaye Mahathe Devaya Trayambakaya. Sarva Isanaya Vajrine Grunine Kapardine Namō namaha. (Sama Veda.)

(Namaskara to Rudra, Pasupathi. (Addressed to the Lord within the sun).)

37. Ethesha Yascharathe Brajamañeshu yatha kalam chahuthayohi Adadayan Tham nayanthe Ethaha sooryasya Rasmayo yathra Devanam Pathi Eko adhivasaha. (Mundaka.)

(All things offered in the fire reach the Pathi of the Devas.)

38. Pasushu Pauchavidam samopasitha Aja Hunkaro, Vayaha prasthasro, gava udgatho Asvaha prathibhasro, Purusho Nidhanam. Chandogya II.

(Pasus are 5, goats, birds, cow, horse and Purusha.)

39. Suctasvatara.

1. Gnatva Devam Muchayethe Sarva pasaihi

2. Visvaroopika pasam.

3. Ajamdhravan sarva tatvair Visuddham Gnatva Devam muchyathe sarva pasaihi.

4. Sunirmalam Imam prapthim Isano Jyothi ravyayaha.

5. Sa Eva kalo Bhuvanasya goptha visvadhivassarva Bhoontheshu Goodhaha yamin yuktha Brahmarsa yo devatascha Thamevam Gnatva Mrithyu pasam chinathi

6. Visvoskeyakam pariveshti tharam Gnatva Devam Muchyathe sarva pasaihi.

7. Thamevaramnam Paramam Mohesam Tham Daivathanam Paramanthe Dai vatham pathim pathinam Paramam Purusthath.

8. Thath karamam Sankhya yogadhigamyam Gnatva Devam Muchyathe Sarvapasaihi.

40. Dhyana Nirmatha bhryasat pasam Bahathi Panditha (Kaivalya)

41. Vrathamethah pasupatham pasu pasa vimokshaya. (Atharvasiras)

Mahabharata when speaking of gokarna kshetra says " Keralam Semathekramya Gokarnam Abhithogamath Adyam pasupatheethanam Darsanadeva Mukthidam yatra papopi Manujaha Prapnothyabhayadampadam " A mere sight of this primeval temple of Pasupathi gives Mukthi. There even a sinner attains to the condition (or place) which gives "fearlessness."

\*மறைபெயர்களைச் செய்து பொற்றி—Tiruvachaka.

Brahmano Bhagavan Rudrah, Kshatriyo Vishnu Muchyateh, Brahma Vaiaya iti prokthah Vrishalastu Purandarah Sankaras Sarvadevassa—Parasara Purana.

Turning to the Book before us, the 12 Sutras are divided into 2 divisions, பொது (general) and சிறப்பு (special), and the first division is divided into Pramana Viyal and Lakshana Viyal. The second

The divisions of the book. division is divided into Sadana Iyal and Payan or Palan Iyal. Each Iyal or Adhyaya consists of 3 sutras. And the first sutra takes up the question of the proof of the existence of God and how the world is created by him and why it is created.

As the seen material universe spoken of as he, she and it undergoes the three changes of origin, development and decay, this must be an entity created or evolved by God. During the time

The argument from evolution and design. of Samharam it must return into Hara. And therefore during creation, it must come out of Hara. Therefore it is that the one Supreme is Hara who is the author both of creation and Samharam. The reason for the creation and destruction and re-creation is because of the existence of Anavamala.

The material universe consists of *Thann* (bodies of all beings), *Karana* (internal and external senses), *Bhuvana* (the worlds and systems), and *Bhoga* (enjoyments and sensations). All these are material and are liable to change, growth and decay and reproduction. By creation is meant not production out of nothing, but evolution of forms from the formless matter, and *Samharam* is not destruction but it means resolution into its primordial elements. As the seed is imbedded in the earth concealed, so is maya concealed in God before differentiation. When the same seed is warmed and pervaded by the Light and Power (sakti) of God, the seed sprouts and develops and matures into the Tree of the world. But as we say விகரயொன்று போட்டால் சுகரயொன்று முனையாது, this creation is in accordance with the unchangeable laws of Karma which in the next Sutra is spoken of as the handmaid of the

Agna Sakti of the Supreme Being. The reason for this creation and dissolution has to be known. Various answers are given. No reason is possible and no reason can be given. God's ways are mysterious. God does it for his sport, for his pleasure;

He wishes to see his reflection in his creation.

Reasons for the creation of the world.

But these do not carry conviction with it.

The answer given here is this. From the existence of the world, we argued the existence of a creator. From another fact found in this world, we infer the reason of such creation. It is the existence of evil, or sin, imperfection or ignorance, Avidya or Anavamala, and the necessity for its removal furnishes the true reason. There will be necessity for creation as long as there is Evil in this world "உலத்துளதாம்". Of course persons could be found to deny the very existence of this evil. If it be real, however, God could not have been the co-scient author thereof. It could not have come into this world in spite of Him

after He created the world as perfect, and

The fact of evil.

willed it to be perfect. It could not inhere

in Him, as He is Light and this is Darkness. It

could not inhere in the world, as it is material and insentient, and evil or ignorance is a conscious experience. And in man, we have the sentient being in whom this evil inheres and who sins and suffers.

There are objections to calling this sentient being a fresh creation, a creation out of nothing. It could be derived from matter or God. In the former case it is pure materialism. In the latter case, there are various modes and various theories. Some would call man a reflection of God and real. Some calling it a reflection would make it unreal. Others would argue further, that the unreality itself is unreal and therefore the reflection, man is God. They

What is Jiva ?  
Various views.

would speak of man as a part, a particle, a spark or a ray of God, an emanation of Him and so on. If this reflection or spark of God

is unreal, nobody need bother himself about perfecting or purifying this unreality. If real, the phenomenon of evil or impurity inhering in Him has to be accounted for. And why did God evolve himself into man, brute or worm? One learned writer argues there is no evil, it is merely the illusion of man in looking at himself in God through the network of time, space and causality. But why should God

(Objections,

divide himself into man and brute and worm and cover himself with this network. Because

He wants to know himself and see himself and realise himself by means of his reflections, in the upadhi of maya, as we do in a mirror. But if one wishes to see the beauty of his face in a mirror, he would naturally choose a good mirror. But if he chose a bad mirror which distorted his face in all sorts of ugly ways, whose fault could it be? It could not be the fault of the bad mirror which he consciously chose. We could not attribute to the most intelligent Brahman such fault in not choosing such a vessel in which He can see himself and know himself to the best advantage.

The perfect cannot seek to know himself in the imperfect and the ignorant and the wicked and sinful and sorrowing and suffering. If all this is a play of His and no such distinction, as the imperfect, the wicked and sinful and sorrowing and suffering, and all this is hallucination, myth, non-existence, why should any man aspire to be a good man, a perfect man; a jivanmukta; why should he *realize his identity* with the absolute? If God, in trying to realize Himself (for his sport or for what?), became man and woman and brute, look at the bother of this man, woman or brute, doing good acts, acts without attachment, real tapas, Yoga and Gnana to realize his



identity with the Absolute! What guarantee is there that after all this bother, the *jivannukta* may not again be differentiated from the Absolute into a man, woman, or animal? How senseless and vain all these efforts seem, how ignoble the purpose of creation and evolution? To the question why does the perfect become the imperfect, which question is stated in all its various forms, vulgar and highly philosophic, one writer answers that this question is an impossible one; it should not be put at all! We have already pointed out how inconsequential this question and answer is. But the same question has been put in and answers attempted by other learned men who belonged to the same school! and these answers are various and conflicting in themselves. Of those, Swami Vivekananda gets most glory. His answer is "I do not know." Mr. Mukopadhyaya replies that the Swami is wrong and that the perfect does not become the imperfect, God does not become man. Man is only a reflection and as such, cannot be God. According to the *Brahmatudin* man is a reflection, is unreal; but unreality itself is unreal and as such, man is God. And so no question arises of the perfect and the imperfect. According to Paul Deussen, the answer is, "The never-ceasing new creation of the world is a moral necessity, connected with the doctrine of Samsara." "A moral necessity, for *Atman*? what a *contradictio in adjecto*!" exclaims his critic Dr. Hbbe Schleiden. "Atman, as we all agree, is that which is beyond all necessity and necessity that is causality reigns or exists only in our manifested world, of *individual* consciousness of any sort." And the critic's own explanation is that existence is the manifestation of the will to exist and this will is *trishna, tanha*, the desire for enjoyment? Well, whose will, we ask, who desires for enjoyment? The Absolute, the *Satchidananda*, or any other? what **call this** hell on earth an enjoyment for Him? We leave our **learned** doctor to fight out Professor Deussen by himself and proceed to state another learned lady's

opinion. If we remember correctly, she said, Iswara evolves into man and brute to gather experience, to improve himself by means of his animal sheaths and that there would be no perfect Brahman at one time; it goes on improving itself day after day. And that if the Veda repeats the cry that there is a bourne from which there is no return, no return, it is a mere make-believe. And all these are learned expounders, and who is right? Can we ask this question or is our question captious? The Siddhanti's answer is that the question itself is based on a fallacy, an assumption. The fact assumed is that the perfect becomes the imperfect. Is this a fact proved? Does God really become man and brute? What is the proof of this, let alone Vedic texts and the desire to reach a high sounding philosophic unity? It is this fancied desire to generalize everything into one, that led the Greek philosophers to postulate number and water and fire as the final and ultimate cause of all things. Why not leave bad, good and evil as they are? Why should you refer the evil to the good, impure to the pure? Will not silence in this respect be golden? Will not Mowmam in this case be real gnanam?

It is therefore seen that the world of matter and the world of sentient souls could not be traced to a particular origin, either out of nothing or out of God. We could not trace it to other causes than themselves. We could not explain them by reducing them to other elementary substances than matter and mind. If we do so, we meet with various difficulties, and hence we pause here. We take them as existing facts, final facts which do not admit of further explanation. We find man sinning and suffering. There are ready means of perfecting himself provided by means of this material world in which he can well act and will and progress.

The Three Padarthas.

And ~~means~~ are provided by a most Beneficent and Loving Lord. These are the three padarthas or Postulates of this School. Pathi—God,

**Pasu—Soul, and Pasa** comprising **maya** (matter), **anavamala** (ignorance) and **karma**. We call them three because we cannot resolve them one into another. But what is the relation of these three? And what is the nature of God and the Soul. These form separate topics of enquiry.

Regarding the nature of God, which is spoken in this System by names **Pathi, Pasupathi, Hara, Siva, Rudra** etc., the simplest definition given in **Sivagnanabotha** is that He is **Siva Sat or Chit Sat**. These are the component parts of the word **Satchidananda**. All that we can know is material. We do not know God and cannot know Him. The moment we can know Him, He will become one with matter. Therefore He is other than matter, i.e. Pure Chit or intelligence. But if we cannot know, is he non-existent? No, He is a positive Existence, Sat. In as much as this creation was for the benefit of man by a loving Father, it is inferred He is **Ananda** all love. God as Pure Being and Intelligence is immeasurable and unknowable, but as Love and Light He can be understood and approached by man. St. Meikandan says that God pervades everything with his Chit or Arul Sakti just like the Light of the sun, and so establishes his relation with the souls and the world. Hence the connection of the 2nd sutra with the first. As pointed out by the commentator, the second sutra, defining Chit Sakti, by which alone the relation between God and man and the world is established and by whose Power alone re-births are induced. With this, we may compare usefully the definition of God as Spirit, Light and Love by Bishop Westcott in his commentary on the Epistles of St. John.

(1) God is spirit. The statement obviously refers to the Divine nature and not to the Divine personality. The parallel

phrases are a sufficient proof of this. God is not 'a spirit as one of many, but 'spirit.' As 'spirit, He is absolutely raised above all limitations of succession (time and space) into which all thoughts of change and transitoriness are resolved.

(2) God is light. The statement again is absolute as to the nature of God, and not as to His actions (not 'a light' or 'the light of man'). The phrase expresses unlimited self-communication, diffusiveness. Light is by shining; darkness alone bounds. And, further, the communication of light is of that which is pure and glorious. Such is God toward all finite being, the condition of life and action. He reveals Himself through the works of creation which reflect His perfections in a form answering to the powers of man, and yet God is not to be fully apprehended by man as He is.

(3) God is love. In this declaration the idea of 'personality' is first revealed, and, in the case of God, necessarily of a self-sufficing personality. The idea of God is not only that of an unlimited self-communication, but a self-communication which calls out and receives a response, which requires the recognition not only of glory but of goodness. And this love is original and not occasioned. It corresponds to the innermost nature of God, and finds its sources in Him and not in man. It is not like the love which is called out in the finite by the sense of imperfection, but is the expression of perfect benevolence. (Westcott's "Epistles of John," pp. 160-1.)

Sivagnana Yogi further points out that Hara, Siva, or Rudra of the first Sutra is not to be confounded with the Rudra of the Indian Trinity. In the working out of the cosmogony, the Saiva system postulates 36 tatvas from Suddha maya to earth. The ordinary systems, Sankhya, Ekatma Vada, Pancharatra enumerate tatvas up to (24), all these being derived from Mulaprakriti or Pradhana.

Siva is not one of the  
Tripiity.

THE  
SIDDHANTA DE PIKA

OR

**The Light of Truth.**

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

**Commenced on the Queen's Commemoration Day, 1897.**

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**Vol. VII**

**FEBRUARY 1907**

**No 11.**

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**Kanda Puranam of Kachiappar.**

The little of this holy book that I read now and then rather as a pastime than as a holy duty created in me such a zeal and reverence for it that I have been prompted to write this humble tribute before I may pretend to know it sufficiently well. I therefore request the learned readers to excuse my faults.

Here are few good things in this world which are recognised as such by the majority of those who come across them. The holiest man is considered mad, the highest philosophy dreamy, honesty folly, and forgiveness cowardice. Such is Kanda Puranam in a place where it is best known and the most familiar work. This is due to the inefficiency of those who expound it, fools rushing in where angels fear to tread. Besides, no religious truth is understood by anyone who has not a humble and pious heart. I pen the following however as I can only be afraid of falling short of the praise that is due.

Kachiappar, whose name I will not stain with any epithet, understood that it was the pleasure of god that he should write this purana. It was pointed out to him that he could get the materials for the work from the sanskrit Skanda Purana which is one of the ten Siva Puranas. Again, it was daily revised by *Chit*. The work has thus the highest authority, and Kachiappar's greatness and holiness may be imagined. These two touches of the *Sat* have to be proved. The sign of divine touch is absence of faults and imperfections; and the onus of proof rests with those who question it. The little knowledge that I possess of the work enables me to say that no one can question anything in this work and I have not heard of any charge made that has not been answered.

What gives the highest value to the work in the amount of electricity with which it is charged, or perhaps which it generates, a force which corresponds to the magnetic power of men. While example and precept are the two educating influences generally known, the vast power wielded by personal magnetism is not so well known, probably because it is a rarity. These three influences may be found in their corresponding forms in books. Kural and Naladiyar teach by precept, and Periapuranam by example. Kandapuramam mainly influences by the electric power of the author. I do not here mean to disparage other works, but this may not be their greatest greatness. It attracts all those who come in close contact with it and makes them move in the right direction. Few who see it rightly can withstand its force. The story of Kandapuramam might be written by any poet not possessing the zeal, but would die with time instead of growing. Words and thoughts which send a thrill and make the hair of the reader stand on its end abound in this work, and make him feel rather than know.

A mistake often committed with respect to this work is to include it in literature. It is as far from poetry\* as Nannool or Sivagnanasiddhiar. In fact it is the contrary of poetry in that it is less slow than ordinary histories even. Essentially, it ranks with Tiruvachakam and Devaram although the clothing of poetry is second to few other poetical works. The muse comes uninvited to subserve the holy purpose and naturally is more helpful to its devotees. Though few things are as graceful as the divine Tiru-neeru or as sweet-scented as the highly medicinal musk, it would be want of sense to mention them among their virtues. The Sirappoopayiram of Tirukovayar is applicable to this work with more or less force in some points. The work is encyclopædic.

The main current in the work is the Siddhanta religion, the religion of Bhakti and Gnana. The religion is clearly and concisely stated in Kasipar Upadesapadalam which may be regarded as the text on which the whole work is founded. Kasipar states the philosophy, infers from it the line of action (marga,) and illustrates it by the life of Markandeya. This procedure enables us to understand that the knowledge of religion is only a means—though not the only means—that practice is the end of a man's life and that this (practice) is acquired by worship. (Many young men who make it a fashion to learn religious philosophy without trying to act up to it will find from this how erroneous their way is.)

The consort of Kasipar, in her native spirit and true to her name, condemns his teaching, and impresses on one the greatness of material prosperity, thus laying the foundation for the advanced teaching undertaken later by Sukra. Sukra comes with the "fearful hurricane of Mayavadam," the so called Vedanta. Sukra's precepts condemn themselves. He says, "They are fools who say

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\* [We do not agree with the writer. It is the essential province of poetry, to awaken the feelings and inspire the heart. Hence the magic of Devaram and Tiruvachakam.-- Ed.]

‘Do what is right, do not do sinful acts which are wrong.’” Kachiappar makes an ass of Sukra, so absurd is Mayavadam made from his mouth. No religion is so cruelly treated. The evil of aiming at material prosperity is shown by the utmost misery of Soorapadma’s latter days.

The Lokayata religion is condemned by Manmata himself, the high-priest or rather the lord of the religion ; and the chief beauty is that while Brahma and other great exponents of Saivism are made to support him against their own convictions. He condemns himself. This is a characteristic of Kachiappa who finds pearls in stinking oyster. The occasion itself is such.

Next comes for the test, rather incidentally, from the sacred lips of Tateeshi, \*the religion of karma, professed by the Rishis of Tarakavanam. As religion is meant to guide us in our *actions*, and as the greatest intellectual giants have professed all the great religions, the surest test of religion is the fruit of following it and not arguing. This was what Sambandaswamy and Manickavachaka swamy did, and this is the method which commended itself to Kachiappar. The Tarakavana story, impure in the eyes of impure men, is an indispensable part of fundamental religious knowledge. The proof of the existence of God, and of the helplessness of a soul which is impenetrable to His Grace is most convincing and unanswerable. Here is the rock on which the karmic religions are readily and inevitably wrecked. Those who thought that they cared for no God found themselves quite helpless before the hollow †phantom of a female.

Vaishnavism is considered in a very palpable manner. Daksha was the President founder of this religion. This is the

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\* Religions akin to Buddhism.

† As God exists everywhere, He can have no motion from place to place. Therefore, wherever we hear of personal divine intrusion, we must understand it to be a phantom, of course divine.



only religion whose principles are not fully discussed ; for, the only difference between this and Saiva Siddhanta relates to the nature of the Supreme Brahman.

