THE
SIDDHANTA DEEPIKA
OR
THE LIGHT OF TRUTH
WORD 'Tamils' is used throughout this paper as a generic name for the people in South India or elsewhere, whose vernacular is Tamil or any one of its dialects. The term 'Tamil' is a short, handy and expressive name, and has been established as a significant name by such eminent scholars as Dr. Hodgson and Mr. Reinhold Rost. It is an appropriate name for the family of languages, hitherto called Turanian or Dravidian, as Tamil language is 'the oldest, richest, and most highly organized' of them all, and 'in its poetic form, more polished and exact than the Greek and more copious than the Latin.'

The use of 'Turanian' is objectionable as the Tamilian race bears, according to the most recent ethnologists, no resemblance to the Turanian peoples;

* This is the Thesis submitted for the M. A. Degree Examination of the Madras University. — Ed. S. D.

† Dr. Caldwell's Comparative Dravidian Grammar.

‡ Dr. Winslow's Dictionary, Preface.
‘Dravidian’ is not a proper word to use, for the Tamils were even in ancient times a civilised race, “the Greeks or Scots of the East,”* and are spoken of as such in Sanskrit writings,† and Sanskrit Scholars have denoted by it only the barbarians of the unexplored tracts of Central India. Dr. Oppert‡ would prefer the name ‘Bharatas’ but it is nowhere used to denote the particular race that we are concerned with here. Mr. Kanagasabai Pillai calls ‘Tamil’ and ‘Tamils’ by their right names, though his derivation of them from Tamliitti § (Sanskrit, Tamralipti, now Tamluk), once a great emporium of trade at the mouth of the Ganges, needs confirmation from the ancient Tamil classics.

As regards the original home of the Tamils or Tamilians, various theories have been proposed, of which but four claim respectable parentage and deserve consideration.

The Scythian Theory, ably expounded by Dr. Caldwell,‖ has neither a philological nor an ethnological basis. The learned Bishop has, on a comparison of the grammars (the cerebral letters in chief) and vocabularies of the Scythian and Tamilia languages, rushed to the conclusion of a relationship between them. That the non-Aryan immigrants into India through the north-western passes had a Central Asian Home with the Aryans and were driven to the south by the later Aryan invaders of India was the first and oldest theory that had a host of Western supporters. Recent investigations go to prove that there are marked mental and physical differences between the two races and that the Tamilians are more of the Caucasian or Indo-European type than of any other.‖ Reinhold Rost, quoting Macleane, says that the classification of the Tamilians as Turano Scythians is ‘rejected by all the leading ethnolo-

* C. D. G. p. 5.
† Baudhāyana Rāmāyanam, VII, xiii, 12.
‡ Original Inhabitants of India.
§ The Tamils: Eighteen Hundred Years Ago, p. 46.
‖ C. D. G. pp. 34, 37, 42-3 etc.
‖ C. Macxundar, “The Dravidians,” in the Modern Review for July 1912
Prof. Julien Vinson\textsuperscript{*} condemns the theory as an "absurd and inadmissible hypothesis". Mr. C. E. Gover examines the list of Dravidian words furnished by the revered author of the \textit{Comparative Dravidian Grammar} to be of Scythic origin, and says that every word in the list is distinctly Aryan, as shown in Fick's \textit{Indo-Germanomez Grundsprache} and adds that the Tamilians "are deserving of and entitled to the honour of omission from the Turanian family". The truth of this observation becomes self-evident when the Turanians who, according to Mr. Farrar, "are for the most part a people without a literature and without a history"\textsuperscript{†} are placed side by side with the Tamils who owned fortifications\textsuperscript{‡}; had an organized political administration, built grand temples for divine worship, knew agriculture, cultivated astronomy, practised the arts of metallic work, weaving and dyeing,\textsuperscript{§} and possessed a language remarkable for its polish, force\textsuperscript{¶} and brevity of expression\textsuperscript{§} and a literature characterized by its devotional songs as well as by its philosophical and ethical wisdom.

The next theory worthy of consideration is the Mongol Tibetan, whose sponsor is Mr. Kanagasabai Pillai, and whose putative parents are Mr. Fergusson, Sir W. W. Hunter, and Mr. Marshman. This theory too is condemned by Ethnology and lacks philological support. That the Mongolian blood runs in the veins of the Tamilians is said to be due to the domiciled Mongols in Bengal, the flat-nosed squatters wrongly identified with the amiable Yakshas, who had come through the north-eastern Himalayan passes as invaders of South India at different times by the sea from the once famous port of Tamlitti. Our modern ethnologists have shown that the Tamilians are of

\begin{itemize}
  \item \textit{Encyclopædia Britannica}, Vol. xxiii, p. 41.
  \item \textit{The Sūdhanta Dīśīla}, Vol. v, p. 193.
  \item Farrar's \textit{Families of Speeches}, p. 155.
  \item C. D. G. 78.
  \item \textit{The Tamils: Eighteen Hundred Years Ago}, Chap. ii.
  \item Catalogue Raisonné of Oriental MSS. Vol. 1, p. 5.
  \item Rev. P. Percival's \textit{The Land of the Vedas}.
\end{itemize}
the Caucasian type in feature, form, contour and characteristics. Mr. Marshman in his History of India merely refers to the help rendered by the Chinese to the men of India. Mr. Fergusson,* of Indian architectural fame, points out the resemblance between the Mewars of Nepaul and the Nairs of Malabar in respect of their architecture and sociology, but does not hazard any Ethnic theory. Speaking of the Tibeto-Burman tribes, Sir W. W. Hunter says, "they had dwelt in Central Asia side by side with the forefathers of the Mongolians and the Chinese".† The philological support for the theory rests on quicksands. The occurrence of the letters $\varphi$, $\sigma$, $\omega$ in the Tamil and Tibeto-mongolian languages, the euphonic resemblance between Tamil and Tamlititi, and the likeness of clan names (e.g. the Kerala 'vānavar' and the Chinese 'celestials')—these are relied on for establishing a Tibeto-Mongolian kinship for the Tamils. If $\varphi$ will drive Tamil off its Indian home, whither will English fly for keeping its $\varphi$ and $\omega$ occur in Sanskrit, and yet no philologer has made beld to come forward with an Ṣaryan-Mongol theory! As regards the euphonic likeness in question, it should be borne in mind that an etymology based merely on sound is always unsound. Among the ancient Chera kings were reputed Tamil authors, none of whom have even remotely hinted such a kinship in their works. It is at present an inexplicable social phenomenon that the matriarchy of the Nairs has no trace of it among the "highly polished and refined" Tamilians in spite of their contiguous existence for centuries together. It only leads us to infer that the Nairs must have been the waifs of some alien people that had drifted into the western coast of India and that they had nothing to do with the inhabitants of Tamilakam.

The third is the new-fangled theory of Elamite origin for the Tamils, expounded in the ably conducted monthly called the Siddānta Dipika‡ under the heading of "The admixture of the

* History of Indian Architecture, p. 220.
According to it, India was originally occupied by two batches of Elamite invaders, one taking the sea-route by the Persian Gulf and settling on the west coast of India, and the other choosing the land-route through the Bolan pass and occupying North India. The theory is based on the puranic myths of the deluge and the Ark common to India and Elam, on the so-called "philological and sematological identity of words" in Tamil and Accadian tongues, and on the fancied oneness of the Sanskrit Elavirtam in Mount Meru, Elmond of the Bible and Elam. It makes Manu a Chaldean viking, and Bharata an Elamite Chief. It makes the Aryans a later offshoot of the Tamilian or 'Elamite' race, and the Aryan civilisation as a mere out-growth on the Tamilian! All these statements savour of the "Macedon—Monmouth" analogy and are the offsprings of Christian zeal and earnestness carried to an extreme. They find no support or confirmation in any of the Tamilian classics. The theory is after all an ingenious variant of that of the Central Asian Home, and gives the Tamilians a Mesopotamian abode in the hoary past. Mr. V. J. Tamby Pillai * falls in with his friend, and buttresses his friend's hypothesis with references to the building structure, domestic as well as sacred (Sivite temples) in Madura and Egypt or Jerusalem, to the lunar and solar dynasties found in Egypt and India, to the images of kârâmpasu (rishaba !) in the temples of Nineveh and South India, and to the supposed identity of Śiva (Chiwa) and Javeh of Chaldea. These buttresses, cracked as most of them are, serve no purpose, inasmuch as the whole building is raised on the shifting quicksands of fancied likenesses and imaginary myths.

The Indo-African-Austral origin of the Tamils has its supporters in Mr. Crooks, Mr. Keane, and Mr. Morris, who worked up the fluid suggestion of Mr. Maclean's in the Manual of the administration of the Madras Presidency that "if the Tamilians had moved from outside India at all, it may, more reasonably be conjectured that they came from the South.

or East" Geological research has shown that the Indian ocean was once a continent and that the submerged continent, sometimes called Lemuria, touched China, Africa, Australia, and Comorin on its four sides. This fact will only argue the vast extent of the ancient Tamilian country and account for certain linguistic and other likenesses now observed by such Western scholars as Mr. Curzon* and Prof. Simon in India, Africa, Australia, and elsewhere. It cannot help to dogmatise that the Tamils came from any of these now far-off continents and Settled in South India. The truth may rather lie the other way.

Having briefly referred to the four current theories propounded by the Scholars of the West and the East about the Original home of the Tamilians being somewhere else than in India, and having pointed out how all of them have run more or less in one groove and turned on one fixed idea of a foreign home, I turn to what I propose to call the Indigenous theory and shall discuss it at some length. According to this theory, the Tamils were not Aliens, but are the "Indigene" whom no Aeneas of the Eastern Aryans could either vanquish or dislodge. The peopling of Tamilakam with this chosen tribe transcends all history, all legends within the memory of man. The first Aryan stranger, who swam south across the trackless jungles, was dazzled with the splendour of the Royal Pândyan Courts, and he was not too proud to seek shelter in the hospitable Tamil land that smiled to a sunny clime. History finds the Tamils in their present abode long before the Romans conquered Egypt or Christ was born in Bethlehem; before Porus met the Greek or Darius lost his crown; before Plato wrote his Dialogues and Solomon made his songs. In short the Tamil people believe (and tradition supports their belief) that from the start of their existence they lived and thrived in the land watered by the Pâlär on the north and the sea-swallowed Pahruli on the South.

When European savants came to make investigations into

the origin of the West Aryan folk, they found Asia to have been their original home, and the Christian Cosmogony, with its story of Paradise and the First Parents in Eden, reinforced it. The discovery of Sanskrit as a member of the Indo-European family of languages made them believe that every civilised nation on the face of the earth must be Aryans and must have come from the "great seed-plot of nations." For a long time this notion had possessed the minds of the most acute and critical minds of the West till assiduous ethnology and sociology hit upon certain non-Aryan races marked out by a high degree of civilisation and possessing highly developed literatures. Yet the fetish once entertained neither tolerated scepticism nor brooked scrutiny. Apart from this idolum, the Western men of research in general were utter strangers to the rich resources of the Oriental non-Aryan literatures. The inveterate habit of assuming certain hypotheses, and then going about for facts and materials to prove them, dies a hard death. The publication of the ancient Tamil classics a few years ago opened the eyes of Tamil Scholars like Dr. Pope to the fact that the history of South India cannot ignore the rich mine of the classical Tamil literature if his history should be worth anything. That mine I shall strive to see if its contents will shed any light on the Indigenous theory I have proposed to examine here.

Dr. Caldwell concedes, "there is no proof nor is there even a tradition among the Dravidians that they had ever occupied the North of India." The italic is mine. If it is true, which I take it to be, and if the earliest records of all nations are preserved in their national poetry, the early Tamil poems must be counted on for sources of reliable information about the Original abode of the Tamils in the South and the extent of their civilisation. The dogmatic assertions of Drs. Burnell and Caldwell* that Tamil boasted of no literature worth the name prior to the eighth or ninth century A.D., have been belied by the investigations made by Mr. Kanagasabai Pillai and the Indian Epigra-
philist, and Mr Pillai has, from internal evidence corroborated by the statements of Pliny, Strabo, Ptolemy, and the authors of the Periplus, shown conclusively that Chilappadikāram dates from the first century A.D. Prof. Sundram Pillai, no mean scholar and critic of Tamil literature, has come to a like conclusion, though on different lines, after an elaborate discussion of historical materials in his thoughtful and well-written paper on the Ten Tamil Idylls. The antiquity of Tamil literature is, therefore, beyond question, and facts from history bear it out.

Apart from the oft-quoted allusions in the Sanskrit epics, there are less doubted and more authentic materials of the third and fourth century B.C., (in Patanjali's Mahābāṣya of the third, and in Kātyāyana of the Varthika fame as well as in Asoka's inscriptions and Megasthenes' writings of the fourth century B.C.,) which refer to Pāṇḍya's Capital and to his Tamil subjects in terms of eulogy. This squares exactly with the Tamil traditions about the post-diluvian Pāṇḍiya culture and civilization. The Ceylon histories like Mahāvamsa and Dipawamsa also tell us that the Maghadha Aeneas who led the first Aryan Colony into Ceylon and founded the Lanka Dynasty sought the hands of a Pāṇḍiya Princess in the 6th century B.C. as worthy to be his "Dido". Tholkāppiam and some at least of the poems of Puranāṇuṟṟu are older than these. It is a matter of common knowledge that the 2nd stanza of the latter—

"என்றுவக்கும் வேல்லியோர் திருச்சி
மக்காவல்லிருந்து பெருமுத்தர்கள்,
ஞாய்வாய்வு வண்ணமும் கூந்தர்களை
ஞாய்வாய்வு மருத்துவமும் கூந்தர்களை Ў.
"

professes to have been composed by Muṇṉāṉkarayaar (முங்கண்ணாராயணர்) a member of the first Tamil Academy, in praise of his friend and patron Seramān Peruṉchョrṟṟu Uthiyan Cheralāthan,

* The Tamils: Eighteen Hundred Years Ago. Chap. i.
† The Madras Christian College Magazine, 1890-1; reprinted in the Tamil Law Journal Vol. v.
who lived at the time of the Mahabharata war, which, if true, should go as far back as 1400 B.C. That this tradition about the Chera King feeding the Kaurava armies in the great epic war is no new invention but was in vogue and believed in even about the early Christian era is apparent from the following lines of Chilappathikaram:

However this may be, there is more cogent reason to presume an age for some at least of the lyrics of Puranainru far earlier than that of all the last Sangam works now extant. It is a well-established custom with the early Tamil poets in their songs to wish their kings more days of health and happiness than the sands in the beds of the chief rivers that glided by their capital towns, to wit:

1. For Chola—

2. For Chera—

3. And when we come to the Pandyar king, we find his name coupled with that of the river Pahruji in a similar manner:

When we see these lines stand addressed to a king by a contemporary poet, it will be far too gratuitous to presume that he should have requisitioned the name of an imaginary or non-existing river in the case of this Pandyyan king alone; while in respect of the other two Tamil monarchs, poets have had recourse only to their respective living streams. It would be strange
to expect this poet to refer to the sands of a dead river, rather than to those of the living Vaigai which has been associated by the later classical poets with the names of the Pāndyaan monarchs, while his tuneful brethren attached to the other two Tamil Kings made use of the Kāviri and the Porunai for a like purpose. And the irresistible inference is that the stanza from Puranāṇūṟu was composed by a poet, who had lived prior to the classic subsidence of the southern Tamil continent and while the river Pahruli was still watering the submerged southern Pāndyaan provinces.

That Pahruli was the chief Pāndyaan river, wiped off the Indian Map with a vast extent of Tamil territory, is borne testimony to not only by the great commentators, but also by the old poets of the Saṅgam era. We learn from Adiyārkunallār who assures us that \[\text{"..\}}\] & again \[\text{"..\}}\] \* Nachinārkiniyar also tells us \[\text{"..\}}\] which receives corroboration from Ilampurunār, who urges \[\text{"..\}}\] and from the lines of Nilakandanār who simply revises and edits Nakkirar’s gloss upon the Agappor that \[\text{"..\}}\]
We have it also in the *Kalittogai*.

"மேதியா யும் இறவும் மன்களை கோயமலை
 contemplated முதலை தேவாரம் விளக்கம் சுமி மடி
  போன்ற மலர்களுடன் புலம் முற்றோம் மிகவும் வேலை
 ஆசையும் ஒன்று அரசின் முகம் பிறந்து
 பெருந்தது முளை கோடியின்
 பலந்த தூக்குதல் சுமி செழும்

The gloss of Açıyarkunallär on these lines makes the matter still more clear. He says, "நம்மை நூற்றும் விளக்கத்தின்
 முதலை முதலை மாலை மாலை
 வேலை வேலை வேலை வேலை
 பெருந்தது பலந்தது சுமி செழும்;" (Chilap. p. 265—266) This shows that the tradition embalmed in the

To go back to our subject. The author of *Chilappathi-kāram* also refers to this Tamil tradition of the subsidence of land in the south along with the river Pahruli, and says that the submerged land was a Tamil country.

"தமிழகம் தமிழக மலர்களுடன் புரிந்து, மூன்று முற்றோம் மிகவும் வேலை
 பெருந்தது முளை கோடியின்
 பெருந்தது முளை கோடியின்
 பலந்தது பலந்தது சுமி செழும்

(Kāthai viii, lines 1-2, p. 194.)

And again,

"நல்லவாசு வந்து கோம்பு வையில்
 வேலை வேலை வேலை வேலை
 வேலை வேலை வேலை வேலை
 பெருந்தது பலந்தது சுமி செழும்;"

(Kāthai xi, lines 18 to 22 p. 257).

The gloss of Açıyarkunallär on these lines makes the matter still more clear. He says, "நம்மை நூற்றும் விளக்கத்தின்
 முதலை முதலை மாலை மாலை
 வேலை வேலை வேலை
 பெருந்தது பலந்தது சுமி செழும்;" (Chilap. p. 265—266) This shows that the tradition embalmed in the

- Mullai, Kali Stan. 104, p. 327. Mr. Kanagasabai Pillai has taken only the portion "தமிழகம் தமிழக மலர்களுடன் புரிந்து, மூன்று
 முற்றோம் மிகவும் வேலை
 பெருந்தது பலந்தது சுமி செழும்;" and tried to fit it in with his Tibetan hypothesis of the Tamil origin. He argues from this that the Ayar race should have come with the Pāndiyas from the North, and attempts to draw a connection for these Ayars of the South and the wild Ahrs of the northern India. He has quietly slurred over the inconvenient lines that open this stanza; and the reason is not far to seek. They militate against his fond Mongolian theory; for they directly support the Tamil tradition of the subsidence of the land and the advent of these Ayars with their king Pāndiya from this submerged southern land.]
Kali stanza quoted about the Pândiyan encroachment on the Chera and Chola territories after the loss of his southern provinces, was known to and believed in by all Tamil writers since the 3rd Saṅgam or the Augustan Age of Tamil Literature. Thus it will be clear that some at least of the lyrics of Puranānūṟṟu, (like the one quoted, with a direct reference to Pahrut as a living river) should have been composed some time prior to the subsidence of the southern continent, and that some centuries should have again intervened between this submersion and the 3rd Saṅgam age for this story of the deluge to have crystallised itself into a tradition in their poems. If the first century of the Christian Era be taken as the latest date of this 3rd Tamil Academy at Madura, it will not be far wrong if the earlier songs in Puranānūṟṟu are assigned to at least the 6th or 7th century B.C.

We have also grounds to believe that Tholkāppiyam should be as old, if not older. Every Tamil student is aware of the unbroken tradition that Tholkāppiyam is of the first Saṅgam age, and was one of the standard authorities on grammar for the second and third Tamil boards. If the tradition were worth anything, this orthodox Tamil grammar should have been in existence long prior to the diluvial catastrophe that swallowed up Kapāḍapuram, the seat of the second Academy. Vālmiki also speaks of this lost city in his Iliad, as the fortified seat of the Pândiyan Court, south of the river Tāmbraparani, which Hanuman might have come across in his southward expedition in quest of Sītā.* As neither Madura nor the river Vaigai was of any importance in his time, the Āryan Homer evidently took no notice of them in his topography of the Tamil country. Vālmiki is now believed by the European and Indian scholars alike to have flourished, at the latest, about the 6th century B.C. According to the tradition, Tholkāppiyam was composed before the Pândiyan kings had moved their court to Kapāḍapuram; and if this were

* Kishkindakāppīlam, 41 sarga, 19th sloka.
true, we should take it at least some two centuries back. The fact that fewer Āryan words are to be found in it than even in the extant Sangam writings, is another circumstance to find in favour of its great antiquity. Again, it is a known fact that in Tholkāppiyar's age the Tamil writers were sufficiently conversant with Sanskrit and its literature. Tholkāppiyar himself is believed on all hands to have been a Tamilised Āryan. Yet, we find his collegiate friend, who writes the preface to his classic grammar referring only to Aiṇḍhiram and not to Pāṇinīyam as the source of Tholkāppiyar's inspiration. Had Pāṇini's masterpiece been in existence at the time, it is impossible to explain how it could have been ignored by the great Tamil Aristotle or why it should have been less known in the South, than the less studied and less used Aiṇḍhiram. The only reasonable inference is that Tholkāppiyar had written his great treatise long before Pāṇini was born to enrich the Āryan tongue with his grammar. And as Pāṇini's age has been fixed about the 4th century B.C., Tholkāppiyam must have been written three or four centuries prior to it. I concede that all these pieces of circumstantial evidence taken individually may not be enough warrant to give this great age for Tholkāppiyam. but I feel persuaded that it is hardly possible to escape the conviction forced upon us by the cumulative effect of all these links taken together. But fortunately this is not all the proof available on this issue. There is strong internal evidence in the great grammar itself, which irresistibly shifts its age back some centuries before that of the poems collected by the last Tamil board in Madura. Books like Pathirrupattu reveal their old age on their very face. That all the gems in these collections are not of the third Sangam age is beyond question. They bear marks of having been carefully gathered and anxiously garnered in the course of some long decades by those master critics whose erudition and taste have won for their learned conclave an imperishable niche in the temple of the Tamil Muses. It is a matter of fact of history that this last Royal Academy had spent all its palmy days long before
Jesus was born, and their evening was almost sinking into
darkness at the end of the first century A.D. The earliest
of these writings must, therefore, have been some three or
four centuries before the gloom of night threw its pall on the
tomb of the famous Madura Board. Nevertheless one comes
across a host of words imbedded in these old poems, which
would be guilty of a serious breach of the rules laid down in
the illustrious code of the great grammarian. To cite but a
few illustrations from Tholkāppiyam, Eḻuttathikāram:—

" சோழணையும் அக்கேசுரேம்
நீ, இன்னோடியும் குறுக்குக்கேரையும்." (கி 29).
" நீ, இன்னோடியும் குறுக்குக்கேரையும்" (கி 31).
" தலநோக்கும் முறமுக்கேரையும்." (கி 32).

If these rules of grammar had been made about the time
of the early Sangam writings many of which are not available,
they should have been strictly observed in them. But we find
the contrary as a matter of fact. The following words, picked
at random from the early Sangam poems, militate against the
above rules.

+மூன்று சுள்ளை (Chilap. p. 31).
+சூன்று (Mathuraiikkāchi, line 172).
+பூதரு (Murukkāṟṟuppadai, line 225).
+பொன்று (Do.)
+பொன்று (Do. line 99).
+சூன்று (Mathuraiikkāchi 112).
+சூன்று (Perumāṇu. 217 and Pathīṟṟu. 84).
+சூன்று (Malai. 393).
+சூன்று (Chintā. 40).
+சூன்று (Do. 55).
+சூன்று (Pūṇanānuru. 74 and Pattanappālai 140).
+சூன்று (Do. 6).
+சூன்று (Do. 93).
+சூன்று (Pathīṟṟupattu. 30, Murukkāṟṟup. 120).
+சூன்று (Pathīṟṟu. 2nd 54; "dun. l. 101; Mullai. 1. 61).
+சூன்று (Puram. 15, 224, Pathīṟṟu. 67, Mathurai. 27).
+சூன்று (Murukkāṟṟup. 302).
Even among these writings violations of this kind are less frequent in Puranānūṟu, Aikurunāṟu, and Pathiruppattu than in the comparatively later works like Pattuppāṭu and Chilappathikaram, Maṇimekalai, one of the latest works of the age, errs most in this direction, as will be apparent to any one who takes a dip into it. Now if Tholkāppiyar had lived at or about the time of these works, he could not have made rules to outcast these and similar words enshrined in them. As he should have deduced his principles from the standard literary works held in honour in his time, he should have made provisions for the same in harmony with the tendencies of his time and not traversed the sanction of the great masters of literature. He could not, therefore, have lived anywhere near the third Sangam period, and much less after it. His book should have ruled the roost, only at a far anterior age of Tamil literature. For, words are not smuggled into a language in the teeth of its grammar in a single season and in cartrucks and wagon loads. These proscribed words should have crept in by stealth, and must have lingered long in the shade before they could freely and openly mingle with their innocent fellows; and it should have taken them longer still to muster into a colony sufficiently strong to extort for themselves a general amnesty, and to attract the notice of literary authorities to revise their systems of laws in order to make room for them.

In this connection we have it in Naicinchinārkiniyar, that

Says he again in another place, 'நூற்றாண்டுக்காகே, பட்டுணை சாதூ சாதூ சாதூ, தளப்புள்ளன் வழியே பாலலா நூற்றாண்டுக்காகே,' (Tholkāppiyar) சைதலையில் பாலலா வழியே பாலலா நூற்றாண்டுக்காகே சைதலையில் பாலலா வழியே பாலலா நூற்றாண்டுக்காகே. *

† Thol. Pori Cheyyul. p. 637.
The other glosser, Chenävarayar, says to the same purpose: "இலத்திரு பொருள் வரண்டேன். இலையின் வைத்தியன் வண்ணிரவர், குருவின் கருவற்றுடன் ஐந்திகளின். புது சிங்கள் உடன் வண்ணிரு பொருட்காலம்ிரும்பாடும்." ........."இவை இந்தை என்ற பொருள், புரூநாடு தான் வீணையாளரே, புரூநாடு வீணையாளரே உடனே. அன்பா புரூநாடு, புரூநாடு நூற்றையும், நூற்றையும் புரூநாடு உடனே வீணையாளரே ஐந்திகளிரும்பாடும்."*

The commentator, Ilampūranar, on the other hand, betrays his inability to appreciate these changes, which time had brought slowly even into Tamil literature. He always makes a pious attempt to reconcile these rust-worn rules in Tholkāppiyam with the usages in the later literature. And whenever foiled by the inveterate refusal of some recalcitrant words to be forced into harmony, he brands them straightaway with all the force his orthodox faith in the inviolability of Tholkāppiyam rules could summon to his aid. Says he, "நப்பினை என்ற பொருள், பூதூனாடு தான் வீணையாளரே, பூதூனாடு வீணையாளரே உடனே. உந்தவு காணிக்கும் தான் வீணையாளரே, உந்தவு காணிக்கும் உடனே." (Thol. Eluttu. p. 18.) And he quietly laysunction to his soul, and feels satisfied that he had disposed of all the usages which had crept into the later literature, and which refused to be forced into accord with the rules of grammar of a literally ante-diluvian period. The inadequacy of his easy explanations will be patent to all who go over the rules Tholkāppiyar himself had deliberately made with reference to the possible Sanskrit accretions to the Tamil vocabulary.

"நப்பினை என்ற பொருள்
புதுநாடு தான் வீணையாளரே." .......

and "நப்பினை என்ற பொருள், புதுநாடு தான் வீணையாளரே." †

Ilampūranar could not thus take shelter under the phrase "நப்பினை என்ற", and pretend that Tholkāppiyar did not contemplate the assimilation of Sanskrit words like 'மாநூறு' into Tamil literature, nor avoid the difficulty by saying his rules,

meant only for pure Tamil, would not militate against the use of the Aryan words in the Tamil language.

Tholkäppiyar has used Sanskrit words himself, though stintingly, in his great treatise, and has made all provision for bringing more into Tamil, as far as his times called for. A number of non-Sanskrit new words, are found in the later Sangam writings, which also do not square with particular rules of Tholkäppiyam. Neither could Ilampûranar much improve his situation by plucking up courage enough to repudiate those usages in later poems that did not accord with all the Tholkäppiyam limitations, and to brush them off as ‘<i>நீக்க</i>’. No rule of grammar could over-ride the honoured prerogatives of master-poets. The simple and natural truth is that Tholkäppiyar lived, and wrote his grammar, long prior to the Augustan Age of the great Sangam bards; and the later usages that grew up since the days of Tholkëppiyar are not to be condemned for want of harmony with his archaisms. Language like man, is organic; and as long as it preserves its vitality, it must continue to grow, and to change in its incessant growth; for, change is of the essence of all life, even in the East. The cradle of the child, though bejewelled, should not cramp the growing limbs of the boy.

To add but one more instance. Tholkëppiyar treats of prosody as a minor section of the Porul division, whereas by the third Sangam period, prosody has claimed enough importance to be co-ordinated with the threefold orthodox parts of grammar and to necessitate a new classification. In fact separate treatises came to be written on prosody alone, as Kâkkaipadiniyam. It is, therefore, nothing wrong to assign Tholkëppiyam to the 6th or 7th century B.C. tentatively, with a chance of being shifted still farther back. And there is one other interesting circumstance about Tholkëppiyam. It directly supports the tradition that there had been numerous literary writings, and more than one treatise on grammar, before Tholkëppiyar. For to make but a single citation, his opening sutram of Cheyyunjiyal concludes with these lines:
These predicate the existence of numerous Tamil works furnishing him with the materials for the several parts of his grammar. This fact is also accentuated in the preface to Tholkāppiyam. Śivajñāna Munivar, the great leviathan of Tamil literature, in commenting upon this payiram, also writes as follows:—

The Tamils, therefore, should have made considerable progress before the 7th Century B.C. for them to develop a civilization, which is reflected to us in works like Tholkāppiyam and Puranāṉṟu. Their civilization must thus be one of considerable antiquity. Even Dr. Caldwell, generally averse to admit any antiquity to the great Tamil writings, finds himself compelled to say that "The civilization of the Tamil people together with the literary cultivation of their language, commenced probably about the 6th or 7th Century B.C.*

It remains to be seen what help this ancient Tamil civilization and the oldest extant Tamil classics can render in our search for the original Tamil home. There are no traditions, no indications, nor any hints in them, pointing to a home outside the Tamilakam. There are no passages in them that might be the remotest parallels of the Rig-Vedic hymns or the Ionian legends, which unmistakably point to a pre-glacial foreign abode for the forefathers of the Āryan Tribes. These have Āryan idioms fossilised in their early vocabulary, words and phrases that betray themselves to be aliens to the countries they fondly loved and lived in these 2000 years and more. They indicate an atmosphere, a climate, a topography, a biology, or a mineralogy, that runs counter to what characterise their

* C. D. G. p. 69.
European or Indian domiciles. They silently beckon us to some primeval home for these great nations, far off from the Sindhu and the Danube alike. And if any similar evidences about the Tamils can be found in their own language and literature, there will be some justification for starting a search after their hidden Tamil 'Chersonese'. But as it is, the oldest Tamil works not merely lack such foreign indications, but are full of positive word-pictures of the blazing sun that burns, (Puram, St. 6-43), the stalwart trees that shade, (Kali 39-41-117: Ainkurunūru, St. 189 and 219)—the ferocious or giant beasts that roam (Puram. 152, Kali. 38-43-46)—the bright plumed birds that fill, (Kali. 37-108. Puram. 13-50)—in the torrid Tamilian peninsula of the Indian continent. When there are words for dews and mist, there are none for snow or ice. The oldest Tamil classics speak only of the vertical sun (Kali, 108-112); while they know nothing of the 'low sun that makes the colour,' which, according to all philologers, warmed the original Aryan home of ice. Unlike the Aryan idioms which have felicitous phrases for warmth, the earliest Tamil works always welcome 'coolness' everywhere; and in all conceptions of pleasure, comfort or luxury, they eschew everything that smacks of heat. There is nothing in Tamil to answer to the cold regions of the Asiatic table lands, to the ice-bound polar plains, or to the vine growing, fig-shadowed Chaldean regions. Animals like the elephant or the tiger (Puram. 151-152, 103-9, Kali. 42-49)—birds like the peacock or the parrot (Kali. 37-158—Ainkurunūru 260, 281, 290. Puram. 13-50)—grains like Šaml (Alicicum panicum) and wug (Paspalum frumentaceum) (Kali. 37-39; Ainkurunūru, 260, 207; 262, 263, 469; Puram 197, 215-392-34-28)—and trees like Sandal, Vengai (kino-tree) and Kongu (Saripol) (Puram. 3, 58; Kali. 37 to 46 and 117), are characteristic of the Tamil hills and plains, and not indigenous to any country outside India. The ancient Greece, the Hebrew Syria and even the oldest Babylonia echoed the fame of the Tamil India, and came to her for her teaks, and sandals, for her pearls and muslins, for her peacocks and pepper. The Pothia hills, in the
ghats which form the Tamil Parnassus, are known to all the ancient European merchants, as the home of all these Tamil rarities. Mr. Z. A. Ragozin writes, "In the ruins of Mugheir, the ancient Ur of Chaldea, built by Ur-ua, the first king of United Babylonia, who ruled not less than 3000 years B.C., was found a piece of Indian teak. This evidence is exceptionally conclusive; because, as it happens, this particular tree is to be located with more than ordinary accuracy: it grows in southern India (Deccan), where it advances close to the Malabar coast, and nowhere else; there is none to the north of the Vindhyas." (Vedic India, p. 305). The oldest extant Tamil works describe the physical features of the semi-pastoral people and their life in Tamil India so accurately and fondly that none can mistake their love for and their intimate acquaintance with the country of the patriot bards. The most antique verse in Puranānūra has not even a faint trace of a colder clime, or of a foreign landscape. The Tamil continent is invariably divided by all the early poets into its five most natural and real divisions (காற்றுச்சார்); and all the peculiarities and characteristics in their features, temperatures, animal and vegetable life, in the habits and manners of the peoples are photographed in their poems. The special features, idiosyncracies and peculiar genius of Tamil literature so much attracted the Aryan scholars and kings; the almost primitive innocent and natural morality that characterised the Tamil people so far interested them, that they seriously set about studying the Tamils and their country and their civilization so early as the last-sangam-period. That Kapilar, a member of the Third Academy at Madura, composed a whole poem (தொக்காப்பியாம்) to instruct and acquaint the Aryan Prince, Brahodhthan, about the men and manners, and the fauna and flora of the Tamil land, is a matter of common knowledge. The poem is still a storehouse of much interest to students who would know anything about the ancient Tamils.