Siva represents the Highest Brahman, and the worship of any other than the Highest God cannot lead to the Highest Palan, and was doomed to failure as in Daksha's sacrifice. Cf Gita IX. 22 to 24.

The work thus considers all the chief religions in a popular way, shows that Siddhanta is the straight path and leads all sympathetic followers to happiness pure and everlasting. To crown all, the method of attainment of Mukti is treated in the beautiful and sustained allegory of Valliammai Tirumanapadalam.

The history contained in it is vast and embodies all knowledge necessary for a man's well-being here and here-after. There are several short tragedies and comedies in it with Soorapadma's \*tragi-comedy in the centre, each tragedy condemning several vices and each comedy upholding several virtues. What makes the work unique is not the impressive manner in which ethical and religious principles are taught, but the ethical and religious tonic which it gives for keeping man in a healthy state for steady growth. While most other works make the reader know, this makes the reader act.

I shall close this short essay with a liberal translation of four typical stanzas in the first part. As the translation robs the stanzas of the force of expression and the vast treasure lying hidden in their depths, they are also given.

Manmata tells Brahma, "Of course, I win laurels for my victories over Vishnu and other gods, (yourself included). But, is it possible to dart the arrow and defeat the Supreme Being who wears the Ganges on his head."

மாலே முதலாகிய வானவர்தம், பாலையடல்வகை படைப்பதலால்,  
மேலேநதிசூடிய மேலவன்மேற், கோலேவினன் வென்றிடல் கூடுமதோ

\* It is called tragi-comedy, because he died and with it attained eternal bliss.

Indra's son says, "Desiring to enjoy life under the shade of the honey-dripping kalpaka tree, I have incurred great suffering. Thus, I see that even Swarga life is hollow; I have also seen the passing away (transitoriness) of other places of enjoyment, (as Vaikunta and Satyaloka). I, your servant, pray only for your everlasting home (of mukti).

தண்டேன் றுளிக்குந் தருநிழற்கீழ் வாழ்க்கைவெஃகிக்  
கொண்டேன் பெருந்துயரம் வான்பதமுங் கோதென்றே  
கண்டேன் பிறர்தம் பதத்தொலைவுங் கண்டனனால்  
தொண்டேன் சிவனே நின்றொல் பதமேவேண்டுவனே.

Veerabahu Deva says (to Soorapanma to give him an idea of the greatness of Subrahmanya.)

"Eh! Simpleton, you thought much of yourself in having obtained some of the simple solid worlds. Those who are favoured with but a little of His Grace become rulers not only of all the worlds of the five forms of existence (commonly known as solid, liquid, burning (or stellar), gaseous, and ethereal), but also of the worlds of all other forms of existence.

ஏதமில்புனியண்டங்கள் பெற்றனமென்றே  
பேதையுன்னினை சிறிதவன் றன்னருள்பெறுவோர்  
பூதமைத்தினு மேனையதிறத்தினும் புறத்து  
மீதமாமண்டமெவற்றிற்கும் வேத்தியல் புரிவார்.

Simhas says (on a similar occasion),

"Is it an easy affair for you and me if we say that we can state the nature of god whose form is Gnana. Even the Moonivas who are continually in the Mona state have not understood him. He himself has not yet discovered fully His great supremacy.

ஞானந்தானுருவாகிய நாயகனியல்பை  
யானுநீயுமாயுரைத்து மென்றால்ஃதெளிதோ  
மோனந்தீர்கலா முனிவருந் தேற்றிலர் முழுதுந்  
தானுங்காண் கிலனின்னமுந்தன்பெருந்தலைமை.

S. SIVAPADASUNDARAM PILLAI.

# The Inner Meaning of Siva Linga.

*Continued from page 310 of Vol. VII.*

“Dharikadhara Sakthi bijam Anantha Pankaja Kudmalam—Punya bodha Viraga Bhoothi padam Viloma chathustayam. Gathruka chudana Chadam Kamalam sa Kesara Karnikam Sakthi mandala Sangha yuktham Aham namami Sivasanam.”

“Prithvi kandam kalah tathvahntaika nalam granthi granthim suddha vidya sarojam Vamadi sakthigatha kesara karnikadyam.”

Tath kandam sathakoti yojanamidam Nahlam parardhantakam grandhihi koti parardha Paschima sahasram chathurlakshakam—Moorthisthasyacha kotirisvarn mayee Thasyarbuda syarbudam Ambojam Mantramayam Sadasiva Vapuku Dhyananumeya Sivaha.”

The above quotations convey the very same idea. In fact it is clearly asserted in the last verse that Sadasiva's body is a huge “Lotus” whose root (மீழ்ச்சூ) extends over 100 crores of yojanas etc. He who is to be contemplated within is to be worshipped outside in Sivalinga—“Jneyassivas—Sarvaghatassarire Dhyeyassa poojyassivalinga madhye.” A summary of the Sivalinga pooja is given in chapter 20 of the Vayusamhita, utara bhaga.

“Asyordhva Chadanam Padmam Asanam Vimalam Sitham, Astapathrani Thasyahuranimadi gunashtakam, kesara incha Vamadya Rudra Vamadi sakthibhihi Beejanyapicha Thaeva Saktha youthar manonmani karnikapara Vairagyam Nablam gnanam Sivatmakam Kandascha Sivadharmatma karnikanthe Thrimandali etc.”

The above verses convey the same idea as is expressed in our quotation from the padohathi of Srimat Aghora Sivacharya.

We said that certain Mandalas and Vedis are erected during important celebrations of religious festivals, such as Brahmotsava, Linga pratishtha or Dikshas. Sages like Aghora Siva, Thriloghana Siva, and Anantha Siva in their treatises on Dikshas and treatises like the Vayusamhita in its second part give lucid explanations as to how mandalas should be constructed. The Mandalas are pictorial representations made on the floor with the powders of precious stones or flour of rice etc. Here is the description of a mandala.

“Pithenajvala karnikamcha rajasah swethena Rakthena vai, Peethanspicha kesarani suklena Pathranicha, Syamenatha dalahtnaram sitha Vathi rakthena, koneshavadho suklasruk kapilah sithabha kalithah, keelasu pushpavahibi.”

A lotus should be drawn on the floor forming the Karnika with bright yellow powder, the Kesaras with white, blood-red and yellow powders, the petals with white powders as spreading in 4 directions, drawing the middle portion of the petals with green powders. A mandala called Latalingaka is hereunder described.

“Bakthe Vimsathidha Bahissasipadahth Veethee Sithah Dikshujair Dwaraneesa Mukha dyutheenryubhayatho Lingani Pandu drugaihi, Koneshvabdipadair Latah Harithabhah Veethee Chatushshashtibhihi, Padmam Santhi Kaladibhanicha Lath lingodbhave mandale”

“A street of black color should be drawn up on four sides in the form of a square. In the middle of each of the 4 sides of this square, a doorway measuring  $4 \times 2$  padas (feet) should be drawn up. In the innerside, on each side of such doorway a linga should be drawn up. Thus 8 lingas will be formed at the rate of 2 lingas for each doorway. In each of the corners (angles) of this square a creeper measuring 4 padas should be drawn up. Within this square, above the lingas another street one pada in breadth in green color should be made to run on 4 sides. In the midst of this square a full blown lotus measuring 64 padas should be drawn up. This lotus must contain a karnika measuring 4 padas, pollen round this karnika, measuring one pada should be made to stick up to. Then 8 petals each petal measuring 2 padas, spreading towards the eight directions should be drawn up.” Here the square represents a wide tank, the green line representing the waters. The black line represents the tank's bank with stairs thereon. A lotus with creepers here and there is said to rise above the surface of the water.

Another mode of representing the lata-linga mandala is hereunder given :—

“Ashta Vimsathi bhajithe Vasupadair madhye ambujam Bhagathaha, Pattam syath sithah Veetheekah sasipadath kone latha sapthabhihi, Dwaram Dikshu Munidwayairubhayatho Lingamcha Shatsapthabhir Veethee Prakh Bahyapadena Mandalanidam cha Anyam Lathalingakan.”

First draw a lotus of 8 padas. Around it draw a pattah (a circular line) measuring one pada. Draw with white powders a square street measuring one pada in width round the circle. The

corners of this square should contain creepers each measuring 7 padas. In the 4 quarters door-ways each measuring  $7 \times 2$  padas should be drawn. Then on each side of such a doorway draw up a linga."

The Matanga Agama prescribes the Navanabha Mandala during diksha.

"Kshetraissapta padeekrithe sasipadath Veethee samanthath padair Dikshvashtasucha Pankajahni Paritho Veetheendubhahgenacha, Dwabranyshta Janthara Sthithi padair aushasthitthair jathrakam Padinam Syabth navanabha mandalamidam sreeman mathangoditham."

Select a square spot each side of which should measure 7 padas. Within this, at a distance of one pada from the centre there should be a street a side of which should measure 4 padas. In the eight quarters of this street 8 padmas (lotuses) should be drawn up. Enclose this square street by means of another square. On each side of this latter square construct two doorways, each doorway being formed midway between the two lotuses of the inner square. The other portions of this outer square should be peetahs (raised plots). The following is a description of mandala called Gowrilata mandalam.

"Soothraissaptha dasathmakairabhayathe gowree hatham Ahwayam Madhye Veda padair Vidikshu ghapadur Bhootha Ambujani nyaseth, Lingam Patta saroja kanta kamalam peetam kramath Dik padair Vashtabhoori Vihaischa kona kalithair bhoothaibi padaihi syullathahm."

Enclose a square spot measuring  $17 \times 17$  padas by means of cotten strings. In the angles form 4 lotuses, each lotus containing linga patta, saroja, kanta, kamala and peeta, the linga measuring 4 padas, patta measuring 6 padas, saroja 4 padas, kanta 2 padas, kamala 4 padas and peeta 6 padas. On each side of the said corner construct a creeper measuring 5 padas attached to the said Lotus. Another mandala by name Bhadra mandala, is described below.

“Kahetre Rudra padeekruthee grahapadair madhye sitham pantaJam, kuryath konachathushtayeshtapadakai swarna prabhan swasthekahu Dikshvah-dithya padeshvadhlaya layair Lingani peetani thath, Sesham Bhinna Vilomya mathulam Bhadram Supushpam param.”

Enclose a square space of  $11 \times 11$  padas; construct a linga of 9 padas within it. In the 4 angles construct Swasthikas of the color of gold. On the 4 sides lingas with peetahs should be constructed. The lingas should contain of course, linga, pattah, saroja, kanta and kamala and peetah.

Here is the description of another mandala called Umakanta-kam.

“Dwastrimsathpada Bhajitheshu Nalinam Madhye chattushshashtibhihi, thathbahye Thripadaischa peetakamatha Thraikena Veethee Harith, dikshu dwabra Rishi dwayairubhayatho Vachah Varairvarsha yuth Lingam bahyapadana Vidheerithaschitram hi Umakanthakam.”

Enclose a square space of  $32 \times 32$  padas. Form within it a lotus of 64 padas. Round it a ghatra with peeta of 3 padas should be constructed. Near it a green Veethi of 3 padas should be formed. On each side of this Veethi doorways of  $7 \times 2$  padas should be made. On each side of the doorway lingas containing linga, patta, saroja, kanta, kamala and peetah respectively measuring, 4, 6, 6, 2, 4 and 6 padas should be constructed.” “vacha varairvarsha yuth” means “containing va, cha, va, ra, va, and sha.”

In all these we see that the creepers contain a lotus; this lotus containing petals, stalk, stamens, ovary etc, known in Sanscrit as kanda, nahla, dala, upadala, karnika, kesara, and linga. The whole linga represents a Grand Lotus and we cannot conceive of a linga without the corresponding petals etc. Those who have the propensity to pull asunder the petals and the stalk etc from the flower can only be pitied and these maniacs are more fit for lunatic asylum than for civilized society, even though such maniacs passed and still pass for great Acharyas and the words or rather the ravings of such fools can have no value.

Let us now see what the Uprnishads have to say about this Linga. If we turn to the Hamsopanishad we see the following:—

‘ Yesbo sow Paramahamsa Bhanukoti pratheekahso yenedam Vyaptham. Thasya Ashtadha Vrithir Bhavathi. Poorvadale punye mathihi, Agneye Nidralasyadayo Bhavanthi, yamye krowoye mathihi, Nairuthe pape maneesha, Varunyam Krudayahm, vayavye gamanadow Buddhihi, Sowinye Rathipreethihi Aisane dravayahdanam padme vairagyam, kesare jagradavastha, karni kayam Swapnam, Linge sushupthihi, padma thyage Thuriyamyada hamso Nade vikino Bhavathi thath Thureeyahtheetham.”

This Paramahamsa is shining like crores of suns. His propensity is eight fold. The Paramahamsa's heart is compared to a lotus. The various component parts of the Lotus are described. The petals of this paramahamsa's heart spread towards the eight directions, east, south-east, south, south-west, west, north-west, north and north-east. The east petal is desire to practise virtue. The south-east is desire for sleep and laziness. The south petal is hankering after cruel actions. The south-west is desire to commit sin. The west petal is desire to play. The north-west petal is desire for walking etc. The north petal is desire for amorous acts and the north-east is desire to amass wealth. The padma (lotus apart from the petals) is Vairagya. The kesaras are the waking state—the Karnika (ovary) the dreaming state, the *Linga* the dead-sleep state and the leaving of the lotus, padma tyaga is Thuriya and when the Hamsa merges in Nada, that state is Thureeyahtheetham. Here the heart of this Paramahamsa is likened to a great lotus. Indeed all upanishads, all agamas, all puranas and other works great and small have likened the heart to the Lotus. Why is this so? We cannot attempt to answer this. Suffice it to say that such is the case—Here we are tempted to quote passages which go to describe the heart as a lotus. In all these we request our readers to bear in mind the quotation from the Hamsopanishad.

(To be continued.)

A. RENGASWAMI IYER.

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## **The Physiology of the Nervous System According to the Hindus.**

*By P. T. Srinivasa Aiyengar Esq.*

### I. WHAT IS PRANA?

European physiology, notwithstanding its wonderfully rapid development in the nineteenth century, has not been able to make up its mind about the nature of a nervous impulse. How the vibrations of ether and of air that produce the sensations of light and heat and sound, how the solutions of molecules producing taste in the mouth, the gases that cause smell in the nostrils, affect the nerves, and how that effect is transmitted along them, are questions about which nothing has been discovered.

Says Mr. McDougall (in his *Physiological Psychology*, published in 1905): "As to the essential nature of this '(nervous) impulse' we are still ignorant. . . . It is still, and probably for a long time to come will be, impossible to define the nature of the 'nervous impulse' in physical or chemical terms; . . . it is possible that it involves a form or forms of energy with which we have no nearer acquaintance. . . . Every part of each neurone is irritable, i.e., capable of responding to a stimulus with a katabolic change which initiates a 'nervous impulse.' This katabolic change results in the conversion of chemical potential energy into free nervous energy . . . But the process of liberation of energy in the neurone differs from processes of a similar kind that occur outside living tissues in one very important respect, namely, the quantity of energy liberated in the neurone varies with the intensity of the stimulus."

Hindu writers think that this "nervous impulse" is a wave of a subtle fluid, called Prana, in the "subtle body." Prana flows in minute tubes, called Nadis. This flow is conceived as the conduction of a "fluid-wave of pressure in a pipe," exactly as some European physiologists understand a "nervous impulse" to be. A few of these Nadis are visible in the "gross body," e.g., the central canal of the spinal cord and the medulla oblongata, and the ventricles of the brain; but the rest, those that correspond to the nerves are invisible. This Prana has been generally mistranslated as the



“life-principle” of the Vitalists of European biology; but this mistake is due to the fact that, so long as the Prana is flowing in the Nadis, i.e., “nervous impulses” flow along the nerves, an animal lives, and when the Prana stops, the animal dies.

European biology makes the flow of “nervous impulses” depend upon the flow of blood in the blood-vessels, and assumes that the circulation of blood is a condition precedent to nervous action. This is an unprovable assumption, since without nervous action the heart cannot act; the assigning of priority to the flow of blood is a pure assumption, and the Hindu conception of the priority of nervous action is equally valid.

Prana is not a life-principle, but a “nervous impulse,” conceived as a flow of subtle matter in nerve tubes, for the Pranas are always located in the Nadis. Prana is also frequently confounded with breath, especially by Hindu scholars. This is again a case of erroneous translation; for breath is air going into and out of the lungs, and Prana is never spoken of as flowing into the lungs but always as flowing in the nerve tubes. The mistake is due to the fact that the breath, in normal conditions, flows at any time through one nostril; and this is attributed by the Hindus to some cause traceable to some fact in the nervous system.

The flow of breath through one nostril at a time is taken as indicating a corresponding flow of Prana in the nerves on which depend the life-processes of the animal; hence the breath in the nostrils (and not in the lungs) is sometimes loosely spoken of as Prana. Moreover, the flow in the Nadis being the conduction of a pressure wave as in a gaseous medium, Prana, the substratum of this wave, is conceived as a gas and spoken of as Vayu.

There are two kinds of Vayu: (1) Panchikrita-vayu, “molecular air,” or compound gas, like the air of the atmosphere; and (2) Vayu-tanmatrā, “atomic air,” elementary gas, the substrate of the sensation of touch. Prana is similar in nature to Vayu of the latter kind.

As the *Sankhya Pravachana Bhashya* says: “Though the Prana is a transmutation of the internal instruments (i. e., of Buddhi,

Ahamkara and Manas), it is justifiable to speak of it as Vayu, because its motion is similar to that of Vayu, and it is under the control of the Deva Vayu."

The *Brahma-Sutras* (ii. 4, 8) also say: "It is neither air nor a function (of air)"; for in the *Mundakā Upanishad* (ii. 3, 1) it is said "From it is produced the Prana, the mind, and all organs of sense, ether, air, light, water, and earth, the supporter of all."

In explaining this Sutra, Shankara and Ramannja both point out that Prana is frequently called air, because the substance of Prana is a special, or Adhyatma (noumenal), condition of air. Its essence is not water or fire, but air, though it is not identical with the air (in our lungs or that blowing round us).

I will close this discussion with two quotations which show without a possibility of doubt, that Prāna is nothing but what we call nerve-action.

*Brihad Up.* (i. 3, 19) says: "From whatever limb Prana goes away, that limb withers." Again, Shankara says in *Sutra Bhashya* (ii. 4, 9): "Prana is the oldest, because it begins its function from the moment when the child is conceived."

This can refer only to the nervous action that presides over the vital process of the foetus, and not to breath."

The above quotation from Sankhya Shastra indicates that Prana is "subtle" matter of the grade of Buddhi and Manas. Physical matter, that which can be observed by our senses, is believed by Hindu philosophers to be Panchi-krita, compounded of five ultimate elements called Tanmatras, the objective bases of sensations. Buddhi and Manas are a grade of matter subtler than these and Prana is of this grade.

Vachaspati Mishra says: "The five Pranas, or life, are the function of the three instruments (Buddhi, Ahamkara, Manas), from being present where they are, and absent where they are not."

The Vedanta would make Prana superior to these. Says *Shat. Brah.* (vi. I, I, 1):

“ Non-being (Asat) indeed was this in the beginning, they say. What was that Asat (Non-being)? Those Rishis indeed were the Non-being in the beginning. They say : Who are those Rishis ? The Pranas indeed or the Rishis.”

*Bṛihad. Up.* (ii. I, 20) says : “ As the spider comes out with its thread, as small sparks come forth from fire, so from that Atma, all Pranas, all worlds, all senses (Devas), all beings come forth. Its (the Atma's) secret name is the 'Truth of truths.' The Pranas are truth. Of them, It (the Atma) is the Truth.”

Thus, according to the Vedanta conception, Prana is the highest grade of matter, and the first objective basis of Atma.

## II. THE DIFFERENT KINDS OF PRANA.

Prana is a generalised conception. In the body, it is specialised into various kinds of Pranas. They are of three classes : (1) the Mukhya Prana ; (2) the five Pranas of physical life ; (3) the eleven Pranas of psychical life.

(I) The Mukhya Prana is the chief Prana. It is the first objective manifestation of Atma (the spirit). This latter can be reached only by introspection (Pratyag-drishti). It reveals itself to objective contemplation as Mukhya Prana, the power which underlies the life of each Bhuta, or concrete object of the mineral, animal or vegetable kingdoms. It builds the crystal, and enables vegetables and animals to carry on their life-functions.

It is called in the Vedas Jyeshtha, Shreshtha, Vasishtha, Pratishtha—the oldest, the best, the richest, the best placed, and so on. The great Rishis of the *Rig-veda* are identified with it by ingenious etymologies invented for their names (*vide Aitareya Aranyaka*, ii. I).

It is identified with Brahman, with Indra, and with Prajna in the *Kaushitaki Uparishad*. It is the highest order of materia being conceived by the Vaidic teachers. It is called Asat (i.e. Non-being, impermanent being, or more properly phenomenon), and as such is the first manifested being, the oldest of the phenomenal manifestations of the universe. It is the presiding life, the binding unity that makes any collocation of atoms into an object.

When the Self-begotten, Svayambhu, thought: "May I become many,"—Mukhya Prana was the objectivation of that Will to become many. It is the life of the universe.

In this cosmic aspect, this Mukhya Prana is called Hiraṇyagarbha, and described as being "equal to a grub, equal to a gnat, equal to an elephant, equal to these three worlds, equal to this universe." *Brihad. Up.*, I. iii. 22.)

In the individual man, Mukhya Prana is the objective representative of his Atma.

As Shankara says, in the *Brahma-Sutra Bhashya* (II. iv. 16): "And only with the embodied soul the Pranas are permanently connected, as it is seen that when the soul passes out, etc., the Pranas follow it."

This we see from passages such as the following: "When he thus departs, the (Mukhya) Prana passes out after him, and when the Prana thus passes out, all the other Pranas pass after it." (*Brihad. Up.*, IV. iv. 2.)

Thus this Mukhya Prana corresponds to the life-principle of European Vitalists, but is different from it, in that Buddhi, Ahamkara, Manas (which European philosophy treats as faculties of the subject, of the ego), are, with us, aspects of this Prana. It is the highest order of discrete being, the material aspect of Sat, the objective concomitant of Prajna.

Says the *Kaushitaki Upanishad* (iii.): "Indra said: 'I am Prana, mediate on me as the conscious self (Prajnatma).' What is Prana, that is Prajna (consciousness); what is Prajna, that is Prana; for together they (Prajna and Prana) live in this body and together they go out of it. . . . And that Prana indeed is the self of Prajna, blessed, imperishable, immortal."

This Prana resides in the cave of the heart. Prana, being Sukshma, subtle, minute, resides in the subtle body. The part of the subtle body corresponding to the windpipe, conceived as extended to the epigastric region, is the cave where it plays. From the uvula to the centre of the chest, the length of a man's thumb,

it plays in the Akasha atomic matter of the most tenuous kind, and on its play depend the discharge of the vital functions and the display of consciousness in the body.

European physiology teaches us that the vital functions depend upon the beating of the heart and the periodical discharge of the blood from it. But no force—nervous or otherwise—has been discovered which causes the heart to contract rhythmically; so much so, that it is said “that the muscle-substance of which the heart is made, is itself endowed with the power of contracting and relaxing at regular intervals”—a most unsatisfactory conclusion, since all other muscular contraction depends on the action of some nerves.

The Hindu would explain that the rhythmic beat of the heart is the work of this Mukhya Prana. The quotations already given from the Shruti bear this out. It is a much better explanation of the beating of the heart than that of modern physiology, which has practically given up the problem as hopeless.

The circulation of blood is the chief function of Mukhya Prana only from the point of view of physiology; Buddhi, Ahamkara and Manas also depend upon it. As Madhvacharya explains in his *Sutra Bhashya*, the elements function, and the Vedas, and all this world, came forth from this Prana. This Prana in the man is the analogue of the sun in the cosmos. Pippalada (*Prashna Up.* i) quotes an ancient Rik which says: “Who assumes all forms, golden, the knower of all things, the highest, alone in splendour, the warmer; the thousand-rayed, who abides in a hundred place, the Prana of creatures, the sun rises.” In *Prashna Up.*, iv., these sun is called the external Prana.

It has already been pointed out that the Mukhya Prana is golden, immortal, and called Hiranyagarbha in the cosmos. As the golden Prana is the objective manifestation of the Atma in the body, so the golden Person imagined to be in the sun, is the objective manifestation of the Lord of the solar system. As the Prana supports the life of the body, so the solar energy supports the life of the solar system, of which the sun is the heart.

Says the *Maitrayana Upanishad*, vi.: “He (the Self) bears the Self in two ways; as he who is Prana, and as he who is Aditya. . . . The Sun is the outer Self; the inner Self is Prana. . . . For thus it is said: ‘He who is within the sun is the golden Person, who looks upon this earth from his golden place; he is the same who, after entering the inner lotus of the heart, devours food.’”

*Rig-veda* (i. 164, 13) makes the same identification. Says a Rishi there: "I saw Prana as a guardian, never tiring, coming and going on his ways (the Nadis). That Prana (in the body being the same as the sun among the Devas) illuminating the principal and intermediate quarters of the sky, is returning constantly in the midst of the worlds."

Either in the body of man or in the body of the solar system, it is the support, the life-giving power of the Lord, his higher nature, by which, according to the *Bhagavad Gita*, "all this universe is upheld."

As Madhvacharya says: "Prana in the body or the cosmos is verily the middle; for it is between all beings on the one side and the Supreme Lord on the other, and is hence the highest form of discrete Being in the manifested worlds,"

(2) The five Pranas. This Mukhya Prana is differentiated into five kinds, for the purpose of discharging the various functions of physical life. I have already pointed out that European physiology has not yet understood the nature of a "nervous impulse." Hence, it is not likely to admit of a five-fold sub-division of it; but this is what the Hindus teach. The five sub-divisions of nervous energy connected with organic life are Prana, Apana, Vyana, Samana, and Udana. They are five modifications of Mukhya Prana, that circulate (*syand* is the Samskrit verb used to indicate this idea) in the nerve tubes and keep up the life-functions.

Prana, the first of these, is to be distinguished from Prana used for a nerve impulse in general, or again for Mukhya Prana. This Prana is said to reside in the region between the heart and navel of the subtle body and to rise upwards and cause respiration.

It is curious that physiology also makes normal respiration primarily depend on afferent impulses going along the vagus nerve to the respiratory centre in the medulla oblongata, taking *exactly the course* that Prana is said to take in Indian books to cause respiration (*vide* Starling's *Human Physiology*, pp. 388-394).

This Prana is said to be red in colour and bright like a jewel.

Apana is the nervous energy presiding over the functions of the kidneys, the large intestines and the testes, and helps the expulsion of their products. It starts from the region of the semi-lunar ganglion, and corresponds to the nervous impulses starting

from the lumbo-sacral (spinal) nerves, and circulates through the sympathetic ganglia and nerves connected therewith. This Apana is said to be of Indragopa (cochineal) colour. Prana and Apana rest, as it were, on each other, normally pulling away from each other and thus keeping each other in possession.

Vyana circulates through the seventy-two crores and odd minute Nadis. It maintains the general functional equilibrium of the body. Vyana is also said to abide in the junction of Prana and Apana. It is brought into play when doing "works of strength"; one holds in the breath and compresses the muscles at the lower half of the trunk. According to Gandapada, by Vyana "internal division and diffusion through the body are effected." It is flame-coloured. It perhaps corresponds to the nervous energy of the vaso-motor system.

Samana presides over the digestion and distribution of the "subtle (digested) food to the tissues. It will hence correspond to the nervous energy of the sympathetic system connected with digestion and the supply of food and oxygen to the tissues. It is of the colour of cow's milk.

Udana presides over the head, neck, and temples, while a person is alive. At death, it leads the Prana, *via* the third ventricle, to the anterior fontanelle and out of the body. It is of a pale yellow colour, and presides over the organic life of the head.

Possibly the macrocosmic correspondences of these five Pranas will help us more easily to comprehend their functions. This Prana in the cosmos is the sun; Apana is the earth, the supporter of all; Vyana is all-pervading air; Samana the Akasha, and Udana light.

(3) The eleven Pranas. These are the nervous energies of psychical life, that of sensation, voluntary action and thought. The Pranas of the Jnanendriyas are those that flow in the olfactory, gustatory, optic, tactile and auditory nerves. At the sensorium, where these nerves take their rise, the substrata of these five sensations reside. Thus where the olfactory nerves take their rise, there is Gandha-tanmatra, lit. "smell pure and simple," an elementary substance which by various combinations called Panchi-karana, or quintuplication, becomes earth; and so on for the other four sensations.

Thus when the Hindu speaks of Akasha being Shabdatanmatra, people mistranslate the statement into sound consisting of vibrations of Akasha, and ridicule the Hindu Naiyayikas on that

account. It properly means that Shabda-tanmatra, the pure sensation of sound, or rather the elementary matter where it inheres, viz, Akasha, resides in the sensorium, and the same Akasha, being mixed with air, etc., forms the *compound* Akasha all round us.

European physiology cannot explain how sound, which is a vibration of air, can become a sensation inside us. Indian Nyaya says that the sound we hear and the sound outside us are in the same elementary substance, called Akasha. Surely the Hindu explanation is sound as an explanation, only it cannot be proved by the canons by which physical facts are proved, because the elementary substance involved in the explanation is super-physical.

The five sensations, then, depending on five Tanmatras, super-physical elements, the Pranas corresponding to them are five-fold. The five Karmendriyas are the five sets of voluntary muscles, those concerned in speaking, grasping with the hands walking, evacuation, and emission.

The eleventh Prana is that of Manas, the nervous energies concerned with thought. Manas is here used in a loose way to indicate what the subtle analysis of the Sankhyas discriminates as Buddhi, Ahankara and Manas proper, which roughly correspond to will, self-consciousness and formative imagination or perceptive faculty (Adhyavasaya, Abhimana, Sankalpaka); and these mental functions are associated with the play of three modifications of a certain kind of Prana of the highest grade of matter.

In Indian philosophy the internal mental functions and objective play of Prana are inseparably associated with each other. One is not the cause of the other; there is no question of precedence between them.

This Prana plays in the cavities of the brain (the ventricles), and also in the Sushumna, the central canal of the spinal cord. As described in the *Taittiriya Up.* (I, vi.): "Between the palates it (the uvula) hangs like a nipple—that is the birth place of Indra. Where the root of the hair divides, there he opens the two sides of the head (he enters Agni, Vayu, Aditya, and Brahman) . . . . He there obtains lordship, he reaches the lord of the Manas. He becomes lord of speech, lord of sight, lord of hearing, lord of Vijnaha (knowledge). Nay, more than this; there is the Brahman, whose body is Akasha, whose nature is Truth, who rejoices in the Pranas, is delighted in the mind, is perfect in peace, immortal. Worship thus."

A more detailed description of this supreme Prana cannot be attempted as it is the object of this article to give only a general view of the subject.



## III. THE NADIS.

The Nadis are the tubes of nervous matter, in which the Pranas flow. They are of two classes, those connected with involuntary action, with man's physical life, which does not normally show itself in his consciousness, and those connected with voluntary action, with his psychical life, bound up with his consciousness. It has been already pointed out that psychical life (i.e. the Prana corresponding to Manas) resides in the cavities of the brain. Its centre is the third ventricle, whence it acts all through the brain, innervating the eyes, ears and the organ of smell, and down the front to the pharynx and tongue to cause voice and help to sense taste, and down the back, along the spinal tube, subserving the sense of touch, and the four Karmendriyas except Vak (voice). These two tubes from the third ventricle are each called Sushumna.

On the sides of the Sushumna in the spinal tube are the Ida and the Pingala, through which currents of Vayu-tattva ("atomic air") and Agni-tattva ("atomic fire") flow. When the Ida is active the Pingala is passive and *vice versa*. According to Hindu ideas, when the Ida is active the breath flows through the left nostril; and when the Pingala is active the breath flows through the right nostril.

It is curious that this fact—that while both lungs act always, the breath plays normally only through one nostril at any given moment, and that there is a periodical alternation of the flow through the right and left nostrils—seems quite to have escaped the notice of European science.

Besides these two, ten other Nadis parallel to them are mentioned. These twelve extend from the Region of the lumbosacral enlargement of the spinal cord to the floor of the fourth ventricle—the Dvadasantam (the end of the twelve).

The Nadis conveying the Prana of organic life correspond to the sympathetic system. The peculiarity of this system is that the nerves at various places enter into ganglia, where they seem to be reinforced. Five of these ganglia are given great prominence in certain forms of Yoga that deal with the animal non-mental life of man. They are Muladhara (sacral), Svadhishthana (hypogastric), Manipuraka (solar), Anahata (stellate), and Vishuddhi (superior cervical).

Besides these, the six plexuses in the course of the spinal cord seem to be connected with the higher forms of Yoga, but that is a subject about which very little is taught in books.—*The Theosophical Review*.

## The late Colonel H. S. Olcott.

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It is with deep regret that we have to record the death of Colonel H. S. Olcott, which took place at Adyar, on Sunday morning (the 17th February 07). For a number of days past his condition had been critical, and latterly quite hopeless. To the educated man not only in India but throughout the civilised world the late Colonel Olcott was known as the founder, organiser and leader of a world-wide religious movement which has been instrumental in propagating and diffusing the neglected truths of the world's ancient religions. In the year 1875 the Theosophical Society was founded.

Colonel Olcott had before the starting of the Theosophical Society been known in the United States of America as a man of courage, energy and first rate practical capacity through his exposure of a series of extensive and systematic frauds perpetrated by men of wealth and position, by which the State Treasury was swindled of large sums of money. The power thus revealed to the world he brought to bear on the diffusion and organisation of a world-wide movement with the result, that the Theosophical Society has branch associations affiliated to it all over the world, and Theosophic thought has left its marks on the culture and even the vocabulary of the civilised world. The debt the Eastern nations owe to him is great. He has been largely instrumental in turning their thoughts to what is true, good and beautiful in their religions. The scientific world too is under no slight obligation to him, for he with others disturbed the dangerous slumber of dogmatism into which it had fallen. Whatever the ultimate verdict of science on the problems he helped to place before the public, not even his opponents can grudge him the meed of praise that rightly belongs to him for stimulating and exhorting men of science to revise their Judgments. Till increasing years brought a natural decline in his vigour, he was a familiar figure on public platforms, where his gift of flowing and powerful eloquence readily moved his audiences. To the last he presided over the deliberations of the Theosophic Society and his Journeys all over the world in furtherance of its interests constitute a record which would be hard to beat. A remarkable man and a remarkable career have come to an end. May his Soul rest in peace !

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## Reviews.

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*Theosophical Review, London, December 1906*: is a very interesting number. The 'Watch Tower' gives a very clear explanation of the Trikaya, or the Three Modes of Activity, generally called the Three Bodies of the Buddha, viz., the Dharmakaya, the Sambhogakaya and the Nirmanakaya. The root meaning that underlies the conception of Bodhi is evidently the consummation of highest Gnosis or self-realisation, or identification of the individual with the universe. Other articles of interest are one by Mr. Mead upon "Heresy" and one on "The Theosophic Movement" by Dr. Hubbe Schleiden. There is also an article by P. T. Srinivasa Aiyengar on "The Physiology of the Nervous system according to the Hindus," which we extract elsewhere in this issue.

*Theosophy in India, Benares, December 1906*: In it is commenced an important paper on the 'Significance of Psychic Experiments.' Miss Edger's 'Studies in the Pedigree of Man' are continued. There are other articles on the 'Vital airs' by P. T. S., and the Construction of the Tesseract.' 'The necessity of the Guru for the spiritual life', commenced in the October issue by 'Seeker' is concluded herein.

*Central Hindu College Magazine, Benares, December 1906*; gives an interesting account of Mrs. Besants' tour through the Bombay District. Miss Wilson's "Science Jottings" are always interesting and contain some useful hints on the physical training of women; also it contains several legends and stories of Indian heroes, and an article on 'Some Natural Wonders' with illustrations.

*Virjanand Magazine, Partabgarh (Oudh), December 1906*: The first three leading articles are 'the Marriage of the Tank,' 'Why I became a Feetotaler,' 'Swami Dayanand Saraswati's Beliefs.' In the first is mentioned the value which the Indians put on tank and tree, how a tank is dug and married after its completion, and how the marriage of the tank was accompanied a century ago by a sacrifice in which, instead of a kid as at present, the victim used to be a young and beautiful maiden. The writer further narrates the story of a ruined temple and tank in the South Behar, the popular belief for their ruin being that it was visited by the wrath of God on account of the misdeeds of the *pajari* of the temple, who being disappointed of his amorous overtures to a fair Bania Maiden, caused her to be sacrificed on the occasion of the marriage of a tank. The concluding portion of the article brings out well the present status of our priests and heads of Mutts. "These are the pathetic instances of noble

maidens who prefer to sacrifice themselves rather than sacrifice their chastity. The so-called *maijees* and *dases* who sell flowers, beads, sandal and rosaries at Ajodhya, Benares and other places of Hindu Pilgrimage are in the private keeping of the well-fed, fat, ignorant, crafty and impious *pujarees* and *mahants*. Any one of the readers who has had the opportunity to see the inner life of the *pujarees*, will readily admit that most heinous crimes are being committed almost every moment by one of these *pujaries*, under the patronage of the unsuspecting idol worshippers. The best way to reform is to use the money that is being squandered on temples and thus affording these impious *pujaries* means for purposes nefarious, in opening orphanages, schools for girls, homes for widows and other religious institutions."