Further, there is no mistaking in the truer and more natural pre-Buddha Tamil poets, the conscious pride in their mother country. Tholkappiyam opens with the lines "தொக்காப்பியாம் open with the lines "தொக்காப்பியாம்
The Tamils always believed that from the outset they were
the aboriginal inhabitants of the great territories bounded by
the two seas on the east and west, by the Venkata hills on the
north, and the submerged rivers Pahrulj and Kumari on the
south.

(1) "நாம் பற்றி விளக்க எண்ணும்,

(2) "நாய்கள் என்று கூறும்,

(3) "நீதியை என்று கூறும் thwart

It is interesting to note the difference in the southern
boundary as given in these verses. Panamparanar, who wrote
the payiram to the Tholkappiyam, and Karikkar and Kurungoliyur Kilár, who made the Puranânnirru songs just quoted,
assigned the river Kumari for the southern boundary, as in
their times the river was actually watering the southern
Pândiyian territory; whereas the poets who came after the

* ArangexguUthai, line 37.
† Pathikam for the 2nd tens.
‡ Thol. Porul. Sutiram 397.
§ Puranânnirru, st. 6.
¶ Puranânnirru, st. 17.
# Chutkkaipaduniyar quoted by Sivajnana Munivar in his Payiram
virthi, p. 3.
dissolution of the second Tamil Academy, like Kakkaipadiniyar had to accept the Kumari sea in its place, as a great deluge had reduced the Tamil land by swallowing up a large slice in the south and permanently altered the southern boundary of the Tamilakam before their times.

The word "Tamil" occurs in one and all the earliest Tamil classics as the common or generic name for the people and their language in this part of India. The word seems to be as old as their language and there appears to be no more necessity to derive it from foreign words like 'Tenmoli,' or 'Dravida,' than there is to discover a foreign source for names like the Greeks, the Aryas, the Cimbri, and the Parthians. Mr. Celvakesavaraya Mudaliyar, M.A. has come to the same conclusion in his valuable Essay on Tamil: "..."* The late Mr. Damodaram Pillai also says....."† The only conclusion borne in upon us by a reading of the oldest of the old Tamil works is that the Tamils could not have come into southern India from elsewhere. They were here in all the time past, as far as the keenest historic vision or the shrewdest ingenuity of man could pierce through. They grew up on the sunny bosom of Tamilakam between the Mahanadi and the submerged Pahruli rivers, and, like the Swiss patriots, clung 'close and close to their mother's breast,' as the 'loud torrent and the whirlwinds roar but bound them to their native mountains more.' Although occasionally their martial kings burst into the north, waged wars, levied tributes, and sometimes settled even colonies outside Tamilakam, they loved their home so well that the boldest and most ambitious Tamil warrior always returned from his expeditions to his country in the Tamilakam. However, their intense patriotism was not barren of enterprise. Their sea-faring adventurous sons had

* Essay on Tamil, p. 12.
† Page 5, preface to Kalithokai.
founded trading colonies in (1) Chavakam (Java) and in (2) Kadaram (Burma), and when they lost their southern “Lombardy” provinces by the inundation, their country reduced itself to its present limits.

That not only the Tamil country extended itself further south, but that there was a large southern continent inhabited by non-Tamil nations, receives countenance from the Tamil tradition* which is entombed in Ilompu-ranam, and confirmed by evidences of Geologists. Prof. Haeckal assures us that the Indian ocean formed a continent, which extended from the Sunda islands, along the coast of Asia, to the east coast of Africa, and which is of great importance as having been the probable cradle of the human race. Another scientist writes† that “the locality of the origin of the earliest race from recent researches appears to have been on lands now submerged beneath the Indian Ocean.” Sir Walter Raleigh’s History of the World strongly supports this hypothesis regarding the first nursery of man, and affirms that “India was the first planted and peopled country after the flood.”‡

Some writers have mistaken these geological facts pointing to a lost southern continent, and argued that this submerged continent was something unconnected with the present Tamil country. They have theorised therefrom that the ancestors of the Tamils should have come into their present settlements, from some far-off Pacific home. The best answer for them is that they are unable to adduce any proofs either geological or traditional, in support of their fond conjectures. On the contrary, there are unmistakable indications in the Tamil traditions that the land affected by the deluge was contiguous with the Tamilakam, and that, after the subsidence, the Tamils naturally betook themselves to their northern provinces. But of the other non-Tamil races that inhabited the regions further south of the lost Tamil provinces, it would stand to reason to

* Thalikappiam, Eluthu, p. 4.
† The Science of Man—Australia—Bel. 1900.
expect the survivors naturally to have dispersed in different directions in order to find newer homes either in Europe, Asia or America. Of course there may have been islands formed, and remnants of old nations stranded thereon even in the Pacific regions. But it is nothing unlikely that some brave and enterprising branches voyaged long and far into newer seas and founded colonies in stranger lands. May be some gallant sailors founded settlements on the coasts washed by the waves of the Mediterranean and Arabian seas, even prior to the deluge: and maybe the flotilla of the survivors, after the floods, drifted in quest of their brethren there. Whatever was the genesis of the Phoenician and Ionian settlements, if the submerged 'Lemuria' had sent there even a single shipwrecked sailor after the great subsidence, he should have carried in the same boat the history of the deluge. And imagination and time could not have long left such a fruitful theme unutilised in their new domicile. This story of the Deluge prevalent among the Semitic and the Ionian tribes should be viewed rather as corroborative evidence in confirmation of the traditional Tamil home than as an argument to give the Tamils a Chaldean home.

From what has been stated and cited, it will be abundantly clear that, apart from the master passion of the Western scholars that gave the Tamils too a foreign home, there is nothing in the Tamil classics of undoubted antiquity that will countenance such a fall, and that progressive geological research is ready and willing to shake hands with the primeval poems of the Tamil country and establish that the ancestral home of the Tamils was in the far south of the Indian continent now under the sea and not above the snow-clad Himalayan heights, or in the land of the celestials, or in the country of the Hebrews before their dispersion. In short, the original abode of the Tamils was none other than the time-honoured Tamilakam in South India, part of which, with all its gems and gem-like treasures, the Indian Ocean has hidden in her vast bosom and which she is not willing to part with or reveal though centuries upon centuries have rolled silently away.
MENTOIDS AND ELECTRONS.

BY EDGAR LUCIEN LARKIN,
LOWE OBSERVATORY, MOUNT LOWE, CAL.

LIKE bread cast upon the waters there now return the responses of mentalists from many nations, kindreds and races of men. When writing my new book: “Within the Mind Maze” in the stillness, silence and solitude of this mountain astronomical observatory up here on this summit of the Sierra Madre range, in California, U.S.A.; even in the midst of witching hours of night, apparently among the stars, an enchanting effect of perspective in pure mountain air, I used the word—mentoid. Since then I have published everywhere, that it was with misgivings and hesitation that I finally published the book containing this compound word made up of parts of two words in the Greek and Latin languages. The intention was to print a word having the meaning of thought-body, thought-form; mind-model, mental-image, thought-pattern, thought-design; and in the language of architects, thought specification. Now all of these forbodings, and fears that the word would not be well received have vanished. Letters from mentalists are now coming from many parts of the world praising the use of the expressive and impressive word, mentoids. All fears of its non-reception have been dissipated; and now, as I write in the intense silence of a far and away peak in the negative or night side of Nature, I here and now write, state and assert that only two entities exist, namely,

MIND AND ELECTRONS.

The words are written in capital letters: they go to the SiddhāntaDipikā Magazine to be published to the world, let the consequence be what they may. The entire Sidereal Universe does not contain any entities whatever but these two. Mind created Electrons, and from these formed all things in existence.
Electrons are absolutely pure Electricity; and their diameters are so exceedingly short that if a row of them side by side in contact could be made, then the row one in length, would contain 12,700,000,000,000. H.rogen at ms h lightest bodies of matter known chemists but the atom of this rare gas is 2000 times more massive than one electron. A row of electrons however cannot be forced into contact by man, as they repel each other. The isolation and weighing of one electron by Professor Millikan of the University of Chicago, was an achievement so transcendentally sublime, difficult and arduous, that it at once elicited the admiration of the entire scientific world, and ranked with the equally arduous and difficult work of measuring the distance of a star from the Earth. Electrons quiescent are not matter; but when they revolve around each other, the motion, number of electrons revolving, the diameters of their orbits, and directions of revolution, with high but varying specific speeds, determine what atom of a chemical element shall form and appear in Cosmic space. All of the near 90 phases of matter, elements now known are composed in their varying atomic structures of rapidly revolving electrons. This motion is the life of all matter. And the very ancient philosophers of India, the Aryan, scholars were aware of the existence of such ultimates and motions. These electrons and naught beside, were created by the Master Mind. Since their creation, they have been directed into myriads of forms by the Master Positive Creative Mind. And they are negative to positive Mind. Mentoids are the only manifestations of primordial Creative Mind. No object what ev- r expressed in matter, anywhere in the Sidereal Universe, can appear without a preceding mentoid, or thought form. These models are filled out with electrons, atoms, Molecules. And this basic fact of all that exists is made exceeding clear in my new book. It is a rigid law of Nature; and the sooner all mentalists adopt it the better for themselves and mankind.
SAINT JNANA SAMBANDAR.

"Long live the Brahmins, Gods, and kine,  
May rain pour down and monarch fare,  
Deep sink all ill, ring everywhere  
But Siva’s name, and cease all pine."

"He who believing that the search for truth can never be offensive to the God of truth, pursues his way with an unswerving energy, may not unreasonably hope that he may assist others in their struggle towards the light, and may in some small degree contribute to that consummation when the professed belief shall have been adjusted to the requirements of the age, when the old tyranny shall have been broken, and the anarchy of transition shall have passed away."—W. E. H. Lecky.

ST. JNANA SAMBANDHAR.

‘Whom the Gods love die young’ was said of yore. It was too true of St. Jnana Sambandar; for he had hardly turned sixteen when he had a translation to the abode of bliss. In the third year of his birth he began to lisp in numbers, for the numbers came, and the highly imaginative and poetic mind of the fervid south gave the early precocity a mythic or mythological garb that the goddess Pârvati fed the babe with her milk of divine wisdom. Thence-forward he came to be known as the son of God, and the halo of divinity encircled him. His pious father, Siva-pâdha-virudh-aiyar felt the divinity of his blessed son and returned home with him. The child-prodigy, in the very brief span of his life, made four holy journeys to different shrines in the peninsula, of which the third was the longest and most eventful and wrought many a miracle in each, the Divinity punctuating every act of his with its power and grace, its justice and mercy.

At Tirukkolakkâ, which is less than a Sabbath day’s trip from Shivali, the wisdom child was dowered with a pair of
golden cymbals inscribed with the sacred pentagram, symbolic of the divine gift of melodious song to him. The Brahmin folk of Tirunanepalli, the home of Baghavatīyār, the saint’s mother, hearing of the divine favours bestowed on the son of God, invited him to their village, 9 miles North East of the Māyavaram junction. Singing a hymn of his own in honor of the local deity, as it was his custom, he resumed his pilgrimage seated on the fond shoulders of his affectionate author, and returned home after visiting seven shrines ending with the one at Tīrūk-kurukavūr. At Shiyyali there was waiting for him Tīru Nilakānta Yālpanār, a famous lutist, accompanied by Viraliyar—a celebrated girl-singer. The two visitors were hospitably entertained by the saint, and when the latter listened to their performances he was so moved by them that he graciously accorded to Nilakānta the favour of his company whethersoever he went. Thus the composer and the lutist were together, and the latter followed the former setting his divine words to music, as the shadow the substance.

Prompted by his desire to pay homage and worship to the God at Chidambaram he set out on his second pilgrimage in company with the lutist and attended by a large retinue of admirers and disciples. At the request of Tīru Nilakānta, the saint paid a visit to Tīru-yeerukkatthamputhur, and composed a hymn in praise of the God of Nilakānta’s hamlet. Passing through Tīru-muthukunram, Tunganaimatam, and Tīru-Neelvoil, he halted at Māranpādi at sunset and lodged there for the night when he saw a vision of the deity of Tīru Arathurai announcing the gift of a pearl-white palanquin, a pearl-white fan, and a pearl-white flageolet by the Brahmins of the village. These precious gifts were most opportune and afforded immense relief to the saint’s loving father. Henceforward the saint’s journey was made in the palanquin, with the customary paraphernalia, and after traversing Tīru Nel-Veennai, Tīrūp-palavūr, Vijayamangai, Vaika, and Purambayam, he approached Cheyngalur, the birth place of Chandeswara Nāyanār, and alighted from the
palanquin and went on foot to the shrine, to do honour to the far-famed canonised saint. His second pilgrimage closed with his worship at Tiru Karuppariyalur, and when he was at Shiyali once more, his parents were most anxious that the child saint should wear the holy thread, and his voice was echoed by the chorus of the Brahmins of the village. The investiture was over, and the saint sang the virtues of the sacred pentagram in a memorable pathigam. At this time the veteran singer of melting strains who prided himself on being a Servant of God, the Lord of the Tongue, proceeded to Shiyali, where the child prodigy and the melodious hymnist paid mutual adoration. The former addressed the latter as Father,—a very significant form of address, and the saint thenceforth bore the name of St. Appar. This event points a moral to the narrow clan-lovers of modern times, and teaches them that love, genuine love, transcends the conventions of caste and custom. After a brief sojourn, Saint Appar bade farewell to the ‘marvellous boy’ and exchanged parting embraces with him at Tirukkola-kā.

Shortly afterwards his third and most eventful missionary journey commenced. Going from shrine to shrine on the north bank of the Cauvery and hymning in each of them, he reached Tiru Paṭalāchramam where he effected a miraculous cure on the princes of Kolli-Malavan afflicted with a dangerous palsy. Resuming his pilgrimage of grace, he crossed the Cauvery and visited the shrines on its southern bank on the Kongu country. When he was at Tiru-Kollimatham the burning frost set in and his retinue fell ill. Fever was rampant in the whole village and all the afflicted turned to him for redress. The saint sang the most touching hymn, called Tiru-Nilakanta-pathigam, and thanks to the immediate response of the Holy Being, all the affected got up fresh and vigorous as after a sleep and from a dream. Traversing many other places of sacred resort, he arrived at Karur, situated on the borderland between the Kongu and Chola countries. In the province of Chola he sang hymns in twenty-five shrines.
and passed on to Tiru-chatthe-Matam, when the sun was in a blaze and the midsummer was burning hot. The palanquin bearers and the retinue of disciples could not bear the heat and appealed to their master. The redress was instantaneous. A Śiva demon appeared, spread his huge wings aloft, and carried a huge pearl-white umbrella which sheltered the holy followers from the scorching heat of the sun till they made for Patte-charam. Marching onward through fifteen more sacred places and arriving at Tiru-vavaduthurai, the boy-saint halted a few days there. At that time his father, a Brahmin of Brahmins, who was intent on performing the Vedic Sacrifice or Yāga, applied to his son for the wherewithal, and the son prayed to the local deity for compliance. A gold parrot embodying a thousand gold coins was seen on the pedestal of the temple, and it was said that the treasure would prove inexhaustible and go to defray all the expenses of the sacrifice. The father took it and went homeward while the marvellous boy marched on. In his holy peregrinations he sang hymns and the hymn composed at Dharmapuram the place of nativity of the lutist’s mother,—composed at the request of the Yalpanar,—was so hard to be set to music that it came to be known as Lute-Breaker or Yal muri. It is the only hymn in that pan in all the Devāram and testifies to the great skill of the metrist. The skilled lutist could not play the tune and was about to break the lute in his despair. The boy-saint hastened to spare it and said that a divinely inspired song could not be easily set to moral music. After this great feat, the saint and his followers were received with great eclat at Satthamangai by Saint Tiru-Nila-Nakkar, his hospitable home. After partaking of the Saint’s hospitality, St. Jñānasambandar visited the local temple and left for Veloor east. At this place he was met by the Saint Tirutthondar and invited to Tiru-Chengattam-kudi. At Tiru-Marugalur another supernatural cure was effected in a most marvellous manner. In the mantapam of the local temple a virgin was seen crying most woefully at the death by cobra-bite of her merchant-ravisher.
Our precocious Saint took pity on the agonised lady and sang a hymn. The result was that the dead man woke up and the Saint made the lovers man and wife. After visiting the home of Siruthondar again, he went to Tiru-pugalur at the invitation of Saint Muruganar.

Tiruppugalur is remarkable as the trysting place of the saints. St. Appar, St. Nila Nakkar, St. Siru Thondar, St. Jñanasambandar and St. Murugar spent a few days together and each thought that it was the most happy period of his life. Leaving that place of holy junction the Saints Appar and Jñanasambandar met at Tiru-Ambar and offered their prayers to Siva in the temple built and dedicated to him by the king Kochengan-chola. Here we come upon a temple with a history of its own, and the pathgam composed in honour of it sings the praises of its magnanimous author. The reign of the Red-eyed Chola King will furnish, on proper investigation, a landmark in the history of Tamilakam and may serve to fix the dates of temple-structure in South India. Both the saints were received at Tiruk-kadavur by their contemporary Kungelia Kalaya Nayanar and cordially entertained by him in his house. Both travelled together to Akkur, Meychur Pambur, and Veelimalai. Here in the last mentioned locality the Brahmins of Shiyali waited upon the boy-saint and prayed for his homeward journey. The deputation was given a splendid reception by the local Brahmins, but did not succeed in its mission. The deputation returned home. The two saints were happy in each other's society at Veelimalai, when there fell upon the land a severe famine. The son and the servant of God wanted money for their maintenance, and the unfailing exchequer of Siva gave each of them a gold coin every day till there was plenty in the land once more. Each saint took his gold coin, wherewith he sumptuously fed his own devotees and adherents. According to the legend the gold coin intended for Jñanasambandar fetched less than that for St. Appar, and by this it was probably meant to convey that service loomed larger in the eyes of God than kinship.
The rains fell and the dearth rolled away. The saints left this memorable scene of the manifestation of divine grace to them and visited thirteen sacred shrines together before they reached Vedāranyam. This was probably a great seat of Vedic learning and had suffered an eclipse during the havoc made by the heretical rulers. The Śiva temple seems to have been closed for fear of the tyrants, and the inhabitants of the place seem to have been much concerned about it. They evidently longed for a time when the sable cloud should have a silver lining. The two saints must have had a hard time of it there (in their controversies with their opponents) before they asserted and established the greater excellence and worth of their vedic knowledge. Their success in the ordial might have led to the opening of the temple and to the performance of the puja, not to speak of the spread and diffusion of the old learning and worship. This is the only interpretation we are able to make of the miracle of the temple door being opened and shut for the first time after a long period of its closure. Literally, the feat of opening a door, which has been shut up for a long time, is more trying and difficult than closing it when once opened. The task of opening it fell to the lot of the aged St. Appar while St. Jñāna-ambandar easily closed it. Very likely the veteran had to face the oridal more than the stripling. The opening of the door of knowledge, held to be secret or a close preserve for the Brahmins, to the other classes was a heroic feat on the part of the Veḷḷāla saint while the Brahmin prodigy, true to his inherited tendencies, wished to have it the exclusive possession of his own clansmen. Viewed in any way the miracle at Tirumāragaiḍu, the name for which Vedāranyam is the Sanskrit equivalent, is highly significant even though it were divested of its miraculous element. Furthur, it was at Tiru-marāi kāḍu that Jñānsambandar received the emissaries of the Queen Mangayarkarasi and her prime minister Kulachirai to put a stop to the rapid progress of Jainism in the Pāṇḍiya country. St. Appar, who had suffered immensely at the hands of these heretics, advised his younger contempo-
rary not to make the venture, and added that his stars were not favorable at the time. These arguments from experience and astrology did not bear sway with the building youth bent on annihilating heresy. Yet out of love for the boy saint, St. Appar offered to accompany him, and the enthusiastic young saint took leave of the anxious St. Appar assuring him that the Lord would stand by his side. Thus they parted again.

St. Jñanasambandar set out on his journey to the south. On his way to Madura, he visited about ten shrines and sang hymns. At Madura the Saint had a magnificent reception, and the Queen and the Prime-minister left no stone unturned to make it as grand as possible. The Jains had an anxious time since the advent of the orthodox saint. They induced the Pándiya to arrest his progress. As anticipated by St. Appar they set fire to the mañţapam where the saint of miracles had quartered. The outcome of it was that the Pándiyar King had something like typhoid fever and his whole body was abnormally hot. Orthodoxy and heterodoxy met, challenged each other, and tried the efficacy of their man-trams on the patient.

"If Buddha (Arha) be thy god,
God to his temple, invoke his aid
With solemnest devotion, spread before him
How highly it concerns his glory now
To frustrate and dissolve these magic spells,
Which I to be the power of Aryan God
Avow, and challenge Buddha (Arha) to the test,
Offering to combat thee, his champion bold.
With the utmost of his godhead seconded;
Then thou shalt see, or rather to thy sorrow
Soon feel, whose God is strongest, thine or mine."

Singing the sacred hymn of the Holy Ashes Orthodoxy won the day, but heterodoxy called for two further trials. By the miracles of the water and the fire too the Jains were made to bite the dust, and eight thousand of them were pilloried by the king according to their vow. The hunch backed Pánd-
yan was cured of his deformity and turned a true worshipper of Śiva once again. The joy of the Queen and Kulachiraiyar knew no bounds at the triumph of Śaivaism and at the reconversion of their sovereign. Having established the worship of Śiva beyond all doubt, St. Jñānasambandar visited Rāmeswaram and Courtallum among other holy places and composed pathigams. Tinnevelly had its own share, and the hymn is popular, being sung by the Othuwars and Gurukkals in temples and on festive occasions. On his way back to the Chola country, Kulachiraiyar gave the saint a fitting reception at Manālmelekudi, his native village. Crossing the borders of the Pāṇḍiya country, he reached the bank of the Mullivoi and the ferrymen were unequal to the washing flood. After offering his prayers to the god of Tiru-kollamputhur, at a distance of five miles from the Koradācheri station on the Tanjore—Negapatam branch of the South Indian Railway, the Saint rowed across the flood and resumed his journey homeward. At Bodhimangai, a Buddhist centre, the Saint's followers made such an uproar with their conches and their hallelujahs that Buddha Nandi came out with his congregation to intercept their triumphant march. The miracle of thunder and lightning was enacted and the Buddhist rival was dashed to the ground, his head cloven in twain. The Buddhists embraced Śaivaism. This added to the glory of the boy saint, and the latter, in his solicitude to meet St. Appar and report his victories over the heretics, hastened to Tiru-Punthuruthi, eight miles north-west of Tanjore. Here the two saints lived together for a time, each retaining his own triumphal progress; and when St. Appar marched southward to the shrines in the Pāṇḍiya country, St. Jñānasambandar crossed the Cauvery and arrived at Shiyali after paying the homage of his hymns to God in each sacred shrine on the way.

After some stay at Shiyali the boy saint longed to visit the shrines already honoured by St. Appar in Thondiṇadu and began his fourth pilgrimage. From Chidambaram he proceeded northward till he halted at Tiru-Āṇāmalai where he
sang hymns, and at Tiru-othur about fifteen miles from Conjeveram, where the Jains were found in large numbers, the Saint made the barren palmyras yield fruits. At this miracle the local Jain population turned Saivites at once and thereby augmented the glory of the Śaiva faith. Passing this Thiru Ālamkādu, immortalised in song by the fervour of Karaikal Ammai’s devotion, he climbed the hill of Kālahasti and poured forth his verses in praise of St. Kannappa. Thence he left for Tiru Ottiyur and after a short sojourn there, went to Mylapore, where an enthusiastic admirer of the saint, a merchant prince by name Śiva Nesar, awaited his arrival with an urn of his only daughter’s bones and ashes to be immediately transformed into Pūm-pāvai in the flesh. This was a miracle of miracles and dazzled the assemblage of all creeds and religions that witnessed the miraculous performance. The hymn of Muttitapunnai every native of Mylapore knows by heart, as it led to the reincarnation of the cobra-bitten Virgin. Pūm-pāvai having been dedicated by her father to St. Jñāna Śambandar, she could not be given in marriage to anybody else, and as by the miracle the saint assumed the role of a second father, she had to be relegated to a nunnery. The saint then left Mylapore and wended his way to Chidambaram where he stayed, worshipping the deity every day and paying his tributary verses to his heart’s content. The Brahmins of Shiyali headed by the Saint’s father invited him back to his birth place, and at Shiyali he passed his days in the company of his disciples. His father proposed wedded life for him and arranged for the marriage with the daughter of Nambiāndār, Nambi of Tiru Nallur. On the bridal day, when the solemnisation was over, all those assembled to honour the occasion, together with the bride and bridegroom disappeared in the trailing clouds of the glory of Śiva. Thus the life of the Saint ended as it began in a miracle.

Having recounted the story of the Saint, I may dwell very briefly on three points connected with it, on the excellence of his hymns, on the virtue of the miracles, and on the question
of religious persecution. Firstly, I take up the excellence of his hymns. The extant hymns of St. Jñāna Sambandar (Muttamilveeragar) number 384, of which 7 are general without reference to any locality. Shiya claims 67 hymns under its duodenal name. Vilimilalai 15, Ālavoi 8, Tiruvaiyar 5, and others on a descending scale. Each pathigam consists of 11 or 12 instead of 10 stanzas as the name signifies, and the last is always a benedictory one bearing the name and seal of the saint. A careful reader of the hymns will see that the 8th, 9th and 10th stanzas refer invariably to Śiva’s grace to the melodious Rāvana in agony, to the par excellence of Śiva over Brahma and Viṣṇu, and to the malediction of the heretic Buddhists and Jains respectively. In the first seven stanzas no definite arrangement of topics is discernible, and there seems to be ringing the changes on the nomenclature of Śiva with special reference to the traditions and the scenery of the locality. All the hymns are said to contain the distilled essence of the Vedas, and what distinguishes them is their variety of pāns or tunes, (sandamparavu Jnanasambandan). Of the twenty-four pāns of the Devara hymns, our saint’s hymns alone illustrate 22 of them, and none of the other Śaivāchāryyas as exceeds or even equals him in their varities, and none of them ever attempted yāl-muri. It is hardly to be seen in his hymns that philosophy and humanity that rise the sweet strains of St. Appar, while the militant spirit is much in evidence in them. Further, almost every hymn of the boy saint is instinct with the supremacy and welfare of his own clan unlike the hymns of St. Appar in which he makes no distinction between man and man or class and class, but applies the touchstone of sincere devotion to detect the pinchbeck and discriminate it from the true gold.

In the second place let me examine the value of the miracles achieved by St. Jñāna Sambandar. About a dozen of them I have referred to in the course of the narrative of the saint’s brief span of life. All of them imply the intervention of the supernatural. Whether a dangerous disease is cured or a cobra
bitten person is restored to life or the visitation of famine is averted or a deformity is removed, or a long shut door is opened, or the Yāga demand is met or the flooded stream is crossed or heterodoxy is put down or a sterile palmyra is made fruitful, or the bones and ashes are metamorphosed into a bashful virgin—in each of these cases the operator is God, the man of extraordinary sanctity is the supplicating medium and the hallowed mantra uttered by the suppliant serves to move the operator to work out what the saint prays for. All this was possible in an age of absolute credulity, in an atmosphere surcharged with the supernatural, in a region torpid and isolated, and among a people who had just emerged from barbarism and whose education was at its lowest ebb. In the middle ages when our saint lived they (the miracles) were frequent incitements to piety, stimulating the devotions of the languid and rewarding the patience of the fervent. But in this enlightened and ever advancing twentieth century no teacher of divine truth needs such a prop or crutch to establish it; in this age of free enquiry, in this scientific age when every apparently extraordinary phenomenon is made to pass through the crucible of searching reason, the educated do not, like the ignorant, resort to the supernatural as the simplest explanation of every difficulty, but try to solve it by discovering the law or the general principle underlying it. “All history shows that in exact proportion to the intellectual progress of nations, the accounts of miracles taking place among them become rarer and rarer until at last they entirely cease.” On the progress of civilisation and the diffusion of knowledge depends the gradual cessation of credibility and gullibility Classed with legerdemain tricks as the miracles are by the scientific men of the age, however offensive to the nostrils of the conservative orthodox man such a classification might be, they at present do not at all command admiration or worship, but they infallibly and invariably provoke enquiry in thinking minds with a view to find out a rational explanation therefore. It is no disparagement to the deity or to the godhead, but all honour
to him, that the infinitesimal reason of man can unfold the eternal law governing the apparent freaks of nature. Wireless telegraphy have become fait accompli like the gramaphone and cinematograph, the wonders of the age. Telepathy is attempted to be explained on some such principle. The phenomena of hypnotism and mesmerism are psychologically explained. Even the grave problem of human survival after death is tackled in right earnest. Who knows what else science cannot discover or invent? The clear light of reason dispels the illusion of talisman or the amulet, and the magical powers of the holy ashes and the rosary are displaced by their hygienic and medical virtues as purifiers and insulators. In these circumstances the miracle loses its value as miracle while it testifies to the sincere devotional spirit of its performer.

The third point is the question of religious persecution. St. Jnana Sambandar is known as the Hammar of the Buddhists and Jains. Why they were persecuted deserves passing notice. Both Buddhism and Jainism were the offspring of Brahminic bigotry and exclusiveness. The secrecy of the Vedas led to their rejection; the indulgence in animal sacrifices led to the parrisaical kindness even to fleas; the arrogance of high caste led to the prevalence of the feeling of fraternity; the extravagant insistence on the transmigration of souls led to the denial of the soul and the extinction of desire or Nirvana. The ethics of these religions reacted on their parent and, as it were, toned down its arrogance and superciliousness. These are facts of history, and therefore stubborn. These two religions, which had their rise in Magadha, spread in the South with the ascendency of the Pallava sovereigns. When they began to decay internally and their best things were absorbed and assimilated by Hinduism, they fell, and Hinduism in its modified form reared its head. The boy saint and the veteran saint appeared at this favourable turn of the tide. To propagate religion by the sword was the peculiar privilege of Islamism; to do it by the intervention of the deity distinguished the nerveless Hinduism; to spread faith by conviction, by
persuasion and argument was the way of the rationalistic Buddhism. In the dark ages persecution had a religious sanction, the service of the heretic was held a positive offence to the Deity; and heresy was punished with death and damnation. "If men believe with an intense and realising faith that their own view of a disputed question is true beyond all possibility of mistake, if they further believe that those who adopt other views will be doomed by the Almighty to an eternity of misery which, with some moral disposition but with a different belief, they would have escaped, these men will sooner or later persecute to the full extent of power. If you speak to them of the physical and mental suffering which persecution produces or of the sincerity and unselfish heroism of its victims, they will reply that such arguments rest altogether on the inadequacy of your realisation of the doctrine they believe." Under some influence like this did our Saints act, and callous were they therefore to the agonies of their victims. An open mind was none of theirs. My doxv is orthodoxy was the then prevailing temper of the religiously inclined. In the overthrow of Buddhism and Jainism argument was not the weapon of either combatant; both trusted to their magic and witchcraft for it. The Brahminic hatred was more pointed against Jainism than Buddhism, as the abusive epithets as demons, vultures etc., applied to the Jains in the tenth stanza of each hymn by our boy Saint would amply show; and it was not without reason. More than Buddhists, the Jains were great temple builders and cultivators of Tamil learning. The Jains were really great benefactors to the Tamil world. In the age of the Sangams and in subsequent times the work of the Jains in the several departments of Tamil literature was conspicuous. Give the devil his due is a proverbial saying. In the heat of his passion against heresy, he (Nannia Keerthi Nalangol Kalvi Nün marrai Jnãnasambandar) denied this merit of the Jains. (Andiportiri-nthariathodu Chentamil Payanarigila Andagãr ketliyanalaen Thruvalavayuranirkavai) Passion is not the watch-word of
the twentieth century inquirer; cool, dispassionate judgment is his. Toleration is born of love, sympathy and conviction. With the advance of reason the barriers of country, caste, creed and colour will dwindle into insignificance and catholicity will rule. That all men are equally free and brothers, is a fact realised only by the enlightened section of the civilized humanity. We will not brook to be called the unenlightened and uncivilized. So long as we wish to carry that dignity about us, so long as we wish to be known as an enlightened and civilized nation among mankind, it is our bounden duty to sink sectarian prejudices, to admit our failings and acknowledge our errors, and to look at Truth with a steadfast eye and embrace it fearless of favour or frown. In no era of the world is reticence or cowardice more culpable than in the present when, under the ægis of Pax Britannica, there is peace at home and peace abroad, when the forces of consolidation are at work among the peoples of the land, and when.

"East and West, without a breath,
Mix their dim lights, like life and death,
To broaden into boundless day."

M. S. Purnalingam Pillai, B.A., L.T.
“AGAMIC BUREAU NOTES.”

- Life in Ancient India in the Age of the Mantras by P. T. Srinivasa Iyengar B.A.

This is an excellent little work; I have read it with pleasure and surprise; pleasure, because it is good; surprise, to find an Indian gentleman so thoroughly a master of the critical method, and so well acquainted with the works of modern anthropologists. The author, who is Principal of a College at Vizagapatam, founded by the munificence of Mrs. A. V. Narasingha Rao, starts with the assumption that the sociological history of India can be best treated by Indian students trained in the critical methods of the West, since they are in closer touch with the daily life of the people than Europeans are. And the period which he has chosen is social life in the Vedic age, or, as he prefers to call it, the age of the Mantras. He presents us with a picture, fully authenticated by references, of the life of a primitive people. The Aryas as they called themselves, dwelt between the Sarasvati and the Upper Ganges. They were not ignorant of agriculture, but their wealth consisted in their flocks and herds. Pasture lands and water, women and kine, were the occasion of their wars. The rich dwelt in wooden houses, the poor in circular wattle huts daubed with mud, and the villages were defended by stockades. These Aryas had their Brahmins and priests, their exorcists, sorcerers, medicine men, their artisans and traders. The king was consecrated and all-powerful, he levied heavy contributions, and under him were various subordinate chiefs, including the village headman. Hunting, chariot racing, and gambling were the diversions of the nobles. Marriage alliances were formed by negotiation, and some of the old Vedic marriage rites survive to the present day, but the Aryas did not hesitate to make captured women their concubines or slaves; and the widow of the elder often passed to the younger brother. So far we have analogous
practices and an analogous mode of life among primitive folk all the world over, as well as in modern India. Three things, however, sharply distinguished these Aryas from the neighbouring Dasyus; they were notable for the cult of Agni, the constitution of the family, and the immense development of the sacrificial system. The first and last have always attracted attention, and are fully dealt with by our author. But although our author notes the peculiar constitution of the Arya family system, he merely notes it with a passing remark, nor has it usually received the consideration it deserves. For it is not only entirely unlike the Dravidian and other aboriginal conceptions of the family, it is the chief criterion at the present day of the stage of Hinduism any section of the community has reached; while in itself it has a wider interest as a special variety of the patriarchal system which received its most characteristic expression among the Romans. It is that bequest of the ancient Aryas to India which time has least modified.

So much for the general contents of the book. It will be seen that the author is entirely free from any illusions about a golden age. He also protests against the pessimism of the later philosophers. He shows by ample quotations that the Rishis freely indulged in sensual pleasures, even of a doubtful character, and enjoyed life to the full. But the idea which underlies the work, and gives it its originality, is the importance attached by the author to the aboriginal (which he practically assumes to be the Dravidian) elements. The Dasyus, he says, had a civilization not inferior to the Aryan; they were equally rich in horses and cattle; they had cities, castles, chariots, arms; but they were enemies of Agni. According to Indian tradition Dasyu and Arya have been understood respectively as enemies and advocates of the fire-cult. The distinction indicated by Ārya and Dasyu was purely a difference of cult, and not of race or culture. The influence of the Dravidian element is sensibly reflected in the grammar as well as in the vocabulary of the language (p. 6.) On the other hand he emphasizes and enlarges, the gulf between the Āryas on the Sarasvati and the long headed
fair-skinned races of Europe. He allows only Indra, Agni, and Dasyu to be of non-Indian origin; the other gods and goddesses were all evolved in India; while not only Siva and Krishna, but also Varuṇa, Rudra, Twashtia (a minor god after all), and Aditi were originally Dravidian deities (p. 123). Vishnu, Śiva, and their mother Aditi "were popular gods even before the Vedas were composed." (p. 126) He elsewe re extols the antiquity and the greatness of the Dravidian civilization. Now, although I am far from agreeing with the author in some of his details, I consider his view true in the main for the latest stage of Āryo-Vedic culture. The Āryas who lived between the Sarasvati and the Ganges were the creators of all that has ever since been accounted distinctive of India. And they were able to do this work because they were a very mixed race, mixed not only in blood but in fundamental beliefs and practices. The whole history of India has ever since consisted in the gradual and progressive blending of the dissimilar elements, the Āryan genius contributing the guiding spirit and the form of this mixed civilization, while the aboriginal element has contributed its contents.

Whether the aboriginal folk of Northern India were ever Dravidians is of course a much disputed question. But the author is right in maintaining that the Dravidians had a great and distinctive civilization of their own, in no material respect inferior to the Āryan, and in touch with the civilization of Babylonia at an early date, probably as early as the eighth century B.C. In the early centuries of the Christian era the Dravidians were the chief traders with Roman Egypt, and the sea trade with the West has always been in their hands. For more than a millennium they have produced the great majority of notable Indian thinkers, reformers, and poets. Less exposed than the peoples of the

1 The author would carry it back to immemorial antiquity; but see my paper on the "Early Commerce of Babylonia with India", JRAS. 1819, pp. 241 ff. Mery and Speck do not allow that any maritime commerce existed before the time of Darius Hystaspus. This, of course, has nothing to do with the question of a prehistoric migration or other racial connexion.
North to war and foreign invasion, they have had greater opportunities of developing their own special genius.

So for I am in general agreement with the author. But his picture can be accepted only if we refer it to the latest stage of Vedic culture, the stage when it had already developed the germs of its future history. The author admits that some Vedic hymns and mantras are older than others, but he argues that the bulk of them must belong to one and the same period, which he hypothetically puts at 1200 B.C. He therefore takes his materials indiscriminately from the Atharva as much as from the Rik. This wealth of material gives the picture a fullness it could not otherwise have but it robs it of all historical perspective; there is no attempt to trace the process by which the intrusive Aryas who crossed the Hind Kush, driving out the earlier settlers before them, became the comparatively unwarlike Aryas whose settlements extended along the foot of the Himalayas. This transition stage occupied many centuries—centuries during which Northern India was, if not in the stone, at least in the copper, age. The art of smelting iron spread very slowly eastwards from Mesopotamia and the Ganges; it came to India only in the latest Vedic period. The Vedic hymns whatever the date of their composition contain survivals of this earlier period. How far there may be materials for a picture of the transition I am not competent to say. The author does not make the attempt, and this defect I take to be the chief blot upon the work.

Both at the commencement and in the course of his work the author has touched on some of the more general problems of anthropology. He treats them judiciously, and his knowledge is fairly up-to-date, with regard to some of them e.g. with regard to the Aryan kings of Mitani, I have given my own version elsewhere. But with regard to such questions which are still sub lite general agreement cannot be expected; and I hail with pleasure the contributions of a competent Indian anthropologist to questions so large and so important in the eyes of students of primitive man. —J. Kennedy. —Extract from J. R. A. S.
"ESSENTIALS OF HINDUISM"
A REVIEW
BY R. R. GUNARATNAM.

"The one vital duty incumbent on you, if you really love your religion, if you really love your country, is that you must struggle hard to be up and doing with this one great idea of bringing out the treasures from your closed books, and delivering them over to the rightful heirs."

So says Svāmi Vivekananda in one of his learned addresses delivered in Ceylon, when he was on his way back to India after his Mission in the West. Every enlightened son of India and Ceylon, who feels proud of the precious treasures buried in the hoary books of the Hindus, should take to heart these words of earnest appeal, and act accordingly. Else, his less enlightened brethren, who cannot devote their time to study the many voluminous treatises on Hindu Philosophy and Religion will be left to grope in the dark.

But the task assigned here is indeed difficult and enormous. It requires patient research, untiring perseverance, and keen intelligence to master the many subtle problems of Hindu Philosophy, to delve deep into its bottomless depths, and to bring to light its teachings and truths of inestimable value. Nor is it in every one to achieve success in such a laborious task. In a thousand, there can be but one Max Muller, one Pope, one Nallasvāmi Pillai or one Rāmanāthan. And these deserve the undying gratitude of the whole Hindu Community from Cape Comorin to the Himalayas. Nay, the whole humanity is indebted to them for all they have done to interpret the religious thoughts of the East to the West, and infuse into the minds of the latter an admiration and love for the religious ideals of the Hindus. Except for writers like these, the Hindu sacred books with all their wealth of Philosophy and religion would have remained unknown not only to the Westerners, but also to those of our own men, who, aping Western methods of thought and action, remain in blissful ignorance of their own mellifluous tongue.

* By S. Sabaratna Mudaliyar, Deputy Fiscal, jacket pp. 380.
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and are therefore unable to read and understand the lofty and inspiring words of the Indian sages in the original. Hence, it is the manifest duty of every learned Hindu, who is capable of expounding religious thoughts to follow in the wake of these learned writers and contribute his mite to the unfolding of spiritual truths.

Mr. S. Sabaratna Mudaliyar, Deputy Fiscal, Jaffna, is one of the few Hindus in Ceylon, who devote their time to the above cause: He does his noble work in more ways than one. It is a pleasure to find him, though in active Government Service, deliver public lectures, and contribute to the Siddhaanta Dipika and other journals, learned articles worthy of his scholarship culture, and refinement. And his recent publication of "The Essentials of Hinduism" stands as a landmark of his religious activity, and places him high in the list of Hindu authors. This able work, written in elegant prose leaves nothing to be desired, as regards the logical arrangement of the subjects, the lucid presentation of the various philosophical and religious doctrines, the fair and equitable discussion of intricate problems, the summing up of scattered facts into illuminating essays, and the well-balanced tabiility of thought, earnestness of purpose, and sincerity requisite to the composition of religious books. In addition to being learned, well-arranged, well-written, and interesting, it contains in a nut-shell the essentials of Hinduism, and presents them so clearly that it might serve as a text book not only to the beginners but also to the advanced students of Hindu Religion. It would be difficult to praise too highly the care, and ability bestowed by the author upon the preparation of this volume, which is the first of its kind published by a Hindu Author. Suffice it to say here that it deserves to be widely read and studied by every one interested in the religion of one of the ancient and civilised races of mankind.

The subjects dealt with in this book are (1) General aspect of Hinduism (2) Hindu Idea of God (3) Soul (4) Evil and its Origin (5) Salvation (6) Worship (7) Religious Conduct (8) Transmigration (9) Fate (10) Sacred Books (11) Astrology (12) Superstition (13) Caste System, and (14) Religious Investigation. Of the e the author has devoted three excellent chapters to the discussion of the question of Transmigration, that question of questions, which is as old as the world itself. The reasons he has given in support of this theory and the arguments he has marshalled out to meet the objections commonly raised.
against it, cannot but be appreciated by the Hindus, to whom this theory is the *Sine qua non* of their faith. Just to show the nature and force of the arguments presented by the author, I shall quote here a few lines from the book under review. "We are all believers" he says "in the existence of God, who, we further believe is just, merciful, and omnipotent" and again he pertinently asks, "How are we then to account for the various differences which we abundantly see in the creation of the great God?" And having very lucidly pointed out the intellectual, temperamental, mental, physical, social, and other differences found among men, he says that "it would clearly follow that these differences were decreed by the great God in return for the actions of the respective souls in a previous existence; and that the actions in our present existence will be rewarded in the same way in our next. He further adds that "when this conclusion is admitted the theory of Transmigration may be said to have been well established." He then states the various explanations that have been offered to reconcile the inequalities existing in this world with Divine Justice, and, having refuted them, one by one, says in the very beginning of the tenth chapter, "The inequality, which we abundantly see in this world, is satisfactorily explained by the Hindu Religion, which maintains that all these differences are the result of our Karma in a previous state of existence." The whole of this chapter is devoted to the exposition of the doctrine of Karma, a subject that is full of interest to Hindus as well as non-Hindus. The main objection, that is raised against this doctrine, is that it dispenses with the existence of a God. And here it will be instructive to note the view of our learned author. He says:—"There are again certain Karmas, that bear immediate fruit, while there are others that take a long time to produce their results. The same action when done by different people is found to produce its result at different intervals. This difference is mainly due to the non-exhaustion of the force of the previous Karmas of the different souls and it is therefore very clear that to regulate the counter action or the fruits of our Karma, an intelligent agent is required to be always at work; otherwise there will be a regular confusion by the force of one Karma clashing with that of another. It is therefore very clear that Karmas of themselves cannot be said to be capable of producing the results assigned to them, and the Hindu Siddhanta School, therefore, very aptly lays it down that the great God rewards our Karmas or actions. This rule of our God
is so fixed and inviolable in itself, that the agency is forgotten, and
the rule is considered the regulator of our destiny. In fact this rule of
God is what we call Nature, and Nature nothing but the design planned
by the great God in His sublime wisdom for the salvation of souls.
This design, it must be understood, is the best possible means available
for the purpose, in consideration of our nature and capacity, and God
invented this design in his unlimited mercy towards us, with the sole
object of delivering us from the bondage of Mala." The whole book
is replete with such beautiful thoughts as contained in the above
passage and bears ample evidence of the talented author being at once
an earnest Hindu, clear thinker, and learned philosopher.

In this review I have confined myself to "Transmigration." But
no less interesting are the other subjects dealt with. Everywhere the
author displays uniform skill, judgment and wisdom. He has in him
the rare faculty of making his subjects so luminous as to create in the
minds of the readers a love for the truth urged in his book. Even men
of alien faith will do well to read and study this book. For says
Valluvar, the Sage:—

"முக்கர்த்திரியாகையாருக்காகை
முக்கர்த்திரியாகையாருக்காகையாருக்காகையாருக்காகையாருக்காகையாருக்காகையாருக்காகையாருக்காகையாருக்காகையாருக்காகையாருக்காகையாருக்காகையாருக்காகையாருக்காகையாருக்காகையாருக்காகையாருக்காகையாருக்காகையாருக்காகையாருக்காகையாருக்காகையாருக்காகையாருக்காகையாருக்காகையாருக்காகையாருக்காகையாருக்காகையாருக்காகையாருக்காகையாருக்காகையாருக்காகையாருக்காகையாருக்காகையாருக்காகையாருக்காகையாருக்காகையாருக்காகையாருக்காகையாருக்காகை�ாருக்காகையாருக்காகையாருக்காகை�ாருக்காகையாருக்காகை�ாருக்காகையாருக்காகையாருக்காகையாருக்காகையாருக்காகையாருக்காகையாருக்காகையாருக்காகையாருக்காகையாருக்காகையாருக்காகை�ாருக்காகையாருக்காகையாருக்காகையாருக்காகை�ாருக்காகையாருக்காகையாருக்காகையாருக்காகையாருக்காகையாருக்காகையாருக்காகையாருக்காகையாருக்காகையாருக்காகையாருக்காகையாருக்காகையாருக்காகையாருக்காகையாருக்காகை�ாருக்காகையாருக்காகையாருக்காகையாருக்காகையாருக்காகை�ாருக்காகையாருக்காகையாருக்காகை�ாருக்காகையாருக்காகையாருக்காகையாருக்காகையாருக்காகையாருக்காகையாருக்காகையாருக்காகையாருக்காகை�ாருக்காகையாருக்காகையாருக்காகையாருக்காகையாருக்காகை�ாருக்காகையாருக்காகையாருக்காகையாருக்காகை�ாருக்காகை�ாருக்காகையாருக்காகை�ாருக்காகையாருக்காகையாருக்காகை�ாருக்காகை�ாருக்காகையாருக்காகையாருக்காகையாருக்காகை�ாருக்காகை�ாருக்காகை�ாருக்காகையாருக்காகை�ாருக்காகை�ாருக்காகை�ாருக்காகை�ாருக்காகை�ாருக்காகையாருக்காகை�ாருக்காகை�ாருக்காகை�ாருக்காகை�ாருக்காகை�ாருக்காகை�ாருக்காகை�ாருக்காகை�ாருக்காகை�ார்}}

In conclusion I should like to commend the book of the learned
Mudaliyar to the earnest attention of those interested in the study of
Saiva Siddhanta as the genuine production of one who has learnt the
subject at the fountain-heads. Bacon says:—"Some books are to be
tasted, others to be swallowed, and some few to be chewed and digested.'
It is the writer's firm opinion that "The Essentials of Hinduism"
belongs to the class of books, that are to be chewed and digested."
VINA VENBA.

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

THIS is one of the Siddhanta Ashtakam composed by Sai Umapati Sivacharya. The name means a Poem in Venba met containing queries; and is in the nature of 'Irupi Irupaktu St. Arul Nandi Sivacharya, and contains a number of Philosophical paradoxes. The object is to bring more into prominence how Saiva Siddhanta reconciles our various difficulties in philosophical investigation. We give the text and translation with such notes as are necessary.

The spreading Light and darkness deep in same Place doth not join. In me great sinner 'fore In union, Oh Sambantha of Maruthur By lofty groves girt round, How didst Thou stand.
The author speaks of his condition before sighting his Guru, because his mala left him by the Satgurudarsana. But God dwelt in Him before, and yet he did not profit by it. His Pāsa acted as a veil between him and God, as the cataract covering the eye prevents him from seeing the sun which shines all through.

Notes.

Even in all these conditions of the soul, the Divine Grace is ever active and he creates, protects, resolves and obscures. He is ever with us, even in our worst acts and is giving us help and grace to get over our toils. When we can fully recognize His ever active Presence and submit our Will to His, then do we reach the Suddha condition and God's Bliss.

The small does not become the Perfect Mind, Is common sense. If Perfect Mind doth not rise Anew, it can't be true; Oh Sambantha Of old faults free, Oh Rock of Wisdom, say.

Notes.

The intelligence of the soul by itself is neither small nor imperfect and it does not grow big nor perfect by evolution. It is perfect in a sense but its intelligence is covered, veiled
as a crystal cleansed of dirt. And then the Light which it by Šrava and when this is removed, it shines bright again, reflects is not its own but of the Lords, and It was passing through the crystal even when dirt covered, but is only reflected after the cleansing. So this Šivajñānam is neither the Intelligence of the soul, nor did it arise anew, when the soul recovered itself. These points have to be borne very clearly in mind in trying to understand the basic principles of Šaiva Siddhānta; otherwise it is apt to be confused with other systems.

3

The Dream cannot be seen as dream in dream:
If seen awake, it cannot be pursued;
Lord's Grace? He doth not join the avastas.
How then, Oh Lord, do I perceive the same?

NOTES.

One cannot think thought but when he rises to the Highest Siddha condition this is in a sense possible.

All that perceived by mind is Asat, so
Thy Mind beyond all mark I can't perceive.
Sense organs can't perceive by themselves, Lord
Of Maruthur; What then am I to see?

NOTES,

All that we can perceive can be objective only. The object cannot perceive the subject. If we can perceive God, He should become objective to us, but this cannot be, as He is the True subject, the very Thinker of our thoughts, as the
Upanishad (Brihad-II. 4.13) pertinently puts it, "How should he know Him by Whom he knows all this? How, Oh beloved, should he know the Knower?"

"Thou couldst not see the seer of sight; thou couldst not hear the hearer of hearing; thou couldst not perceive the perceiver of perception; nor know the knower of knowledge. This is thy Atma (God) Who is within all. Every thing else is of evil (Asat)." (Brihad. III, 4, 2).

The Taitiriyopanishad declares (II. 9). "From all words fall back, not reaching and mind as well." Man can perceive God by His Grace alone. "A man who has left all grief behind sees the Majesty, The Lord, The Passionless by the Grace of the Creator." (Svetas. III, 20).

If self is lost before, there is none to join;
If self remains in part, Grace will not fall.
Oh Sambantha of Maruthur, with groves Cloud-capped, with what can I perceive Thy Self?

NOTES.

This states the same puzzle which St. Meikandan had stated before in XI, 2, 5. In mukti union, if soul perishes before union, then there is nothing to unite with God. If it does not perish, there will be duality. Losing one's mala, it sinks into God as the salt dissolved in water losing not its personality but its individuality, its sense of 'I-ness' and 'my-ness,' 'اصْلاَحَة' dedicating all its acts and Will to God, it is then he becomes One with God, or God alone becomes Supreme "اَصْلَاحَة" "अस्थायीत्वेन अत्यन्तरां कृपालुकामित्वात्।"
Thy grace past Thought when It did rise, the bright
Tattvas can't apprehend. And my own Jīva
Can't sense the same. O Lord of Maruthur
By large ponds girt, How then can I know Thee? (7)

If formless God can have no form, if with form,
He can't be formless; both can't apply to one,
O Sambantha of Tirukadanthai,
How then does God assume His blessed Form? (8)

NOTES.

Rūpa and Arūpa and Rūpārūpa are all terms applying
to matter. God is not matter and is Pure Chit. And all His
Forms are out of Chit, out of His Chit-Śakti, of the Form of
grace Divine, and He can assume any Form He likes and in
which He is thought of by His Bhaktas. See verses 38 to 70
of Sūtra I, of Siddhiyār and my notes thereon.

Those with two Malas have not body sure
How will Karma affect? What then of Those
With one Mala? The Three mala covered stand
Alone, Oh Lord, if not, How then explain? (9)

NOTES.

There is often a misunderstanding that when Vijnānakālers, Pralayākālers, and Sakālers said respectively to have
one mala, two and three respectively, the first two classes have
no corporeal bodies. The author tries to remove this misapprehension and we had long ago tried to point this out in our
table of Tattvas (Vide Studies in Śaiva Siddhānta page 35).
The Third mala here means only Asuddha Māyā and Pralayū-
kalars and Vijnanakalars have their bodies in Suddha Maya Tattva such as Nadha, Vindu &c.

If One did part in two and one become
True One-ness won't result. If Two, One doth Become, the soul will die. Oh Kadanthai’s Lord How then did I become raised as Sivam,

NOTE.

The old puzzle is stated in another form. The relation between the two is Advaita or ananya and the soul’s nature and connection is such that it becomes one with whatever it is attached to losing its own individuality. But for this peculiar nature of Jiva, postulated in Siddhanta this One-ness is not possible.

The seer, the sight and seen devoid one sees
True Freedom won’t result. With seer and seen And sight if they do see, they are those who Fell not in the burning path of my great Lord.

NOTE.

This gives the true doctrine of Jnathuru, Jnana and Jneya. It does not mean that all such perception of God’s Power and Bliss and Presence is lost. If so, there can be no real mukti. What is meant is there is no objective Perception of God by the soul or aatman. It is when the soul loses this aatman and sinks more and more into God, it can feel His Grace.
While one performs Karmic acts and eats fruits
There's e'er no place of his own self. O Lord
Who present everywhero dost shower Grace
Say how I can ne'er separate after.

NOTE.
It is God that secures the deserts of each according to his karma, in bhanda, as He is with them in all their acts and in all their enjoyments. When freed also, though they perform karma it is God. That enjoys the fruits of karma and not the Jivanmukta. They are not tainted by the karma they do, as had dedicated all their acts to God.

With Grace one tries to know, its lasting truth
Will appear without doubt. If other wise
They do not care to know this Poem's Truth
It will be like the fool in dream drinking middle.

Praise to Saint Umapatīśivum.
THE EVOLUTION OF TAMIL VIRUTTAMS

BY E. N. TANIKACHALA MUDALIYAR, B.A.

I. INTRODUCTION.

In Tamil Literature, works of great importance as Rāmāyana, Bhāratam, Chintāmani, Chūlāmani, Tevāram, Tiruvāṣagam, Nalāyiraprabandam, Tāyumānavar, etc., are almost wholly written in Tamil Viruttams. Viruttams form now no unimportant part of our poetic literature. Any modern Tamil poet, who is asked to compose a stanza on any subject, chooses to select one kind of viruttam or another, not because that he is unable to compose easily any other kind of verse, but he prefers it to others, as it is very musical or melodious. Though viruttams were being composed in our language for not less than fifteen centuries, we are disappointed to find that our ancient Tamil grammars speak nothing of viruttams, and even our modern grammarians keep the prosody of Tamil Viruttams in a classificatory stage. The appeal to the poet's trained ear for judging the correctness or accuracy of metre of any given viruttam seems very arbitrary and is sometimes (naturally) unsuccessful.

When we peruse Rāmāyana and more ancient works written in viruttams, we do not find any ground for presuming that viruttams were written without their prosody. It was an unwritten prosody, so well known as the form of Shakespearean drama in our day. Though there is no book in Tamil to show what a drama on the model of Shakespeare ought to be, almost every modern Tamil student knows the general form of a Shakespearean drama, as he possesses an equal, if not a better, acquaintance with English than he has with his mother-tongue. Similarly

* A lecture delivered at the annual meeting of the Tamilian Archaeological Society in May 1910 at Pachayappah's Hall.
most of our Tamil poets from Tiruvalluvar * to Kamban and to some extent his successors possessed a first hand and excellent knowledge of Sanskrit. It was then that the Aryan language and literature had the best influence over the Dravidian minds.† It is a patent fact that some species of viruttams, if not all, were originally imitations of certain Sanskrit models, and Tamil scholars probably thought that it was unnecessary to write the prosody of viruttams that was well known to every one, and thus evaded their duty by calling viruttam a kind of @### and so forth. Besides they never foresaw the difficulties that present themselves to us this day. And the conservative Tamil Grammar will never allow the rules of Sanskrit Grammar to be copied into it.

When Tamil lost its patronage, the enthusiasm for the study of Tamil waned, and, a fortiori, the interest of our countrymen in the simultaneous study of Tamil and Sanskrit. If poets of established fame should call Tamil a Saturn, at a time when Tamil was the language of some states, what its fate should have been after the downfall of the Tamil Kingdoms may be easily imagined. Since the first year of the Madras University, Tamil began to get life again and it progressed in different ways. Yet the prosody of Tamil viruttams sunk into oblivion and would be so till now but for the energy of the late Mr. T. Virabadra Mudaliyar, B.A., B.L., whose genius and untiring patience gave fruit in the original grammar of Viruttapāviyal, in 1885. Though it contains almost everything that relates to the structure of Tamil viruttams in a nutshell, the book is over-concise and too condensed to be assimilated into the head of an average

* Tiruvilluvar is one of the landmarks in our Literature.

† We find the influence of Sanskrit even during the age of Sangam. The conflict between the Buddhism, the Shamañjana and the Hinduism in the Tamil country made the study of Sanskrit a matter of necessity.
Tamil student, and during the twenty-five years of its publication, even twenty-five persons do not seem to have read it completely. The present discourse follows to some extent the theories of the said author, which will be quoted very freely in the words of Viruttapāviyal; but our subject-matter and purpose are different.

2. VIRUTTAMS AND ORTHODOX TAMIL GRAMMARS.

Though the Nannul, and other orthodox Tamil grammars postulate that Sound is prior to Symbol, and so indirectly admit the preference of sound to symbol, we do not find in them even a single instance where this fundamental principle was openly adhered to by them. On the other hand, a directly opposite application was unconsciously propagated by them in the calculation of Mättirai* (මත්තිරයි). The number of mättirais in a word, according to the orthodox grammarians, is the sum total of all the mättirais of all its letters. In viruttam-poetry where music invariably plays an important part, such a mechanical addition cannot hold good and a word ought to be viewed as an organic whole and not as an addition or sum total of isolated bits. It is impossible to make fractional calculations of mättirai in a musical foot, and the sub-divisions of the unit really serve no purpose. Half a mättirai (the value given to a consonant) being a very inconvenient and abstract element, our Tamil-Sanskrit scholars found a convenient way of getting rid of the fractional figures, consistent with the real sound of melodious feet, and the meanings of symbols were thus understood by them:—

When a consonant follows a short vowel (ඌඝඝ) in a syllable (or ආඝඝ), both of them together have the value of two mättirais. But even when two consonants follow a long vowel (ඌඝඝඝ) all of them together have only two mättirais in sound. Though it many appear paradoxical that if equals be added to unequals they make their sums equal  

* i.e., measure of a short vowel.
yet, in the musical pronunciation of words in a foot of a Sanda viruttam, the apparent additions of consonantal sound are not to be treated as mere mechanical additions, but as indicating a pause or prolongation, as the case may be, of the preceding vowel sound. In all Sanda-viruttams, a solitary short vowel can therefore be the only syllable that can have one mālūrāi. This is the first deviation of the Tamil viruttam prosody from the orthodox Tamil grammar.

The second deviation is the dispensation of Nittal Vikāram* (நித்தால் விகாரம்) in Sanda-viruttams. The reason for this is that the musical prolongation of the vibrations produced by the sound of a short vowel for double the usual period is not the same as the sound of a long vowel akin to it. Instances of it are common in Kamban, Tevārams of Sambandar and Sundaramūrtigaḷ and other famous works in our literature.

The third deviation by which the sound is preferred to the symbolic form is the use of one kind of sir (இ) or foot for that of a different kind which is generally expected there †—such a use not interfering with the harmony of the line as a whole. A common instance of such a substitution is the use of a மஞ்சளியர் for a மஞ்சளை. A மஞ்சளை or a long vilāchār is being used by our poets in the place of a மஞ்சளியர். Never a மஞ்சளியர் as மஞ்சளை—a correction.

* Vikāram is a change either of hardening, softening, lengthening, shortening, inserting or omitting any letter in a word for the sake of metre.

† Vide the use of the obsolete sir மண்டும்பூ for மண்டும்பன் or மண்டும்பேஸ்த்து as was scan the first chapter of Sundaramūrti Nāyanaṟ’s Tevārams.

† A மண்டை is always equivalent to a மண்டும்பூ Such a usage is revealed in modern poets like Mr. Arun-schaiam Pillai, the Tamil pandit of Mahboob College, Secunderabad. In his work பிற்புக் க்கோண், composed on the occasion of the marriage of a daughter of Rai Bahadur Vāsudeva Mudaliyar of Nagpur, a மண்டை as மண்டும்பூ is used for a மண்டும்பூ in the Invocation or மண்டும்பூ.
made in the Matriculation Text for 1907 in Sambandars' "ஞாயிறு சூத்தோரினரியடு " " ஆலய வாயில் சூத்தோரினரியடு " etc., —is used in any viruttam of our literature. Even in a veñbā where form is more cared for, a மாற்றம் is seldom used.

The fourth deviation is necessary consequence of the other three. It is the treatment of all kinds of sirs as identical when they have equal cumulative length of māttirai in a Sanda-viruttam. In most of the Sanda-viruttams from the small Kali-viruttam species to the Octa-meter ones and their multiples, feet of equal māttirai are the cause of the melody. In Mānorana (a kind of Kali-sanda-viruttam) we find, besides its peculiar characteristics, four feet each made up of three māttirais. A similar sir added to it with a long vowel sound at the end, constitute a Sanda-Kalitturai having the name Señi (ஸ்கீ.ம்). A foot more in Señi will enlarge it to a beautiful hexametric Sanda-viruttam. Similarly the seven-footed Sugandi (ஸ்கீ.ம்) is formed. These grades of evolution are found not only in the viruttam of three māttirai-sirs, but also to some extent in four and five māttirai-feet. The famous first stanza of Tāyumānavar consists of six five-māttirai feet with a long vowel in the end in every half of its line. These will be dealt with later on.

The fifth deviation of the viruttam-prosody is the freedom given to musician. Consonants which do not get a high pitch in sound may be treated as absent when their presence interferes with the melody of the line. This is due to the reluctance to use the artifice of Vikāram in viruttams. Instances are common in Kamban who is a radical revolutionist; without posing himself as one, he set at nought the tyranny of custom in Tamil viruttam prosody, and had gone to the extent of improving the existing models by omitting, adding or changing a foot in certain types of viruttams which puzzle us sometimes.
Though reformation was being carried on to a great extent in Tamil prosody during the middle ages, we find even in these reformers orthodox Tamil grammar expressing itself as an instinct. When a certain rule of a viruttam gives Ven&alai (Vendalai) any deviation from the rule keeping up the same talai (talai) is considered no deviation. The causes of all these would be evident if we care to know.