*The Hindu Spiritual Magazine, Calcutta, January 1907*, opens with "the Aim and Scope of Hindu Spiritualism, in which is described Heaven, Hades, and Hell as seen by a lady in the Mirror of Wisdom. The writer concludes with an exhortation to cultivate spiritualism if anybody wish to benefit himself everlastingly. This is followed by other articles of interest, viz, Hypnotism, Spirit initiated by a Saint, Dr. Peebles in India &c. The Magazine deals solely with subjects of the spiritual world or bearing on Mesmerism &c.

*Indian Magazine and Review, London, January 1907*. Opens with its new Year Greetings to its readers and sets forth in detail the objects of the National Indian Association, the work it has done in England and India, and the scope of the Magazine and the Association. An interesting and important lecture 'The Effects of Western Education on Hindu Domestic Life' by Mr. Har Dayal, M.A., appears in this issue.

*The Almanack for 1907* by B. Suryanarain Row Esq, B.A., M.R.A.S, Editor of the Astrological Magazine, Madras, Price Annas 8 per Copy. This is the first of its kind in English, containing movements of all important planets and hints for doing and avoiding good and bad work &c. Great credit is due to the author for the preparation of such an almanack in English. We welcome its publication and thank the author for having sent a copy to us.

We beg to acknowledge with thanks the receipt of the following exchanges :

The Grail, December 06; The Mazdoznan, August and December 06; The Worlds Advance Thought (October and November 06.); The Maha Bodhi (December 06.); Abkari (January 07); The Industrial India, (December 06.; The Brahmavadin, (December 06.); The Arya, (October 06.); The Indian Nation; The Weekly Chronicle; Prabudda Bharata (January 07.); The Vegetarian Magazine, (December 06.) Vivasaya Deepika, (Nos. 3 to 8.); Tamil Zenana Magazine; Viveka Chintamani; The Crescent; The Astrological Magazine (February 07.); The Aryan (Tamil); Jananukulan, Tamil; The Hindu Organ (Jaffna).

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37. He who brought me forth as his son. By whose grace this position of Prajapathya was attained.

38. Which One Isa stands in Akas as immovably fixed as a tree. By which great Purusha, this all is filled (pervaded).

39. Which One stirs action in many inactive beings; which one makes one seed assume several shapes, He is Mahesvara.

40. He (Isa) who rules these worlds with all these Jivas, and which one Lord Rudra stands without a second.

41. Though firmly established in the heart of all, He is not noticed by others; but He, noticing all, ever presides over all the universe.

42. Which One Omnipotent Lord presides over all the causes formed of Kala (time) and Atma (Soul).

43. When there was neither darkness nor light, neither Sat nor Asat, then there was this one Siva alone. From Him sprouted Pragna.

38. This is the upabrahmana of the text, which occurs both in the Mahopanishad and Swetasvatara. The verse is the latter half of the Mantra in both these upanishads "Yasmat param naparam Asthikinichit Yasmanna-neeyo Naiya yosthikaschit Vriksha iva Sthabdhho Divithishtatheyekhasthenedam poornam Purushena Sarvam." (9th Mantra IIIrd Adhyaya Swetasvatara). Asvalayana in his Sutra has "yasmath paratharam nasthi napananicha paratmanaha. Na jayasthi nachaniyo Namas thasmai Swayambhave yenedam Akhilam poornam yanmaya moorthya Smruthaha, Thasmai Sivaya Mahathe Namas sookshmaksharatmane

33. See the 12th Mantra in the 4th Adhyaya of the Swetasvatara.

40. Vide Mantras 1 and 2 in the 3rd chapter Swetasvatara.

42. Some say that time is the cause, others attribute other causes. But these causes have a cause in the person of the Divine Lord, who is the causeless cause of all. (See 3rd Mantra 1st Adhyaya Swetasvatara).

43. Pragna is here chitsakthi. The next verse clears this. People ignorant of this will take it to mean Intelligence or consciousness which may mean anything. (The Mantra is the 16th in the 3rd chapter swet.)

44. Which Person's Glorious Sakti can be reached by Bhava (contemplation). She is Nirguna. She is hidden by Her own Gunas. Sivah is Nishkala.

45. There is no Karya and Karana for Him. There is none equal or superior to Him. His Svabhavaki Parasakti is His Gnana and Kriya.

46. This One God, Himself Hara, rules these Kshara Avyaktha and Amrita Atma. By contemplating on Him, communing with Him and thinking on His Divine nature, this Pasu is freed from the world-maya.

47. In whose presence this Lightning, this Sun and Moon do not shine. By whose lustre these shine. Thus says the Eternal Veda.

48. This one Mahadeva should be known well as Mahesvara. His lofty position is not (easily) attainable.

49. He is the beginning. He has no beginning and end. He is innately Nirmala, Swatantra—Paripoorna and by his Icha, the Charas and Acharas are dependent on Him.

44. Bhava is here Sivohambhavana. Nirguna means void of the three Gunas, Satva, Rajas and Thamas. Compare "Nisthraigunyo Bhavarjuna, Gunanethan atheethya threen." For even Satva, mistaken by some to be an adjunct of God, is banda or bondage in the shape of pleasure and knowledge. "Sukha sangena Bhadrathi Gnana sangenacha Anagha" (Gita).

Her own Gunas are "omniscience etc" and Satyakama, Satyasankalpa, Visokathva and Vasitvadhi Dharmas, spoken of in the Chandogya and Brihadaranyaka upanishads.

45. Karya means Action and karana means instruments. It is His Chit Sakti that does everything. This is the 8th Mantra of chapter 6 Svetasvatara.

46. For an explanation of the terms kshara etc., Vide next chapter. This occurs as the 10th Mantra of the 1st chapter Svetasvatara.

47. This is 14th Mantra, 6th Chapter Svetasvatara. This also occurs as the 10th Mantra chapter II Mundaka upanishad.

49. Nirmala void of Anava, Karma. Maya Malas.

50 His form is not formed of Prakrithi. He is the owner of felicity. He is destitute of Lakshya and Lakshana. He is Amuktha. He is the liberator of all. He is not influenced by time, but time is directed by Him.

51. His abode is above all. His abode is everywhere. He is omniscient. He is the Pathi of this entire universe of 6 adhvas.

52. He is further and further than all the Beings who are successively further than one another, but He has no one further than Him. He is the Asylum of all greatness and glory and is of unlimited grandeur.

53. He whose pure unfailing intelligence comprehends all objects of knowledge. He is a youth who delights in the Joy arising from the tasting of the nectar of His own Sakthi.

54. His vow is to taste the sweet honey extracted from the Infinite Bliss. He is proficient in making into balls (globes) the entire mundane eggs. (Jagat-anda).

55. He is the ocean of Generosity, of Energy and of the "Sublime and the Beautiful." There is none equal to or Superior to Him.

56. He stands as the Supreme king, peerless of all kings. By His wonderful act, the world first came into existence.

57. At the end, this will again resolve into Him. All Bhoothas are subject to him. He is the Director of all.

58. He is comprehensible only to intense devotion and to none else. All vows, all gifts, all austerities and all observances are only so many contrivances enjoined by the great men, for communion with him. There is no doubt about this.

50. Lakshya is the thing sought to be defined. Lakshana is the characteristic mark by which a thing is defined. He is called Amuktha, as He was not bound, He can never be called the liberated. Liberation presupposes previous bondage. The meaning is "He is eternally free or Anadi-muktha.

51. The 6 adhvas are:—Mantra, Varna, Pada, Bhuvana, Tatva and kala.

55. Gambhira--sublime; Madhura--beautiful.

59 to 61. Hari, myself and Rudra, and all other Devas and Asuras similarly, are even now desirous of having a vision of Him, by a recourse to severe penance. He is imperceptible by the sinners, the fools, the wicked and the mean-minded.

62. He is to be worshipped externally and internally, by His Bhaktas, and should be greeted both ways. His form is of three kinds—viz, Sthoola, Sookshma and the one beyond.

63 to 64. That which can be seen by Devas like ourselves is the Sthoola form, and the Sookshma (subtle) form is for the yogins. The one, transcending these, which is Eternal, Conscious and Blissful (Sat-chit-Ananda) is vouchsafed for souls in the state of Samadhi, for those entirely devoted to Him and for His Bhaktas and for those who observe His vratas.

65. Why use too many words! Love to Siva is the great secret of secrets. There is no doubt about this. He that possesses this is a Mukta.

66. That Love proceeds out of His Grace, and His Grace issues out of Love even as is the sprout from the seed and the seed from the sprout.

67. All Siddhis for the Pasu have the Divine Grace as the antecedent. The practice of all Sadhanas (means) by all men results in the attainment of this Grace. The means for the attainment of Righteousness is Grace. That is not found in the Veda.

68. A recourse to the practice of this Righteousness, produces the equalisation of previous Punya and Papa (Merit and Demerit). This equalisation brings about the union with the Divine Grace, and

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67. Compare Gita "Thraigunya Vishaya Veda Nisthraigunyo—Bhavar, juna" Vedas treat about the Trigunas. Be thou, oh Arjuna, void of thri-gunas (Satya, Rejas and Thamas).



then is brought out the prominence of the (existing) Righteousness. The attainment of the prominence of Righteousness brings about extinction of the Pasu's sin.

69 and 70. Love to Samba, the Sarvesvara, is engendered gradually in one, in whom sin becomes thus extinct, after repeated births—a Love which is preceded by Gnana. And the Grace of Isa shines out conformably to one's bhava (mental attitude)

71. From the Grace proceeds the renouncement of Karma (Duty), not the renouncement of Karma actual but that of its fruit. From the renouncement of the fruits of Karma—a yearning after the Siva-Dharmas becomes possible.

72. That (the yearning) too is of two kinds—one requiring a Guru and the other not requiring him. Of these the one that requires a Guru is the chief and is hundred times better than the other.

73. To the man thus connected with the Siva-Dharma, a relation with Gnana, is brought about. From this relation with Gnana occurs the finding out of faults in samsara.

74. Thence is produced non-attachment to Vishayas (sensual-pleasures). From this non-attachment, sadhanas for Bhava (sivoham-bhavana) are produced. From the accomplishment of this Bhava, a firm adherence to Dhyana (communion with Siva) and a hatred towards karma, are produced.

75. In the person thus united with Gnana and Dhyana, yoga is kindled. By yoga issues Para-bhakthi (Intense Love to God) and then proceeds Grace.

76. By the Grace, the soul gets liberation and the liberated soul becomes equal to Siva. Thus is expressed the natural order of the mode of Anugraha.

71. Siva Dharmas are the practice of charya, kriya and others.

See Krishna in the Gita says:—“Nahi Dehahaita Sakhyam Thyakthum Karmanyaseshataha yasthu karmaphala thyagi sathyagithyabhinidhaya.”

77. Soul gets the Divine Grace according to its desert (or merit). One soul gets liberation even when it is in the womb. Another gets it as soon as it is born.

78. Other souls get the same when a child, or a youth or an old man. Some souls get liberation when born in the lower species, while another soul, even if it happens to dwell in Hell, is liberated.

79. One man attains a pada and when that is lost, he is liberated. One man, loosing his pada, has to return to earth and is then liberated.

80 One gets higher and higher and is thence liberated. Thus the manner of attaining the Mukti is not of one kind.

81 to 84. But this final liberation can only be attained by the Divine Grace which shines on men in accordance with their Gnana and Bhava. Therefore, for securing this Grace, you should all be pure in thought and word, contemplate on Siva alone, with your wives (and fires) be devoted to Him, rely on Him, should commune with Him and resign yourselves to Him, be doing all observances, with your mind ever devoted to Him. Now you should perform a long sacrifice of 1000 years duration—Vayu will go there at the close of the sacrifice by the yogic power of Mantras. He will narrate to you the means for the final beatitude.

85 to 86. Then you should reach the great, auspicious, and beautiful city of Varanasi—where the wielder of Pinaka with His Devi sports there for ever for the purpose of blessing His devotees.

78. Not that there is any disorder, but the ways of karma are manifold and no one can expect Liberation before the full effect of his karma is seen on him.

79. The padas are dignified berths of Devas—such as Indra-hood, Brahma-Vishnu and Rudra-hoods.

67. Oh the best among Dwijas, I will narrate to you the means of Moksha, whereby the "Mukthi in one birth" will be in your hands.

88 This created wheel, representing Mind, is now being rolled about. Where its rim (ring--Nemi) becomes shattered, know that as an auspicious place for the performance of penance.

89. Thus saying he (Brahma) looked at the Manomaya wheel shining like the sun and bowing to Mahadeva, Brahma rotated it.

90. They the Brahmanas were greatly delighted at this, bowing to the master of the world, followed the wheel to the place where the rim would be shattered.

91. The polished wheel too, cast over the beautiful rocky place, fell in a certain forest possessing clear and sweet drinking water.

92. Hence that forest adored by the Rishis is denoted by the name Naimisa—a forest thronged with the multitudes of Yakshas, Gandharvas and Vidhyadharas.

93 to 94. Where Pururavas though enjoying islands in 18 oceans, fell a prey to the coquetry of Urvasi, and directed by Daiva (karma), took forcible possession of the golden (enclosed) sacrificial ground, out of delusion. Where also the infuriated Rishis put an end to him by the thunder bolts of their Kusa (a kind of grass).

95. Where the Rishis, learned in the Vedas proceeding with their Garhapathya fire, commenced the holy sacrifice when prajapathis were desirous of producing the world.

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88. Compare also Vishnupurana "chalaswaroopamatyantham Javen-antharithanalam chakraswaroopaneha Mano dhathe Vishnuhu Kara Sthitham "Vishnu holds the disc in his hands. This is Mind."

93 and 94. Poorva Janma Kritham Karma Daiva mithyabhideeyathe. The Karma done in past births is called Daiva.

96. Where learned Rishis proficient in Rhetoric and Nyaya fulfilled their practice of kriya and yoga according to their power and intelligence.

97. Where ever the learned in the Vedas by the power of subtle disquisitions put down their opponents in speech--them excluded from the ranks of those who speak according to the tenour of the Vedas.

98. That Naimisa became a suitable spot for the performance of their penance, the place being delightful with the lucid nectar-like drinking water gushing out of the stony slabs from the sides of the marble mountain, and abounding in trees yielding exceedingly sweet fruits, and being devoid of harmful animals.

Thus ends the second chapter in the 1st part of the Vayu samhita.

### CHAPTER III.

1. Then in that place, the fortunate Rishis, of accomplished vows, commenced the sacrifice, worshipping the Lord Mahadeva.

2. Then that sacrifice of the great Rishis progressed marvellously, as that, in ancient times, of the Prajapathis, desirous of the world's production.

3. When, in the long run, the sacrifice was finished with the distribution of Dakshinas to multitudes, Vayu himself, at the command of Brahma, reached the place.

4. He, who is the disciple of Brahma, who keeps all in his control, and who witnesses everything, and by whose command the sun and others are established in their places.

5. He, who sustains all creatures, by influencing all their limbs by means of his courses such as prana.

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5. Prana, Apana, Vyana, udana and Samana are the five courses or methods with which the air works.

6. He who is associated with 8 aisvaryas such as anima. He who sustains the worlds with the (influencing of) the clouds.

7. Him, whom the thinkers on tatvas denote as sprung from Akasa, as possessed of the two qualities of sparsa (touch) and sabda (sound) and as the source of Tejus.

8. The Rishis, performing the long sacrifice, when they saw him going to that Asrama (Hermitage) recalled to their mind the words of Brahma, and attained great satisfaction.

9. Then they all rose (from their seats) and made their obeisance to the god born of Akasa and obliged him with a golden seat.

10. He too, seating himself and well adored by the Rishis, saluted them in return and enquired after their welfare.

11. Vayu says "Oh Vipras, are all of you happy? and when you were engaged in the great sacrifice did the Asuras (demons), natural foes of devas and (as such) destroyers of sacrifice, work any mischief?"

12. and 13. Did any (necessity for) Prayaschitta and curses arise? Were all your holy acts well accomplished by means of praises to Devas (which praises serve as armour for warding off evils) and by the Pithrikaryas to Pitris? Now that the great sacrifice is finished, what are your further projects?"

14. Suta says:—Thus spoken to by Vayu devoted to Siva, the holy Rishis, with gladdened hearts replied to him, with great submissiveness.

11. The Devas are fond of the sacrifices and the asuras thwart their wishes by destroying them.

12 and 13. The Prayaschittas are necessary purificatory ceremonies, undertaken for expiating the sins arising from the loss of memory of the Mantras Tantras (method) etc, and for any impediments that may occur in the middle.

15. The Rishis speak :— “Today everything is prosperous ; Today our penances will be very prosperous, since you have come here for the increase of our welfare.

16. Listen to (our) account of the past days. Prajapathi was propitiated by us, (when) our minds were overpowered by darkness, for the attaining of Vijnana (right understanding).

17. He too, our refuge, blessed us seeking us succour and said “ Rudra is the greatest of all and is the grand cause.

18. Only persons possessing Love (“to Him”) can see Him, whose real nature is beyond investigation. This Love too proceeds out of His Grace, and by His grace results final beatitude.

19. Therefore for attaining His Grace, worship Rudra, the Ultimate cause, in the Naimisa forest by means of a sacrifice of long duration, with Mantras.

20. By His Grace, Vayu will go there at the end of the sacrifice. Out of his mouth you will gain Gnana.”

21. Thus commanded, all of us were sent by Parameshti—Oh Fortunate one, here in this place, we were expecting your arrival.

22. We performed a sacrifice lasting 1000 years. Therefore, there is nothing for us to pray for except that of your arrival.

23. Thus hearing the past account of the sacrificing Rishis, Vayu became glad at heart and sat there surrounded by Rishis.

24. Then the great god dwelt upon the Lord’s glory such as that of creation, for the enlargement of their mind.

Thus ends the 3rd chapter of the 1st part of Vayusambhita in the Siva Purana.

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## CHAPTER IV.

Suta Says :—

1. There in ancient days, the fortunate Rishis, dwelling in the Naimisha forest, duly prostrated before the lord Vayu and questioned him.

2. The Naimisheeyas speak “ How did you obtain that Gnana wherby one is enabled to reach Isvara? How are you a disciple of Brahma, born of Avyaktha.

3. Vayu says “ The twentyninth Kalpa is called Swetalohita. In that Kalpa Brahma the four faced, desirous of creating the world, performed penance.”

4 to 5. Then Mahesvara, the God of Gods, the father of Brahma, himself gratified with his fierce Tapas (penance), took the form of a divine youth, Himself being the most beautiful among the beautiful, and with the appellation of Sweta Rishi, and uttering beautiful words, appeared before him.

6. Then Brahma seeing Him, his father, the Pathi and the Lord of the Vedas, prostrated before Him and obtained the Highest knowledge along with Gayatri.