3. The Origin of Viruttams.

Viruttams are not of indigenous growth. They were mostly transplanted from the northern Aryan soil and they underwent complex modifications in the Tamil environment. The Tamil soil was not fit to receive them in the beginning. The soil itself had to be rectified before it could give any nutrition to the foreign plants. It is here proposed to trace out the various processes by which the Dravidian soil was broken and made fit for the novel cultivations.

Every Tamil Student knows something of three great Tamil Sangams, the Talaichangam (Talaichangam), Idaichangam and the Kadaichangam i.e., the first, the middle and the last academies. Tradition relating to the first academy takes us back to the time of Agastiya, who is popularly known as the Indian Æsculapius. The events of flood etc., ascribed to this pre-historic period make us believe that the present southernmost limit of India, the Cape Comorin was no southern limit to all, and that India extended towards the south hundreds of miles off. The first and the second Sangams are alleged to have been washed away by floods. Anyhow the president of the first Sangam, the first grammarian in Tamil, is considered a Siranjivi (an immortal) and is supposed to reside invisible in some cave of Podiyamâmalai in Southern India. To this immortal Indian Æsculapius are ascribed the metrical treatise on medicine written in Tamil-viruttams. It is only an expert in medicine that can enter into discussions regarding the prescriptions in these books, which would be irrelevent
here. But if one should view the literary aspect of these works, one should come to the conclusion that they are either spurious or written by one named after the great genius. It is certain that Agastiya, the president of the first Tamil Saṅgam, knew nothing of Tamil Viruttams—the four kinds of metre that were current during the time of Tolkappianar or the Middle Saṅgam being மொழிபெயர், மொழிபெயர் மொழிபெயர் மொழிபெயர் and no more.

In those days the literary influence of Tamil Saṅgams was tyrannically paramount. Though they produced excellent works which may be preserved as valuable relics of our ancient literature, their narrow-mindedness retarded the free growth and development of our language. Any work published by anybody to be made a part of our literature required the sanction of these 'sovereign organs of the highest literary authority' and there was no appeal against their judgment 'in matters of intellectual tone and taste.' Hence many a good work seems to have sunk into oblivion or was caused to be destroyed, because the Saṅgam did not approve of its merit. Tradition says that even Tiruvalluvar had much difficulty in convincing the Saṅgam pundits of the merit of his Kural and he could not successfully do so, till he was able to upset them and make the board give room to his book only. This shows that his work was not recognised till the last academy was abolished.

Tiruvalluvar is the first literary reformer of whom we have any historical account. It may be probable that for centuries before him many unknown authors sank into oblivion owing to the conservatism of Saṅgam and this would have paved the way for Tiruvalluvar. We can also infer from the story of Tiruvalluvar's life that his success and the merited downfall of the Saṅgam was earnestly prayed for by the public; and the Saṅgam Pandits in spite of their knowledge, ability, intellect, productiveness, beauty and grandeur of their art were fast losing their popularity
owing to their pride, arrogance, narrow-mindedness and their tyranny in the literary world.

We may infer from the traditions that the Sangam considered Kural as an innovation not sanctioned by usage. They doubted whether the "\(\text{சோமூதையுன்னு} \)" can be called poetry at all. Tiruvalluvar contested that it is a species of Venba. Tiruvalluvar could not be defeated in logical arguments. The last test—the most fatal test—to the Sangam—was applied viz., whether the Sangam’s magical board could give any room for Kural. The board contracted and gave room only for the book, and the forty nine pundits who were majestically occupying the board hitherto, were magically thrown down into the golden-lotus-tank, and with great difficulty they swam to the bank and saved their lives. Thus ends the history or our mythology of the last Tamil Sangam. The muse that was wrongfully confined by them and was being squeezed beneath their seat, flew with all her vigour throughout the length and breadth of the Tamil world.

(To be continued)
WOMEN AND WHAT TO DO FOR THEM.
By T. S. SOMASUNDARAM PILLAI.

The question will be asked how a contribution headed "Women and what to do for them" can be justified in such a religious Journal as the Siddhānta Dipika whose purpose to the world is solely to impart divine researches to the theistic humanity. The answer is quite plain. We do not stop with the common reconciliation which will be offered to this question that women form a portion of human beings equally fit to receive religious training as men and as such every facility as available for man ought to be made available for women alike. We go still further. Unlike other religions and philosophies, the Śaiva Siddhānta s a practical religion which we live every day. No impracticable theories are propounded by this philosophy and the conduct of men towards women forms but a portion of the dictate of religion and a true Siddhānti is bound to give a religious aspect towards the treatment of the members of the fair sex, be the relation what it may.

The most lamentable condition in which we find women in this land makes us pause for a moment and think if there is a parallel to such a state of things in any other clime. Students of the social history of the world clearly tell us that in other continents women are treated with greater respect, that they are very carefully educated and that every effort is made to make their life as smooth as possible chiefly with the view that it is they who make the future nation of the world. Healthy and long lived children are required to constitute a powerful nation and this fact is not ignored by men, responsible citizens of the state and the rulers of countries offer their possible help towards the achievement of such objects. The Japanese continent exhibited to the world a few years ago the gallant bravery of woman-hood in the sincere and bold despatch to the field of every male relation in the family, and still more, in the heartfelt rejoicing by women
when they heard of the news of the death of their kith and kin in
the battlefield. Surely such a spirit in womankind is not at all a
make of yesterday. Time alone must manufacture this spirit
and conditions prevalent in the country must smoothly yield
space for such a development.

- What do we find in this land of whose ancestral civilisation
much is being boasted by the present day men? We do not hesi-
tate to admit that in the matter of privileges extended to women
there were many in the past ages which, for reasons which need
not be explained here, were curtailed in course of time. Though
we find women of eminence in literature, women who led highly
religious lives—too high to admit of even one birth more in this
mundane world—most painfully does it strike us to see around us
our own sisters, wives and daughters immersed in ignorance, in
matters material as well as spiritual. If we ourselves, who know
our lineage, who have come to that stage of development whence
we can try to know what God is and how to attain His grace, are
instrumental in not aiding to uplift our women socially, morally,
intellectually and above all religiously as far as lies in our power,
we cannot reasonably justify our existence. In our daily life we
hear it stated, and we ourselves observe, that seldom a husband
and wife have both attained the same stage of advancement of
thought. If this inequality exists in 90 cases out of every 100, the
reason is plain that such a match has been ordained to raise the
lower stage to a higher one. Such opportunities ought to be
availed of instead of being neglected and that will be wisdom on
the part of mankind.

Our women are kept in ignorance. Though the population
of men who objected to female education two or three decades
before is getting thinner, the number of girls who attend school is
yet low. The impression that education to women is fraught
with harm has almost been effaced and the substitution of female
teachers in girl's schools has induced many a parent to send their
daughters to schools. Yet there are many young girls in villages
and even in towns who are not being educated. We do not adva-
cate that our girls should necessarily have English education nor
should they be compelled attendance at school even after they attain puberty. By all means give English education if possible but before you do so, see that all the excellent books in the mother tongue which preach morals, good womanhood, and other spiritual virtues are placed in their hands and studied to advantage. First make her an ideal of our home worthy of our ancient lineage and then, craving existing, give her the benefit of a foreign language and an idea of the civilisation of the people who speak that language. As we said above, we do not insist on girls attending school after they come of age. It is rare that a girl is unmarried when she attains maturity. She soon after comes under the sway of her husband and it must be the duty of the husband to look to advance her knowledge from that time and see that her early education bears fruit in course of time.

Elevation of our women is also another item which should engage our attention. In matters affecting our family life, our women are never given an upper hand, much less consulted in matters of domestic interest. Every question, we know, has two important sides and similarly every household has two important personages, the husband and the wife. A free discussion of things is what is wanted. The opinion, coming from an educated wife, must have some sanity about it and one cannot easily and totally reject it. Give all respect and due attention to it and come to a common understanding and you will have peace and harmony prevailing in your homes. Yet this is not what we find around us. How many instances do we unconsciously come across in which a wife is leading a separate life from her husband, not chaste very often? How many suits for maintenance do we read of in newspapers almost everyday? How many murders do we find investigated by the authorities in Law Courts? Shall we not avoid all these by paying careful attention to our women?

We agitate for political reforms on the platform, we take pride in saying that we move in high circles when the head of a district or a province invites us to a garden party and shakes hands with us, we constantly write to newspapers advising this body and that to walk on the right lines, we at times go to the extent
of advising mature minds even when their acts show high statesmanship, but of what use is all this when we ourselves do not know what our defects are both individually and collectively and set our homes right before we discuss of politics in Kamschatka and rebellion in Macedonia?

Civilisation is advancing by leaps and bounds; wonders such as railway, telegraphy, wire and wireless, telephones, steamships and airships, have all come into existence; dumb men are made to read and write in schools, things impossible are now presented before our eyes as possible, and one cannot see how such common things as education, elevation and freedom to our young women cannot be made possible to our home girls only if we have the will to give these to them. Let Heaven grant us the courage and resource to raise our women to that stage which they really deserve as makers of the future generation.

Good associations for ladies is an important factor which we must provide for. By bringing them into contact and by allowing them to express their opinions and discuss social questions, much good can result. Hundreds of men’s meetings have been thorough failures; because the orators never had the co-operation of their women when they went within their homes. Care should however be taken that, in Ladies’ Associations, advantage is not taken to admire the make of a particular jewel or the weaving of a laced saree—thus resulting in ladies cultivating envy and avarice and become an every day burden to the husband or brother. Virtues and knowledge leading to improvement should be the chief aim of such associations and it would not be safe at this stage to leave such gatherings entirely in the hands of the members of the fair sex.

Members and sympathisers of the Śaiva Siddhānta Mahāsāmaja really admire at the yearly conference the two eloquent lady speakers, Srimati Achalambikai Ammal and Srimati Āndāḷammāl. If these ladies have the enviable gift of a flowing talk, they have equally learnt to make a solid speech as well. Morals from Periya Purāṇam at every stage of a devotee’s life and philosophy as expounded by the great sages of this school come pouring as if
from a reservoir and one cannot see why ladies of this kind should not be many. Given the training and culture and freedom of thought, we are sure to have in our midst ladies of the type of Chandramati, Damayanti, and Sāvītri who represent typical wives and Kāraikālammaiyyār and Droupati who represent typical women-devotees of the Lord.

The screw entirely rests in the hands of men alone and the future woman will be made according to how the screw is turned. If religiously—by it is meant mentally, morally, intellectually and spiritually—we wish to keep our women at par with us, we will be only acting up to that chief dictate of religion that to love God is to love His children. Women are children of God as much as men and to find God in a woman as in a man would be quite in keeping with religion.
NAMMALVAR'S TIRUVIRUTTAM.

Verse 47. (Van Kāpp. arai-y-a).

**Heading.**—By her Lord's glance overcome, the wondering Bride,
Portrays the eyes which her did conquer thus.

**Text.**—To me—who, rev'rent, grasped the feet of my Blest Lord.
Who swelled his frame so as to reach beyond the skies,
Like one who doth address all, say'ng—
"The wide expanse of earth and heaven,
See ye, suffice not for my feet!"

My Lord's wide eyes shined like a lake—
Whose soft stalked lotuses being,
By strong wind, bent aside, thronged in a nook expand!

**Explanation.**—When our Seer's thus grieved, God showing how he stoops to him,
Casts on him his kind glance, seeing which our Seer exults,
Intense thought having grown into a second sight.
Our Lord's arms, Hanumān erst praised, saying :
"These long—round—arms, resembling as they do,
Long—round—wood-pieces wherewith gates are barred,
To jewel all, can beauty, O, impart!
Why then are they decked with no ornaments?" (Rāmāyana—"Ā yatāścha"&c.)

* The following Christian expression, note :
"Easy in words, thy style's in sense sublime.
On its blest steps each age and sex may rise.
'Tis like the ladder in the patriarch's dream, (Gen., 28.12.)
Its foot on earth, its height beyond the skies."—Lines addressed to
William Sherlock, D. D., (Dean of St. Paul's), and prefixed to his *Practical Discourse concerning Death* (Edn. of 1824.)
Verse 43. (Kan-n-um-jem-dāmarai.)

Heading.—The Bride describes the beauty of, the Bridegroom's Form.

[Phidias, when he formed his Jupiter, did not copy any object ever presented to his sight; but contemplated only that image which he had conceived in his mind from Homer's description.—Proclus, cited in Sir Joshua Reynolds's Seven Discourses on Art, opening of Discourse III. See ante, "Mottos and Testimonies," end of Head XXVII.]

Text.—Red-lotus-like are His eyes, hands and feet!
My Lord's Fair Form's glow is like that
Of a unique blue-mountain great!
Idea adequate of it
Can e'en those wisest be'ings have, who
Res'dents are of the Highest Heav'n—
Which is above the solar sphere,
Raised though the latter sphere's itself
Above the sky of common gods?

Explanation.—Pond'ring the beauty of th' Lord's eye, our Seer's led on
To ponder that of other limbs and body whole,
And, wondering, exclaims—that grasp complete hereof
Isn't possible to him or e'en the highest Beings,
Thus was our Model lady Sītā led to think
Of Rāma's body whole, when She did see His ring!
The ring, the finger did suggest, the last the hands,
The hands the body;—this, in thought she straight embraced! (Rāmāyaṇa 5.36.4.—"Grihītva Bhartāram iva samprāpta." Cp. too, id., 5.38,72, as to Hanuman's realisation of Rāma—"Hridayena gato Rāmam, śarīrena tu vi-shttitah!")

Verse 44. (Niram uyar-kolam-um.)

Heading.—The Bride describes the greatness of her Lord.

Text.—(1) Complexion Fair, (2) Adornment High,
(3) Name, (4) Form, speak of as such and such,
Those who’re, through toil, grown wise.
By their high ken they’ve gained indeed
Some light as to each of these points.
Yet, of this Being towers
’Thout equal or superior,
Not one trait have they wholly grasped!
Their has n’t sufficed for this! *

Explanation.—“How can you say—God’s qual’ties are inscrutable,
While various system-founder’s wise, do these detail?”
Thus, one may ask. To this our Seer thus replies:—
“E’en they know not the whole truth on this Theme
Those Attributes Benign--His Saints ascribe to Him,
Those attributes God will clothe Himself in, in Hea’en?
The Maxim—‘As we sow we reap’, means nothing more.
‘More things in Heav’n and earth than are’ thought of by us,
The foresaid maxim doesn’t preclude our see’ing when free.”—Vedântâchârya. = “Upâsita-Gunâjer yâ” &c.)

Verse 45. (Per’um gêzhal âr,

Heading.—The Bride exults, remembering how
Her Lord, all from the Deluge saved.

Text.—Poor heart! remember how, even when the Deluge swept,
The Lord—incarnate as boar-shaped Flood-diver huge,
Saved us with steady glance of His wide lotus eye!
Is any one knit with him by such ties as we?
At that old time, enjoyment too of him, we had!

* Compare the following ancient anecdote:—
Four blindmen ’gan an el’phant’s form to scan.
Touching the ear, “tis winnow-like” one cried.
Touching the tail, the next said—“broom-like ’tis.”
From th’ trunk, the third held it is pestle-like.
From th’ leg, the fourth compared it with a palm.
None meant to lie; all erred; for, each ’gan say’ng—
“tis” instead of “this part of it I trobed.”
Can whelming birth-griefs, say, e'en near such as we are?
May'st thou, all perturbation ov'r, the blest state reach!

Explanation.—"Say'ng—'God, His greatness made me see,' you do exult.
Can bound souls e'er enjoy the bliss reserved for the free?"
Thus, one may ask. To this our Seer thus replies:
To us—on whom His grace He hath in fulness show'red,
Fear-cause there is none. Let us remember our Lord's words:
'Who but once trusts Me, and prays saying—"I am Thine,"
Him I, 'bove fear from all beings, raise. Thus have I vowed." (="Sakrid eva prapannaya" &c.—Ramayana, 6.18. 33-34.)
["Theistic optimism's this" philosophers say.
"The Doctrine of Saints' Final Perseverence," this
By Christendom is called. May all souls thus be blest!]

I. (1) "From ripe Saints, none; (2) from warriors, foes;
(="Kasyāpy aghātako viprah," &c.)
(3) From shopmen, trusting customers;
(1) From mob-men, all; have cause of fear.

II. "He whom we cause fear, fear spring is to us."
(="Bhayam bhīrāddhi jayate ?")

III. "That creature whose flesh I eat here,
c="Mām sa khādayitāmutra, yasya māmsam ihādmyaham." Manu 5,55.)
Will me hereafter eat up too."

IV. Rama alone eyeing, they, from mutual hurt abstained" (Ramayana, ="Rāmam evānu-paśyan-
tah.

V "He who—(1) grieves not the world, (2) hence, is not grieved by the world,
Does not (3) Exult (4) hate, (5) fear, or (6) grieve, from his being (Gita 12-15)="Yasām no'dvijate" &c.)
Affected differently by different souls,
Is also ('mong those who are) dear to me.
VI. "Ladies (at bath,) straight clothed themselves
Abashed, on see'ng Seer Vyās follow
His son of all-transcendent worth!
Strange! they had n't done so, see'ng the son!
Seer Vyās, see'ng this, the reason asked.
'The sexes thou distinguishest,
This, thy son doesn't, see'ng God alone!
Such was the answer they vouchsafed." ("Drishtva 'nu-
yāntam," &c.)

This thought the Moslems thus express:—
A woman and a clod, my eye
May see at once, but if, on that
It dwells more than on this, it lusts.
In different first-sight's innocent (= "halal"),
The second instant's sight is lust (= "haram").
See'ing and trusting God, man's thus blest!

VII. "Our provision for the moment of death, is the immediate abandonment of the thought—'What shall we now provide against that event?' says our Good-Word Jewel, Sentence 79.

"Whoever shrinks back on see'ng a tiger come,
Is not a full-blown Saint", the Moslem say.

This text, Macaulatly says, brave William's faith well stood
(See Macaulay's Hist. of Eng.)
Fearless, who at a lion stares, he is n't
Hurt by the lion" lion-tamers say.
"In Africa's wilds I stood pray'ng,
And lions tamely went past me!"
Such is Livingstone's test mony!
(See th' Presbyterian, Edinburgh.)

"Who finds not Providence all good and wise,

"If on thy right cheek one emites thee,
Show him thy left cheek too" says Christ (Matt. 5.39;
= Luke, 6.29.)
"Bless them that curse thee, Manu says.  
The villain's maxim is "As mine is mine, thine too is mine."  
The honest worlding owns—"As mine is mine, thine too is thine."  
It is the saint who says,—"As thine is thine, mine too is thine."  
For saintliness, wien ripe, is Magnanimity Divine! vide,  
May Universal Religion.  
Verse 46, (Mada' nemi'mi en' um.)  

Heading.—The Bride cries: "I, my heart, as message bearer sent;  
But it, without returning, hath staid with the Lord!"  

Text.—Those who, thinking their heart's (1) an instrument  
and (2) theirs,  
Mean to send it on business as a messenger,  
Had better not do so. For I erst sent my heart,  
As messenger from me to wait beneath the feet  
Of that Saviour—who, with His finger nails, did tear  
With ease, the heart of that bad soul who "Golden" 's named;  
My heart, departing from me, fleetly went, and, with  
Firm will, rejects all thought of me by whom 'twas sent  
And 's owned, but, till now, 's roaming gaily with the lord;  

Explanation.—Our Seer, with inner eye enjoying the Lord, to hug  
Him outwardly attempts. This not succeeding, cries:—  "My heart joined God, 'yond possibility of return!  
Yet, ah! I roam, to touch of worldly things exposed!"  
[Compare the following lines of Goldsmith's Traveller:—  Where'er I roam, whatever realms to see,  
My heart, untramelled, fondly turns to thee!"  
Ideals' fruition full, 's realised in heav'n alone.  
Till heav'n's reached, let 's ideals fore our mind's eye keep!  
Thus saying, Tennyson's son-in-law inscribes a work.  
"Model for imitation choose!" says Cicero (Reynold's Seven  
Discourses on Art, middle of Disc. VI).
"The poets, orators, and rhetoricians of antiquity, are continually enforcing this position, that all the arts receive their perfection from an ideal beauty, superior to what is to be found in individual nature. 'They are ever referring to the practice of the painters and sculptors of their times, particularly Phidias (the favourite artist of antiquity) to illustrate their assertions... says Proclus... 'Phidias, when he formed his Jupiter, did not copy any object ever presented to his sight; but contemplated only that image which he had conceived in his mind from Homer's description.' And thus Cicero speaking of the same Phidias 'Neither did this artist,' says he, 'when he carved the image of Jupiter or Minerva, set before him any one human figure as a pattern, which he was to copy; but having a more perfect idea of beauty fixed in his mind this he steadily contemplated, and to the imitation of this all his skill and labour were directed.' This can only be acquired by him that enlarges the sphere of his understanding by a variety of knowledge, and warms his imagination with the best productions of ancient and modern poetry... the object... is that one great idea which gives to painting its true dignity, that entitles it to the name of a Liberal Art and ranks it as a sister of poetry." (Id., Discourse III.)

"We can easily, like the ancients, suppose a Jupiter to be possessed of all those powers and perfections which the subordinate Deities were endowed with separately." (Id., Discourse V.)

"The effect of the capital works of Michael Angelo perfectly correspond to what Bouchardon said he felt from reading Homer. His whole frame appeared to himself to be enlarged and all nature which surrounded him diminished to atoms." (Id., middle.)

"Poussin lived and conversed with the ancient statues so long that he may be said to be better acquainted with them than with the people who were about him." (Id.)

...we may be sure that the present institution will at last contribute to advance our knowledge of the arts, and bring us
nearer to that ideal excellence which it is the lot of genius
always to contemplate and never [on earth] to attain.” (Id.
Discourse I, middle.)

Verse 47 (Tiri-kinr-a-thu vada máraham.)

Heading.—The Bride’s pain of sep’ration grow’ng unbearable,
Her Foster-mother, witnessing the scene laments.

Text.—(1) The (cool) moon gathers and pours burning fire!
(2) The north wind blows, doing the same great harm?
(3) Failure t’ attain Krishna’s Heaven
And His unhindered worship there,
Doth slip the bracelet from the hand!
(4) His cool-fine—Tul’ si not be’ng gained,
Paleness o’erspreads the body whole!
What will become of my soft girl?

Explanation:—I. Outward enjoy’ng, in keeping with his ideal
Being denied, outward things, him reminding grieve.
[Rámâyana’s “Beauteous Book,” * contains the following
thought :—
“See’ng fruit or flow’r or other thing,—exceeding fine,
Say’ng—’O my dear! the Lord oft sigh’ng doth thee
address!’"]
See’ng this, our Seer’s Friends, as follows do lament :—
“To souls— who are not with the Lord,
E’en gentle folks pain-causes grow.”

II. “(1) Pond’ring the Lord as Sole Salvation Means, we
wait ;
(2) Pond’ring Him as our Bliss-supreme, we restless
stir!’” Lokácháryas Good.—Word Jewel, Sen-
tence. “Upayatvanu-sandhánam nivartakam” ;
&c.

III. “What will become” of our Sel,—
Who is our Saviour unique

* (Canto. 36, v. 45 Drishtvá phalam vá, &c.)
As if the sun forgetting not the power that attends his daily march; to chase darkness from the vast star-be-spangled heaven, had joined the moon, with milder lustre bright;—two kings of mighty strength in war combined with oaths against thee O Pandiyan king! But on the fearful battlefield thou didst cause them to flee defeated, and their well-bound warlike drum was taken! Then thy spear lost not its power, but surely saved our mighty hosts who stood by thee undaunted on the battle-plain!—There didst thou see the bright faced matrons bewail their widowhood with loud laments, as lost in grief they smote upon their beauteous glowing breasts. There too were seen the piles of tresses shorn away and gleaming dark as the ocean sand!
As in the mighty depths of the vasty sea a ship moves driven by the raging winds, your elephants advanced and cleared the battlefield, and in the ground so cleared you lifted your conquering spear with glittering points. You waged your war so that kings fall. Right gloriously you seized their drum, and then with crowned head for cooking place, with flowing blood for boiling pan, with jewelled arm to stir the mess, you have made the food which you desired, and offered sacrifice upon the battle field, O mighty Pandiyan king!—Sages of learning rare and of pious life skilled in the four Vedas were your attendant train. While kings do service, O King of conquering sword! thou dost complete the sacred rite. Thine enemies in soothe have dread the penance sore, yet though as thine enemies they failed, they gained the prize in the great world beyond.

NOTE.

The sacrifices offered by the king were twofold. He offered to the malignant powers the mangled bodies of his enemies, making the "hell-broth thick and slab," like the witches in Macbeth. And then he performed the holy right which recompensed, his enemies, who had thus been defeated and slain, by procuring for them the joys of paradise! And then the king displayed his bravery, and also his kindly virtue.
HEALTH AND HOW TO MAINTAIN IT

By A Physician.

Of all the ble sines of life, the greatest is considered to be health. Health is said to be Heavenly bliss. Health is even said to be wealth. Health consists in the normal state and harmonious relations of the human constitution—Mental and Physical. But how few know, rather, but few of us realise that this great blessing is not a mere accident or the free gift of nature, but the result of patient attention to small things and a great deal of care bestowed on minutiae. The tendency for health might be inherited so also might be the tendency for disease. The greatest thing that parents could do for their progeny is to see that they do not communicate or transmit any diseased mental moral or physical propensity to it. This is a great responsibility and parents who are conscientious ought to remember it. Those that violate the laws of health—might well ponder over the fact that the effects of their violation might be inherited by their children or their children’s children. Environment makes or mars the inherited tendencies. Human effort must be directed not only to create a healthy stock but also to place it in a healthy environment. Health is said to be wealth and yet who would consider the latter merely a gift from others and would not exert himself to get it. Every stone is patiently turned, every hardship cheerfully borne, every privation willingly undergone and every enterprise boldly undertaken when there is even a remote chance of getting a fortune. Economic success means scrupulous attention to small things, taking care of pies and toiling hard day and night. But who takes such trouble about health?
Yet, is it not the best form of wealth one could possess on earth? The whole fabric of our health depends on the due attention we pay to several trifling things in life. Moderation in food and drink, regularity in rest and activity, work and play properly adjusted, mental, moral, and physical activities duly and carefully regulated, the avoidance of excesses, the faithful adoption of the rule of the golden mean, these are some of the many small things one has to pay scrupulous attention to if one should desire to enjoy good health in life. The span of human life depends on the health it enjoys during its pilgrimage on this planet of ours. If we are not healthy and strong we will be a burden to our kith and kin.

"If I am not well, strong and happy,
I am thrice a debtor first to myself;
Second to every human being,
And third to the cosmos of the universe."

—Sidney A. Weltmer.

Our labours are of no avail if we cannot maintain a healthy life here. Health deserves careful consideration—as an able writer remarks, "the first requisite to success in life is to be a good animal." An expression used by a Roman poet has been called the golden rule of education—a sound mind in a sound body. The ignorant suppose that health is beyond their control. It is true that we are yet unacquainted with the origin of some diseases, but undoubtedly more than half the sickness in the world is owing to the disregard of certain known laws of nature. The air we breathe, the water we drink, the food we eat, the raiment we put on our bodies, practically sum up all the most important conditions of our existence, —our health and our physical development—Let me deal with them under their respective headings:

The air we breathe. This is the first requisite. We can live several days without food, but we die in two or three minutes if kept without air. The evil effects of overcrowding are, to a considerable extent, due to foul air. Many are rendered
feeble and sickly for want of fresh air. Every time we breathe we inhale a part of the air which supports life and give out a poisonous kind of gas. The air we breathe out should therefore be allowed to escape and fresh air should be admitted. Most Indian houses are badly ventilated. Bed rooms are often small, frequently they have only one little window. It is also a common practice to crowd bed rooms with boxes and other articles still further diminishing the capacity of the room and thus lessening the quantity of air. Many persons when they go to sleep wrap a cloth over their heads, which impedes breathing.

If we wish to be vigorous we must secure a sufficient supply of fresh air. The average house in India, it is said is built cold proof, in fact more air-tight than the most air-tight house ever built in England. Free ventilation, large houses with wide open windows are most essential to get a fresh supply of air.

The water we drink:—A great deal of sickness is caused by drinking impure water, people often bathe and wash clothes in tanks, whose water is used for drinking purposes; even cattle are allowed to go into them. The water of tanks which dry up or get very low in the hot season is unwholesome. Decaying vegetation is a fruitful cause of fever. Trees and bamboos should not be allowed to overhang tanks and wells, as their leaves fall into the water and render it unwholesome. Water on which the sun does not shine is generally not good.

Bath and its uses:—The art of bathing is one of the precious assets for which modern civilization is indebted to antiquity. The desire for cleaning the body by washing seems to be the discovery of the human instinct. The more civilized the people are, the more alive they become to the necessity of bathing in order to keep the body clean. So bathing, they say, might be considered a test of civilization in the modern world. In regard to baths one has to take into consideration the climate of the country also, because the cooler the climate is, the less inclined the people will be for
frequent baths. Cleaning of the skin is particularly necessary in hot climates when the amount of watery sweat and solid excretion and desquamation from it is considerable, the skin performing a part of the function which belongs to the kidneys and lungs in colder climates. In hot climates a daily bath becomes a necessity, whereas, in a cold climate it might be a luxury. From the scientific point of view, baths could never become a luxury. For baths have a double function to perform. The first and the foremost of the two is to keep the body clean and the other to regulate the temperature of the body. Looked at from both points of view, a daily bath becomes a necessity in any climate, be it hot or cold.

A great many people, as for that, many educated and cultured people who should know better, take for granted that what is wanted for a bath is to get into water and come out of it with an occasional scrubbing of the skin. This might satisfy the conscience of a ceremonious puritan, but the medical man is too scrupulous to reckon such a process under the category of baths. The human skin contains minute openings on its surface. Besides these the skin contains many glands which secrete oil or sweat into these pores. The sweat contains water, salt and many deleterious matters generated in the body. It is essential that the pores be open so that the sweat might easily pass out through them freeing the body of its poisonous substances. Frequently dust accumulates on the skin and blocks the pores. This blocking of the pores prevents the free exit of the sweat. The poisonous matter in the body, being prevented an escape through the skin, attempts to escape through the lungs and the kidneys thus throwing too much work on these organs. So it would now appear how important it is to have the pores of the skin clean. Every effort should be made to remove the dust as soon as it gathers on the skin, to prevent its blocking the pores. Water has the property of dissolving dirt. Hot water is reputed to have better solvent properties than cold water. But the oily substances on the surface of the
skin need also be dissolved and removed. Hence arises the necessity for using soap. Some good soaps contain an excess of alkaline substances, which possess a remarkable affinity for oily or fatty substances found in the body and elsewhere. So when soap solution is applied to the skin and the latter scrubbed thoroughly, there is every chance of the dirt and oil being removed completely from the skin, and the pores permit a free exit of copious perspiration. These baths that are not calculated to remove the dust and fat from the skin do not deserve to be called baths from the scientific point of view. Business people who frequently get out must realise how important it is for their health that they should bathe frequently and efficiently. Mere pouring of water over the body serves no useful purpose. Some fat dissolving substances like soap must become a prerequisite of baths. The other most important function of baths is to regulate the temperature of the body. In cold weather, bodily warmth might be preserved and even increased by having recourse to hot water baths. In hot weather nothing is more efficacious in cooling down the heat of the body than cold baths. “Our life,” it is said, “is a simple process constantly needing attention to simple things.” It may be a surprise to many to realise to what great extent their health and well being depend on the proper performance of a simple act, like their daily bath.

The food we eat:—The importance of food seems to be so obvious that any attention drawn to it might be considered needless. “But often the most important aspects of life are those that are most neglected and what is everybody’s business is generally nobody’s. Expectation often fails where most it promises and the simpler a thing is the more frequently it evades our grasp, because it is so simple.” are the words of an eminent doctor. Cooked food has many advantages over raw food, the most important of them being that it is more palatable and is more easily digested. The great majority of fruits do not need cooking, for when they ripen, they usually
attain the most digestive consistency, besides possessing the most tempting flavour.