7. Then the fourfaced Brahma, the world's producer, thus attaining the knowledge, created all the mobile and immobile things.

8. By hearing which from Parameasvara, Brahma obtained Immortality, that was learnt by me out of his mouth by the strength of my penance.

9. The Rishis speak:—“ What is that great, auspicious, truer than true, Gnana obtained by you—by a firm application whereto a man attains felicity ?

10. Vayu says “ Knowledge of “Pasu, Pasa and Pathi ” which was obtained by me before; thereto a man desirous of Felicity should firmly adhere.

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2. Avyaktha is the undifferentiated condition of Moolaprakrithi.

11. Misery results from Agnana and it ceases to exist by Gnana. Gnana is the discrimination of existing things (categories). Things (Vasthu) are of three kinds.

12. Ajada, Jada, and the Regulator of these two and they are denoted, in order, by the names Pasu, Pasa, and Pathi.

13. By persons possessing knowledge of tatvas (principles), these are again denoted by the names Akshara, kshara and Ksharaksharapara.

14. Akshara is denoted by the term Pasu, Kshara by the term Pasa and that which is Ksharaksharapara is Pathi.

15. The Munis say "What substance is Akshara, what is kshara, and what is the one beyond these two?—Oh Marutha, enumerate these."

16. Vayu says "Prakrithi is called Kshara, Purusha is called Akshara and the one (different from these) who directs (them) is that great Paramesvara."

17. The Rishis ask what is denoted as Prakrithi and who is he known as Purusha? Whereby is the relation between these two? Who is that Isvara, the Director?

18. Vayu says "Maya is called Prakrithi. Purusha is enveloped by Maya. The Sambanda or connection between these two

12. Ajada, non-material, is spirit and Jada is matter.

13. Vide Swetasvatara mantra "Ksharam pradhanam Amrutaksharam Haraksharatmanaveesathe Deva Ekaha." Ksharam is Pradhana, Akshara is the Immortal soul, and Hara who rules these Kshara and Atma is different from them. Ksharakshara para=One beyond the Kshara and Akshara. Cf. also Gita XV. 16, 17.

18. A clear understanding of the nature of Maya is necessary. The above stanza asserts that the Maya is united with the soul because of the Mala inherent in it. If there be no mala in soul, there is no necessity for the Maya being united with the soul. The all-merciful Father unites this Maya with the soul out of His infinite Love, and therefore for the soul's benefit. Maya, as such, is not an obstacle or an impediment thrown in the way of Man's Salvation. On the other hand it is made to serve the very purpose of the soul's salvation.



**(Prakrithi and Purusha) is on account of Soul's Mala and Karma ;  
Isvara, the Director is Siva.**

The 4 kinds of Vaks and their formations the Pranava, with its 16 kalas from akara to unmana, and the other mantras, including the Sri Panchakshara and Gayatri, and the whole range of the revelations, the Vedas, the Agamas and the Upanishads, the intuitional experiences of the Yogins, the various Padas (Positions) the Thanu (body), karana (internal and external senses), Bhuvana, (the multitudes of worlds subtle and gross), Bhoga (the resultant enjoyments of these), of the Vignanakalars in her aspect as Suddhamaya, of the Pralayakalars in her aspect as Asuddhamaya, and of the sakalars in her aspect as Moolaprakrithi, the love exciting divine forms of Guru, Linga and Jangama, and indeed the entire Physiological, Psychological and Evolutionary Laws and acts are of this Maya. The fact that we hear by our ears, see by our eyes, walk by our legs, speak by our tongue, think by our mind, breathe by our pranas etc., is proof that ears are required for hearing, eyes for seeing, legs for walking, tongue for speaking and pranas for breathing etc., that we cannot see without eyes, hear without ears etc, and this shows that for seeing, hearing etc, we are supplied with ears, eyes etc. Indeed every aspect of Maya serves one or the other purposes of the soul. This is no chimerical idea, no verbal jugglery, no phantastic speculation. Maya is a positive factor, the soul needs it and the Lord supplies it. The child requires the mother's milk for its sustenance and it is supplied. The function of Maya is for ever to help the soul and never to hinder. Our Acharya characterises it as மாயாத்ருவின்காய் and but for this beacon light, we must, for ever, be groping in the dense darkness of Anava and from the very dormant state (Kevala Avastha) till we reach the final goal, that is, till we are hugged to our Mother Uma's bosom, till then we require the help of Maya. So long as we think it is a help to our progress possessing within it the potentiality of converting the very satan into a God there is no error, and the error manifests itself only when we identify ourselves with its portions and take these portions themselves as the ultimate goal; and even then the charge cannot be laid at the door of Maya. The pomp of wealth the pride of learning, the passion for power are the assertions not of Maya, but of Anava, and when we attribute to Maya faults which it does not possess, we do so only by a figure of speech, little heeding that it is anava that is the cause of misery, and here too we see that anava reigns supreme in that it not only causes mischiefs itself but also tries to attribute to others the very mischiefs which it has itself caused; for the anava is such a clever strumpet that she will not let her husband (soul) believe in her unchastity even when she holds so many others in closest embrace. Maya, the beacon light, is ever our guide and it cannot misguide us, and it there shines most where the power of anava is subdued. No doubt we often stumble down within the circle of Moolaprakrithi (one of Maya's aspect), but that is so because of our anava

19. The Rishis: "Who is she called Maya? of what nature is the Soul covered by Maya? of what nature is Maya? what is Sivadvam? whence is Siva?"

20. Vayu says:—"Maya is Mahesvara's power. The soul who is chit-rupa is covered by Maya. The Mala is the inherent taint concealing this chit. The cleansing of this Mala is Sivata."

21. The Rishis:—"How and in what manner, Maya surrounds the soul who is Vyapi (pervader)? What for is this covering by Maya of the Soul? Whereby is it removed?"

22. The covering of this Vyapin (Soul) is possible from the fact that the kalah (काल) and others are also Vyapins (extensive). The reason is for the eating of karma and as soon as the Mala decays, it is also removed.

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and not because of Maya. Our ignorance or torpor is the cause of Misery when we fall into a ditch, not our legs or the beacon light. In her aspects, as Kundalini, it is never a hindrance and it is why the Vignanakalars are said to possess anava alone even though clothed with suddhamaya. It is a small lamp to the Sakalars, a moon to the Pralayakalars and the midday sun to the Vignanakalars, and the very fact that its brilliance varies *inversely* as the power of Anava proves the fact that it is antagonistic to Anava. The secondary meaning of "delusion" as applied to Maya is a pure guess. The splitting of the word Maya into "Ya"="That" and "Ma"="not," meaning "That which is not" will not commend itself to a *Scholars*, as the word is derived from the root "Mee or Mah"="to arrange or alter or move" and the term Maya means "That with which everything is arranged."—Meeyanthe Anayah Padarthaha ithi Maya." As the Powshkara Agama defines it Mayathyasmath Jagath Sarvam Mahyah Thena Samiritha—Nithyaika Vyapini Vasthu roopah karmas-rayah Asivah." In the Vydika Nighanthi, a dictionary of Vedic terms, it is explained as "Prajna". The Siddhanta writers explain it as instrument for developing Prajna. It is Anava that is Pratibhanda, that limits our consciousness, and Maya the Sambanda, removes this limit according to one's Karma, which is Anubandha for—consider—our daily states of sushupthi, Swapna and Jagra. The more the mayic tatvas are united the more comes into play the soul's consciousness. The following verses are clear on this point.

22. The Kalah and others are products of Maya (see below).

23. The Rishis:—What are kalah and others? What is karma? When does it begin and when does it end? what is the resultant fruit thereof? Which is the substratum (Asrayam, resting place)?

24. Whose is the enjoyment (bhoga)? What is the thing enjoyed (bhogya)? What are the instruments (means) for such enjoyment? What is the method by which the malā is being removed? How stands the soul thus cleaned of Mala?

25. Vayu says “Kalah, Vidya, Raga, Kahla and Niyathi are the Kalah and others. The Bhoktha (enjoyer) is the Purusha (soul).

26. Karma is the aggregate of Punya and Papa whose fruits are Happiness and Misery. It has no beginning. It has an end in the shape of Bhoga (enjoyment) of its fruits. Its Asraya is Atma enveloped by Agnana.

37. Bhoga (enjoyment) is for the eating away of Karma. The Bhogya the thing enjoyed is Avyaktha. The body, through the external and internal senses, is the means or instrument of enjoyment.

28. The decay of Mala is caused by the Grace of God, which can only be attained by the abundance of sivohambhavana. When the inherent Mala decays in him, the soul is equal to Siva.”

29. The Rishis:—What are the distinctive functions of each of the 5 satvas, Kalah and others? Why is Atma denoted by the names Bhokta and Purusha?

30. Of what is Avyaktha composed? In what shape it is being enjoyed? What is its resort in being thus enjoyed? What is Sarira (body)?

31. Vayu says:— Vidya makes clear the Gnana of the soul

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31. It is niyathi that produces satiety, which is also for the good of Man; else every enjoyment or endurance will be long and indefinite. The craving for subtler enjoyments from grosser ones till the Brahmananda is reached, will not be possible but for this niyathi.

and Kalah makes clear the soul's Kriya--Raga prompts and Kahla (time) limits the duration and Niyathi restricts.

(32. 33.) Avyaktha, which the thinkers on tatvas denote as Kahrana (cause), Triguna, Pradhana, and Prakrithi and Prabhavapyaya (from which the Bhootas etc are evolved and into which they are resolved) is what was manifested out of kalah, and it is of a manifest nature and possessing the three gunas of the nature and essence of sukha (Pleasure) Dukha (Pain) and Moha (torpor), is being enjoyed.

34. The Gunas that issue from the Prakrithi are Satva, Rajas and Tamas. They are in a subtle form in the Prakrithi even as is oil in the sesamum (Thila) seed.

35. The aggregate of pleasure and sources of pleasure is called satvika. The reverse is Rajasa, and stupifaction and torpor belong to the Tamasa.

36. Satva has an upward course and Tamas a downward one while Rajas has an intermediate course.

37. & 38. Avyakta is spoken of as possessing in aggregate the various Vikaras (changes) of the 5 tanmatras, the 5 bhootas, the 5 Gnanendriyas, the 5 karmendriyas and the 4 categories of Pradhana, Buddhi, Ahamkara and Manas.

39. It is called Avyakhta when it is cause, and in its condition as effect, such as body, as is the Pot, it is called vyaktha.

40. Just as the pot, the effect, is not different from the earth, the cause, the Vyaktha, body etc, are not different from Avyaktha.

41. Therefore avyaktha alone is the cause, the instruments, the means, the substratum and the things enjoyed and none else."

42. The Rishis:—"How is the existence in reality asserted of a certain principle called Atma, apart from the Buddhi, Indriya and body?"

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32 & 33. Avyaktha means "not plain" In its manifested condition it is called Vyaktha.

36. Vide 14th Chapter of the Bhagavad Gita especially slokas "5 to 17."

THE  
SIDDHANTA DEEPIKA

OR

The Light of Truth.

*A Monthly Journal, Devoted to Religion, Philosophy, Literature, Science, &c.,  
Commenced on the Queen's Commemoration Day, 1897.*

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Vol. VII

MARCH 1907

No. 12.

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The Inner Meaning of Siva Linga.

(Continued from page 337 of Vol. VII)

The Taithiriya Mahopanishad in the Anuvaka wherein it describes the glory of the yathies has the following description of the yathies' heart—(the upasana sthana.)

“Daharam Vipahpam Paravesmabhootham, Yath Pundareekam Puramadhya Saggustham, Thathrahpi Dahram Gaganam Visokaha thasmin yadantaha thath Upasithavyam.”

First the yathies, those who have renounced the world, are praised. They are the *Upasakas*. Then the *Upasana Sthana* is described. That is their heart which is a Pundareeka, i.e. a lotus. The *Upasya* is said to dwell in it and the Supreme Lord is named Mahesvara in the very next Mantra which begins with “yo veda dow” and ends with “yaha paraha saha Mahesvaraha.”

The same upanishad in the Narayana anuvaka praises Narayana with all the encomiums due and describes a heart within him of the form of a Lotus, and dwells upon the Lord in that heart with the Mantra “Rutam Satyam.....Krishnapingala.” Here is summary of it. The upasaka (worshipper) Narayana is described by the

Mantras "Sahasra Seersham Devam" and a heart within Narayana, (the upasanasthana) is described by the Mantras "Padmakosa Pratheekahsam Hridayam chapi Adhomukham" This heart lotus has its cone turned downwards. Within it there is a cavity. (Thasyanthe Sushiragum sookshmam). There is within it a fire (Thasya madhye Mahan Agnihi). Within it is the flame. (Thasya madhye Vahni Sikha). Within the flame is Paramatma, (the upasya). This Paramatma is devoted by the Mantra.

"Rutam satyam Param Brahma Purusham KrishnaPingalam Oordhva retam Viroopaksham Visvaroopaya Vai Namaha."

The Kaivalya upanishad says :—

"Athyasramasthaha Sakalendriyani Nirudhya Bhakthya Swagurum Pranamyam, Hrid Pundareekam Virajam Visuddham Vichintya Madhye Visadam Visekham, Achinthyam Avyaktham Anantharoopam sivam prasantham Amrutam Brahmayonim Thadadi Madhyantha Viheenam Ekam Vibhum chidanandam Aroopam Adbhutam, Umasahayam Paramesvaram prabhum."

Here too the heart is described as a Lotus and the Aroopa Lord within it is the umasabaya of 3 eyes," corresponding to the Viroopaksham and Krishnapingalam of Narayanuvaka (Krishnapingala means umasahaya. "Ardhapullakshanam Vande Purusham Krishnapingalam"—(Half-male—half-female form is Krishnapingala.)

The Chandogya describes as well the heart as a lotus :—"Atha Yadidamasmin Brahmapure Daharam Pundareekam Vesma Daharasmim Antharakasaha. Thasmin yadanthasthathanveshtavyam"..... Within this Brahmapura there is a lotus seat. That which is within it is to be sought after.

The Maitrayan upanishad :

"Atha ya Esho Anthare Hridpushkara evahsrithonnamathi sa Eshognir Divi Srithassouraha kahlakyo Drushya."

In these upanishads mention is made of Hridaya Pundarika the heart lotus, and the Hamsopanishad alone gives the various component parts of this lotus such as the petals, linga, Karnika etc. The upabrahmanas explain the Narayana Anuvaka as regards the various component parts of this lotus :—Says the Sootha Samhitha.

"Athavaham Harissakshahth sarvajnaha Purushothamaha, sahasra seersha purushaha sahasrakshasahasrapath, Visvo narayano Devo Hyaksharaha Para-

naaha Prabhuhu Ithi Dhyathva Punasthasya *Hridayamboja Madhyame prah  
nahyahmair Vikhasithe Paramesvara Mandire, Ashtaishvarya Dalopethe  
Vidya Kesura Samyuthe, Jnana Nahle Mahakkande Pranavena Prabodhithe,  
Visvac Mahavahniim Jvalantham hisham visvathomukham, Vaisvahnaram  
Jagathyonim Sikhathanvinam Isvaram, Thahpayantham Svakam Dham  
apahdathala masthakam, Nivahthadeepavath thasmin Deepitham Havyavaha-  
nam, Neelathoyadanadhyastham Vidyullekheva Bhasvaram, Teevara sooka  
Vadroopam Peethahbhasam Vichinthayeth Thasya Vahnessikhyasthu Madhye  
Parana karanam, Paramatmanamanandam Paramakasam Isvaram, Rutham  
Satbyam Param Brahma Param Samsara Bhesajam, Oordhva retham  
Viroopaksham Visvaroopam Mahesvaram, Neelagrivam Svamathmanam  
Pasyantham Papanasanam, Brahma Vishnu Mahesanairdhyeyam Dhyeya  
Vivarjitham, Sohamithyahdarenaiva Dhyahyeth Yogi Mahesvaram."*

First one should convert himself into Vishnu the 25th principle, the pristine and natural condition of the Kshetragna. In the middle of the heart lotus of that Vishnu,—a lotus which has for its petals the 8 aishvaryas, the Jnana for its stalk and the Mahath for its root, and which was blown by the restraining of breaths—in that temple of the Lord kindled by Pranava, there is the flame of fire. Within the fire lies Mahesvara, the Truth, the Sathya, Parambrahman, the blue throated, the causeless cause of everything. He whom Brahma, Vishnu and Rudra contemplate." We need not point out here that the great Vidyaranya commented upon the Soothasamhitha, and he himself says that Sankara wrote his Bhashya on the Brama Sootras after having gone through it eighteen times.

In the Isvara gita of the Koorma Purana, it is described, "Chinthayithva thu poorvoktham Hridaye padmam uthamam, atmanam atha kartharam Thatbra anala samaprabham, Madhye Vanni sikhakabram purusham panchavimsakam Chinthayeth paramatmanam Than madhye gaganam param, Onkara bodhitham tathvam sasvatham sivamachyutham avyaktham prakrithow linam param Jyothiranuthamam, Thamasaha paramam thathvam atmadaram Niranjnam, Dhyayitha Thanmayo Nithyam Ekaroopam Mahesvaram."

Think of a beautiful lotus flower in the heart and within it the Atma the 25th principle, and within this a Chit Akas and within it the Lord, the Paranjyothi the great lustre. Ever think on that one Mahesvaram by being of this form.

We see a linga in the lotus flower, and in the heart, which is described as a lotus (of course not an actual lotus it could be):

there is a linga, as the hamsopanishad assures us. What then is the linga in the heart lotus? In the above quotations we see that this heart lotus contains a Vannisikha, a flame of fire. This flame of fire then is the linga. That linga or flame of fire is the form of the Lord (Sikhahtanvinam Isvaram). If the petals of this lotus be blown by means of Pranayama, there is seen the linga of flame kindled by Pranava. So say the upanishads and their upabrahmanas. So says Trilochana Siva "Hridpadma Vibhehvitha Mahamayoparisthasane Dhyeyo Deepa Sikhakruthi." In the heart-lotus the Lord is of the form of the flame of a lamp. Srimad Aghora Siva says.—

"Hridaye Nahla patra karnikaroopam padmam akarahdi Mahtrahtaya yukthena pranavena asanam vinyasya—Jyothiroopam Samsthapya."

Within the heart there is a lotus composed of stalk, petals, ovary and stamens and by means of Pranava of three matras A, U, M, a form of flame should be established. Of course even in our Linga pratishta in the temple, we see that a "Thejoroopam Dandakaram Avibhākhavayavam," a form of Thejas, flame, like a pillar, had been established. Thus the Thejas is the linga of this heart-lotus.