Women seem to take to cooking instinctively all the world over, but man does so through sheer necessity. In the rush and haste of modern life there is the danger of underrating the importance of food and considering it only a necessary evil. Ignorance is not the only cause for the consumption of bad food. While the physical development of the race depends on both the quantity and quality of the food it consumes, still greater emphasis should be laid on the latter. There is no law more frequently broken in life than that of temperance as regards quantity of food we eat. We generally forget that we eat to live, and behave as if we believe the converse proposition. Our digestive organs are very sensitive and their functions have therefore to be studied and honoured. Particular attention must be paid to the quantity and quality of food we eat. It should neither be too little nor too much. In the former case emaciation and weakness ensue, whereas the danger in the latter case is indigestion, dyspepsia and the ultimate physical and mental break-down of the human organism. The quality of the food should be neither too rich nor too poor. It is difficult to say at the outset what the kind and the amount of food a man or a woman needs. They are relative to the ages, conditions and occupations of the people. Hard physical exertion needs rich food, food that is capable of giving flesh and bone; mental work needs easily assimilable food, food that increases energy and brain power. The fewer the meals taken and the longer the interval between the meals, the better it is for health. The most important thing in diet is to see that the diet allowed for each day contains the proper proportion of protids, fats and carbohydrates. Cereals, cheese, nuts, eggs and oat meal contain proportionately great quantities of protids; butter and cheese of fats; Rice, potatoes, etc., of carbohydrates. Fruit and animal food in three or four hours. One may
construct a table of diet for oneself, according to one's age, sex, occupation, present condition of health and environment.

It is strange that men should take to poisoning themselves with poisonous and crave forming foods and drugs which they know to be deadly, and in spite of this knowledge be quite unable to resist the temptations to take them. Health, wealth, position, fame and family happiness are all sacrificed one after another before the poison crave. Men who once were reasonable beings become in the course of years mere self-indulgent sots, furious wild animals or finally dangerous and unrestrainable lunatics.

This is the characteristic of all stimulation either through food or drug.

Meat the unnatural food is a stimulant and once having begun stimulation men were forced to go on and to constantly increase the dose. After a meat diet one feels vigorous for some time.

But a diet consisting of cereals, fruits, nuts, vegetables milk, honey and such natural and humane diet will give us a cleaner body, a healthier mentality and a higher morality. The use of the 3F's i.e., flesh, fish and fowl as food is unhygienic, unnatural. Purity, Humanitarianism, and Temperance in all things, make us sensible, right, decent, stronger, healthier, happier, and clear-headed.

Adequate sleep.—Sleep is defined as the process of resting with the voluntary exercise of the powers of mind suspended. The difference between a man who is sleeping and the man who is awake depends upon the fact that the former is bereft, for the time being, of all voluntary action. Sleep is intended to give both mental and physical rest. Those that do mental work need longer hours of sleep than those whose daily avocations of life involve merely physical strain. In sleeping one ought to study the posture of the body during sleep. Also one must try to give rest to as many muscles of the body as possible by bringing them in contact with the bed. To sleep on the right side is considered scientific and
on the left side. unscientific, as it embarrasses the action of the heart. The night is usually the best time for sleep. It is a popular conception that one ought to sleep before midnight. As regards the length of time one should sleep, it is needless to lay any definite rules. But it must be clearly understood that idle lying in bed is not sleep and therefore cannot do much good. The harder one's work is and the greater one's activities are, the longer should one sleep. In cold climate people usually sleep eight hours at one stretch. In hot climates one needs longer sleep; at all events, not less than eight hours sleep should be the rule. After all sleep is a means but not an end, so it is best to keep it under control. This is the safest maxim to remember when one wishes to live a healthy life to sleep so long as to feel quite refreshed when waking up in the morning. It is better to sleep a little longer than not. Cutting short the hours of sleep, whether it be for work or pleasure, is a penny-wise and pound foolish policy.

Clothing, its uses and purposes:—Clothing has two objects in view, the one that it keeps in the body its own heat and the other being that it prevents the speedy conduction to it of external warmth or cold. Loosely flowing robes allow the free entrance of air between the skin and the robes and therefore they would not let the air conduct away the warmth from the body or communicate to it external heat or cold. The quality of clothing also influences its conductivity. Silk and wool are reputed as very bad conductors. The latter keeps the body warm in cold season, because it preserves the heat of the body and does not conduct it away rapidly. The former is very useful in summer because it is such a bad conductor, of external warmth to the body. Silk being a bad conductor, it would not conduct away rapidly the warmth of the body either. So even in cold season silk might serve the purpose of wool. It has again one greater advantage over wool, and that is the soft and agreeable feeling created when it comes in contact with the skin. It might
not be out of place here to remark that those who have to wear flannel next to the skin in hot weather might with great comfort replace it with silk without much fear of serious consequences. Cold climates necessitate more clothing than warm climates. The object of clothing being protection, decency and ornament. Modern convention and dame Fashion often prescribe clothing which is neither beautiful nor hygienic. One ought, therefore, to get the courage to say nay to fashion, should its claim clash with those of science and one could get the courage to do it only when one understands the scientific basis of clothing.

Clothing must above all be clean and comfortable. Scrupulous cleanliness of the undergarments is most essential to health. They must frequently be changed and washed particularly when they are wet with sweat. In warm climate under-clothing should not be so tight-fitting as to interfere to any extent, with the ventilation of the body. The skin of the human beings needs light for its health, and clothing should not therefore interfere with either of them. The upper garments should be light and loose so as not to be uncomfortable in any posture of the body. It is best to protect the feet from venomous reptiles, like the snake and the scorpion, and also from disease germs. Care must be taken not to injure or crush the feet or toes by tight-fitting shoes or boots. To keep the feet warm is most important to health in cold countries. As regards head-dress, it should be such as not only to protect the head from the heat of the sun but also to shield the face, particularly the eyes, from the glare. In fact, scientific clothing should be according to the needs of the age, sex, occupation etc., of the individuals. Colour as regards raiment is certainly not an unimportant matter. There is hardly any one that does not show partiality to some one colour or other. The colour of clothing has also its significance. White colour is produced by the reflection of all the rays of light from the substance. So white clothing reflects all the rays of the sun's light that strike on it. Therefore there is very little absorption of heat and light by white clothing and
it is on that account safely recommended as a scientific colour for all warm and sunny countries. Again black colour is produced by the substance which absorbs all the rays of light shed on it from the sun. There is no reflection of light from a black substance. Therefore black clothing absorbs light and heat. Yellow colour has recently been noticed to be of great use in the tropics particularly for head-dress. Green coloured clothes are very useful to the eye in countries where the glare of the sunlight is very great. Red colour is reputed to have the power of producing excitement. It is needless to say that climatic considerations ought to influence the choice of the colour of raiment, if one wishes to make oneself comfortable.

Physical Exercise.

The importance of physical exercise can never be overestimated. To enjoy the conditions of modern civilization, a healthy body and a vigorous constitution are necessary. Physical exercise is necessary to regulate the blood supply of the body and to expel the waste products accumulated in the blood. Those who have much mental work daily need physical exercise as a recreation. The best form of recreation is to take an interest in games and sports. Games and sports, while affording physical exercise, engrosses the mind and helps to forget itself. The value of games is that not only are they trials of strength but, above all things, trials of skill. I need not mention here the moral and mental qualities one would acquire on the sporting field which would be of considerable individual value. Quickness of the eye, lightness of the step, nimbleness of the movement, calmness, patience and tact are developed to a wonderful degree on the sporting field. But there is always the danger of having too much of a good thing. Even physical exercise might be over done. Over expenditure of energy must inevitably end in a speedy collapse. So one ought to guard against overdoing physical exercise and against cultivating an inordinate love for sports and games.

Temperance:—This virtue in its widest sense denotes moderation in the indulgence of every appetite, and it is cur
duty to be temperate in all things. Temperance is especially applied to moderation with regard to eating and drinking. Intemperance now usually denotes drinking to excess.

Intemperance is a vice that ruins the body, the intellect and the moral character. A large number of medical men entirely forbid the use of alcohol in health and sickness, while those who consider it to be occasionally beneficial very strictly limit the quantity. We scarcely require the verdict of science to tell us the evil effects produced on the health by intemperance. We see those effects too often in the shaky hands and lack-lustre eyes of those who indulge in habitual excess. Alcohol shortens the lives of those who drink much, and insurance companies find that they can give policies for better terms to total abstainers than to those who are even moderate drinkers. The drunkard’s brain becomes rapidly duller, his memory fails him and in extreme cases he is led by his favourite vice into the Lunatic Asylum. Nor does the general moral character remain unimpaired by the vicious indulgence that ruins the health and injures the intellect. Intemperance besides being a vice in itself, is the parent of other vices. Drunkards lose their self respect, and do not shrink from degrading themselves by falsehood and dishonesty. They also lose the power of controlling their passions and so commit violent acts which they would never have done in their sober hours. It is scarcely necessary to add that intemperance is a great barrier to success in life. What impairs the power of body and mind must of course prevent a man from doing any work well. Charles Lamb thus describes the effects of intemperance:

“Twelve years ago, I was possessed of a healthy frame of mind and body. I was never strong, but I think my constitution (for a weak one) was as happily exempt from the tendency to any malady as it was possible to be. I scarce knew what it was to ail anything. Now except when I am losing myself in a sea of drink, I am never free from those uneasy sensations in head and stomach, which are so much
worse to bear than anything definite pains or aches. At that time I was seldom in bed after six in the morning, summer and winter. I awoke refreshed and seldom without some merry thoughts in my head, or some piece of song to welcome the new-born day. Now, the first feeling which besets me, after stretching out the hours of recumbence to their last possible extent, is a forecast of the wearisome duty that lies before me, with a secret wish that I could have laid on still, or never awakened.

"Life itself, my waking life, has much of the confusion, the trouble and obscure perplexity of an ill dream. In the day time I stumble upon dark mountains."

"Business, which, though never very particularly adapted to my nature, yet has something of necessity to be gone through, and therefore best undertaken with cheerfulness, I used to enter upon with some degree of alacrity; it now wearyes, affrights and perplexes me. I fancy all sorts of discouragements, and am ready to give up an occupation, which gives me bread, from a harrassing conceit of incapacity. The slightest commission given me by a friend, or any small duty which I have to perform for myself, as giving orders to a tradesman etc., haunts me as a labour impossible to be got through. So much the springs of action are broken."

"The same cowardice attends me in all my intercourse with mankind. I dare not promise that a friend's honour, or his cause, could be safe in my keeping, if I were put to the expense of any manly resolution in defending it. So much the springs of moral action are deadened within me.

"My favourite occupations, in times past, now cease to entertain me. I can do nothing readily. Application for even so short a time kills me. The noble passages which formerly delighted me in history or poetic fiction now draw only a few weak tears allied to dotage. My broken and dispirited nature seems to sink before anything great and admirable. I perpetually catch myself in tears, for any cause or none. It is
inexpressible how much this infirmity adds to a sense of shame and a general feeling of deterioration."

"TOTAL ABSTINENCE", to strive to the utmost, to check the ravages of a vice, to which already some of the brightest intellects have fallen victims. Such a course is demanded even by personal considerations. It has been well remarked "No reputation, no wisdom, nor hardly any worth, will secure a man against drunkenness". Total abstinence from all intoxicating liquors is the wisest and safest course.

Health, like happiness, comes not for the seeking. A great purpose—a mighty ambition—a divine longing only for such a motive is a clear brain and strong body worth the getting.

When you are worn out, resort to the woods. When you are worried, ponder on the calmness of the sea. When you are nervous and uncertain, stretch yourself prone on the ground in the moonlight and watch the stars for hours. The frailness of man is more than reinforced by the fulness of nature.

A good forgetter is health's right-hand man. The name of the best forgetter is Hope.

Health, like heaven, is within. Realize the strength of your own body—the power of your own mind—the beauty of your own spirit.

Music is the quickest means of taking an invalid out of himself. Get a person interested in mastering an instrument or developing his voice, and you've done him a better service than doctor or nurse could muster.

Man has no right to be ill. Man is made to be well and happy and useful. And if a person is happy, the probabilities are that he will be well; and in order to keep well he has to be useful. Health is the most natural thing in the world. Nature is on our side. Health is the norm, and all nature tends thitherward. All that the wise and good doctors can do is to put the patient in touch with nature. Nature heals, and all the healing forces of nature are perfectly natural.
THE "AGAMIC BUREAU" NOTES.

Two Notable Books on Saiva Siddhanta.

Der Caiva Siddhanta eine Mystik Indiens
Published by J. C. Hinrich. J. Suhchandlung, Leipzig.

Most of our readers will remember this talented Lutheran missionary gentleman of Erode who attended the Saiva Siddhanta Mahasamaja Conference at Trichinopoly and who contributed an account of its proceedings to the Gospel Witness and which was extracted in our pages. He has been a most diligent and assiduous student of our Philosophy for years and possessing as he does a good mastery of the Tamil language, he has mastered the original Siddhanta Works in Tamil and the present work is the fruit of his labours in this field. He is at present in Leipzig University engaged for a year to lecture on Indian Philosophy and has been honoured by the University with the title of Licentiate of Theology in recognition of his meritorious publication. While there, he is actively interesting himself in the cause of Tamil and is trying to establish a Tamil and Telugu Library and if his labours bear good fruit, we will soon see a Tamil Professor installed in Leipzig.

The book before us is the most valuable and systematic treatise on Saiva Philosophy and the author has gone fully into the Metaphysics and mysticism of the Philosophy which even Mr. Nallaswami Pillai has avoided in his contributions on the subject as not necessary for the general reader. The author has however followed the main lines and exposition of the subject by Mr. Nallaswami Pillai and his familiarity with all the Volumes of this Journal will be evident even to a cursory reader. But he supports all his thesis, by translations of all appropriate texts from one and all the fourteen Siddhanta Sastras, together with translations of portions of the commentaries also so that the reader can look for first hand information from our author.

We will briefly indicate the subjects discussed by him in the various chapters. After the foreword comes the introduction in which he discusses Saiva Philosophy in general its antiquity and geographical
extent, the various schools of Saivism, the most important of which is the Suddadvaita Siddhanta of South India, its relation to the Pratishthabijna School, the Tamil and Sanskrit authorities, the 28 āgamas being of the highest authority with their best and those of the fourteen Tamil Siddhanta Sastras, together with a brief account of the authors, and the commentators; He refers to the Sacred Kural and the Twelve Tirumurais, and be gracefully to the translations by Mr. Nallaswami Pillai and Rev. Dr. G. U. Pope und Hoisington.

In the first chapter, he distinguishes Saiva advaita from other forms of advaita and gives a critique of Sri Sankara’s Monism and the Parinamavadam following Siddhiaar, and finishes it up with summing up the Tripadartha Doctrine of our Philosophy. In the next chapter, he discusses the nature of the Pathi, and separate sections are devoted to the elucidation of His Oneness, His Satchidanandatvam, and His being सत्यांतः श्यामा, His being Nirguna and Personal, His relation to His sakti, which is grace, His having Form or no Form, organs or no organs, God as Pure subject and his relation to the objective World in which is discussed the special interpretation of the word Advaita by Saint Meikandan. The 3rd chapter is devoted to the discussion of the three Mala and Chapters 4, 5, and 6 deal with the nature of the soul and its avastas, and how in the Suddhavasta God appears as the Sat-guru and shows grace and frees one from sin. The seventh chapter deals with the nature of the Mukti and Jivan Mukta.

Then there is his final word about the system which we hope to translate soon and publish. The book closes with a table of Tatvas which is the same as printed in the “Studies” and a table showing the interrelation of the three mala with the three classes of souls, Vijnanakalars &c., and two indexes. The book is a big tome of 444 pages and is priced 15 merks. It will be of the greatest use and help to Indian students if it was in English, but as spreading a knowledge of a system described by Rev. Dr. G. U. Pope as “the most elaborate, influential and undoubtedly the most intrinsically valuable of all the religions of India,” to the most learned nation of Europe after a break of 50 years, the author is deserving of our nation’s warmest gratitude and love. We urge every one of our Saiva Sabhas to buy a copy of it and keep it in their library.

* It may be remembered it was about 50 years ago, Dr. Graul translated Siddhiaar into German. 
"Essentials of Hinduism" In the Light of Saiva Siddhanta
—by Mudaliyar S. Sabaratram—Meykandian Press, 1913.

What Rev. Mr. Schomeries has achieved in German, our author has done in English. This is equally an elaborate treatise, treating on every conceivable subject relating to Hindu Religion and Philosophy, the table of contents alone concerning 8 pages, but we may note the heads of the various chapters, (1) General aspect of Hinduism, (2) Hindu idea of God, (3) Souls, (4) Evil and its origin, (5) Salvation, (6) Worship, (7) Religious conduct, (8), (9) and (10) Transmigration, (11) Fate, (12) Sacred books, (13) Astrology, (14) Superstitions, (15) Caste system, (16) Religious investigation.

It will be thus seen how wide is the ground covered by the book but it sums up all that could be said for and against all the religious practices and beliefs of Hindus and the views are set forth in such a chaste style and homely way as to bring conviction home to every reader. We offer our hearty congratulations to the author for bringing out such a valuable work and we commend it all to our readers. The book is printed in our own press in feather weigh paper and its get up is such as to delight the readers.

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II.

We also append the review of "Essentials of Hinduism" that appeared in the "Indian patriot" in its issue of the 29th August last.—

"Essentials of Hinduism in the Light of Šaiva Siddhanta" is from the pen of Mr. S. Sabhāratna Mudaliyar, Deputy Fiscal, Jaffna, whose name in connection with the Siddhānta School is too well known to the Hindus of Southern India to require any introduction. This work which covers over 350 pages is a most valuable addition to that literature which is being gradually forgotten and neglected. These are days when the Šaiva Siddhāntis begin to show to the world their existence as such by holding meetings and Conferences to rouse the spirit that lie a dead in many a heart and we heartily welcome this publication as being quite opportune to educate not only the English-educated masses of India, but also such members of the western birth and culture who crave for eastern religion and philosophy.

Works innumerable there are which keep latent the gems of this Siddhānta philosophy, but we have not come across one solid work which
clearly explains the basis of this philosophy and the bearing it has on humanity. The admirable book before us very clearly and systematically argues in the simplest English language without being intermingled either with Sanskrit words or technicalities—which is the exceptional characteristic of this work—the necessity of establishing the three entities, both from a scientific and philosophical standpoints. In the course of sixteen chapters into which the author has classified the subject, he traverses over the most common field, such as salvation, worship, conduct transmigration, fate, astrology, superstition and caste-system and in every chapter he does not stop with the views held by the Hindus on these particular subjects. He goes a step further, a step which most of the religious leaders honestly and conveniently avoid, by quoting the adverse argument of other schools and meeting them, entirely shattering their convictions and criticisms. The headings of a few of the chapters to which we have here made mention also clearly go to establish the fact that religion is an every-day necessity and that it is a thing that could be lived. So practical are his ways of exposition that a reasonable and rational argument cannot come to a conclusion other than this.

In dealing with the theory of transmigration, a subject of great controversy between the Hindus and the Christians, the author very pertinently asks, as to how differences, such as intellectual, temperamental, mental, physical and social could exist between mankind. He also meets people who say that differences are apparent and not real, that differences are equalized, that defects help religious devotion, that there is a so-called scientific explanation for these differences, that difference is our own seeking, that difference is a necessary evil, that it imparts a useful lesson, that it is intended as a test, that the difference in this world will be made good in the next and that the difference is a divine mystery. These arguments he falls to the ground to the last piece and establishes the Karma and transmigration theory with sound logic and philosophy consistent with nature and common sense. Every one who goes through the book is sure to be profited by it.

We strongly commend this book to all who wish to know what religion is in the simplest language possible, and how to practise it in every-day life. We congratulate the Saiva Siddântis for having in their midst such an excellent scholar who propounds this philosophy in the English language to the westerners and we trust that this work will be very largely read by Europeans and Indians alike.
The book is very neatly printed and bound at the Meykandan Press, Madras, N. C., and is very moderately priced at Rupees Three per copy.

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African Times and Orient Review.

This is a Journal edited by Mr Duse Mohamed. It is a monthly devoted to the interests of the coloured races of the world and deals with Politics, Literature, art and commerce. Indians ought to welcome it as it gives a birds eye view of our sister continents which our brethren have colonised in the interest of commerce and Civilization.

The range of its subjects are necessarily wide and its articles are short and sweet. The choice of subjects in the issue of mid-July 1913 will show why they are so. This Journal is worthy of every encouragement from our readers.

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In its issue of the 28th August 1913, the "Madras Mail" while reviewing our Journal writes as under.

"The Siddhanta Dipika or The Light of Truth, Madras, is continuing to do excellent service for the propagation of the Saivâ Siddhanta Philosophy in particular and of Tamil literature in general. It has on its roll of contributors several enthusiastic students of Tamil who have made scholarly study of the literature which they have been expounding in the pages of this monthly. The current issue fully keeps up its high standard of excellence, both as regards the subject matter and method of exposition."

Food and sleep are the best restoratives. With honest work and plenty of it, these suffice without the use of tonics and stimulants.

Man can achieve what man can conceive.
THE LIGHT OF TRUTH OR THE SIDDHANTA DIPIKAY AGAMIC REVIEW.

A Monthly Journal devoted to the Search for Truth as revealed in the Ancient Hindu Mystic Philosophy known as the Śaiva Siddhānta or Āgāmānta and in the Tamil language.

Vol. XIV. MADRAS, SEPTEMBER 1913. No. 3.

CAMEOS.

KALITTOGAI.

By J. M. Nallavami Pillai, B.A., B.L.

INVOCATION.

Cameos.

Kalittoagi.

By J. M. Nallavami Pillai, B.A., B.L.

Invocation.
The Brahmans versed in angas six
Were taught by Thee in Vedas rare;
Thy Braids concealed the clear Ganges,
Thy Fire did spread to Tripura.
All words fall back from Thee, and Thou
Transcendst all thoughts of human kind.
Who warrest e'er with grim Kali,
Whose throat like blue gems shine with light
And who dost the eight arms possess
Oh Lord, deign to hear me now.
With Thy hand-drum all music giving forth
Thy Form containing forth all different forms,
When Thou didst dance the fearful Kotti dance
Was it She with organs wide and waist like vine
Who gave the Sir of Tal times knell did sound;
Victorious in various wars, Thou didst
Wear ashes of fallen foes, in Thy great might
And Thou didst dance the Pandarangam Dance
Was it she with reed-like shoulders fine and lovely locks
Over which bees hum, Who gave the Tal's Tukku?
The furious Tiger killed its skin wearing,
The cassia garlands on Thy neck dangling,
The skull of Brahma in Thy hands bearing,
The Kabala dance Thou didst dance in glee,
Was it She with laughing teeth like Mullai buds
Who gave the first Pani of the Talam?
So there at the end of time,
The Talam's Pani and Tukku and Sir
While Uma well-adorned did guard, Thou danced;
And now to me, the loveless one, Thou didst
Show Thy grace.
NOTES.

The Invocation is by the author, Nallantuvaṉār, and it brings out a series of pictures of the majesty and grandeur of the Lord’s Dance, and of His supreme Transcendent Nature. The first statement made is that He is the teacher of the Vedas to the Brahmans, Rishis; by concealing the Ganges, He is the Supreme Protector; His burning the Tripura, the Human Triple mala is the showing of Grace; He is ever warring with the Princess of Darkness. That Nothing ta’nts Him is shown by His Blue Throat and His omnipresence is shown by His possessing hands everywhere. He is also stated to be transcendent as speech and thought do not reach Him. In regard to the Nature of Śiva’s Dance, the reader is referred to the learned article  † of Dr. A. K. Coomāraswāmi and it contains nearly all the authorities collected by us from Tamil. The Dance symbolises in general God’s energising all evolution and involution, His protesting and concealing Powers, and His act of Grace.

These dances of God are of various kinds and the reader is referred for more detailed account to chapter III, (Arankerrukāthai) of Silappadhikāram and notes thereon (Arumpadavurai pp. 5 and 6.) The dances referred to in the Poem before us are Kotti, Pandarangam and Kābāla and are Divine Dances intended for the destruction of the Demons (evil) and the salvation of man and Devas. The first was intended for the destruction of the Asuras in general, the second was at the time of the Tripura Samhāra and the third when Brahma’s head was nipped. The scenery is different in each case. See notes in Kalittogai. The author brings out in each of these cases that there was no seer but Uma-Haimavati. A learned European Missionary asked us to explain in regard to Sabhāpati, (Sri Nāṭarājāh) as to what was the sabha and who the assembly. We explained in detail that the Sabha was the heart (Hrid Pundarika—the guha) of man and there was no assembly but God Himself and His

* "He is the author of all the Vidyas."

"The Veda is the breath of the Mighty Being"

Of the eighteen Vidyas of various paths, the original author is the wise sūlapāṇi Himself.”


Sakti. God’s Love and Light and Power vibrates in every pore of Our Soul, and in every leaf and blade of grass and budding flower, and grain of sand and yet who can see It, the supreme splendour and Majesty of It? Even if we can catch a glimpse our mortal eyes will be blinded thereby. If we are to know It, we can know It only with His Eye of grace (‘śaivāyur abhāṣām aṃśaḥ—Devaram). The Thought frequently occurs in the Vedas—as for instance.—Where God is said to know alone and none else can know, which has been incorrectly rendered by Oriental Scholars as meaning—even He does not know—In fact, the author puts it in the form of a question even in this poem, and the commentator explains it as meaning śaivāyur abhisvā śaivāyur āryapāt—‘There was none else.’

“It is the same thought here
Then there was neither day nor night nor light
Nor darkness, only the self-existent one breathed without breath
self-contained
Nought else but He there was, not else above, beyond”

But His Sakti, His Half is said to see It, witness It; and guard It, and applaud It. Dr. Coomaraswami notes the two pictures of Śiva’s Dance in one of which all the Gods are present but in another Uma Maheswari seated on a high throne is the Sole Witness, and for whose delectation, the Dance is performed. We give in this number a copy of this picture.

Sīr and Tūkku and Pāni are said to be variations of the steps in Tālam, (in song and dance) as Sīr and Tūkku &c, are variations of metre in Poesy.

The author says that it is a wonder (śīyāyur) that though His Transcendent Nature cannot be seen by mortal man, and His Gracious Dance could alone be seen by the great Mother Umā, yet he had assumed a Form and appeared before him to bestow His grace.
THE TAMIL LANGUAGE.

By Thudisaikilar A. Chidambaramar.

PART I.

ORIGIN OF LANGUAGE.

Max Muller says in his science of language, "when we see the history, or, as it is now the fashion to call it, the evolution of language, we cannot help admitting that there must have been some kind of beginning. A language, such as English, for instance, does not tumble down from the sky; and even if it did, it would have to be picked up; and to pick up a language, as you know, is not a very easy task, particularly for a person supposed to be dumb and without any idea of what language is meant for. In former times, as it seemed to be impossible to account for language as a piece of human workmanship, it was readily admitted that it was of Divine workmanship, that it really had tumbled down from the sky in some way or other, and that, curiously enough, man alone of all animals then living upon earth had been able to pick it up.

But when languages began to be more carefully examined traces of human workmanship become more and more visible and at last the question could no longer be pushed aside, how language was made, and why man alone of all living beings should have come into possession of it.

So, I am of opinion that all languages in the world are the work of human beings and not the work of Divinity.

Language is a product of thought; that thought must always come first, language after; that thought is independent of language, and that the Greeks were great bunglers when they denoted language and thought by one and the same term "Logos."

Before the language, the existence of human beings is necessary. Before the creation of human beings the existence
of the world is necessary. I have fully discussed in my
"Tamil World" about the creation of the world. So, it is
unnecessary to repeat the same again here. But, I have to say
something about the creation of human beings here and then
the history of Tamil language.

"Blessed is the human birth, thrice blessed may it be!
For, only this great birth can confer Final Emancipation and
Eternal Salvation on man. No other birth can do it,—not
even that of the Gods." Vide Tiruvâgasm.

Such was the infinite love of the great good Mother for
Her creation that She evolved out of Herself the great Tamilian
race, the perfect specimen of humanity, for the regeneration
and salvation of all her creatures. She evolved the men who
set in the world the noble example of that highest state of
human life which is to be followed and copied by all other
human races;—the men who pointed out to humanity the way
to the Land of Ever Lasting Bliss.

"Fearlessness, purity of heart, perseverance, knowledge,
self-restraint, uprightness, non-doing of injury, truthfulness;
compassion for all, absence from avarice and covetousness,
gentleness, goodness, modesty, absence of restlessness, vigour,
forgiveness, firmness, cleanliness, absence of quarrelsomeness,
freedom from vanity—these were the mental characteristics
of the Tamilians. They were men of thought and meditation, of
goodness and devotion,—they were the brains of the world.

"Where were these noble Tamilians born? Where was
that blessed land in which all merciful Father and Mother of
creation first communicated to man that “knowledge” which resulted in civilization and religion?

On the highest valley of the world,—in the very centre of the earth,—in the most charming spot that imagination can ever permit,—in that valley of peace and plenty, beauty and sublimity,—in that ever famous Paradise over earth, airy, fairy “Kurinji Nā đu” (கூரின்வி நாடு),—the noble Tamilians first appeared on earth.

On all sides of their sweet home rose, rows upon rows, the majestic Mount Meru.

The description of “Kurinji Nā đu” and “Mount Meru” are very clearly given in old Tamil books.

Animals and birds, many and various, mild and wild, came of their own accord and became gentle and good, domesticated and quiet before the kind and loving temperament of the noble Tamilians.

Loving all and being loved by all, they lived in their happy home a simple life on the diet of fruits and roots, making the animals of the forests and the birds of the sky their friends and companions,—lambs and lions playing together at their doors.

The saying that Human creation was first made in Kurinji Nā đu which is a part and parcel of the continent of Zemiria, is affirmed by Professor Haeckel and Pandit Karthigeya Mudaliar who is the author of “Mozhinul”.

After the creation of human beings, there was no language for some years.

The people were communicating their ideas by means of signs and gestures. (This is called Nātaka-Tamil later on). This is the first stage of man.

Vide the book “The Religion of the Hindus” page 19. “The first men were speechless (See also Haeckel’s History of creation) But they were soon followed by men who could express their thoughts by gestures. Some again were able to form a speech of imitation and some again of interjections, till at last rude languages came to be formed, which could not and did not
improve owing to the dull nature of the people who spoke them.

Is there any chance to know when for the first time these rude human speeches were heard on the face of the earth? The science of language does not throw any light upon the age to which may be assigned this eventful event. It cannot help us to answer the question of the antiquity of man. Neither can geology, biology, pre-historic archaeology or ethnology do it. They can tell us nothing of the long periods of time that elapsed before the formation of articulate speech from the language of gestures and interjections. They can only prove that man, as a speaker, has existed from the very remotest time. As it is not possible to say when man was first born, so it is impossible to say when speech was first uttered by man.

Dr. Sayce in his Science of language, pp, 110 says:—"The origin of language is to be sought in gestures, onomatopoeia and to a limited extent interjectional cries.

Like the rope bridges of the Himalayas and the Andes, they formed the first rude means of communication between man and man. Onomatopoeous words and interjections came to be metaphorically applied to devote other ideas than those for which they properly stood, while the relations of grammar were pointed out by the help of gesticulation.

For some years the first stage i.e. signs and gestures continued among people.

Then, the people began to hiss, growl and scream after the models of wild animals and birds along with their signs and gestures.

That certain vibrations of air which we produce by various emissions of our breath should represent to us and to others all that has ever passed through our mind, all we have ever seen or heard or felt, all that passes before us in the countless works of nature, and all that passes within us in our own endless feelings, our imaginings, and our thoughts, is marvellous indeed.
If the people want to speak about crows, they will cry like the crow "sr, ar" and thus reveal their idea. That they are speaking about the crows. Hence the word "sr ar = svaru.

So, also for the world गार, the people called it गार after the model of the sound of that bird. (स्वर = स्वार.)

So, also for cow &c., as "on" the beasts sound like "on." The people also used to call it after that sound. Hence the word "on = ओसूर.

From this way they revealed their ideas and named it. (This is called Isai Tamil later on.) This is Second stage. This stage continued for some years.

The people grew in number and they began to grow mentally and physically also. They acquired the power of observation and began to develop it to the highest degree. They began to understand the value of the language which alone distinguishes man from all other animals, which alone makes man man, which has made him the lord of nature and which has restored to him the consciousness of his own true self.

So, they began to develop their language (from Isai Tamil into Iyal-Tamil later on.)

They picked out the natural sounds:—

अ, ए, ओ.

These are the only natural sounds which we can hear from nature and nothing else.

अ from every person, animal, mind, rain and natural objects.

ए from crows,

ओ from owls (अंग्रेज़ी में क्षुद्र वाली पक्षी).

When the people begin to speak, the instrument for speech is the tongue. Without tongue we cannot speak. As soon as the tip of the tongue touches the front portion of Annum (अंग्रेज़ी में क्षुद्र वाली) palates, the sound ओ forms. This is artificial sound (अंग्रेज़ी में क्षुद्र वाली).
They took these four sounds

\(\text{\textbullet}, \text{\textbullet}, \text{\textbullet}, \text{\textbullet}\).

The sound \(\text{\textbullet}\) comes from below the throat.

The sound \(\text{\textbullet}\) comes from throat.

Do \(\text{\textbullet}\) do the front portion of palate.

The sound \(\text{\textbullet}\) comes from joining the two lips.

Hence the order \(\text{\textbullet}, \text{\textbullet}, \text{\textbullet}, \text{\textbullet}\).