The Upanishad says that this heart-lotus has its cone turned downwards. "Padmakosa Pratheekalsam Hridayamchapi Adhomukham." How are its petals blown? This heart-lotus is by an effort made to turn upwards and there the petals spread towards the eight directions. Says the great Aghora Sivam. "Idapingalabhyam samyuktham Adho mukha padma mukhula yuktham Sushira-roopam sushumnam sanchinthya." The Sushumna Nadi near the cavity of the heart with the Ida and Pingala Nadis on its sides are in the form of a lotus having its cone turned downwards. Instead of allowing the breath to escape outwards through the nostrils, by a sustained effort the breath must be directed to reach the dwadasantha. Then the cone is turned upwards.

Pooraka kumbhakamcha krithva Humkara chitham Nivesya Vayum Oordhvam Virechayeth. Hum phat ithi Santhathocharanena padma mukulem Oordhvamukhat Bhinna grandhim Vidhaya."

By constant repetition of the syllables Hum and Phat and by means of Pooraka (filling in of breath) and Kumbhaka (holding it for a



while), the rechaka (leaving) must be made upwards, then the upturned cone of the lotus is blown and the petals begin to spread and thence begins the linga prathistha of Jyothiroopam. For a full explanation vide the Bhootha suddhi of Sreemat Aghora Siva-charya. The Soothasamhita laconically dwells upon this in the words "Pranayamair Vikhasithe" blown by means of pranayamas. The Vayu Samhita says :

"Samprekshya Nasikagram Swam Disaschanava lokayan, Sambutha prana-samcharo pahshana iva nischalahas, swadehayathana syanthaha vibhirthya sivam ambaya, Hrid padma peetikah madhye Dhyana yagnena poojayeth, Angushta mathram Amalam Deepyamanam Samanthathaha Suddhsleepa sikhakahram swa sakthiyah poorna manditham, Indurekha samahkahram Thahrahoopamathapiva, Neevara sooka Sadrusam bisa soothrabha mevava."

Looking at the tip of the nose and not noticing the quarters, restraining the breaths and sitting motionless like a rock, the Yogi should contemplate on Siva with this Amba in the temple of his heart. In the midst of the heart-lotus he should adore the Lord by means of Dhyana yajna. Him who is Thumb-sized void of malas, shining everywhere, who is of the form of the flame of a lamp (Deepasikhakahram)". Thus it is clear that the linga is the pillar of fire supposed to rise from the heart-lotus similar to the lingas which we see situated in the actual lotus flowers. The word "Angustamahtra roopam" in the above quotation from the Vayusamhita reminds us of the "Sabdadeva Pramithaha" Soothra in the Brahma Soothras. (1st Adhyaya.)

Bhagavan Badarayana after dilating upon the Daharopasana in the Daharadhikarana introduces the Sutras "Sabdadeva Pramithaha" and Hridyapekshaya thu manushyadhikarathvath." The blessed Bhashyakara Srikanta Yogi thus explains these Sutras.

"Katavalyam asya vishaya srooyathe 'angushta mahthraha purusho madhya atmani Thishtathi Isano bhootha bhavyasya. Thatho navijugupsathe..... Paramesvara eva angushta mahthra Ithi yuktham.....katham paramesvara parichinnathvam abhyasyamahnam upapadyatha ithiyatha ah ha soothram Hridyapekshayathu Manushyadhikarathvath aparichinnasyahpi paramesvarasya angustamahtrathvam upahsaka Hridyapekshaya. Manushyadhikarathvath upahsanah sastra vidhihi manushyanam Hridayam yahvath pramahnam Tadvichinnam roopam paramesvaraha paramakarunikaha parigrahnathi Tadvahsanah siddhaye thathaha Paramesvaraha Jyothirmayo Linga roopathayo pahsakahnam Hridaya madhye thishtathi ithi nischayaha."

We will briefly summarise this. The subject matter of this Sutra is a text of the Katavalli upanishad wherein the Lord is denoted by the word Isana and is said to be "Thumb-sized" The prima facie view that Jiva is here meant by the term "Angushta mahtra" is refuted and it is concluded that Paramesvara is denoted by the term "Angushta mahtra." The Lord Isana is unlimited. How can He be termed Angushta mahtra (Thumb-sized)? He is not limited. The heart of man is of the size of a thumb. Paramesvara, the merciful Lord is pervading it; for the purpose of accepting the worship of the worshipper, He is present in that Thumb-sized heart. Therefore it is concluded that Paramesvara as *Jyothirmaya* is in the form of a *Linga* within the heart of the worshippers (upahsuka)" Mark well that the Lord is *Jyothirmaya* and is in the shape of a *Linga*. Thus it is clearly seen that the *Jyothi*, the form of the flame of a lamp, is the *Linga* in the heart lotus. We will substantiate this by a quotation from the *Vayusamhita*.

'Tathra padmahsanam Ramyam krithva Lakshana samyutham vibhave sathi Hemahdyairathna dyairva swa sakthithaha Madhye kesarajahasya sthahpya lingamKaniyasam, Angushta prathinam Ramyam Sarva gandha mayam subham' Engrave a lovely shape of a lotus in gold or with precious stones according to one's circumstances and amidst the kesaras establish a small Lingam of the size of a thumb. Why should it be conceived as thumbsized? The word Dahara itself means small. Says the Katavalli "Thasyacha Oordhvam Pranamunnayathi Apahnam prathyagasyathi Madhye Vahmanamahsinam Visvedevah Upasathe." The Prana goes upwards, the Apahna goes downwards and within the narrow space rests the small being worshipped by all Devas. The Mahopanishad too has the following.

"Angushta mahthraha purusho angushtam cha Samahsrithaha Isa sarvasya Jagathaha prabhuhu preenahthi visvabhuk."

Isa is thumb sized and He resides in the thumb-sized heart and being *Jyothi* devours all. This mantra is but a continuation of the mantras "Prahnaahnam grandhirasi Rudro ma Visanthaga—Thenannena Apyahyasva" Oh Rudra, thou art the knot of all pranas showing here that the form of the Lord is very small. This mantra too is a continuation of the mantras.

"Pranēnīvishto amritham Juhomi sivo ma visa apradahaya pranaya swaha, apahene nīvishto amrutham Juhomi sivo ma visa apradahaya apahnaya swaha, vyane nīvishto amrutham Juhomi sivo ma visa apradahaya vyahnaya swaha, udahne nīvishto amrutham Juhomi sivo ma visa apradahaya udanaya swaha, sanahne nīvishto amrutham Juhomi sivo ma visa apradahaya samanaya swaha, Brahmani Mā Atma amruthathvaya."

Thus the Lord, the thumb-sized, is denoted by the names Siva, Rudra, Brahm, Isa and Isana. By the Thumb-size we mean this Linga form which is of the form of the flame of a lamp (Deepa sikha krithi.) Of course Sankara, Ramanuja and others take the above Katavalli Sruthi as the subject matter of the Sutra "Sabdadeva pramithaha." They similarly describe in the Dahanradhikaranam the heart as a lotus by quoting the chandogya text. If Ramanuja accepts the heart as a lotus, should he not think that that lotus must contain a linga as well as we find lingas in actual lotuses and should not the thumb-size refer to the Jyothirmaya linga of that heart lotus? We do not wish to question further.

To resume our subject, Srimad Appayya Dikshita observes in the Pancharatna Sthava thus:

"Hridayabja kosa antharavakasa labdha angushta parimana swa Lingakaravam asthi ithi Thasya Lingaropathva Siddhihi, spashtamecha Thasya Linga roopathvamamnatham Hamsopanishadi."

His own Lingakara (the shape of linga obtained in the temples) is obtained in the Hridayabja (heart-lotus) which being bound in a small space (Arbhaka okaha as the Suthra asserts) has the size of a thumb. Here the Deekshita yogi quotes the Hamsopanishad to prove the explicit existence of a linga in the lotus:—and continues thus.

"Vaya samhithayamapi Mahalinga pradurbhavadyaye samamnyathe "Thathra kara srutho Bhage Jwala lingasya Dakshine Ukaschothare Bhage Makarasthasya Madhyathaha Ardhamatratmako nadaha srooyathe Linga Moordhani"..... Thasmath Hamsopanishad Ekarthahpanna Katavalli mantrahlochanaya Visvatma Nabhasiraska linga roopathvamapi Brahmaikantikam Thallingamithi thathopi Lingasya Parabrahmatva siddhiraprathyogaha."

"In the Vayusamhita in the chapter in which it dwells upon the rising of Mahalinga, it is thus said. To the right side of this flaming Linga (jwala-linga) rests A and to the left side rests U and M rests in the midst and in the top of the Linga, it is heard that Nada rests:—Therefore from a consideration of the Katavalli Sruthi whose import is the same as that described in the Hamsopanishad, the Linga roopathvam, having the Nada for its top which

Nada is the source of the World, stands for the Parabrahmam which it represents. This theory is unassailable" and elsewhere the Revered Deekshita points out.

"Sivabhidana sruthyavadharana soochitha sathavena Linga roopathva lingenacha Angushta matram Purusham Nischinvan Sootrakaaraha sivam Parambrahmethi Vyakthi chakara"

The soothrakara (Vyasa) explicitly shows that Siva is parambrahma both by means of the appellation "Isana" and the Lingaroota (Shape of Linga) which depicts the Thumbsize in the heart-lotus." Here we will point out that the Soothrakara in considering the subject matter of the Soothra "Sabdahdeva—pramithaha" takes Sabda to mean "Isana Sabda" and does not take other words such as Purusha. By "Sabda" he means only the "Isana Sabda." The subject matter as we pointed out is "Angushta mahtraha Purusho madhya Atmani thistathi :—Isano Bhootha Bhavyasya". Here the term Isana is both yoga and Roodhi." If the word be taken as yoga alone as meaning a "Ruler of past and present," then there will be nothing peculiar in the word "Isana" and the Soothrakara's, dearest object in pointing to the word Isana as the word by which the Supreme Lord is denoted will be frustrated. Hence the word "Isana" is not a simple yoga" word but is "roodhi" as well :—After all, the heartlotus must explicitly contain a Linga and if not where is the warrant to think that the heart-lotus alone is devoid of a linga? This Linga, as was already described, is the jyothi, or jwala or Thejas or the Deepa Sikhakruthi. As followers of Vedas we should admit that this "jyothi" is to be sought after as existing in Atma:—The Chandogya says "Yadidamasmin Anthaha Purushe jyothihi" and in the jyothiradhikarana, Sankara, the champion of the Nirvisesha theory, observes that by jyothi in Man jataragni cannot be meant. Observes he "sarvagathasyapi Brahmanaha upasanartham Pradesa Viseshadinam upadhi sambandhath Praikalpane Virodhabhavenacha jyothischa Sruthihi Brahma paraiva ithi Siddhanthaha." Though the Brahmam is everywhere, still for the purpose of being worshipped, He takes after the form wherein He is present. And here there is no contradiction. Therefore the jyothi sruthi means only Brahma. Again sruthi says.

"Vime karnah Pathathopi chakshur vadim Jyothir Hridaye shitham yath" "Satyam gnanam anantham Brahmo yo Veda nihitham Guhavyam" Hridayakasa mayam kosam anandam paramalayam Hiranmayapare kose Virajam Brahma Nishkalam"

These sruthis declare that the jyothi is to be found in the Hridaya pundarika, and this jyothi must be the linga of the heart-lotus.

(To be continued.)

A. RENGASWAMI IYER.

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# Decline of Vegetarianism in Ceylon.

BY

Dr. ANANDA K. COOMARASWAMI, D. Sc.

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In India from long ago the slaughter of animals has been regarded as wrong, an act unnecessary and selfish, and sooner or later bringing evil upon the slayer. One of the rock edicts of Asoka, that great king and apostle of Buddhism (270 B.C.), prohibited the killing of animals; another states that "not to injure living beings is good." By Asoka's son, Mahinda, Buddhism was brought to Ceylon, where it was soon adopted as the State religion. The first of the five precepts called *pansil*, which are repeated by Buddhists on Poya days (four times a month), forbids the taking of life; and there are few Buddhists that would not regard it as sin at any time. Unfortunately they are not always quite logical, and will sometimes, and nowadays very often, eat the flesh of animals slain by others, and often do not hesitate to make use of animal products obtained by cruel methods for other purposes, such as tortoise-shell for combs. Even Buddhist priests are not strict vegetarians, for they must accept whatever food is offered them. Nevertheless the actual slaughter of animals is avoided by Buddhists, and blood-sports such as hunting have always been recognised as evil. This is well illustrated in the "Chhaddanta Jataka," a tale which in its inevitable tragedy has something of the atmosphere of Coleridge's "Ancient Mariner." A royal elephant had two wives; one of them, owing to an imaginary slight, conceived a grudge against her lord, and afterwards, when she was reborn as the favourite wife of a certain king, she pretended to be ill and to have seen in a dream an elephant with six tusks and in order to recover from her illness, she declared that his tusks must be obtained for her. A bold hunter after many difficulties at last found the famous elephant who, aware of the reason of his coming, yielded the tusks without resistance, even himself assisting in their removal, but died immediately after from the effects. The hunter took the tusks and produced them to the

queen; but the sight of them was too much, and "at the remembrance of the Great Being she was filled with so great sorrow that she could not endure it, but her heart then and there was broken, and that very day she died."\*

Although, then, the eating of flesh is not especially prohibited, it will be understood that up to recent times the Sinhalese have been to all intents and purposes vegetarians, meat forming no part of their regular diet, and most persons invariably avoiding it; others would not object to eating venison, etc., killed by Mohammedans. There was certainly no regular trade in meat, no butchers and no butchers' shop such as are now to be seen.

Beside the Sinhalese, who are Buddhists, a portion of Ceylon is occupied by Tamils, who are Hindus, amongst whom strict vegetarianism is the rule. In the laws of Manu, a code embodying much that is very noble together with much that is far less admirable, and which is the corner-stone of the organisation of Hindu society, we read: "He who injures animals that are not injurious from a wish to give himself pleasure adds nothing to his own happiness, living or dead; while he who gives no creature willingly the pain of confinement or death, but seeks the good of all sentient beings, enjoys bliss without end." Flesh meat cannot be procured without injury to animals, and the slaughter of animals obstructs the path to beatitude; from flesh meat, therefore, let man abstain,"\* and "He who consents to the death of an animal; he who buys it; he who sells it; he who dresses it; he who serves it up, and he who makes it his food—these are the eight principals in the slaughter." This Code of Manu in its present form is not of vast antiquity, but embodies very ancient precepts, and has great weight and authority for all Hindus.

The same abstinence from flesh is insisted on in a purely Tamil work, the "Kural" of Tiruvalluvar, composed somewhere about A.D. 900. This work is a moral code, broadly expounding the whole art of life, and is rightly revered by the Tamils as a literary

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\* "The Jataka," vol. v., H. T. Francis, 1905.

† I cannot regard the accompanying texts in the Code of Manu, excusing the slaughter of animals for sacrifices, as either consistent or commendable.

masterpiece and a guide to conduct. Of its 138 sections, the twenty-sixth deals with "Abstinence from Flesh," the thirty-third speaks of "Not Killing"—and here again (as in Mann's reference to *confinement*) we meet not only with the injunction to avoid slaughter, as a moral evil, on account of the effect upon the slayer, but with sympathy and tenderness for animals themselves. There is a pathetic appeal in the lines :

Who slays nought, flesh rejects, his feet before,  
All living things with clasped hands adore.

And again :

How can the wont of "kindly grace" to him be known  
Who other creatures' flesh consumes to feed his own?  
Whose souls the vision pure and passionless perceive,  
Eat not the bodies men of life bereave.

The following lines contain a further reply to the common specious argument that lays the whole responsibility on the actual-slayer and none on the eater :

"We eat the slain," you say; "by us no living creatures die."  
Who'd kill and sell, I pray, if none came there the flesh to buy?

The position assumed is one of broad humanitarianism: one should disdain to profit at the cost of inflicting sufferings on others.

Though thine own life for that spared life the price must pay,  
Take not from aught that lives gift of sweet life away.  
Though great the gain of good should seem, the wise  
Will any gain by slaughter won despise.

Finally, the necessarily degrading effect upon the butcher is also recognised.

Whose trade is "killing," always vile they show  
To minds of them who what is vileness know,\*

—a couplet also applicable to those whose trade is killing men.

It will be seen that abstinence from flesh is an ancient and almost essential element of the Indian view of life, and the principle has marked effect not only on diet, but on every aspect of Eastern culture. Indian civilisation relies hardly at all on animal products

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\* The "Sacred Kural," by the Rev. G. U. Pope, 1888.

for the necessities of daily life, except in the case of products such as milk and ghee, which do not involve slaughter. I mean that, whereas in Europe men dressed in furs, decorated themselves with feathers, and continue to do so, and use leather for books and so forth, the Indian and Ceylonese wore cotton and wrote their books on palm-leaves; and whereas in Europe men are ready to torture animals in the pursuit of knowledge or in search of cures for diseases that themselves result from unnatural modes of life, in India men have erected hospitals for animals as well as for themselves, and their lives are frugal and abstemious. And though there are cruelties both to man and animal associated with some forms of religion, and cruelly obtained animal products (such as tortoise-shell) may be used, and cruelty is inflicted in branding or castrating cattle, and pet animals (dogs particularly) are atrociously neglected, nevertheless we do not find persons taking pleasure in deliberate cruelty, and it is only in Europeanised districts that you may see boys prowling about the hedges with catapults; and it is to adorn the heads of European ladies that king-fishers and egrets are shot by the bagful; while such degraded sports as rabbit-coursing and hunting carted deer are quite unheard of. All this shows that Easterns are at any rate not behind the modern Western humanitarian position, and their code embodies what is usually a logical and sane humanitarianism.

So much the sadder is it to observe that in modern times the practice of eating flesh has greatly increased in Ceylon and in India. The first impetus in this direction came from the Mohammedans, eaters of meat, and not unwilling to be slayers of animals, and thus providing flesh for any who would eat but would not kill. More important by far, however, is the European influence, which has led to a vast increase in flesh-eating in Ceylon. Nowadays meat is found on the tables of almost every well-to do Sinhalese and on those of many Tamils, and if any, perhaps, abstain, it is the ladies of the last generation. The Ceylonese are painfully given to the imitation of European manners and customs, and those of eating meat and the use of intoxicating drinks have spread far and wide among them. Beside those Buddhists who, while remaining Budd-



hists, have taken to a meat diet, we have also to consider the Christians. Very few missionaries are themselves vegetarians, or encourage vegetarianism amongst their flock and their converts, and a few native Christians remain vegetarians; the majority of Christians, however, eat meat. The question is one that does not appear particularly important to most missionaries, whose aim is to "woo souls to Christ," and who have often eyes and ears for little else beside; they are themselves meat-eaters, and come from countries where meat-eating is a normal practice; and so when they do not actually encourage it (as "tending to vigour and strength"), they rarely see much need for actively discouraging it. It is, of course, a common thing for missionaries to abstain from *drink* for the sake of example; but there is a fine saying of St. Paul in which flesh and wine are mentioned together—viz., Epistle to the Romans xv. 21: "It is good not to eat flesh, nor to drink wine, nor to do anything whereby thy brother stumbleth"—which they might reflect upon in this connection. Europeans in the East are ever ready to condemn and criticise Indian customs, but in fact they would be better advised in some cases to consider whether they might not rather learn than teach; and of those cases diet is certainly one. But the very fact that vegetarianism and non-slaughter are things bound up with the religious ideas of the Hindus and the Buddhists makes the convert look askance at them, and inclines him to abandon them with every other aspect of the "heathendom" from which he has just been saved. Nevertheless, there are native Christians who remain vegetarians; the only pity is that they are so few that do so. One reason for the adoption of meat diet by Europeanised Ceylonese is that it becomes thus easier for them to mix with Europeans, for when doing so they are apt to be ashamed to make themselves peculiar by abstaining from the food taken by others. And there are some few difficulties in the way of the vegetarian; thus the vegetarian food provided in some English school for some non-meat-eaters is not always satisfactory, because the managers of the school are not themselves vegetarians, and take no personal interest in the food values of different vegetables and the like matters.