The philologists know fully well that from \(\text{\textbullet}\) all the vowels in Tamil came. It is as follows :-

\[
\begin{align*}
\text{\textbullet} + \text{\textbullet} &= \text{\textbullet} \\
\text{\textbullet} + \text{\textbullet} &= \text{\textbullet} \\
\text{\textbullet} + \text{\textbullet} &= \text{\textbullet} \\
\text{\textbullet} + \text{\textbullet} &= \text{\textbullet} \\
\text{\textbullet} + \text{\textbullet} &= \text{\textbullet}
\end{align*}
\]

From \(\text{\textbullet}, \text{\textbullet}, \text{\textbullet}\), every other consonants came. It is as follows :-

\[
\begin{align*}
\text{\textbullet} + \text{\textbullet} &= \text{\textbullet} \\
\text{\textbullet} + \text{\textbullet} &= \text{\textbullet} \\
\text{\textbullet} + \text{\textbullet} &= \text{\textbullet} \\
\text{\textbullet} + \text{\textbullet} &= \text{\textbullet} \\
\text{\textbullet} + \text{\textbullet} &= \text{\textbullet}
\end{align*}
\]

This we have in Tamil language three kinds of sounds :-

*Natural, artificial and mixed sounds.* (\(\text{\textbullet}, \text{\textbullet}\) \(\text{\textbullet}\).)
THE TAMIL LANGUAGE

Thus, from natural three sounds ʍ, ʦ, ʨ and from the artificial one somul ɕ, the people began to develop 12 vowels and 18 consonants which are still in Tamil language.

Thus the people were communicating their ideas by means of sounds.

At this stage, there were no characters to the Tamil language. In the second part, I shall deal with the origin of characters.

FINIS.
THE EVOLUTION OF TAMIL VIRUTTAMS.

By E. N. Tanikachala Mudaliyar.

This is the starting point or nucleus around which the organism of Tamil viruttam gradually evolved in our land. To say that the birth of a work made up of a species of venba, the Brahmanical type of Tamil poetry, should pave way for the foreign viruttam, will appear very paradoxical. But this starting point seems certain. The more we study of Tiruvalluvar, the more we are convinced that he is the greatest literary reformer, and had his career at Madura proved a failure, the poetic sphere in Tamil would certainly have been dwindled. He is the first person to teach the world that poetry is not a mechanical art but a voluntary outburst of the really inspired, whose composition is not one, produced by the aid of any grammar, but grammar always sides it.

Venba, the sacred genus of Tamil poetry was, during the time of Sangam, showing life only through certain species. From the time of Tiruvalluvar, venba bloomed in different colours and we see the growth of தெய்தொலை, ஢ார்ணோல்லேர் which deviate from the rules of the standard மொசை, and yet have a collateral existence with it. We similarly get other kinds of வாயுண், and எஞ்சன். If we peruse our Tamil Veda (மதவாத்) which possesses the reminiscences of a transition period that commenced from the death of Tiruvalluvar and gave birth to various kinds of Tamil viruttams, we find curious instances from which we can fairly infer the methods by which the Orthodox Tamil prosody was set at nought, and how the new element, Viruttam, arose in our literature.

The first poem of Thiruvasagam like the first poem of some leading Tamil works exhibits a curious phenomenon. The long poem தஞ்சீஸ்வரம் is styled by the author as சோ செம்பு. But what a Kali venba ought to be, is nowhere defined in any grammar. We meet with poems of a similar
though not of an equal length in Sangam literature. But this poem does not seem to be based upon any of those models. It is no use from the standpoint of view of Sangam grammar; and this poem now remains a literary puzzle. Two apparent solutions present themselves and on close scrutiny, they turn out to be useless:—

Can we say that Mānikkavāsagar was ignorant of Tamil prosody as he was an inspired poet? No. The internal and the external evidence are against such an assumption. In his works we can trace facts showing that he was conversant with Tholkāppiyam, and Sangam literature. Being a Dewan of a large Tamil state that was exercising its supremacy in nearly half-a-dozen districts of the present Madras Presidency, he must to have been a person possessing the highest literary attainments of his age.

Can we say that he was a literary reformer, or one fond of cultivating a novel type of venba? It cannot be, whatever might have been his function with the Saivite religion. There is nothing in our Tamil Veda to show that he had a tendency to invent new models of poetry (like those that we find in Tirujnana Sambandar's Tevāram). His philosophy and religious thoughts seem to have flowed easily through the beaten tracts of the then existing Tamil poetical models.

If the poem wałarāṭar be an imitation of Kalippa, it cares very little for pāragarāṭ, but like a venba preserves vendai throughout. During the transition period that followed the collapse of the last Sangam, the hard and fast distinctions between the original four types of Tamil poetry (ṇ) were gradually melting out, and a sort of inter-relative mutual modifications were going on slowly and unconsciously. In fact, it was rather a reaction against the formalities of the age of the last Sangam, with such a freedom as would be characterised in that age as undue license in literature. The Kali-venba of the model of "wałarāṭ" owes it origin here, and it is highly probable that Mānikkavāsagar adopted the model that was subsequently washed away by the tide of time.
The chapter of எல்லையல் discloses a method by which
a veļba became a viruttam. If its first stanza சுருள்பட்டு
பெண்ணு etc.," be presented before one who never read Tiru-
väçagam," one may naturally err and say that it is an
நூற்றாண்டு கலப்பொல்லையையையும் கூற்றியும் நூற்றாண்டு
வெண்ணு," But it is styled as "திருவாஷ்டிரம்
சுருள்பட்டு பெண்ணு சுருள்பட்டு பெண்ணு வெண்ணு வெண்ணு
வெண்ணு," The பெண்ணு or the hyper—metrical foot 'with a prefixial (அம் or)
syllable was slowly introduced at the end of venbas (some
centuries before our Tamil Saints) for the purpose of an
emphatic vocative whose function waned in course of time, and
certain types of modern viruttam thereby came into existence.

After examination of the structure of a kattalai-kalitturai
(சிவன் செவுத்) will also reveal the phenomena that oc-
curred during the growth of viruttams. Kaliththurai வெண்ணு
is the general name of a viruttam of five feet (or பெண்ணு). As its
name implies, it is a deviation of Kalippa. Kattalai Kalitturai
is the name of a kalitturai which obeys certain rules (or வெண்ணு)
—the rules are well known to an average Tamil Student. The
peculiarity of this kind of poetry is that it is more akin to veļba
than to a kalippa. The last foot of every line of the stanza
being a பெண்ணு or a sort of hyper-metrical prolongation con-
verts the structure of a veļba, into a (five-footed) viruttam.

* Thiruväçagam, apart from all its other merits, is worthy of being
studied as an important literary relic. Through every portion of it, we
get glimpses of the previous literary history. The book, as a whole,
shows the influence of Tamil viruttams in the minds of the Tamil poets
of the middle ages. It begins with a Kali veļba. In it there are speci-
mens of Āsiriyappa, Kalippa, Kalithazhisai, Veļba etc., but the majority
of the poems are viruttams. The cause for that seems obvious, and
it is nothing but the tendency of the age. The poet does not feel any
difficulty in the non-viruttam composition. In the first poem Kali veļba
in the Āsiriyappahs that follow it and in the four chapters of veļba,
found in the book, the flow of the poet's thoughts, is something like a
powerfully sweeping avalanche, and there is nowhere any show of
hesitation. Yet this saint shows partiality towards viruttams, where his
slow and steady expression of thoughts are harmonious with the plea-
sant melody.
THE EVOLUTION OF TAMIL VIRUTTAMS

This kind of stanza is also known by the name வைருத்தம் which literally means “The Viruttam.” It seems to be the first type that was recognised as viruttam. It was the most popular one from the beginning of viruttam literature, and this is evident from the fact that it is the only species whose characteristics have been clearly defined by our grammarians.

For the other species of viruttams, we have to construct a prosody from the data that may be gathered here and there in our literature, the usage and models therein.

IV.

Is Viruttam a Mechanical Addition of ķirs?

It is a mistaken notion (which has played a highly deplorable mischief in the recent decades) that some pundits hold regarding the composition of Tamil viruttams, that viruttams are not controlled by any-grammar, or prosody. A combination of a number of ķirs, according to their whims and fancies, giving some music whose quality can be tested by (no definite standard) their own ears, is supposed to form a viruttam. It can be emphatically be asserted that no poetry worthy of the name can be composed in that way in any language. *A fortiori*, in our language, where the tests for the approval of a poem are highly rigid and stiff.

It is a notion of some pundits that if a certain permutation of ķirs is found in any line of a viruttam, and if the same or similar permutations be found in the succeeding lines of the stanza, the viruttam will pass muster. Even then the question remains unsolved, what kinds of permutation of ķirs in any particular kind of viruttam are, or are not sanctioned by the established usage which is the proper test for finding out the propriety of any piece of viruttam composition.

In this connection there is an unpleasant duty in criticising the work of a modern Tamil poet. In 1902 a pamphlet was published in Bangalore styled as “இளஞ்ச் பாடல் வமைக்குடது வைருத்தங்கள் ஆலோசனை”—Poems in praise of the late Ramalinga Swāmīgil by Mahā Vidvān Siddhānta Ratnākaram Mr. A. Venkatasubba Pillay Avargal. He is a pundit of some fame.
in Bangalore and is a popular Saiva Siddhanta and some portions of his work are admirable for his enthusiasm for his guru swamigal. The following is the unfortunate 2nd Stanza of invocation (astu) which is scanned below:

The metre that was adopted in this, and in its previous and succeeding stanza-s, is the type defined as "अवाच्यते नासीत्वम् निर्वाचनः विवाचनः खिलान।" The three other lines of this stanza are in conformity with this principle, but the first foot of the first line being a आच्च दित cannot easily find a room there. If the द be blotted out, the stanza will become perfect from the metrical point of view. We may gladly believe the introduction of the consonant is a printer's devil but for some more blunders in page 3 stanza 10, of the pamphlet where an ignorance or carelessness of the same type is again exhibited:

The first and the fourth foot of the first line "नासीत्वम्" and "विवाचनस्" being Kanicheer cannot be allowed in this species of hexametric Viruttams. Some other similar errors are found in the above work which need not be considered.

*Virutapavipal (विरुत्पपिवाल) of the late Mr. T. Virabhadra Mudaliyar.

† I do not like to mention all the errors found in the work as I am likely to be misunderstood, owing to the present Rāmalinga swamigal controversy. I am one who is neutral and so I side neither party who fight out for or against the propriety of the name (अरुत्प) Arutpa
But these are mentioned only for the purpose of showing that even learned pundits err in their viruttam composition by not examining the principles of prosody that underlie the models which they wish to imitate.

As one who composes a venba has an eye on the Thalai (இதற்கு) so one who composes a viruttam ought to see whether one's stanza is based upon any model that is available in any recognized work of our literature and whether the principles that underlie the structure of the model, are properly applied to the stanza that is attempted to be composed. If not, there will be no safety from glaring errors in the attempted viruttam composition. The next question will naturally be,

V.

WHAT ARE THE VARIOUS MODELS OF TAMIL VIRUTTAMS SANCTIONED BY USAGE?

All Tamil Viruttams may be classified under two distinct heads:—Non-Sanda or ordinary viruttams and Sanda Viruttams. The former is simple and easier than the latter and shall now be dealt with. Of these the important species are those that contain four, five, six and seven feet in each line of the Stanza. Those that contain eight feet or even numbers above eight in a line being practically multiples of the above species are subject to the same rules. Those in nine feet, or in odd numbers above nine are very rarely found in our literature, and their characteristics may be understood by the suggestions herein. Those which are made up of three feet (நிம்பி) were originally Vanjippa (வண்ஜிப்பி) chopped off to form a viruttam. Subsequently such models became common in Tamil. Even with two feet a vanchi-viruttam may be composed.

_Illustrations of vanchi Viruttam._

\[\text{Illustrations of vanchi Viruttam.}\]

\[
\text{Alagai GomCani} \\
\text{Alagai AanalCini} \\
\text{Alagai Bykami} \\
\text{Alagai Nukkai} \\
\text{Alagai Nukkai.}
\]
But vanchi-viruttams play a very insignificant part in our literature and hence there is no necessity to dwell upon them in detail.

In Kali Viruttam there are innumerable species. Practically any permutation and combination of four sirs or feet can be made to from one line of a stanza regard being had that the selection does not produce a jarring sensation in the melody of the stanza as a whole. This is the only kind of viruttam in which a poet is almost licensed to compose a stanza according to his whims and fancies. Yet there is one species in which his freedom is checked, which was very popular with all our famous poets and whose structure requires a careful study:—

(1) நாம் மகவளம் சுயா மேல்பாம்
   கேவேகம் தாழ்வு லிங்கம் இறக்கம்
   அத்திரையில் மாறிய பெற்றே
   விளை விளை காரம் காரம் காரம்

(2) தூனை விளக்குநரம் மரா தாம் தாமா தாமா
    மூன்று மூன்று மூன்று போர்த்தி
    மலர்ச் சூக்கதா மலர்ச் சூக்கதா
    அருள்திருக்கு வ வ வ வ ஐந்தாம் வ வ வ வ ஐந்தாம்

(3) சோதிய கீழேசி கருத்து
    கதைத் தாவதி சென்றிக்கத் தெய்வகத்
    அல்லது போர்த்தி அல்லது குருத்து
    என்று என்று என்று என்று

(4) வெளி வளன் ஒன்றி மாடிய
    வளன் வளன் வளன் வளன்
    வளன் வளன் வளன் வளன்
    வளன் வளன் வளன் வளன்

These familiar musical quotations are made up of a mācheer (மாசேரி) as the first foot and the remaining three being mostly koovilam (கூவிளை). The peculiarity of the stanzas does not consist merely in the arrangement of feet. If the

* Instances of a மாசேரி being used in the place of a கூவிளை.
number of letters or, rather the distinct independant sounds (discarding the number of symbols) in a line be counted as we count in Kattalai Kalitturai the rule that is invariably applicable in the above species would be "ைண் கையந்தர் திருக்குடைய நீர்ரேடு என்று"; and there is no exception to this rule anywhere in our literature.

What can we infer from the existence of this peculiar species? Let us place in a row, a venba, a venba with a (கை) terminating prolongation, a Kattalai Kalitturai, a Kaliviruttam of this species, (where you find a partial Vendalai) and an ordinary irregular Kali Viruttam respectively, can we believe that they are isolated and unconnected in their history? Do we not see a gradual evolution from the first to the last? Whatever it may be, a poet who composes a stanza of the type quoted above, ought to bear in mind that his freedom is restrained in this species by a rule (or கைகை) which was plainly understood by Kamban and his predecessors.

Kalitturai is the next species larger in size. As its name implies it is a deviation from the structure of a Kalippa and it probably owes its origin to it. The name Kalitturai is the proper name of viruttams of five feet. There are only four models of them in our modern literature, excluding the Kattalai Kalithurai. They may be grouped under two heads.

* (a) This is made up of a Macheer (மாசேய) terminating in a short vowel (not followed by a consonant) as its first foot, and a என்னு and two vilacheers as the second, the third, and the fourth feet respectively, the last foot being a Macheer.

(b) This is the same as (a) but has an additional long vowel or கைகை at the end of every line thus making the last foot a துணிகை.

Illustrations.

* "சைடு கைகை சைடு சைடு போன்று போன்று கைகை"
Remove the last letter of every line of this stanza, this model (b) will be converted into a model of (a).

2. The sub-divisions of this group is due to two methods of scanning the same stanza. So is

(a) a combination of விளக்கம், நாகர், நெல்லை, நூபு, சூப்பிருமயாம், சூப்பிரும்பதையும், மும்பு, and சூப்பிரும்பை respectively or is

(2) மும்பு, மும்பு, மும்பியட்டும், சூப்பிரும் and சூப்பிரும்பை respectively in every line of the stanza.

Of these two groups, the second is the more important for our purpose. In one way it may be viewed as a connecting link between Kattalai Kalitturai and an ordinary Kalitturai of the nature of the first group. In the second group the peculiarity of the stanza consists in the formula that ought to be applied as "காலைத்தரை கலித்தரை சோப்பிரும்." So this class indicates the organic unity that exists between venba, Kalippa and Viruttam and the slow assimilation of the principles of the orthodox species into those of the liberal and foreign growth.

We have, accordingly, only five recognised species of common (non-sanda) Kalitturai, including the Kattallai Kalitturai whose structure was long ago defined by our grammarians, and we find no more models of non-Sanda Kalitturai current in our modern viruttam literature.†

அங்கிய வரிசைக்கிளை வகுப்பு has only seven recognised species. They are as follows:

† (1) Twice repeated combination of a vilam, mácheer, and tema in each line of a stanza.

Example.

தங்கும் நற்கரை தங்கும் நற்கரை தங்கும் நற்கரை தங்கும் நற்கரை

* This begins from Sekkilar, the author of Periyapuranam.
THE EVOLUTION OF TAMIL VIRUTTAMS

(2) Twice repeated combination of two mācheers combined with a kaicheer. Example.

(3) The first four feet being Kāicheer, the fifth a mācheer and the last a Tema.

Example.

(4) A short Mācheer followed by a Koovilam, three vilams and a Kacheer completing the line.

Example.

(5) A combination of three ma and three vila cheers in the 1st, 3rd, 6th and the 2nd, 4th and 5th feet respectively. The stanza of the type "தமிழ் விருத்தம் ஓட்ட செங்கு வெள்ளை " is likely to be mistaken for a Kalitturai of group 1.

(6) Five macheers and a Kaicheer at the end of each line.

Example.

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* "சூழலாய் கோன்மார் மையிலும் வுண்டு வழங்குவோம்" - Viruttapaviyial

† "சுருக்கிய்சொன்று குமாரியுடன் வெள்ளையே அன்று வருவோம்" Ibid.

‡ "திரு விருத்தாக்கியுள்ள தன்னாலும் வெள்ளையே வருவோம்." Ibid.

§ "மேற்சொன்று போன்றினம் அடையும் வழங்குவோம்." - Ibid.
* (7) A combination of vilacheer and mâcheer and every half of the line terminating in a mâcheer and preserving vendalai within itself.

Example

The last specimen is interesting to us as it shows that even in the highly evolved viruttams, we still have some savour of the orthodox vendalai. The excessive love for vendalai is probably the cause of there being only one species of the ordinary hepta-metric viruttam. Its formula is four vilacheers and three mâcheers in each line ("kaicheer") of course Kaicheer happens to come in place of vilam, but such a substitution is one allowable not only in this species, but in any kind of viruttam.

Therefore we have only a limited number of models in the pentametric, hexametric, and heptametric viruttams. And it is only on these models new poems may be composed. Anything done beyond this scope may never be a viruttam at all. For instance you cannot construct a Kalitturai by Kaicheers only. Still less is there a chance of composing a stanza, in the viruttams of longer metre, by Kaicheers only. There are many such combinations which are not permissible in the ordinary viruttams which the rising poet should carefully avoid.

The octa-metric viruttam is composed by repeating the metrical arrangement of a Kali-viruttam twice in a line. Whatevev model that is in vogue in Kali-viruttam, may be treated as a model of Euseer viruttam. The characteristics of viruttams of longer length may be understood by mere scansion. But mere scansion will not solve all difficulties in Sanda viruttams.

* The rule in virutapavai:

"\[\text{Kaalai Euseer Kaicheer Vendalai}\]
\[\text{Kaalai Euseer Vendalai}\]
\[\text{Kaalai Euseer Vendalai.}\]"
FESTIVAL OF GANESA

By R. KULASEKARAM, B.A., L.T.

It has been aptly said that no country in the world rejoices in a longer list of holidays, festivals (utsava), and seasons of rejoicing, qualified by fasts (upavasa, vrata), vigils (jagarana,) and seasons of mortification than India. Several of these fasts and festivals take place on certain lunar days. Each period of lunation consists of about twenty-seven solar days and is divided into thirty lunar days. Fifteen of which during the moon's increase constitute the sukla paksha or the bright half and the remaining fifteen the Krishna paksha or the dark half of the month. Some festivals are however regulated by the supposed motions of the sun through the different signs of the Zodiac.

The first of the festivals observed this month was Ganesa-chaturthi. It usually falls on the 4th day of the bright half of the month Bhadra (August-September). This is the popular feast per excellence. On the morning of this day, the bazaar streets and thoroughfares are crowded to suffocation. As one sees the large number of people of different grades and varying ages carrying home the clay image of the God and the variegated flowers and leaves for his worship, one cannot but feel moved by the religious earnestness with which the votaries are filled. Vinayaka or Pillayar as the God is known in southern India is no respecter of caste or wealth. Even as the earthly emblem of the great God be of either gold or clay, so are his votaries drawn from all ranks of life. Vinayaka is neither a fastidious God. All the flowers and leaves of forest and even the blades of lowly grass are acceptable unto him if they are but offered with devotion. Rice puddings, beaten rice, gram boiled, or fried things eaten by the common people are his favourite dishes. Great is the return that he makes for these
things offered in devotion. He fulfils all the longings of the
votary's heart. He gives wealth. He wards off obstacles.

The worship of Ganesa is prehistoric. The Rigveda
speaks of Brahma-maspati or Brahma-spati, "land of prayer"—the
personification of religion and devotion—who by the force of
his supplications protects the pius from the machinations of
the impious. Gomaniya Ganapati, which occur in Rig Veda III.
23, 1 refers to this Brahma-maspati who is the land of Ganesa or
trains of divinities. But we cannot be sure that Ganesa
as he is worshipped at the present time was foreshadowed
in the Vedic Brahma-maspati. The very name Ganesa or
Ganapati meaning the land of hosts is also a name of Siva who
is surrounded by innumerable ganas or hosts. These servants
and officers of Siva are of two classes viz., good and bad. The
bad ones carry out the behests of the God in his aspect of
Rudra or Kara directing and controlling dissolution and death.
The good ones on the other hand serve him in his aspect of
Siva or Sambhu, helping in creation and reintegration. Siva
is the sovereign over these hosts, but the actual command is
delegated to his two sons, Ganesa and Skanda. Skanda is
the generalissimo of the ganas. Ganesa unlike Skanda is not
the commander and leader, but rather the king and lord of the
White ganas. Both good and bad alike and controls the malignant
spirits who are ever plotting and causing hindrances and
difficulties.

What Ganesa or Pilayar of the present day really re-
presents is a complex personification of singularity, stheness,
paciency and self-reliance—of all these qualities in fact which
make for success in life. His blessing is therefore invoked
before undertaking anything. His worship is combined with
that of almost every other God and all sects unite in claiming
him as their own. His images are often found associated with
those of other deities and are often found in the approaches

* [Ganesa symbolises our Brahma Blaster and their products which
though under the complete control of the superman, yet control and
constrain Jesus.—Ed.]
and vestibules (prakāras) of large temples. ‘Often however they stand alone and are then to be found outside villages, under trees or in cross ways’ or indeed in any kind of locality but always smeared with saffron powder in token of good-luck and auspiciousness.

At the present time there are few people who worship Ganesa exclusively. In former times there was such a class of people known as the Ganapatyas. These were divided into six sub-sects who worshipped six different forms of the God named respectively Maha-Ganapati, Haridra-Ganapati, Ucchishta-Ganapati (also called Heramba), Navanita-Ganapati, Svarna-Gnapati and Santana-Ganapati.
NAMMALVAR’S TIRUVIRUTTAM.

By A. GOVINDACHARYA SVAMIN, C.E., M.R.A.S.

Verse 48. (Mel-l-iyal akkai).

Heading.—Grown solaced at the sight of omen good,
The Bride doth tell her Female Friend the fact.

Text.—The soft-framed worm, sprung from a sore, sinks there again;
Knows it aught of the world? So, what know I of the verse
On th’ Lord of Bliss—who, skilful, made e’en me sing Him?
But, taking e’en a lizard’s chirp as prophecy’s
A custom that ’s of very great antiquity!*

* Compare the corresponding thought in the following passage:—
“Tirest this” says the Rev. G. U. Pope, M.A., D.D. in the preface to his English translation of the ‘Tiruvaçañgam’ (Oxford, 1900, p. xiv), “on my eightieth birthday. I find, by reference, that my first Tamil lesson was in 1837. This ends as I suppose, a long life of devotion to Tamil studies. It is not without deep emotion that I thus bring to a close my life’s literary work.

“Some years ago, when this publication was hardly projected, one evening, after prayers, the writer was walking with the late Master of Balliol College in the quadrangle. The conversation turned upon Tamil legends, poetry and philosophy. At length, during a pause in the conversation, the Master said in a quick way peculiar to him, ‘You must print it.’ To this the natural answer was, ‘Master! I have no patent of immortality, and the work would take very long.’ I can see him now, as he turned round,—while the moon light fell upon his white hair and kindly face,—and laid his hand upon my shoulder, saying, ‘To have a great work in progress is the way to live long. You will live till you finish it.’ I certainly did not think so then, though the words have oftem come to my mind as a prophecy, encouraging me, when weary; [Cp. our Gtā, 10-9. = “Bodhayantah parasparam” = “Exhorting each other.”] and they have been fulfilled, while he has passed out of sight.”
Explanation.—See'ng our Seer's grief unbearable grew e'en to Friends,
    Bystanders him console in manner following:—
    Do not be in a hurry thou to reach Heaven,
    To make thee sing Him Psalms so as to mend the world,
    The Lord, a little while, is pleased to keep thee here!"
To this, in all humility, our Seer replies:—
    "The Lord, magnanimous, minds not my lowliness;
    As an obedient dependent of Himself, He 's pleased t' enable me, by word of mouth to serve!"
[To God prayed Milton in the following words:—
    "And chiefly Thou, O Spirit, that dost prefer
    Before all temples the upright heart and pure,
    Instruct me, for Thou know'st; Thou from the first
    Wast present, and, with mighty wings outspread,
    Dove-like sat'st brooding on the vast abyss,
    And madest it pregnant: what in me is dark,
    Illumine; what is low, raise and support;
    That to the height of this great argument
    I may assert eternal Providence,
    And justify the ways of God to men."—Par. Lost, opening lines.]
Folks' evils th' world engraves on brass;
Their virtues it in water writes.
Great Souls' rule is th' reverse of this
'Being self possessed, He 's with the slightest service pleased;
Offended 'gainst a hundred times, He minds it not!'
Thus is our Lord Śri Rāma, by His Bard described
(—Rāmāyana = 'Katham chid upakārena &c.)
(1) The Lord's existence and His nature being revealed
To them, good souls (2) Him meditate; (3) this pondering grows
Continuous and (4) into vision is matured;
(5) The vision, love inspires"; * (6) thence, service high results,

* Vedāntachārya.
Accomp'ned by obedience unqualified
Such as that wherewith Milton's Blindness-Sonnet ends.
By these six traits doth saintliness become complete.*

Verse 49. (Pand'-um-bala-pala ving'-iru.)

Heading.—Finding the night unbearable,
The Bride, to her Friend, it describes.

Text.—O bright-bowed fair one—beauteous as the Goddess Earth
Whom, swallowing (at involution time)
And bringing out (at evolution time),
The blue-hued—Bee-sucked-Tul'si-wreathed—Lord saves,
and thence
Receives the names—"Foe-urerber" and "World-swallower"!
Before this time too, we have many a long night seen;
But nought like this gloom-spreading night
Have we ever (1) seen or (2) heard of!

Explanation.—I. While grateful for the boon the Lord was pleased to grant,
Our seer grieves still that he's denied the Lord's embrace,
He cries: "The present gloom is such that th' like of it,
Ne'er seen, heard of, or e'en imagined, erst hath been!"

II. (1) "One in hundreds as brave will shine;
(2) One in thousands hath wisdome fine;
(3) Tens of thousands, one speaker give;
(4) Breathes he who would for others live?"
[="Śateshu jiyate šūrah", &c.]
One Fellow creatures' Lover True,
Is more than all the world besides!

* The follow'ng is th' expression, Sam-skrit, of this thought :=
(1) Vedanam (2) dhyāna-viśrāntam, dhyānam śrāntam (3) dhruva-
smṛitau; Smṛtih, (4) prayak-ša-tām eti, drishṭih (5) prīti-tyvam rich-
chhati"; Prīti-paktih (6) param dāsyam, pāra-tantra-sam-anvitam
ki-shat-parva-sampūrnah Paramaṅkāntinas smṛitih = "Tavānu-bhūti-
samabhūta," &c.---Śrīṅga-Gadya.
Mark-perpendicular, * with white earth, o'er the brow,
('Tis also hinted here) doth beautify the face.†

* 'Urdhva-pundra.'
† A symbol, like the Tamil letter "ya" (య),
Placed o'er a centric pedestal below,
Śri Vaishnavas (Ten-kalai) as face-mark use

Lines one and three—which are white, show the Lord's Feet both;
Line two—that's yellow, shows our Goddess lightning-bued;
The pedestal's the Model Son 'neath th' Feet of both.
Three letters—A, U and M—make
Our Holiest Monosyllable,
And constitute a Sentence Great—
Whence ev'ry other truth's derived, evolved, (="Om-kara-prabhava (h) Vedah" &c.)

And which, Śri-Vaishnavas thus construe:—
For (1) th' All-wise A and (2) th' Universal Mother U,
Exists each (3) M or Man or Be'ng that's Rational. (Vide the
 derivation of the word 'man' in the preface to Dr. Ogilvie's
 Student's English Die., and the lessons Dr. Ogilvie there
draws from this and similar facts.)

Our Trinity, as in Ramāyaṇ manifest,
As model—Sire, Mother and Son, did walk on earth.
In Rāma-shape A went before;
In Sita-shape U went in th' midst;
In Lakshman-shape, M, followed A
And U, as body-guard of both, (Vide Rāmāyaṇa "A-
gratāh prayayau Rāmah" &c. Cp. the Rev. Griffith's essay
on the Bhagavad-Gītā, where this rational explanation of the
Trinitarian Doctrine is accepted by the reverend author and
held to agree with the meaning of the three significant letters
in the word Jehovah.)

This Model Son and Liege, in heaven's
As Ādi-Śesha ever installed. (Vide sage Yāmunāchārya's Hymn
of Hymns, v. 40, the commentaries thereon).

On him God leans, as he on God;
He, liege-like humble, leans on God,
Who, like a kind lord, stoops to him. (Cp. the closing couplet of
Milton's Comus.)

This model Son and Liege of God,
III. Touching the Lord, (1) His Beauteous Form, (2) His other Charms,
(3) His Lordship over all, (4) His Curbing ev'ry foe,
His (5) Condescension and (6) Protecting Ev'ry Way,

Our Seer, in all gratitude, doth here recount.

Verse 50. (On-muthal-Māmāi)

Heading.—The Bride-groom being bent on returning to the Bride,

Enjoins His Charioteer to make all possible speed.

[Here too, Souls Godly have, as Bridegroom been conceived.]

Text.—Before the fine-browed fair-one’s bod’ly bloom grows pale,

Our car must speedly reach the Mountain Great—

As Lakshmana and Bala-Rāma came on earth,
And as Rāmānuja and Vara-Yogi too
The pedestal in Vaishnava’s forehead-mark, ever since
Rāmānuja came, hath “Rāmānuja” been called.

Our Temple Worship-Codes or Agamas—
Named Pāñcha-Rātra and Vaighunasa,
With Śruti, Smṛti, Bhārat, et cetera,
(1) Our Doctrine and (2) our Discipline explain

In th’ Rev’rend Griffith’s Essay on the Gītā,
’Tis said some ancient Jews too used to wear phylacteries which bore a similar mark.

Th’ Encyclopædia Britannica,
Edition Nine, gives in its Index-tome
A mass of references touching this theme

The Cath’lic Christian—Thumboo Chettyar, Bangalore,
Told me that like phylacteries deck Cath’lics’ hands,

In th’ way of bracelets e’en in our own times,
(As Kamba-Rāmāyan and th’ like works show,)

“Tiru-Nāmam”, Vaishnava’s forehead-mark is named,
Because, in wearing it, God’s Name’s pronounced,

And th’ wearer’s thence reminder—he God’s temple is.

Moslems devout at Hyd’rabad, Deccan, admire,
Says Azhvar-svāmi, our thought to th’ forehead-mark.
(1) Where bees sing and (2) which pours streams that, from peak to vale,
Descend, bright as the white pearl-necklace on th' spacious head
Of th' Lord Supreme of Heaven. So, driver! drive to-day,

Explanation.—I. Hearing—how keenly our Seer's pained
Because of his non-reach of th' Lord,
Kind Saints, to see him, come in haste
This fact, our Seer, here sets forth

II. (1) Rememb'ring—how our Seer's face
Glowed with mark-perpendicular,*
(2) Rememb'ring too—how, parted from
The Lord and His Saints, our Seer grieves,
Friends, riding in their mind-car called “ mano-ratha ”
Dr ve fast this vehicle—apt as 'tis to achieve
Their aim, the aim, namely, of solacing our Seer.