Though there are hundreds and thousands of vegetarians in Europe and America, and vegetarianism is there on the increase, Ceylonese do not realise this nor reflect on it, but, in their haste to copy European manners, adopt the diet of the meat-eating Europeans with whom they come in contact.

And, by the way, this touches their pockets too. Ceylonese suffer terribly in their attempts to live up to the European standard; the minor clerk earning a pound or two a month attempts to dress his family and feed them in the European style, and it is small wonder if debt and ruin are the ultimate result, as Mr. W. A. de Silva lately pointed out in the *Ceylon National Review*.

“A misguided public opinion is enslaving the Sinhalese, the Tamils, and even the Conservative Moors. All these have sought to imitate the dress, the diet and the customs of Europe. The man of independent means who was content to live a simple life in keeping with the conditions of the country was gradually tempted to imitate the Europeans; he adopted European dress on special occasions—he felt most uncomfortable in it—his children adopted it on all occasions and increased the expenditure of his income, though very often, being quite innovations, they were not able to do anything more than caricature the European, and that, too, at an expense that will, in the eyes of the European, be considered exorbitant. . . . Next came the diet. That, too, was started on special occasions for mere effect, for those of older generations could not enjoy a European meal; but their children learned to crave for it, and in spite of many drawbacks and inconveniences, to adopt it first as a matter of form, and eventually as a necessity. With intemperate food came intemperate drink, and once the habit is contracted by those who have been unused to it, they abuse it, in many instances with disastrous results. Weddings, festivities, and parties all become expensive. The man of independent means found before he knew where he was that he was exhausting his capital. He often lost his income during his own life, and left his children an encumbered estate, and with a taste for extravagance”

There is another aspect of the question that weighs as much with me as any other. I mean the æsthetic aspect. There is no doubt that nearly everything connected with a meat diet is more or less

ugly, from the slaughter-house to the "juicy beef-steak" itself. The butcher's shop is a repulsive sight, and the Ceylonese have only themselves to thank if it is, as it indeed is becoming, like the tavern, more and more abundant in the land.

And, finally, there is the question of health; I will not refer to this in any detail, nor make extravagant claims for vegetarians, because anyone who knows anything of the subject is aware that health and vigour are maintainable at least as well on a vegetable as on a meat diet, and that suffices for my present purpose; but I will refer only to one thing—viz., the difficulty of getting fresh meat in good condition. In a country where the dead must be buried (or, better cremated) on the first, or, at latest on the second day, it is obvious that meat will not keep fresh very long. I leave my readers to think of this for themselves.

The spread of meat-eating, then, amongst Ceylonese, is regrettable on ethical, economic, æsthetic, and hygienic grounds, and it would be vastly to their advantage could they be persuaded to retain their older abstemious diet and simpler life. The strange thing is that it seems to be impossible for Indians and Ceylonese to change or "progress" without throwing over *everything* of the past, good and bad together, and taking on the outer life of a European in its place, also good and bad together. If they could keep the many excellent features of their own culture and civilisation, and profit only by adopting a few good ideas from the culture and civilisation of others, they might make real progress instead of progressing, as so often happens, backwards.—*The Humane Review*.

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"One person on this earth I have to make *good*—myself."

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"Mind your own business, and give the other fellow the same chance!"

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"Use your prescriptions on yourself. Take your own advice."

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"We can lift ourselves up to what we idealise and aspire unto."  
—*The H. G. A.*

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## **Ponnambalam Ramanathan K.C., C.M.G.,**

*Barrister-at-Law, ex Tamil Member of the Ceylon Legislative Council, late Solicitor-General President of the Ceylon National Association, author of "Culture of the Soul among Eastern Nations," &c, &c*

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### **AN ANCIENT EASTERN FAMILY**

Ponnambalam Ramanathan, K.C., C.M.G., Barrister-at-Law, late Solicitor-General of Ceylon, lawyer, politician, official, reformer, literateur, theologian, philosopher and educationist comes of distinguished and ancient family, as families are reckoned distinguished and ancient in the East. Something of the prestige which in England attaches to houses whose founders fought around the Conqueror at Hastings attaches in Ceylon, among the men of Dravidian origin, to houses whose founders came over with the conquering South Indian Princes from Madura; and Mr. Ramanathan's ancestor, who accompanied his Prince to Ceylon somewhere at the end of the Twelfth Century was himself the scion of a family already ancient in Madura. His forefathers were hereditary chieftains—Modliars or Mudaliyars, as the name has come to us—and when their sovereign invaded Ceylon, he with other chiefs, attended their lord and eventually settled in the North of Ceylon. We know little of these chiefs before their migration to Ceylon—though their names and deeds are doubtless recorded in the family chronicles cherished by their descendants. But whatever honours they enjoyed in India, the honours to which they attained in Ceylon do not need research in obscure archives to be ascertained. Mr. Ramanathan's grand-father's grand-father is still remembered in Jaffna as Ponnambalam Dharmavan or Ponnambalam the Munificent, whose piety built many temples and whose beneficence endowed the public with playgrounds, cemeteries, rest shelters and other conveniences for the use of the general public. He was a Mudaliyar, like his ancestors, and, like them, held the position of hereditary Accountant to a group of villages, which lay around Manipai, their centre. Mr. Ramanathan's maternal grand-father

was the great Coomaraswamy Mudaliyar

### THE FIRST TAMIL MEMBER

of the Legislative Council and Mudaliyar of the Governor's Gate. His paternal grand-father was Arunacalem Mudaliyar, grandson of Ponnambalam Dharmavan, whose great-grandson, Mr. Ramanathan's father, was the well-known Ponnambalam Mudaliyar of the Governor's gate during whose time the family came down from the North and took up their residence in Colombo. Ponnambalam Mudaliyar's name and fame are still too fresh in the minds of the men of the Tamil community to need reference. He it was who gave the Hindus of Colombo their Cathedral, the temple at Kochchikadde, which has earned the distinction of being the best managed and one of the most orthodox of all temples in South India and Ceylon. Ponnambalam Mudaliyar was Revenue Assistant to the Government Agent of the Western Province and served the public for over 30 years.

Ponnambalam Mudaliyar married Sellachi, the only daughter of Coomaraswamy Mudaliyar and sister of Sir Muttu Coomarasawmy, father of Dr. Ananda K. Coomaraswamy, the Geologist and Social Reformer of our day. Three sons were the issue of this union, all of whom have carved their names in deep letters in the history of their country and all of whom rose to great honours and legislative responsibilities. Mr. Ramanathan's may well be termed

### A FAMILY OF LEGISLATORS

They held the Tamil seat for generation in the Legislative Council of Ceylon. Mudaliyar Coomarasawmy was the first Tamil in the Council. Mr. Edirmanasingam, Mr. Ramanathan's grand uncle, was the second. Sir Muttu Coomarasawmy succeeded him—each holding the seat for life, until Mr. Ramanathan succeeded Sir Muttu Coomarasawmy and the seat was, by successive tentative regulations, made tenable for five—or really ten years. Mr. Ramanathan was succeeded by his brother, the late Mr. P. Coomarasawmy, who vacated it in 1897, when the Tamil seat in Council passed out of the family, although, to-day, there is still one member of the family, the Hon. Mr. P. Arunachalam, Mr. Ramanathan's youngest brother, who elected an official career and yet made his way into the Chamber where so many men of his house achieved renown. So sired, and cradled in the traditions of such a house, Mr. Ramanathan would have been a violation of all laws of heredity, had he failed to follow in the footsteps of his forbears. That he

## RIVALLED THE GREATNESS OF HIS PREDECESSORS.

and surpassed every Ceylonese unofficial representative in the Legislative Council, was testified a few months ago by one who is no mean judge of public men and public achievements. Mr. Frederick Dornhorst, who has in his day helped Governors of Ceylon to select unofficial members of the council said, at the gathering which bade Mr. Ramanathan farewell on his departure for America, that in his opinion no man had risen so near to the ideal of what a representative of the people should be as Mr. Ramanathan had done. Higher praise no man can look for in Ceylon, and it is praise which has fallen from official and unofficial lips. Mr. Dornhorst only echoed in more emphatic language the expressions of regret, appreciation and high praise with which the whole Legislative Council marked its sense of loss when Mr. Ramanathan surrendered the Tamil seat in Council to his brother, in order to tender to the country, in "the inner workshop of legislation and the confidential direction of those entrusted with the investigation and prosecution of crime," as he himself put it, that distinguished and valuable counsel and assistance which he had, from 1879 till the end of 1892, freely given as an unofficial representative. No other unofficial, and hardly any official, has during the past twenty years been so

## HONOURED BY THE LEGISLATIVE COUNCIL.

Sir Edward Walker, then Lieut.-Governor, rose in the Council on Mr. Ramanathan's last day of tenure of the Tamil seat, and, in the course of a long speech, made graceful reference to the prominent and important part taken by the Tamil member in the Council's discussions, to the careful and watchful manner in which he had represented the interests of the Tamil community, to his wide concern in every question affecting every section of the people, to his helpful tact and forbearance, and to his invaluable assistance on Committees. Sir William Mitchell, who represented the Mercantile Community, followed on behalf of the unofficial members, and, after referring to Mr. Ramanathan's "tact, good sense, and independence," added :—

He has always had the courage of his convictions and has not hesitated to give expression to his feelings in matters brought before the Council. He has at all times exhibited a keen interest in the welfare of the people, and, by untiring energy and ability, has in many instances and many occasions, rendered able assistance to the Government. This was recognized about three years ago when Her Most Gracious Majesty the Queen conferred on him the Order of St. Michael and St. George. He has now been selected to fill the high office of Solicitor-General in this Colony; let us hope that

his career will continue to be accompanied by the lustre which has spread over his past unofficial life. In the name of his unofficial colleagues, it is fitting that I should on this occasion, testify to our appreciation of his abilities and services, whilst bidding him farewell.

Mr. T. B. Panabokke, the Kandyan member, was equally generous in his tribute, referring to him as a tower of strength to his friends and a battery of adamant to his adversaries. Sir Arthur Havelock concluded the expressions of farewell by saying:—

I wish to add my high appreciation of the services of the Hon. Member who is about to leave us and my regret at his approaching retirement from the place in this Council which he has so long, so ably and so usefully filled.

#### EARLY YEARS

Ponnambalam Ramanathan was born on the 16th of April 1851. His early years were passed at the old Academy, then under the redoubtable Dr. Boake under whom he learnt the rudiments and the three R's from 1858. In 1865 he was removed to the Madras Presidency College, but ill-health brought him back in 1869. Dr. Boake was glad to have his promising pupil back and took special pains to develop the talent which needed restraint rather than encouragement. Languages, philosophy and logic were the lad's favourite studies and even in those old days, "the long, long thoughts of youth" filled his mind with a fascination for mysticism. On leaving Dr. Boake's care, he passed into the chambers of Sir Richard Morgan, as an advocate apprentice. In those days, there were none of the systematic and methodical lectures, preparation, examination and training which Mr. Ramanathan himself gave to those who came as students after him. The young law apprentice buckled to the dry bones of the law with a mind attuned to logic and philosophy. His progress was so remarkable that in two years' time he was ready to face the examiner. He was sworn in as an Advocate in 1873 and took his seat around the bar-table which was then

#### GRACED BY THE PRESENCE OF GIANTS

such as Sir Richard Cayley, Sir Samuel Grenier, Fitzroy Kelly—a great English equity lawyer, who spent a few years in Ceylon for the benefit of his health—Sir Richard Morgan, Sir C. P. Layard and, later, the elder James VanLangenberg. Mr. Dornhorst followed three years later. Lorenz was still alive, but lay ill abed never to rise. There were many great cases of which Mr. Ramanathan can say *quorum pars magna fui*, but their greatness is now

enshrined in the law reports and has faded from men's memories. But even a busy practice was not enough to satisfy the young lawyer. Mr. Ramanathan's pen never could be idle and he discovered that his shoulders were big enough for the Herculean task which had dismayed older and more experienced men. He set about rescuing judicial decisions from oblivion. Mr. Ramanathan is the father of law reporters in Ceylon. Before his time,

#### LAW REPORTS

were covering spasmodic. There were serious gaps, and erratic over thirty years, decisions pronounced during which were unrecorded. The result is thus stated by Sir Richard Ottley:—

“That contradictory decisions should have been pronounced in this Court is a matter of regret, because if one subject can be selected which, more than any other, it is the incumbent duty of judges to attain we may say that certainty and uniformity of practice is that object. It is an object which I consider of such magnitude that unless it be attained, no exhibition of talent, no display of erudition or of ingenuity could render the proceedings of the Court respectable.”

While Mr. Justice Thomson said :

“The Judges of the Supreme Court itself, having no index to its decisions, have elaborately adjudged many questions of law in ignorance that those very questions have been as elaborately adjudicated upon years before by their predecessors, or have unwittingly overruled those predecessors and even themselves !”

Mr. Ramanathan set his hand to the plough, and after great difficulties, rescued many valuable judgments from oblivion covering by his reports the periods 1820-1833, 1847-1855 and 1860 to 1888. When Sir John Phear, by common consent the most eminent Chief Justice who ever adorned the local bench, decided to inaugurate an official publication, he requested Mr. Ramanathan to edit the ‘Supreme Court Circular.’ As an unofficial in Council, Mr. Ramanathan did not deem it consistent with his position to accept an allowance, and Sir John Phear wrote to the Governor acknowledging his high appreciation of Mr. Ramanathan's “sacrifice of his own personal interest, out of a liberal minded consideration for the general advantage of the public and the profession” in abandoning his own private enterprize to edit the Circular. Later on, Mr. Ramanathan, while an official, was again commissioned to publish the New Law Reports and began that excellent series, continuing it till his retirement, when the editorship passed to Mr. Hector Jayewardena.



In the meanwhile, the young lawyer and literateur had other and more important duties thrust upon him. He succeeded his uncle, Sir Muttu Coomaraswamy, as Tamil Member in the Council, and began that career of strenuous, careful, and independent public service which has enshrined his name in the grateful recognition of a whole island. He was appointed to the Legislative Council in 1879 and was in the same year made a member, in spite of his youth, of a most important Commission, appointed to report upon

#### THE CODIFICATIONS OF THE LAWS OF CEYLON

Sir John Phear presided over this body, Mr. Ramathan's colleagues on it being Sir Samuel Grenier and the elder Van Langenberg. Mr. Ramanathan helped to give us our various Codes and the Courts Ordinance. His work in the Legislative Council still looms large before the eyes of unofficial members as an example, an inspiration and a precedent. Those were the days when unofficial members did real, hard work. Robert Downall, Geo. Leechman, R. A. Bosanquet, F. M. Mackwood, P. D. Anthonisz, H. Bois, T. N. Christie, William Mitchell, and L. H. Kelly were among his colleagues on the unofficial side, and the contributions of these men to the great debates which were frequent, were characterized by a degree of minute study, wide information, flowing language and lucid statement which are fast becoming a memory. Government had not the easy time and so much of their own way with which Sir Henry Blake's administration is favoured to-day. The annual budget was met with a well-balanced and cogently supported

#### UNOFFICIAL BUDGET

which generally secured inclusion in the modified official estimates. The general policy of the Government was discussed and criticised, often strengthened, with a vigour begotten of an enlightened participation and interest in public affairs. It is impossible, within the brief compass of a newspaper article, to refer adequately to the whole of Mr. Ramanathan's career in the Council. He was solely responsible for the Small Tenements Ordinance, which stands unrepealed and, what is more rare, unaltered to-day. He systematized legal education and produced the methodical course of studies and examinations which obtains to this day. He was greatly instrumental in securing for us the Reformatories, the reform of the minor Courts, the Registration of Titles Ordinance, the Post Office Saving's Banks and a dozen other institutions and improvements. When the day came near for him to retire from the Council, by virtue of the new five-year's rule, Lord Ripon, then Secretary of State for the Colonies, offered him, through Sir Arthur Havelock,

the post of Solicitor General, which to the gratification of the Government and the wide-spread regret of the people, he accepted. There is no denying that

#### OFFICIAL FETTERS

maintained his public career to a very marked extent. The work that he did as a Law Officer of the Crown was important, but it was not done under the public eye. He conserved the independence of the Law Officers of the Crown in their judicial functions, declining firmly to submit to the dictation of Government; he remodelled the criminal statistics of the island; he imported vigour in the prosecution of criminals before the Supreme Court; he aided materially in drafting and administering the laws of the island; he did these things and much else,—but he was no longer the people's champion. His name was an echo of the past. His work in chambers was unknown. In the popular estimation he lost ground enormously. He was no longer at the head of the Ceylonese, restraining excessive enthusiasts, preventing mischievous outbursts, conciliating the Government, exerting an enlightened, sobering influence, leading, guiding, counselling, protecting, defending, uplifting and safeguarding the people as of old—and the loss of Ramanathan was serious calamity; how serious he who runs may read in the history of the past fifteen years, contrasted with the same period before 1892. His removal to the ranks of the officials at once killed the old Ceylon National Association, of which he was among the most active members and, for many years, President. Political life and political interest among the Ceylonese received a severe blow.

Last year, Mr. Ramanathan retired from office and it was felt that he had survived his greatness. He was still to demonstrate that the feeling was mistaken. His later years had been lightened by

#### A FASCINATION FOR MYSTIC THEOLOGY,

and while in office he published several thoughtful books on theological and philosophical subjects. He seized the earlier days of his renewed freedom to dedicate himself entirely to the attraction of religious study and propaganda. He spent a year in America crowded with lectures, visits, meetings of learned Societies and the exposition of the religion and philosophy of the East to Western minds, and is still dedicating himself to the study which has so changed the Ramanathan whom the people knew.