[“If ye”, says Christ, “have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you. (—Math. 17, 20)
“And all things whatsoever ye shall ask in prayer, believing, ye shall receive.” (ld., 21, 22)]

Verse 51. (Malai-kondiimatta.)

Heading.—The lonely Bride laments, saying,
“The ocean's roar I cannot bear!” (Cp. v. 62.)

Text.—Th' ocean, pow'rless to take back that ambrosia which, Stirring it with the Mount (—used as a churning rod Round which was twisted as a churning-rope a snake, † The Lord of Wonders took from it, secures th' aid of Tul'si, and, like a lit'gant parcener challenging, Doth roar, as if intent on taking back from me The conchshell-bracelets which the dwellers on its beach, Sold me after receiving from me their full price!

* See the dagger note to the last verse.
† Named “ Vasuki.”
"That fire which forests burns, the wind as friend assists;
While it destroys the small fire which as lamp-flame serves!
Is there a soul who, 'wars the weak, doth good-will bear?' —Vanāni &c.—Subhāshita-Ratna-Bhāndāgāram or "The Treasury of Good-Word Gems," p. 251 v. 122.

Explanation.—I. Arrived at such extremity of grief as to
Make e'en friends at a distance haste to solace him,
Our Seer, by th' sight of strayers' bustle's further pained

II. (1) The strayers' host, as roaring ocean is conceived;
(2) Faith, as the steady churning-rod fixt in its midst;
(3) Goal-seeking eagerness is taken as the rope—
Wherewith faith o'er is churned and probed by th' Gracious Lord.
(4) Whoe'er hath such faith as hath stood such a test,
Will censured be by worldling kin as being mad,
(5) Nectar—Eternal and Immutable, 's the soul,—
Thus saved; thence, "Amritāksharam harah", he's called (=Sv. Up. 1, 10.)

That such a soul cannot be into straying
Ever brought back, is, in this verse, implied.

III. By "dwellers on its beach" are meant those Teachers Blest,
Who, having crossed stray'ng-sea, have terra firma reached.

IV. "The...bracelets" they for "full price" "sold,"
Stand for the pureness they impart,
When they 're by pupils' conduct charmed.

V. The Tulasī-wreath of the Lord, 'tis said,
Even, as strayers' ocean, gives our seer pain
For, God's charms all, in parted lovers breed but pain,
And make them cry, say'ng—"Lord! haste Thou to lift me hence;
I can't bear any longer in this world to stay!" (Psalm 24, Decad 39.)
Heading.—The Current (Winter) Season 's otherwise explained

Text.—The White-Sea—grown blue by th' Lord's hue,
Having, with loving sire's voice, called
And, with his white wave-hands, conveyed,
His lotus-dwelling—cool-eyed — girl,
Blest with all lovely female traits,
Ascended She the Lord's Snake-bed! (Vide the text.—
"Pasyatām deva-devānam, yayau vakṣhas-sthālam,
Hareh'.")

By jealousy stirred on see'ng this,
The Goddess Earth, through thunder, crying,
Rains, down her mount-breast, streamy tears,
Which as they flow, proclaim the news—
"Of cruel heart 's the Lord of Bliss!"

Explanation.—" I 've been denied enjoyment though enjoy'ng
    time 's come;
Souls who have reached the Lord, enjoyment ceaseless
    have, ("Sadā paśyantī Sūrayah"—Vishnū-sūkta.)
Like them, I 'm His son ; vain's e'en my kinship unique!';
Judging—our Seer 's pained by reflections such as those
Of God's will absolute, Friends, our Seer remind,
'Show'ng him a precedent—where such will absolute
It hath pleased God to exercise.
Thus they, our Seer seek to soothe.
They say :—" E'en Goddess Earth, priv'leged
As She 's, like other goddesses,
Eternally t' enjoy the Lord,
Is made, with parting's pain to smart.
Enjoy'ng barred but a trice, e'en She
Thus smarts! Thus " absolute 's God's will,
And thus transcendent too 's His charm !
'Tis hence fit, thou in patience wait!"
Professor Larkins "Mentoids and Electrons"

By C. V. Swaminatha Iyar, K.S.S.A.

Professor Edgar Lucien Larkin's article on "Mentoids and Electrons" has caused me to think and reflect a good deal. The learned Professor's book "Within the Mind Maze" I have not yet read for the simple reason I have not seen it. But his new creation "mentoid" like another invention of a President of the Psychic Research Society "Meta-psychic," or super-psychic shows how the inquiring and investigating genius of the West is slowly but surely climbing up the steed and inaccessible heights of thought and sense perceptions into the ethereal atmosphere of pure thought. The West has for long been wedded to the idea of chemical atom as the simplest and irreducible element of matter. The discovery of electrons and the further discovery of trions clean dislodged the Western scientific world from the apparently impregnable position it has taken behind the chemical atom. A French Professor, who was President of the Psychic Research Society found the necessity of inventing a word like "Meta-psychic" to commemorate "the crossing of the rubicon" of thought-perception like that of sense-perception which was described by the term meta-physical. The meta-psychical transcended thought-perceptions as the meta-psychical transcended sense-perceptions. Now Professor Larkin has found the necessity of inventing the word "mentoid" to describe the first "and only manifestations of primordial Creative Mind."

One has to perform 'Nama-dhāraṇa' i.e., fix the apprehending power of "the Original Creative Mind" on the name or Nāma, to perceive what the thing is, which it is intended to denote or indicate. At first it was a little confusing to follow the learned Professor because of the conventional meaning which has come to be attached to the words thought-form, thought-body etcetra by the new vocabulary of the Theosophists. But the words "Mind-model" "thought-designs" and "thought-specification" gave me a clue to
get at what Professor Larkin was aiming to express and
my fixing the attentions on his idea and performing yōga-
samyama on that idea led me to an understanding of the
truth which he was endeavouring to convey to his readers.
This is my exposition of what I have been able to apperceive
in the process adopted by me to fix at what he means by
"mentoids"

I take it that “Mentoids” are nothing more nor less than
the first operations of the primordial Creative Mind. We call
it Tejo-manas and Unmanas—the first being the negative,
and the second, the positive aspect of the Original Creative
Mind. The Sruti indicates it very well. In the cavity of the
heart known as Anāhata is a sound, sabdha, the vibrant
waves of which form the Akāsa or ethereal space which
pervades all-through, including electrons, trions and what not.
The sum-total of its variations in octave is 21,600 in one
‘One’ stands for the unit of primordial sound or sabdah.
Within this unit of primordial sound known as Anāhata sabdha
(the eternal non-passive or creative sound), is the tone of
the sound called Dhwanih. This dhvanih represents the motif or
the Unit of Dynamic force which sets the vibrant particles of
the primordial self-creative sound in motion.

Within this dhvanih or the unit of Dynamic force is what
is called Jyotih—“the Light”—the primordial form of that
creative light which is the cause of all material creation from
trions and electrons to sun, moon and stars. Even thought-
forms are composed of this light. It is from this “light” the
original Creative Mind makes all things that are made. All
forms, be they subtle thought-forms or grosser forms of matter
are made of varied and varying vibrations of this “light” and
are ultimately reducible to its primordial origin. This Jyotih
or “the creative light” is the Vital Elexir or secret store of
Energy which performs all wonders. The inexhaustible
energy of the Sun as well as the comparatively inexhaustible
light of the radium are both drawn from this storehouse of
Universal Energy. It is the unit of vital Energy as the
"horse" is used as the unit of mechanical energy. It is a combination of the positive and negative aspect of the Original Creative Mind, as the potter's clay is the combination in due proportion of the hardening substance 'clay' and the softening substance 'water'. 'Clay' is symbolical of matter and 'water' symbolical of the original creative Positive Mind which reduces all to a state of fluidity before impressing the hardening substance with its name and form.

The Positive aspect of the Original Creative Mind is Spirit. Its negative aspect is Matter. And the latest definition of matter according to Advanced Science in the West is, "Matter is mode of motion" And all rhythmic, regulated motions are spiral in form. Otherwise we cannot have that infinitude in the modes of motion which we find actually exists and is necessary for the onward progress of the World through evolution and involution.

Within this creative light or Jyotih is the original Self-creative Mind which is the origin and cause of this Universe and all there is on it. The Sruti says that this original mind is capable of all the three-fold acts of creation viz., that of creating, sustaining and destroying all forms. And yet what is this all powerful Mind? It is only a Name! It is Anirvachaneeya—a thing of which nothing definite, such as it exists or its exists not, can be positively asserted. For if one comes to perceive it by the Higher Intelligence which merely uses it as the potter uses his wheel to fashion pots of various forms, it is realised as nothing more than the Law of Polarity which sets the opposite poles in action to move towards each other and rushing into one another's arms as the lover and the beloved rush to realise the light of joy; and causes repulsion when they are not oppositely mated. It is the unmanifest cause of attraction and repulsion and as a consequence, of the Law of Attunement. But this Original Creative Mind, this divinity which manifests itself as the Law of Polarity and Law of Attunement is not eternal though comparatively so and ong lasting. For, it merges in its own cause "the Magnetic
Centre of infinitude, which is the Magic Circle of My Holy Mother whose centre is everywhere and circumference nowhere."

The Sruti says: "Tan mano vilayam yate tat Vishnu Paramam Padham." That in which this self-active, self-creative mind merges that is Vishnu (the All-pervasive), the Supreme State.

It will thus be seen that the first operations of the Original Creative Mind are three-fold in action, as all things perfect are three-fold. It creates, sustains and destroys and itself merges in a cause indicating that it is both producer and product. While it produces the universe it is itself the product of something which is higher, greater and more powerful than it is. What Professor Larkin designates "mentoids" therefore are but single aspect of the Original Creative Mind whose first operation are three-fold. And all creative acts are three-fold in action.

Professor Larkin's "mentoids and electrons" it would appear are confined to what is called three dimensioned space. But there is a fourth dimension of space which pervades all through its other dimensions, length, breadth and depth, which I would here take leave to describe as the magnetic centre of space whose magic circle is all centre without a delimiting circumference. The first operations of the Original Creative Mind (which abides and works within the creative light or Jyotih as the potter lives and works in the midst of the clay which he fashions into all shapes and forms,) is in the four dimensioned space and not—the three-dimensioned space. The comparison of the original creative mind to the potter is in one respect misleading for the Original Creative Mind is not the efficient cause as the conceiving potter is. It is only the co-efficient cause as the hands of the potter and the wheel which he uses to fashion his wares are. This distinction must be carefully borne in mind if Professor Larkin's "mentoid" is not to lead one to further confusion.
An interesting song has been preserved (See Purâ Naṅnūru 50) composed by the bard Mocikiraṅtur. One day he had wandered into the courtyard of the palace,—perhaps the palm wine, or the richer juices that the Yāvanar had brought from over the sea, had proved too strong for him;—at any rate, he saw the richly ornamented and cushioned couch on which the royal drums were usually placed. These had been removed to be cleansed and anointed, and he threw himself on the unoccupied bed, and fell fast asleep, in which state he was discovered by the king. Now the courtiers, who were jealous
of the royal favour he enjoyed, gathered around, anticipating the condign punishment of the intruder, who had transgressed so sorely the rules of palace etiquette. But the kindly-hearted king standing over the sleeper took up a fan with which he smilingly cooled his brow, and watched over him till he awoke. This is commemorated in the following very natural little lyric:

**Stolen Slumbers.**

'They took the drum to wash, and I meanwhile
Resigned myself to slumber on the couch,
With peacock feathers and with gems adorned,
And with the glorious wreath men set on brow
Who go to storm the strongholds of a foe.'
The couch was softer than the sea-foam pure,—
On which unwitting I had cast myself.
I slept, and when I woke above me stood
And awful form before whom seamen flee.
I trembled, but he gently waved the fan
Above me—bade me sweetly slumber on.
Surely 'twas not to win applause from earthly bards,
But that the deed might echo loud in higher worlds!

There was a curious mixture of ferocity and coarseness, with gentleness and chivalric courtesy, in the deportment of some of these rugged old worthies of the Tamil lands!
To the Pāndiyan king, ‘Māran-Virāṭhi’, who died at Kūdagāram, by the ‘Lame poet of Aiyūr’.  

If waters surging rise in floods, ‘tis no defence!  
If fire shall rage, no power can guard the life of man!  
If winds grow fierce, no strength resists their might!  
If Pāndyan King, in glory great as these, should say  
In wrath, “I share no more the pleasant Tamil land  
With other kings”, and going forth to war, should claim  
The spoils as tribute due, those who submissive yield  
And give what he demands shall live devoid of fear;  
But woeful, woeful, is their lot who lose his grace.  
Like ants emerging from their mound of ruddy clay  
Wherein in swarms minute and mighty they toiled long,  
One single day they giddy whirl, then perish quite.

LII.

He is also sung of by Maruthan Iḻanāyanār.  

Also called Aiyūr Kīrār and the ‘Lame one of Uraiyyūr.  
See 228, 314, 399.  
He sang of Kili-vaḻavan, the Coran, who fell at KulamUTTAM and of Tamān chief of Tonkā: a dependant of the former,
Addressed to the same king as the proceeding, by Maruthanarka Naganar. (The following verses very vigorously depict the Horrors of war and the desolation it causes.)

As when a tiger, dwelling on the mountain crest
That rises o'er the abodes of dreaded Gods,
Lusting to taste the flesh of herds that roam the plains,
Wakes from slumber in his dusky den, and straight
With smothered roar, collecting all his powers,
Selects his prey, and siezes where he lists,—
So thou, O Pandyyan king, didst rush to slay the kings
Of Northern lands, and desolate their plains
On mighty chariots borne.—
If such the war thou 'rt bent on waging now, Oh! who
In all this mighty world are in such piteous case!
Once in each village fragrance of the food prepared
Breathed over every fertile field girt by the laurels green;—
And shrines, where sound of praise was heard, with worshippers
Were filled;—But now the Gods have fled their ruined homes,
And in those old abandoned halls the speckled fowl
From out the forest lay their eggs in pits, wherein
The hoary fathers of the hamlet played their rustic games.

LIII.
To the Cēran, Māntharam-Cēral-irum-porrai
by Porunthil Iḷam Kiranār.

This short poem is remarkable for the very noteworthy appreciation of Kabilar's verses. [Cp. 174, 10 கைப்பிளுக்கு மலர்.]

Upon the pearls that glisten amid the sands of the shore,—
On the lofty terraces whence gleam of gems is reflected
Where damsels with shining bracelets dance
Thou who didst remove the distress of Vilangil, resplendent in beauty,
O Porraiyan, lord of elephants that hold the field, and of swift steeds,—
If on thy Glory we dwell, the song shall never end;
If it be curtailed, thy praise can ever worthily be shewn,
By those like us of bewildered mind,
Yet, in this flower-crowned world where sons of light and glory have been born,
It is hard not to take our place.
Thy victory shall be sung even by me who say:
" 'Twere well if Kabilar were here,
The bard, who sang in verse condensed yet beautiful,
With learning filled, with glory crowned!"
We are greatly indebted to the South Indian Literary Institute for the publication of the first part of the original work above-named dealing with what had hitherto been neglected by our Tamilian scholars a comparative study of the prosody of the Tamilian languages. The author's labour in this unexplored and (marketably) unprofitable region is worthy of the veneration all those who love our vernaculars. We hope that his spirit of self-sacrifice in this matter will continue for ever to prompt him to publish the other parts of this work at an early date and stir up our scholars to cooperate with him and conduct similar searches in this field.

We have to thank this learned author for writing this dissertation in English and affording opportunities even to those who never read Telugu or Canarese for understanding the essentials in those prosodies which correspond with Tamil formulae of prosody. The Malayalam grammar being of very recent origin, the author seems to have omitted to make any mention of the same in his treatise.

Apart from the introduction and the concluding remarks we have three sections in the book which deal with 'Gānams and metres', the 'Prasam' and the vadi. We ought to congratulate the author for his statements that these elements of Telugu prosody through they may retain sanskrit names are but the evolved specimens which were originally Dravidian. But what were their original Telugu names and how far the sanskrit influence was exercised over them are points which are left untouched by the author. Had the Tamil, Telugu and Canarese had all one common source for their respective metric elements? I think the application of the analogy of the source of languages cannot be safely done here.

With due deference to the learned author, we have to differ from him in some of the points regarding the Tamil prosody dealt with by him. Some of the errors seem to have been due to the author's not realising...
the two distinct stages of the Tamil prosody, the orthodox and the liberal views of metrical calculations.

During the Sangam ages when the Tamil poetry had no influence of the sanskrit metrics the symbolic forms of the metrical formulae, were paramount. After the abolition of the third Sangam, we have the musical school of the Tamil metrics gradually evolving till we have in our religious literature an open preference of sound to symbols, e.g.

\[ \text{ILI—I ILI—I } \]

Herein 'Qoom' is not a 'Gratam' as the form appears to be but only a 'Gratam' as per the sound. In the orthodox prosody, the almost only test to look into the correctness of the metrical composition is the 'Gratam', but in the liberal poetry of Tamil metrics, the musical balance of each foot in its relation to the others in that line and those corresponding to it in the following lines have to be carefully observed.

The above illustration from Appar's Devaram will show that a laguvu in the beginning of a foot though symbolically is such is a guruvu in sound. It is only in excellent viruttam poetry in Tamil. We can trace regular accents and scan the lines as we would in English. But in Sangam works like Naladiyar such a task would be futile. Again we have to differ from the learned author in his expression that Nirai is dissyllable. Like Ner it is also a single syllable of another variety and in Tamil (not even in English) there is no criprion that a syllable should contain a single letter or a single vowel.

Be the Prasams and Vadi, the Ethugai and Moal of Tamil or the rhyme and alliteration, we have to say that in the orthodox Tamil prosody, their significance was practically little. In some Sangam works you can find some poetry here and there which pay little regard to the rhyme or alliteration. In conclusion we have to state that the treatise is on the whole admirable and the tables given in pages 4 and 11 of the book are really splendid.

Lectures by Swami Vedachalam.—After leaving Calcutta on the 7th of May, Svami Vedachalam visited many important places of Northern India. On account of his short stay in each of those places, he could not deliver long lectures, but was only able to see some
prominent men of those cities and hold with them long or short conversations as time and circumstances permitted on the antiquity of Saiva religion, its history, and its peculiar philosophic aspect. It is very gratifying to note that his conversations with the learned men of the north proved very fruitful, as most of them were convinced of the truths of Saiva religion and began to feel a real interest in the study of its philosophical works. Conversations of this character were held at Benares, Haridwar, Dehra Dun, Muttra, Brindaban and Bombay. In one of his conversations with Mr. Balamukhunda, B.A. and others of the Arya Samaj at Brindaban, he went right into the subject of Siva Linga and its worship, and how it had been preceded in the times of Rig Veda by the worship of sacrificial fire—the natural Linga or symbol of God, the all blissful Sivam. Mr. Balamukhunda said at the end of the svami's discourse that his eyes had been opened just then to see the real meaning of Sivalinga and that he could say nothing against the worship of the sacred symbol.

At the earnest request and kind invitation of Mr. C. Ekambaram Mudaliar and his learned wife Panditha Sriniathi Andal Ammal, the svami went to Secunderabad and delivered there and at Bolarum a series of five lectures which were all attended on every occasion by a large audience and listened to with much interest. The details of which are as follows:

On the 27th June he delivered a lecture on 'Devotion to God.'
On the 29th of June, on 'The nature of Individual Soul.'
On the 1st of July, on 'The worshipping of God through symbols.'
On the 3rd of July, on 'Saint Sundaramurthi and Manickavacagar.'
On the 6th of July, on 'Saint Tirujjanasambandha and Appar.'

Besides these lectures, two very interesting and long conversations were held on the 4th and 5th of July, when a number of learned men assembled, put many intricate questions on most of the vital problems of philosophy and received from the svami apt, brief and illuminating answers and in the end expressed their entire satisfaction at pertinent answers most intelligently given by the svami.

And on his return to Madras on the 11th July, he was most gratefully received by the members of the Royapet Subramania Saiva Sabha and a lecture was arranged by the latter at Ramade Hall, Mylapore on the 20th July, when the Svami gave to the large audience in the form
of a long impressive lecture the interesting details of his travels in Northern India.

The Tamil Language.—Under the auspices of the Triplicane Hindu High School Tamil Sangam a lecture was delivered on 1st Sepr. 193 at 6 p.m. in the School Hall, by Mr. P. Sambanda Mudaliar on the means of improving The Tamil Language. The Hon'ble Mr. Justice T. Sadasiva Iyer presided. The lecturer in the course of his address said that in ancient days it was the language of the country and of the ruling power and authors were richly rewarded by the kings. At present it was not so. They were neglecting the language even in the new course in schools and colleges helped the students to neglect the language. In conclusion he said that they must improve the language by the publication of rare books such as dramas novels and school readers containing moral stories and extracts from classics. The chairman in concluding the proceedings observes the Tamil was a language current even before the Aryans entered India and was not derived from Sanskrit but it derived and assimilated Sanskrit words. The language, no doubt, was insufficient in its alphabets but he would suggest the introduction of Raman script to remove the defect. He deplored the actions of some of the muths who would not give men access to their books and thus bring about the destruction of some of the most important literary books. In conclusion he approved the methods suggested by the lecturer to improve the language. With the usual vote of thanks to the chairman and the lecturer the meeting terminated.

The Saivite Elementary School.—We are glad to hear that the Chennai Sivanadiar Thirukkuttam, which is one of the famous and largest Saivite societies of Southern India and has travelled over 200 sacred shrines, is now diverting its attention entirely towards imparting religious and secular education to children. Besides having established a Tamil Library it has started an Elementary school. The school was started a year ago with only 10 boys and it now consists of 60 boys and has been placed under the management of a Sub committee with M. R. Ry., C. Vengu Pillai, Avargal, Retired Deputy Collector and Hony. Magistrate as its President and M. R. Ry., R. Chinnasawm.
Pillai Avargal, B. A., as its Secretary. A very rapid progress of the school is expected.

When the sword is rusty, the plow bright, the prisons empty, the granaries full, the steps of the temple worn and those of the law courts grass-grown; when doctors go afoot, the bakers on horseback and the men of letters drive in their own carriages, then the empire is well governed.—Chinese Proverb.

**GLIMPSES OF TRUTH**

from various sources.

Restlessness and discontent cannot change your lot.

Never allow your energies to stagnate if you would be happy.

Conscience is the heart's secret Court of Justice.

Go out into God's world and live your life for others.

"A man cannot speak to his son, but as a father; to his wife, but as a husband; to his enemy, but upon terms; whereas a friend may speak as the case requires, and not as it sorteth with the person"—Bacon.

Marriages are made in Heaven, yes; a true marriage is made in Heaven—the Heaven within the hearts of the man and the woman. Love is the god that unites the man and the woman, Love is the only God that conjoins them in True Marriage.

I have learned to seek my happiness by limiting my desires rather than in attempting to satisfy them.—John Stuart Mill.
"The 30th anniversary of the Tuticorin Saiva Siddhanta Sabha will be (D.V.) celebrated on the 20th, 21st and 22nd December 1913. Sriman S. Sabaratna Mudaliar, Dy. Fiscal, Jaffna, and the author of "The Essentials of Hinduism in the light of Saiva Siddhanta" has kindly consented to preside on the occasion. Many profound scholars in our Philosophy will deliver lectures. A lady's Conference will also be held.

All interested in our philosophy and in the comparative study of religions are cordially invited to be present on the above dates.

A REVIEW.

We have to acknowledge with thanks the receipt of a beautifully got up album of the Atank Nigrah Pharmacy of Jamnagar Kathiawar. This notable institution is well-known and has always been doing splendid service to humanity in general. As an indigenous institution, it occupies the foremost rank in our Ayurvedic world and it is a pleasure to see the institution thriving so well. The album gives one an exact idea of the working of The Pharmacy. The Album leads with the potraits of our most gracious Imperial Majesties.
KODIKKAV!
OF
ST. UMAPATHI ŚIVĀCHĀRIYAR.

[This is another short treatise forming one of the fourteen Siddhānta Śāstras in Tamil]. Our Saint was put out of caste by the Chidambaram Dikshitars of whom he was one, for partaking of the remnants of food eaten by his guru, Maññai-Jñāna Sambanthar, whom he addresses in his Vinā Venbā. The time for performing the Brahma Utsavam of the Temple approached, and the Tillai priests tried to hoist the flag on the Dvajastambha; but it could not be tied. God appeared to the Dikshitars in their dream and they were told that the flag will go up only if they brought back our Saint. Our Saint lived in a hamlet of Chidambaram, which is on the other side of the Railway Station where his Samādhi can be seen even to day, called KorraVaṅkuṭi. The priests repaired to him brought him back on their shoulders and prayed to him that he may be pleased to hoist the flag. These verses were then composed.]
Light dwells with darkness in same place
One does conceal the other when strong,
And yet darkness can't prevail.
The Light of light of souls though shines
The soul is plunged in Trimala,
So that the soul may Grace attain
I hoist aloft the holy flag.

NOTES

Man's light is veiled by Ātmara and he can't see the Light of God shining in him on account of this veil. But he need not despair. By undergoing Dikṣṭha, and becoming steadfast in the four paths, he can rub out the dirt. The hoisting of the flag, जयसहिः means in common parlance, making up one's mind to do a thing and do it to the finish. The aspirant after spirituality should have this determination first. Otherwise all his efforts will be fruitless. The light of God and evil inhering in man together is compared to the heat and moisture present in green wood.

Which is the Sat of Sat, which Bloom?
Who is the seer? Which is light
In darkness sure, which night, Oh Grace!
In all the earth that owns your sway,
That Thou mayst know, in Tower's front,
I hoist aloft the holy flag.

NOTES

This sums up the Pādārthas. Sat is God, the Bloom Śivañaka, the Seer is soul, the light in darkness is the Sakala condition of the soul, after evolution of the world, where though plunged in darkness,
the soul gains a little light by its will, action and intelligence being roused (நூற்றாண்டில்). The night is the kevala condition. God is ever present in all through. His grace is invoked so that the soul may proceed onward.

With speech and mind at any time
His nature rare is hard to find.
When seen too close, He dost appear
As Ananya. His grace to get
I hoist aloft the holy flag. (3)

NOTES.
This brings out God's advaita relation to man.

The letters five and eight and six
The letters four and 'va' and 'si'
These in the heart well impressed.
The soundless one and that with sound
To manifest them without doubt
I hoist aloft the holy flag. (4)

NOTES
The five syllabled mantra is 'Śivāyanama'; the eight syllabled is 'Om, aum Śivāyanama'; the six syllabled is 'Om Namaśivāya'; the four syllabled is 'Om Śivāya'. The spoken syllable is said to be 'va' and the unspoken syllable 'si'. All these mantras have reference to the passage of the Yogi from the grosser to the more subtle of the avastas, which can be only understood by actual experience.
VI.

SANDA VIRUTTAMS.

(1) Their Origin and our Tamil Religious works.

Sanda Viruttams seem to have a later growth in Tamil than the ordinary viruttams. The analogy of a man learning music will hold good in the case of the growth of musical poetry in any language. So it is highly probable that Sanda Viruttams crowned the progress of ordinary Viruttams. Unfortunately we have no historic literature in Tamil, and it is extremely dangerous to rely upon any of the traditions for fixing dates, or for drawing inferences useful for our purpose. It is in vain that we look for a clue, into our Saivaite and Vaishnavite religious works. Tirumalisai Alvār (இறைவேல் அலவார்), the disciple of Peyālvar may be treated as a contemporary of Poigai Alvār, the first Vaishnavite Saint. A comparative study shows that Tiruvācagam cannot be earlier in composition than Nammalvār's Tiruviruttam. So all our saints belong to an age in which viruttams considerably advanced and progressed. The very name பாண்டைத்திருனாட்டம் implies that it was the first kind of sanda-viruttam introduced in our literature, and it was subsequently occupying the eminence which Kaṭṭalu-Kaṭṭuturai possessed over ordinary viruttams.

There seems to be a sort of dark gap between the death of Tiruvalluvar, and the literary and religious renaissance during the time of our Tamil saints. It may be due to the state of unrest of the Tamil country, owing to the conflict of religions—Hinduism, Buddhism and the Shamaṇam. The Shamaṇas, who are not exactly our Jains, seem to have had supremacy in the language and the state after the downfall of Saṅgam. By the influence of Sambandamūrti Nāyanār and his Saivites, Shamaṇas seem to have been persecuted wit
undue severity, and anything Shamāna was condemned. If you look into the tenth stanza of every chapter of Sambandar’s verses, you will find some criticism, allusion, caricature, abuse, curse, or caution against or prayer for the destruction of Shamānas. If any important Shamāna literature existed in our country prior to Sambandar, which may throw light on the problem of the origin of sanda-viruttams, the Śaivaite movement would have surely tried to destroy it owing to the religious fanaticism. So it is impossible to guess the exact period when and by whom Sanda-viruttams were first introduced in our language.

The period of Tamil Saints seem to be a highly creative period for viruttam compositions. In Tevāram (Ganesvar), the forms of the poetry of Appar seem to tread on beaten tracts. In this respect, Sambandar’s poetry is radically the opposite. There is some original musical artifice or other in almost all his poems, and his inventions are mostly puzzling. If there be any aesthetic ideal in poetry it is realised in Sambandar’s. In Sundaramūrti Nāyānār, we find rather an excessive fondness and partiality for sanda-viruttams, and the percentage of non-Sanda-Viruttams in his work is very small. He seems to have followed Sambandar’s foot steps in inventing new models of Sanda-viruttams suitable to his new models of music.

(ii) The Popular idea of Sandam—its real spirit. We have heard Pundits talking arbitrarily of āmar, āmara, āmar, āmas, etc. So far as we hear of them, these categories do not appear to have been based upon any systematic scientific foundation, whatever might have been the fact at the time of their original introduction. These names simply mislead us, and at best they appear to be classifications of certain sounds vaguely suggesting nameless parodies. This method rather displays the ignorance of the real secret of Sandam, than throwing any clear light on it. Instead of facing the difficult problem, this method of denomination merely beats about the bush.
Sandam is the outcome of the harmonious rhythm, produced by a regular arrangement of regularly measured feet. But what is the standard of measure is the real crux of the problem. The rules for the measure of māttirai in our orthodox grammars will be applicable here only with necessary modifications. The music of Sanda-viruttams tolerates a greater measure than that which is allowed at ordinary times. A fraction of the unit (Māttirai) is one too keen to be distinguished in Sandam. Fractions of the unit get a sort of stress after short vowel sounds and thus they are enlarged in sound and get the value of an additional unit; but after long vowels which have a higher pitch in sound, they get no stress and their sound wanes almost to a zero, and so they are rejected in our calculation of māttirai in a given foot. The following example from Tiruchanda Viruttam will show that the regular measure of each foot depends upon this criterion and not upon that of our orthodox grammarians. Each foot but the last in a line of the following stanza containing three māttirai's and the māttirai of each letter is marked in the first and the last line of the stanza:—

\[
3 = 2+1 \ 2+1 \ 1+1+1 \ 2+0+0+1 \ I+I+I \ I+I+I
\]

\[
2+0+1+2+0
\]

\[
3=2+1 \ 2+1 \ 1+1+1 \ 1+1+1 \ 2+0+0+1 \ I+I+I \ I+I+I \ I+1+1+2
\]

The last ఎరి, or the long vowel sound in the end of every line is a sort of musical stroke without which the end will be blunt. In all Sanda viruttams this long vowel ending (ఎరి) is found in its purest state or in a slightly modified form. It will be evident when we analyse.
VII.

THE VARIOUS KINDS OF SANDA VIRUTTAMS.

When the numbers of models in each type of non-Sanda Viruttams of five or more feet are small, one may naturally think that the numbers in the corresponding Sanda-Viruttams must be smaller. But the fact seems just the opposite. The rules of Sandam never acted as a restraint on our poets and the models herein are comparatively larger. As the author Viruttapāviyāl says.

The metre of the above stanza found in of Sambandar, seems to be the only one in Octametric Sanda Viruttam which is not formed by doubling any model of a Sanda-Kali-Viruttam.

Remove the second or the third foot (Gopam) of this stanza and put it side by side with an heptametric Sanda Viruttams (an imitation from Sanskrit) known by the name of (manimalam) Manimalam, and the necessary inference would be, that the former evolved from the latter. From Viruttapāviyāl may be quoted here the rule for the structure of the latter which by itself forms an illustration of the rule:

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The beauty of the above model is partly due to the arrangement of feet; it is one which preserves vendalai throughout. This is the reason why Kamban uses also as the first foot for it does not interfere with the vendalai in a line, but on the other hand gives a better melody in the following models.

It is Kamban who studied best, the artifice of Sandam music, so much so, that he was able to invent successfully some models in his Rāmāyaṇam which seem to be unknown to other authors; we find also a spirit of criticism reigning behind the veil of his creations.