#### HIS AMERICAN VISIT.

Mr. Myron H. Phelps, of the New York Bar, Director of the Monsalvat School, makes the following explanation in the preface written by him to Mr. Ramanathan's "Culture of the Soul among Western Nations":—

It was in the spring of 1903 that the writer first met Mr. Ramanathan at his home in Colombo, and he had the privilege of hearing from him, during the ensuing year, many discourses touching the deepest questions of human life. On his return to America he took occasion to make known his high opinion of Mr. Ramanathan as a spiritual teacher, with the result that invitations to visit and teach in America were sent to him by many having such questions at heart, among them a large number of the members of the Monsalvat School for the comparative Study of Religion. He responded to these invitations, and has spent a number of months in this country, giving many addresses before the Munsalvat School, the leading Universities and various learned societies of the Eastern States. He is now upon his homeward journey.

Mr. Ramanathan leaves many friends in America; many who have received from him a new light, a new hope, and a new inspiration, which they believe will ever continue to illumine and cheer their pathway through life. It was at the earnest request of some of these friends, who desired to have in permanent form a few at least of the priceless jewels of wisdom which they had heard from his lips that the manuscript of this volume was prepared and left with the writer of these few lines to be given to the world. May it carry far and wide the fruits of the profound insight of the author into spiritual realities, and the aroma of his sweet and gentle presence.

He has published several religious books including a "Commentary on the Gospel of St. Matthew," a "Commentary on the Gospel of St. John," an "Expositor of the Psalms"—all exegetic works, while he has also written "The Culture of the Soul among Western Nations," the first edition of which is already exhausted, "The Spirit of the East compared with the Spirit of the West," one book on Vedanta Philosophy"—the others of the series being in preparation. He is at present engaged on a "Translation of and commentary on the Bhagavad Gita," "Vedanta Sara," "Shaiva Siddhanta and translation of Tayumana Swamy and several other works."

He returned from Europe and America with the fixed determination of applying himself to religion, philosophy and education for the rest of his life. But Ceylon cannot afford to let their Ramanathan turn into contemplative hermits, and

#### PUBLIC DUTIES KNOCKED AT HIS DOOR.

He presided at the only one of last year's public meetings which had a sober and sensible object—the Tolls and Vehicles ordinances—but would have nothing to do with last insensate clamour which

gathered excited men to protest against misapprehended good advice. Mr. Ramanathan has resuscitated the National Association and given a new filip to public spirit in the island. But the calls are too many to leave him leisure for his beloved occupation of philosophy, and next week he is leaving for Europe where public question will not reach him for a brief season.

#### MR RAMANATHAN'S CLAIMS TO HONOUR

and dignity are many. He was called to the English Bar, Inner Temple *honoris causa*, in 1886, without an examination or any residence, a distinction as great as it is rare. He is the only Tamil K. C. in the island. He was a member of the Council of Legal Education and president of the Law Student's union, and is president of the Ceylon National Association, manager of the chief Hindu temple in Ceylon, a Companion of the Most Distinguished Order of St. Michael and St. George. He has been member of several public commissions, Editor of three series of Law Reports, unofficial and sometime a official member of the Legislative Council. He is author of several books, and distinguished in all those other ways in which a thinker, legislator, and leader of public opinion and patriot is distinguished. He is only 56 years old and has still many years of useful public life before him. Recently, he has shown how useful he can be in restraining and moderating his countrymen's extravagances; and the country's sorest need is now just such men as Ponnambalam Ramanathan has more shown himself, during the last thirty-three years.—*The Times of Ceylon*.

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Irrespective of creed or belief a man busily engaged mentally or physically for the greater part of the day needs moments of solitude where he can relax his body quietly and rest his mind, directing it upon things different from those of his occupation.

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The tension of body and mind will tear down the constitution and weaken one's mind with the advance of years.—*The Mazdaznan*.

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## Reviews and Notes.

Pattinapalai is the ninth idyl in the famous collection called *Fattapattu*. The first printed edition was brought out by Maha Mahopadyaya V. Swaminathayyar Avergal, and a new edition vastly improved is under preparation. The work under review, is a critical essay, bringing out the great merits of the original work, and part of the essay was read before the last anniversary meeting of the Madura Tamil Sangam, and it should be studied by all who are interested in the study of ancient Tamil and Tamil History.

Mr. T. Chelvakesavaroya Mudaliar, M.A., contributed a paper on the original work in our Vol. IV, p, 18 and should be reperused in this connection.

The work is in praise of the great king Karikala Chola, whose time is now fixed to be between 55 and 95 A.D; which will show how old the work is. And the work is of the greatest importance to us, as it given a vivid picture of the arts and civilization of that period, the manners and customs of the people, living in different parts of the land, their different occupations and trade, their amusements and festivals, their art of government in peace and in war, in a way which is attempted in no other work.

The author Kadiyalur Rudran-Kannanar has written another poem of this collection called பெரும்பாளுற்றுப்படை (Perumpanarrupadai) and it is stated in Kalingattuparani, another idyl in *Pattupattu*, that Karikalan was so pleased with this poem that he presented the poet with 1,600,000 Pon; which would show that even the Tamil poets have had their millennium.

The Poem is called *Pattinapalai*, as the poetic sentiment expressed in *Palai Tinai* (புலையின் திணை) in reference to a *Pattnami* or Seaport Town. The five *Tinai*s, *Marutham*, *Kurinji*, *Mullai*, *Palai* and *Neithal* have each its own peculiarity. We would have seen pictures by famous European Masters, of a woman sitting over a castellated pavement with the sea in the forefront, and expressing that peculiar longing after the lover absent beyond the sea. This is the exact sentiment which is the subject matter dealt with in all poems and pieces relating to *Neithal Tinai*.

In *Palai*, (meaning a desert), the contemplated journey to foreign parts in search of wealth or learning or other causes, and the impending separation between the lovers, and the sentiments which

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\* *Pattinapalai* :—A critical commentary by Pandit B. S. Vedachalam Pillai, Christian College, Madras. Price 1 Rupee.

arise then form the fitting themes: at one time, the husband is forced to go to foreign lands, the wife wishes to go with him and share his sufferings, and the husband expostulates; and the loyal wife's answer is conclusive as that of Seeta, செவித்தகாய் யெம்மையும்

அன்பறச்சூழாதே யாற்றிடைநும்மொடு  
தன்பம் துணையாக நாடின தவல்லது,  
இன்பமுமுண்டோ வெமக்கு.

My kind lord, don't break my love. When I can't share with you the company of suffering in the desert, you think I can derive pleasure from anything else." (Vide Vol. I., S. D. page 116).

At another time, it is the lover getting ready for his travel, and packing up his things. The wife sits sorrowful and despondent, and nigh breaking her heart. The maid comes up and addressing him contrasts the picture of his preparations, and that of his mistress's attitude, and asks him,

“மற்றிவள்

இன்னுயிர் படுதலும்மாற்றுமோ  
முன்னியதேசத்து முயன்றுசெய்பொருளே.”

Whether all the gold he procured, repay him for the life lost by his lady's death. (Vide S. D. Vol. II. p. 41 and 67).

In another picture, the maid would tell him that all wealth was ignoble and transitory and that it was no good to give up true love for the sake of this gold. (Vide same page).

In this poem, the poet was poor, he had heard of the greatness, wealth and munificence of king Karikalam. Would he go to him, leaving his fond wife behind? His mind counsels him to go. His love for his wife is in conflict with his better sense. Love prevails, and the lover tells his mind, that the forests he has to cross are more formidable than the spear of Karikalan, and the shoulders of his loving bride are yet softer than the benign rule of the same monarch and that though this great patron would make a gift of his great city Pugar he would not agree to leave his wife and go. And in describing king Karikalan and his famous city, the poet introduces all those wonder-descriptions, relating to arts and civilization and manners of those times. We would not reproduce all these descriptions, as this has been already briefly summarised in the article in the 4th Vol., and we will confine our remarks to the essay of Pandit Vedachalam. The book is written in very elegant prose, and the essay on the whole is a masterpiece. The Pandit is a very great classical scholar, and has already published various books, both original and critical and we regard his present conception as the best. Such scholarship if displayed by an European Scholar would have raised him at once into the forefront of

authors but with Tamil Scholars, there is neither recognition nor preferment. The Pandit divides his subject into various divisions, such as the nature of poetry in general, the various topics touched in the poem, such as the praise of the Cauvery, and Cholanad, the description of the village, the seaboard village, the bazaar, the custom-house, the great stores, wealth of the town, praise of Vellalaks, the valour and victories of Karikalan, etc., the beauties of this poem, note on the author, on Palai, the customs and historical references contained in the poem, notes on words and phrases &c.

The Vellalaks of those days would seem to comprise all those who tended the cattle, and cultivated the land and traded in the country. Their kindness and liberality and hospitality, their fondness for agricultural pursuits, their justice in their commercial dealings are all beautifully brought out.

The Pandit has various criticisms to offer on the explanations and meanings given by the great Nachinarkiniar, and though we may in some instances agree with the justness of the criticism, yet the tone of the criticism is not warranted by the necessities of the case, and the Pandit could do well to assume a more respectful attitude to such a great man as Nachinarkiniar, to whom in fact we owe all that subsists in Tamil Literature. We however earnestly commend the study of the essay before us, as it will amply repay perusal, and will add considerably as we said before to our knowledge of the Tamil and Tamil History.

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In the short article on Food Reform published in the January number, p. 324, we referred to the case of the  
 The case of the Lady  
 Missionary\* Lady Missionary in Bengal who was dismissed on account of her vegetarianism. Since then we have received many letters expressing great sympathy with this lady and making further enquiries about the matter. We extract below in full the paragraph which deals with it from the January number of the Herald of the Golden Age so ably edited by Mr. Sidney H. Beard, Paington, England.

“A letter received from a Lady Missionary in India reveals the cause of the comparative failure of our  
 The failure of  
 Missions in India. Missions in that country. The following extracts suggest the thought that some of the Missionary Societies need to put ‘their house in order’ :—

‘The Mission people with whom I was living were very much opposed to my vegetarianism and made things very unpleasant for

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\* The Lady Missionary above referred to does not wish her name to be published.—ED.

me, though I tried to give as little trouble as possible, only asking that I might have rice and dal (split peas) every day, the staple food of the country ; it is cheap and not much trouble to prepare. Of course I took the vegetables, puddings etc., that they ate, too, if there was no lard in them, but they were always making remarks about my religion and said I was a 'Hindu' and was bringing 'caste' into the Mission, and they wrote to the committee at home. They wrote back to me and said they had heard that I thought it wrong to kill animals for food: if they were so the committee were resolved that they would not have any such teaching in their Mission.

"I replied and told them that my reasons for being a vegetarian were that I believed a great deal of sickness was caused by flesh-eating, that there was much cruelty in connection with the slaughtering of animals, and that it was very degrading and demoralizing for those who had it to do, also that in many cases it was the cause of drink. The answer I received back was that with many regrets the committee had decided that it would be better for me to seek work elsewhere.

"When I told the pundit with whom I was reading Bengali why I was going away, he was delighted to hear I did not eat flesh-food (as other Hindus to whom I have spoken have been) but indignant at my being sent away for that reason, and asked me to stay in Bengal. He wanted me to consent to the Hindus of Serajunge sending a petition to the committee requesting that I might remain, but I did not wish to remain there.

"I am quite convinced by conversation with several Bengalis that it is the flesh-eating of Christians that prevents thousands of them from becoming Christians. A young Christian Bengali gentleman told me the other day that thousands of Hindus believe that to become a Christian means to drink intoxicants and to eat flesh food.'

The conviction expressed by this Missionary is corroborated by the fact that although the Order of the Golden Age exalts Christian ideals in all its publications, and from the Christian standpoint, the natives of India welcome its literature, and pay for the circulation of the same most generously. We have many members and comrades amongst the Hindus, Parsees, Jains, Brahmins, and Buddhists, who are sharing our efforts to promote Humaneness and true Christianity. And they do this because our hands are clean from the stain of blood, and our teaching free from bigotry and narrow-mindedness."

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We publish below the concluding portion of the excellent convocation speech delivered by the Vice Chancellor of the Calcutta University, in which he holds up the importance of Vernaculars. As Dr. Bourne seems to have got his inspiration from some Calcutta gentlemen, in opposing the Vernaculars, the earnest exhortation of Dr. Mukerji to the graduates to sedulously cultivate their Vernaculars, should be all the more welcome.

“It ought to be your pleasant duty as it is your proud privilege to be the interpreters of Western culture to Eastern mind. Assimilate therefore all that is best and of abiding value and interest in Western literature, Western philosophy and Western science and communicate the result to those amongst your countrymen who have not been favoured like yourselves and have not enjoyed the benefits of an English education. At the same time though steeped in the culture of the West, disregard not all that is best in Indian manners and customs. Neglect not in the glare of Western light the priceless treasures which are your inheritance. In your just admiration for all that is best in the culture of the West, do not under any circumstances denationalize yourselves. Do not hesitate to own at all times that you are genuine Indians and do not fail to rise above the petty vanities of dress and taste. Above all sedulously cultivate your vernaculars, for it is through the medium of the vernaculars alone that you can hope to reach the masses of your countrymen and communicate to them the treasures you gather from the field of European learning. Forget not, however, that your responsibilities in this matter will be of the gravest character. You ought to be the trusted interpreters of the West to the East and of the East to the West. May you never deviate in the best from the right path of rectitude, honor and wisdom. May you be the faithful representatives of England's good will to India and of India's claims on England and may you in this manner remove distrust and misconception and spread mutual confidence and mutual light. Above all be grateful to your University and be loyal to her interest throughout your career. In whatever sphere of life your lot may be cast, watch with anxious solicitude the progress of the University, and remember always that your actions will affect her reputation, and that it is only by your loftiness of purpose and sedulous adherence to heightened principles that you can create for her a reputation of which future generations of her graduates may justly be proud.”

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Agriculture was, is, and will be the backbone of every country in the world. A country that depends for its greatness on industries is something like a foundation which rests upon a sandy soil. It cannot be sure of its gains always and when the country is subjected to depressions of trade and foreign invasions or attacks, it must necessarily suffer very much from want of food and other necessities of life. Therefore any country, to be sure of its greatness and prosperity, must mainly depend upon its agriculture, and industries must form the secondary source of its income. Some specialists may take objections to these views but when adverse political circumstances stare a country in the face, when its people have lost the facility for agricultural operations and when they mainly depend upon their trade in industrial products, they will be reduced to very pitiable conditions and may find themselves in very hard positions to eke out their existence. The reverse may be predicted in the purely agricultural countries. However hard these may be pressed under political exigencies, their frugal and agricultural habits, will enable them to oppose their enemies and at the same time to support themselves on their agricultural products. India, from time immemorial, has been a supremely agricultural country and it has always been noted for its rich crops and harvests. The methods followed are simple, and can be easily adapted to every kind of life. In agriculture, as in every other thing, the value of time cannot be underrated and it becomes therefore, highly interesting to examine the processes recommended by the astrological works for success in this direction. The solar influences are many and complicated. Seeds sown in time under good solar, lunar and stellar influences take deep root, grow luxuriantly and yield very good harvests. But on the other hand if they are sown under evil times, when the planetary influences are adverse, they hardly take root, yield fruit, or be otherwise profitable. A man, if he is wise, must always be alive to serve his own interests, and if he neglects such methods as would give him every profit, he will be following a policy that will be completely suicidal in its results and would sap the very vitality of his existence, about which he must be so very careful and prudent. Every ryot, in India, roughly knows that rain falling when the Sun enters certain constellations will be useful for sowing certain seeds. This knowledge has been of immense benefit to the struggling agriculturists, who are often heartily tyrannised by the numerous conquerors under whom they had the misfortune or fortune to live. But the tendency of the modern people is to discard all this useful information and trust entirely to the ephemeral theories started by shallow-minded men and given up as useless after a few experiments. We shall refer to this interesting subject again.—*The Astrological Magazine*

Hygienists as long ago as 1850 pointed out the fact that brown sugar is better than refined white sugar. In spite of this the public has gone on using the white product to its own disadvantage.

**Brown Sugar purer than White.**

With the advent of the new pure food law we are suddenly brought face to face with the fact that white sugar, whether granulated, powdered or in loaves is adulterated. In the process of refining, a mineral blue is used to bleach it. This not only adds a poison to it but also robs it of some of its sweetness. In addition to this it is common practice to add marble dust, especially on the part of confectioners. This substance has, according to an exchange, even been advertised to manufacturing confectioners at a profit.

There are other things about white sugar that should make a vegetarian prefer the natural brown product. In the process of refining dried ox blood is used and also bone charcoal. It seems almost impossible at this time to keep ourselves free from the taint of blood.

We understood that the Hindoos long ago refused to use refined sugar from this country on account of the methods used in refining. It is fortunate that the new food law will bring this so strongly to our notice.

After all, good brown sugar is more palatable, sweeter and more satisfying than the white product. It is more nearly a true food for it contains the natural organic salts of which the white sugar has been deprived.

We only hope the trust will not find a loophole in the law by which to evade its provisions.—*The Vegetarian Magazine.*

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The more mind a man has, the more heart he needs to support it.

**Mind vs. Heart.**

The "All is mind" theorists float in a sea of inspiration that has neither limit nor foundation.

It is a sort of "lecturing to death" principle.

We do not mean that acquiring knowledge is wrong, but a mere book-worm gnaws at its own vitals and destroys the substance intended for others.

Truth not practiced is so much beach-writing—erased by the next tide.

Mind without heart makes the monsters of history. Forquemada, Nero, Cæsar Borgia, Pope Alexander VI, Catherine de Medici and others are examples in history. The trust magnates are examples of today. Individuals galore of every age complete the list—men

who can tell how to live, but are hypocrites at heart -- who tell us to "do as I say, not as I do." And others who can tell us how to locate gold mines, make money and become great, but neglect to take advantage of it themselves.

It is all theory, all mind, but no heart. They are willing to save others, but not themselves. A practitioner can demonstrate more truth in a few minutes than a theorist can in days or weeks of lecturing. Morality exemplified needs no pledge, promise or prescription.

The life principle in man expresses itself in thought and action —mind and heart. The first instructs; the latter empowers. But while we may impart our knowledge to the world, we must not forget to enact it for our own benefit as well. Without the latter we become "whited sepulchers," Pharisees, thought-speculators—know-it-alls. The practitioner is seldom ostentatious, for he knows what it costs to be true to himself. Effort creates heart, and that is the law or the love that Nature teaches by her trials, sufferings and disappointments, imposed upon us in the course of our existence on the material plane. Without love there is no action—no happiness in spirit—in soul.—*The World's Advance Thought*.

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The seventh volume of the Siddhanta Deepika ends with this issue; and we request our subscribers who are in arrears will send their dues as well as a year's subscription in advance. The cost of printing and posting the journal for the year exceeds that which we have received up to date from our subscribers. We want good sympathisers to generously contribute to the journal.

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