According to the musical calculation of māttirai (rejecting the consonantal sounds, which lose their pitch for want of stress whether they come after long or short vowels), Manimālam is a stanza containing seven feet having 5, 3, 5, 3, 5, 3, and 4 māttirais respectively. An inverted arrangement with a little longer sound in the end, one of Kamban’s inventions, puzzles even the author of Viruttapāviyal. The stanza quoted below seems to be based upon a converse of the Manimālam principle and its metrical arrangement consists of feet of 3, 5, 3, 5, 3, 5, 5 māttirais respectively in a line:

* The arrangement of Nasals in the above stanza, gives rise to an aural illusion of a change of metre when, for the first time, we read the last line of the stanza, though the line is really as perfect as the previous three.
THE EVOLUTION OF TAMIL VIRUTTAMS

Including this converse (if it may be so termed) of manimalam within the manimālam species we have three other main divisions of the heptametric Sanda viruttams. Of them akin to this species is Mattakokilam (मत्ताकोकिलम्) which is worthy of its name. The metrical arrangement is of feet containing 3, 4, 3, 4, 3, 4 and 5 māttirais respectively. Example

The third is the species immortalised by Tirumazhisai Alvar (திருமாழ்சை அல்வர்). Thiruchanda viruttam, (or The Sanda viruttam) is the first species of Sanda viruttam in our literature. It is known by the name of Suganthi, and its characteristics are very simple. It consists of seven feet of three māttirais with a long vowel sound, at the end of the line, super-added, i.e. the last foot is one which contains five māttirais. With it may be associated many groups of Sanda viruttams in six, five and four feet. So we have six footed Suganthi. The five rooted Suganthi is known by the name Seni. The Manorama which contains an alternate arrangement of short and long

* An Example of consonants not getting a stress, and thus losing their pitch even after short vowels. This is a rare phenomenon which occurs when a like consonantal sound preceeds or follows one of the same or similar असप. The Sandam being a patent music which fixes the length of each foot in a line (i.e. the length of sound in it) the artifice of omission of consonants for poetical purposes, was thought by our authors to be unnecessary.
vowel sounds in the second, third and the fourth feet is one form of the Suganthi in Kali-viruttams.

In the heptametric Sanda viruttams, we have akin to the Suganthi, three sub-divisions of one species of viruttams which contain four mattirais in each foot with an additional long vowel sound at the end of the last foot. They are known by the names Manini, Kaviracha virachitham and Sattuvi which are defined thus by Viruttapaviyal:

"..."

Of the hexametric Sanda-viruttams, only one species is of a very complex structure. The illustrious specimen, the first chapter of Sambandamurthi Nayanar's Tevāram has misled even the careful author of Virutapaviyal. He erred in thinking that it was of a very simple metre and framing its rule thus:

"..."

This is the rule which serves also the purpose of an illustration. Forgetting the first chapter of Tirujnanasambandar's for a moment, if we begin to scan this stanza itself, the fifth foot and the sixth are not exactly அமனம் and கருநார்நியம் respectively but வந்திருந்தும் and வர்த்து. There is no pause after வந்திருந்தும் until we pass on to one more syllable. It is only this kind of scansion that is consistent with the reality in the first chapter of Sambandar, where pauses are consistent with the harmony of metre, music, and meaning.
The second error in the above rule is that which the author commits with reference to the second foot of the stanza. Though it is apparently made up of a "\textit{\text{அளைநூறு & வேதமுதல்}}" it is really a "\textit{அளைநூறு}" and is equivalent to the fifth foot. This fact is made plain in the reading of the exceptional stanza quoted by the author "\textit{மாலை தூதுகைகள் கனவும் அருளை தைகள் வைகள் போன்ற வாழ்ந்தோ}}" in which the second foot is a clear "\textit{அளைநூறு}". In the first line of the fourth stanza of Sambandar, the fifth foot is a "\textit{அக்கிரமு}" similar to that which we expect in its second foot, and in the second foot is a "\textit{அளைநூறு}" which is expected at the fifth foot. Throughout the chapter wherever the "\textit{அக்கிரமு}" appears it has the total sound of six mrittirais whatever may be the indication of the symbols therein. The "\textit{அக்கிரமு}" is not one made up of a long vowel with three short vowel sounds, but of two long vowel sounds and two short vowel sounds.

The third error in the rule is the statement "\textit{பொன்னுள்ள காந்திரே கந்தே கருணகரத்கே}}". The very first line of the (\textit{கண்டனகரத்கே}) first illustration shows that it is not a fact; and it is doubtful whether the two Kūvilams are of equal length in māttirai. Their lengths vary between four and five māttirais, and it is impossible to enunciate what musical law governs their variation.

Even with reference to the first foot the rule does not seem to be accurate. "\textit{அக்கிரமு}" is interpreted by the author himself as "\textit{அம்முற்றமுண்டீ}}. Nearly fifty per cent of the first chapter of Sambandar seem to be exceptions. The first foot seems to be only a "\textit{அம்முற்றமுண்டீ}" and the last foot a "\textit{அம்முற்றமுண்டீ}}. The second and the fifth foot seem to be practically the same in the length of sound. Either of them may be "\textit{அம்முற்றமுண்டீ}" or "\textit{அக்கிரமு}" but when a "\textit{அக்கிரமு}" appears, its second vowel gets a prolonged vibration of sounds and thus possesses the value of a long vowel (though not its sound in pronunciation). The third and the fourth feet are "\textit{அம்முற்றமுண்டீ}" for which "\textit{அக்கிரமு}}.

* The ninth stanza of Sambandar’s first chapter on "\textit{சுந்தரைதோ}}"
sometimes occurs. The number of māttirais in the respective feet can’t be stated in the species with certainty. But we can give the probable arrangement to be thus:

3, 6, (4 or 5), (4 or 5), 6, (3 or 4) māttirais respectively in the six feet of the stanza. It has not yet been traced out which variations can occur, when and by what musical laws.

Other species of the hexametric Sanda Viruttam have a very simple structure. One of them is similar to the suganthi, or the Tiruchanda-viruttam type. It consists of six feet of three māttirais, with a long vowel sound superadded to the last foot in the line i.e., the sixth foot contains five māttirais.

There are three sub-divisions in the viruttams of four māttirai feet. One of them is Manini of six feet (“ஏமணிய முறைசுவர்த்த வேளையுமொழி”). Another is its converse (“டையுமணவர் வேளையுமொழி முறைசுவர்த்த”). The third is of the intermediate class containing a mixture of vilām and mōcheers.

The last species is of the metre of “ஏமணியசுவர்த்த” of Tāyumānavar, and of various familiar (long) quotations in our literature. It consists of six feet of five māttirai length with a long vowel sound in the end thus making the last foot one of seven māttirais.

In Sanda Kalithurai, we have four species corresponding to the last class of our hexametric Sanda-viruttams. In the language of Viruttapāviyal they are as follows:

(i) “எமணிய முறைசு வேளையுமொழி அண்மையுமொழி முறைசு வேளையுமொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழியுமொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழியுமொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழியுமொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொழி மொزل
There are four kinds of Sanda Kalithurai which consists of feet of four māṭṭirais, and they are in the language of Virutapavīyal:

(i) "என்றுள்ள வுரூத்தம் விளக்கம் கூறிக் கூறும் என்று
சிறைக்குறித்து வெள்ளாடு செய்து"

(ii) "அதை ருவைக் கையெடு வெள்ளாடு கூறும்"

(iii) "அதை புகை கையெடு வெள்ளாடு கூறும்"

(iv) "ஏதையெடு புகை கையெடு வெள்ளாடு கூறும்"

There is only one kind of Sanda Kalithurai which consists of feet of three māṭṭirais with a long vowel sound in the end. It is known by the name of suganthi. It is suganthi minus its first and the second foot. Three other species are given by the author of Virutapavīyal and their structures may be examined.

This seems to be one variety of விருதாபியல். Probably its popularity with our famous poets demanded a special rule in Virutapavīyal. Here form seems to be more important than the length of feet, or the number of māṭṭirais therein, which is not however discorded. Example:

The two remaining species of Sanda Kalithurai are connected with Maniimalam and Mattakokkalam (models of மாணிமலம் முதல்). Their rules are respectively,

* All rules in virutapavial are themselves illustrations for the rule.
If we keep the former side by side with Kamban’s stanza in Nagappasa Padalam “இய் தொண்டு சேர்த்து வேட்டுக்கும் முதலை வேட்டும் அன்னைய அடுக்கும் உறுமும் வேட்டும் etc.”, we find the same form in it devoid of the last syllable (அம்) of the fifth foot and the sixth and the seventh foot. It is rather a manimalam wherein we miss a நாடுமுன்னிய and a உணவு.

Delete the first and the second foot of Mattakokilam and you will get the Sanda Kalithurai defined by the latter rule. So we find that almost all the characterestics of species of Sanda Kalithurai, and those of the lower ones Sanda Kali Viruttams may be expressed in terms of the higher.

It will be unnecessary to dwell upon the twenty five kinds of Sanda Kali Viruttams in detail. Of them eighteen models are open imitations of Sankrit viruttams which possess different names. For seven models, no names were traced. These are neither logical divisions nor do they serve our purpose. Five species of Sanda viruttams depend upon the arrangement of vowels in certain places. There are only four models in which the forms of the first and the second foot are repeated respectively in the third and the fourth. In six models, the nature of the first three feet are the same. The Manorama and another model represent the spirit of Seni and SuganThi. The largest number of Sanda Kali Viruttams in our literature, is of the species which contains four-māttirai feet; and the peculiarity in most of them, is that they preserve vendalai *

* ஓவி கூட்டு வாமே கூட்டு
சிற்றா கூட்டு நிர்மலம் போன்று
சிற்றா கூட்டு நிர்மல சிற்றா
சிற்றா பார்வையா மறுந்தோறு—Viruttappāviyal.
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throughout the line. All these Sanda-Viruttams were recognised as established models during the age of Kamban.

VIII

CERTAIN ELEMENTS IN TAMIL SANDAM.

Even though the word Sandam is of Sanskrit origin, its connotation in Tamil is not the same as that in Sanskrit. Our language is an independent language, and does not belong to the Aryan group of languages. Our grammar was crystallized long before the Aryan invasion of Southern India. We had our own music and other arts which were all then systematized (simple, though they may be). Then the introduction of the Sanskrit music, or Sandam in Tamil means not its translation or repetition, but a gradual assimilation. Hence in Tamil Sandam we find a preponderance of indigenous elements.

The pre-eminence which Venba had in our language is due to its ( **) thalai which gave the best music that was not available in other kinds of (ur) poetry. An imitation means an indirect admission of the superiority of that which is imitated. So when our Tamil poets wanted to imitate Sanskrit Viruttams, they ought to have felt their superiority to venba, and so the best material in their possession vendalai was much used, and we find in nearly in eighty percent of Sanda viruttams, the thalai of venba is maintained wholly, or in part. The same is the cause of there being a predominant use of வெண்ணந்து and வெண்ணை in Sanda viruttams.

In Venba we have to look merely to the form of a foot; where as in viruttams, the sound of a foot is essentially cared for. There is some meaning in the popular saying "Appeal to the ear", to determine the propriety of any viruttam composition. It clearly suggests that, in viruttams, preference should be given to sounds and not to symbols.

The difficulty in the way is twofold. The Sanskrit words that crept into our language cannot properly be represented
by the Tamil alphabet. And the tendency in the beginning of
the introduction of the Sanskrit words, is pronounce them
in the way in which it ought to be done in Sanskrit and not
in its Tamilised form. It is during this stage that viruttams
began to evolve. Then the standard, in Tamil for measuring
sounds, was too primitive and simple to be used for the
complex Sanskrit sounds, and their different effects in music
when they are combined with the Tamil Sounds. Even the
theories of Viruttappāviyal have to be considerably enlarged
and its exceptio probat regulam. The following seem to be the
principles that underlie our mediaeval poets’ calculation in
testing the regularity of sound:

I. A long vowel sound, or a short vowel-sound whose
vibrations are prolonged by musical laws, has the value of
two māttirais.

II. A long vowel followed by one or more consonants
has the same length of sound as if no consonant followed it.

III. A short vowel followed by one or more consonants
that take a stress on them in the course of the pronunciation of
the foot, is equal in its length of sound to a long vowel.

IV. A short vowel standing by itself, as a syllable or
otherwise, and not being lengthened in the vibrations of its
sound, or followed by a consonant which gets no stress (owing
the adjacent arrangement of letters) is of one māttirai length.

V. Two short vowel symbols that represent in Tamil
only one short vowel sound of a Sanskrit or a foreign word
have only one māttirai. Example:—“இல” in “நோய் இலால் வி
” should be treated as if it is a symbol of a single short
vowel.

The Tamil Sandam has also much to do with the arrange-
ments of feet. The rhythmic arrangement of regularly
measured feet is one of its characteristics. We can’t get a
Sanda-viruttam at all, unless the arrangement of its feet is
fit to be tuned to any pleasant music. This is the reason why
certain arrangements of feet found in certain species are not
to be found in others. When we find twenty five models of
Sanda-kali-viruttam, we do not find half the number in the kalithurai and a fourth in the hexametric Sanda-Virutams. As we go on increasing the length of the stanza, the restrictions imposed by musical laws naturally increase, and hence there is a decrease in the number of models in stanzas of longer limit. In the period of growth of the Tamil-Viruttams, masters of music like Sambandar, were able to invent any number of models as they please, without violating any musical law. The (vina) vina-breaking poems seem to be of the following metre:

If we believe in any such thing as the above stanza would be a and its metre was partly adapted, modified or improved in Sundaramoorthi Nayanar’s famous Sambandar’s poems on puzzles us as it represents a combination of two kinds of kalithurai neither of which are to be found anywhere else in our literature. Probably they belong to the period of birth of Tamil virutttams, and they became extinct in their period of growth:
The general metre of the stanza, and the respective lengths of feet in terms of the liberal māttirai measure are noted above. The first stanza that precedes the one quoted above in Sambandar's Tevāram generally confuses the readers, but it will be found easy if it is read in the light of the above scansion.

The reason why we do not find a large percentage of such original inventions in the modern period of our literature is due to the fact that, after the age of our Tamil Saints, the musical Tamil (அந்தோம்) was getting itself more and more dissociated from the (ஆர்மோன்) literary Tamil, and the rules of music were all gradually absorbed in the province of prosody.

IX

The Different Periods in the Evolution of Tamil Viruttams.

The Tamil viruttam literature up to the death of Kamban may roughly be divided into three periods, viz:—

1. The period of birth of the Tamil viruttams.
2. The period of their growth.
3. The period of their perfection.

Unfortunately, in the history of our literature, it is extremely difficult to fix the dates. To determine the age of any author, our old scholars would drag us even to the last yugam while our Christian missionary friends would make it as late as possible, and will try to prove that every good literature of ours came out of the teachings of the Bible in India. A modern Tamil Pundit is of the opinion that there was a change of three pole stars (i.e. three thousand years have
elapsed) since the time of Sambandar and supports his statement by the second stanza of the famous "ஓமுத தெயால வைராம்" in his Tevāram. It is the opinion of some that Sambandar belongs to the early part of the eighth century A.D. Leaving these controversial points of fixing dates to the experts in the ancient history of our literature, we may take the undisputed serial order of authors, and the periods of the evolution of viruttams may be divided by the aid of facts that we are able to trace, in their works.

The first period may be stated to begin with the death of Tiruvalluvar, or two generations after the abolition of the last Sangam, and ends with the birth of Tirumazhisai Alvār (திருமாழ்சை ஆலவர்). This period extends for over four centuries. We have no direct evidence of anything that belongs to this period. Yet we have facts in the succeeding period from which we can infer almost fully the tendencies of this period, and the nature of its dead literature. The second period includes all the ages of all our Tamil saints the authors of Tevāram, Tiruvāsagam, Nālāyiraprabandam etc. and ends with Sekkizhar. This is the longest period extending over six centuries. It may even be called the Religious period of our literature, and includes in it almost all the "இந்துமலர்." The third period may be stated to begin from the birth of Sekkizhar and end with the death of Kamban. Kanda Purāṇam belongs to this period which is the shortest of all and does not extend over one century.

The First Period, as was observed, was one of reaction against the literary formalities of Sangam. The prosody of the Sangam grammar was slowly set at nought, and unlimited freedom was given to the poetic pen. Besides it was an age of confusion owing to the religious struggles which played an important part in the political careers of some of the states in Southern India. The study of Sanskrit was becoming a matter of necessity during this period, and the comparative study of Sanskrit, made our scholars to scrutinize the structures of the standard pūgas (புகார்). To an
eye which favours more the regular musical Sanskrit viruttams, all the four standard types of poems may naturally appear irregular. To such a tendency we may trace the popularity of गु-वुळ, which ultimately means regularity of arrangement which played an important part in the development of the various kinds of viruttams.

It is very probable that व्यूळ or the hyper-metrical prolongation was added to Venba to make it a regular figure. Such an introduction is an indirect condemnation of the supposed irregularities. To us it may appear as an act of eccentricity; and as we proceed from Sangam to this period we pass on from a cosmos to a chaos and from four recognised standards of वे to innumerable heterogenous mass of poetic compositions.

The cultivation of music which was given preference to prosody, gave birth to poems of five lines, the last line being the burden of the song. We find some such poems even in Tirunāvukkarasu Nāyānār's Tevāram. Many of our saints have carefully evaded the giving of names to such poems. Merely the वे, or the mode of singing is indicated. These forms of poetry may be traced in the works of the Sangam, but the metre seems different there. If we compare any specimen of Sangam Kalippa with one which appears to be such in any work of a Tamil Saint, we find in the former a polished workmanship and in the latter a wild luxuriant growth. Such growths were common during the period that preceded the birth of our early Tamil saints.

In our religious literature we have the reminiscences of the tendencies of this period. It appears that various attempts were then made to compose various kinds of poems which will appear very irregular to a modern eye. Some are such that we are quite puzzled in determining what class they strictly belong to. Some poems appear to be viruttams, though they are not really so. In some which appear to be viruttams, we are able to scan one or two lines in a certain mode, but in a subsequent line the same attempt fails. Some
stanzas admit two modes of scansion. Some seem to be Sanda Viruttams, yet we find no Sandam in them. It is from the various decomposing and dying irregularities of the standard that the roots of viruttam have absorbed materials for building up of its structure.

The Second Period is that in which the various chaotic models of poems that were growing into viruttams, were tested, tried or improved. It is a period of probation for Tamil viruttams. Unfortunately our Tamil Saints, though they were generally well versed in Tamil and Sanskrit, never cared for our literature per se. Their eyes were mainly directed toward philosophy and religious reform. They cared more for the morals of their fellow men than for their language. The purity of man and not the purity of language was their ideal. Their literary reform, if any, was incidental to their religious preachings.

Our Tamil Saints had a sacred duty in hand. Their sentiments were lofty vedic sentiments which naturally demanded proper corresponding modes of expression. They had much facility in expressing their thoughts through viruttams which are based on Sanskrit models. Old thoughts may be expressed in old forms of poetry, but new progressive thoughts required new vehicles of poetry; and so these circumstances were conducive to the growth of viruttams.

As a devotee who prepares a garland for his favourite idol, selects the best of the available flowers, trimming them and tying them in grand wreaths, so every Tamil Saint seems to have felt that his poetic garland ("Viruttam") that was prepared for dedication to God, ought to one made up of the best forms of poetry available. Then, the standards of Sanskrit music, not those of Tamil orthodox prosody, were applied in testing the rhythm, melody or harmony of a poem. Hence in the hands of our Saints who seem to be invariably experts in music, the viruttams that were born in the last period underwent many changes, and the changes were generally improvements. Some that could not be im-
proved and were found useless for their purpose, were rejected by them, and were thus doomed to perish.

It is the popularity of the Sanskrit music in the Tamil country, and its blending with the then existing pure but simple Tamil music, that aided the Sanskrit models of viruttams to creep into our literature unnoticed. When once a model of Sanskrit Viruttam enters our literature, it multiplies itself there like a bacteria in its favourite soil. Each of the models (originally imitated viruttams) underwent innumerable complex modifications, by the advantages of the environment here. We can easily trace connections between many apparently dissimilar models of viruttams in our language.

This period may also be called the Religious period of the Tamil Literature. It is here that we find the grandest works of the Jains or Shamanas. Chintämoni belongs to the early part of this period. The poetic diction of Choolämoni being in some parts similar to Kamban’s, cannot, even by a century be earlier than Sekkizhär. Probably it belongs to the later part of this period. Between these two Jain monuments, we can arrange in a row our Saivaite and Vaishnavite Saints if that is not considered a piece of heresy.

The Hindu religious movements that characterised the early parts of this period unconsciously imported models from Sanskrit, or so altered the then existing chaotic forms of poetry to a regular rhythmic stanza form. The art of perfecting the models belongs to the later centuries in this period, though we find many perfect models even in Tiruväsa
gam and the earlier works. To invent original poems like “මුල්කාල්” of Sambandar was not the general tendency of the age.

When we leave our Tamil Saints to the later part of this period and the “Elizabethan dawn” of our literature, we find the same tendency exhibiting itself in a different form. Various schools of religion or philosophy have sprung up, and they were mostly Asylums of religious brotherhood. These which subsequently became mutts, were started with
noble ideals. The lineal disciples of different saints propagated the doctrines of their original guru. To continue the traditions of their masters, they imitated their models in praising the God Almighty. In so doing they knew that their matter would be inferior to those of our saints and so there was a tendency for a good selection and improvement of the forms of poetry available in the "Tamil vedas". This is the reason why when we read Peria Purāṇam, the viruttams in it appear with a colour different from those of our Nāyanārs or Alvārs.

Every stanza of Peria Purāṇam discloses an extreme care to balance the metre of a stanza with the thoughts therein. None but Kamban excels Sekkizhar in that respect. The artifice of நூற்றன், மூன்றன், are applied so beautifully in Peria Purāṇam that we do not find even in a single stanza any savour of artificiality. It is this work that determined the course of modern Tamil Viruttams, for which Viruttappāviyal was intended to be applied by its author.

Chulamani and Peria Purāṇam, lead us to our Golden age of viruttams.

The Third Period:—During this period there was peace in the Tamil states; and from the traditions we may infer that they were friendly with one another and even intermarriages were taking place between their princes. The Tamil poets were patronised in a large scale. Their number in each durbar was so large that every princess had one Vithwān as a part of her dower. The encouragement given to the Tamil Poets during this period was rather excessive. Any man who composes a few stanzas in praise of a baron or king, will become rich in a day. Partly to prevent such abuses, and partly to raise the pundit standard, the poet Ītai-kūttan, who was a very clever statesman, put all the Vithwāns who came for rewards, in the state prison, and sacrificed them once a year after their failure to answer his interrogatories.

During this age more attention was devoted to the
literary aspect of every work. Music was fast losing its hold. Poetry was not sung, as of old, but was calmly composed at home within a prescribed period. The Āsu kavi was only one kind of poet, and not the only kind of poet. Hence much attention was paid to the prosody, and even the rules of music were understood in its terms. It is owing to this tendency the regularity of form of every model was scrutinised and attempts were made to make each kind of Viruttam perfectly regular, and analogy was playing an important part. When we read the stanzas of Kanda Purāṇam we find their forms to be almost the same as those in Kamba Rāmāyaṇam. The authors had to guard themselves against the critics. [In the place of one Sangam, there were a large number of religious academies whose common purpose was to improve the Tamil knowledge]. Hence the authors' course was always on the undisputed beaten tracts of Tamil Viruttams that gave the best melody possible.

The two great epics of this period are Kanda Purāṇam and Rāmāyaṇam. As Sekkizhār paved the way for the perfection of non-Sanda Viruttams, the author of Kanda Purāṇam paved the way for the perfection Sanda-Viruttams. In it, the melody of the Sanda Viruttams happens to be a necessary concomitant of the simplest arrangement of feet. There is much grandeur in its simplicity. This leads us to Kamba Rāmāyaṇam which crowns the progress of Viruttams.

KAMBAN AND VIRUTTAMS.

Much had been written by eminent pundits on this Epic-Shakespeare of our language. "இந்துவரலாறு உள்ள முதல் வாகனம்" is a fame which he is every respect worthy of. His mind and art may be compared only with those of any world-wide poet. When we read him after reading other authors, his verses are tinged with unspoken criticism of his predecessors and their models. Like a bee he gathered bits of sweet essence from all previous works of our language and constructed a magnificent honey-comb the Rāmāyaṇam. Take any Viruttam or Sanda-viruttam of any author and
place it side by side with that of the same kind of his, and you will find a vast gulf between their ways of handling the same kind of stanza. Leaving aside the differences in thoughts, and such other things that relates to the substance of the poem, we find in Kamban a striking excellence in his manner of expression as he knows what form will just suit the expression of what sentiment. Besides, his use of cunning artifices which delude our ears produce a splendid harmonious effect in music.

Kamban handled all the best models of Sanda viruttams. Whatever he failed to use in Rāmāyaṇam may be stated with a great certainty to be inferior types of Sandam, and they may be presumed to have been rejected by him as useless for any lofty expression of feeling. It may even be stated that the sphere of modern Viruttams, lies almost within his Rāmāyaṇam, and the prosody of Viruttams will almost be identical with the prosody of the Viruttams of Kamban. For the modern Tamil student or a person who will hereafter attempt to compose any Viruttam, the choice of a model can find a place only in one that belongs to the third period referred to. To attempt a poetic composition on the model of Viruttams that became extinct during this period, will be as mad a task as that of writing a work in the chaucerian language.

If Kamban modified the form of any Viruttam which was current during the third period, it may be presumed that it was a change for the better. Unlike Venba, the connection between the last foot of one line and the first foot of the next, is not quite strong in a Viruttam. From a musician's point of view, each line is a distinct member of the organic whole. Hence the main alterations that Kamban did in the form of Viruttams, were with reference to the first and the last foot of a line. Thus he indirectly curbed the function of vandai which played an important part even beyond its jurisdiction.
THE SAYINGS OF AUVAI.

(MUTHURAI, அஉவை).

By R. R. GUNARATNAM, B. A.

(Continued from Vol. XIII, No. 2).

An act of love once done, the good
Returns unasked with promptitude,
As from its head the palm as fruits
Returns the water sucked by roots.

An act of love the good will keep
As writ on stone in mem'ry deep
The bad forget it insincere
As quick as marks on water clear.

Youth gives no joys in poverty
Nor wealth in life's extremity.
As flowers bloom, their season gone,
Or beauty unwed sits alone.
The milk is sweet, tho' boiled hot,
The bad, tho' loved, as friends meet not,
Tho' burnt to dust, the conch is white,
The good, tho' poor, are honest right.

A man may work with ceaseless stress,
But till God wills there's no success;
A tree tho' growing high and strong
Its fruits gives not in seasons wrong.

Who honour guard at risk of life
Will they bend knee to foes in strife;
A pillar stone may split off straight,
Will it bend under pressing weight.

As high as water lilies rise,
As wide as studies knowledge lies,
As great as penance past our weal
As good as birth one's bent you feel.

To seek the good, and wisdom gain
From words that glowing grace contain
To praise their life, and live in peace
At one with them will bliss increase.
To seek the bad, and list with care
To words that are of virtue bare,
To speak of them, and friendship keep
With such will bring corruption deep

The water led to paddy fields
To plants and grass nutrition yields
Where but one good man lives will fall
Refreshing shower's on one and all.

Tho' seeds, it is, that germ contain,
Bereft of husk will sprout no grain;
A man, tho' strong, succeeds but rare,
Of help without if he stands bare.

"Thālai" is big, but "makil" sweet
By form judge not of men you meet;
There bathe but few, tho' sea is wide
While springs near by one's thirst subside.
As turkey struts in foolish pride,
And spreads its tail like peacock wide,
Do they that lack in knowledge clear
The poet's garb presume to wear.

Like broken stone, or parted gold
The bad their angry splits uphold,
The good man's wrath as smooth subsides
As water split by arrow glides.

All things of value, beauty, wealth,
With kindred sweet, and glowing health
Accrue to one by Dēry's grace
And part when off she turns her face.
The Relation of Samkhya and Saiva Siddhanta *
BY SWAMI VEDACHALAM

While a widespread interest and a great attention animate the study of modern Vedānta—the Vedānta of Sankarāchāryya and other recent scholars and not the Vedānta of ancient Indian Sages and philosophers—much indifference and lack of real interest beset the study either of Śāmkhya or of Saiva Siddhānta. This has been mainly due to the dangerous dogmatism and intolerant bigotry of certain class of people in our country. Whatever might be the attitude of our sectarian philosophers towards Śāmkhya and Saiva Siddhānta, learned European scholars were not to be deterred from their endeavours to seek after truth but having made an immense sacrifice of their time and comforts they have brought to light the complete system of Śāmkhya and a portion of Saiva Siddhānta by producing faithful translations of works on these philosophies and editing their original texts. Thanks to their unrequitable services in this direction, for our eyes are now opened to see the hidden knowledge that had been jealously guarded for many centuries by our own countrymen for fear of losing their prestige and feigned supremacy in all that concerns our life.

It is an acknowledged fact to day that, of all the existing systems of thought, Śāmkhya is the earliest and the deepest fountain of philosophy from which all the numerous streams of knowledge took their rise and flowed continuously up to the present time acquiring in their long course additional supplies of newer ideas from other sources. From Śāmkhya arose the grandest and the sublimest teachings of Bhagavān Gautama Buddha—the very essence of the Buddhist religion. From Śāmkhya was developed the peculiar mystic system

* A Lecture delivered at Calcutta.
of Soul-culture, afterwards elaborated by Patanjali into a perfect treatise on yoga. From Sāmkhya came into existence such physical and metaphysical discussions as are seen in the Upanishads like Kena, Svetasvatara and Chandogya. And it was from Sāmkhya that the very teachings of Sri Krishna comprised in Bhagavad Gītā, the widely read and highly venerated work, came into being. Not to say of the innumerable other cults that derived their fundamental from Sāmkhya in the medieval and modern periods, almost all the philosophic knowledge of ancient times drew their sustenance from the fertile source of Sāmkhya. Not alone in the ancient times but even at the present day a study of the Sāmkhya philosophy is considered to be of the utmost importance to a profound scholarship in the critical learning of Vedic Sanskrit. As for the great regard in which it was held by the sages of the remote past it would suffice to point out that “in the first book of Mahābhārata, Nārada is said to have taught the thousand sons of Daksha the doctrine of final deliverance from matter, the surpassing knowledge of the Sāmkhya, and he is reckoned as one of the Prajāpatis, or first progenitors of mankind.” And of the rationalistic value of this philosophy no one can better speak than Mr. John Davies, M.A., the able translator of the Sāmkhya Kārikā, who, touching on this point, says: “The system of Kapila, called the Sāmkhya or Rationalistic, in its original form, and in its theistic development by Patanjali, contains nearly all that India has produced in the department of pure philosophy. Other systems, though classed as philosophic, are mainly devoted to logic and physical science, or to an exposition of the Vedas. It is the earliest attempt on record to give an answer from reason alone, to the mysterious questions which arise in every thoughtful mind about the origin of the world, the nature and relations of man and his future destiny.”

In addition to such opinions of impartial oriental scholars, I venture to lay before you subsequently certain facts and arguments for taking Sāmkhya as the only true philosophy
amongst the other five systems—the Nyāya, the Vaiśeṣhika, the Mīmāṃsa, the Yoga and the Vedānta. In the meanwhile, I wish to dwell a little upon a fact of great historical importance.

Sāmkhya is the oldest philosophy in existence which records the nature and tendency of the people in the midst of whom it arose. To those of you who are acquainted with the critical works of such eminent critics as Prof. Dowden, Prof. Minto, Dr. Stopford Brooke and others, I need hardly say that the work of a great man is like a veritable mirror in which is reflected the nature and tendency of its times. In the same way Sāmkhya is the work of its times. Though the genius of Kapila gave an admirable setting and a definite shape to the Philosophic tenets that were current in his time, yet it cannot be said that they were freshly originated and given to the world exclusively by him. Many centuries before the time of Kapila learned men were occupied in investigating the nature and destiny of the universe and the mysterious relation in which the human beings stand to each other and to the world. Many centuries before, men of extensive knowledge and profound reflection were giving currency to the thoughts which they had matured in their secret dwellings in forests and mountain caves concerning the misery of humanity and the way in which to bring about an eternal deliverance of the soul from evil. These doctrines that were lying scattered here and there were brought into one coherent whole and made up into a complete system of thought by the great intellectual capacity of Sage Kapila. The old proverb ‘that Rome was not built in a day’ indicates the long and slow process through which a system must pass before it will reach its final completion. The philosophy of Sāmkhya must, likewise be considered as a typical mark of its time, as a monument constructed out of the crude materials supplied by the intellects of bygone ages. Professor Max Muller has, with great exactness of detail, spoken of the philosophic activity of the ancient day Indians in his last great work, ‘The Six Systems
of Indian Philosophy' and I request you all to refer to it for an elaborate account of this point. Suffice it for my present purpose to say that Sāmkhya is the only system of philosophy which as a flaming torch throws a flood of light on the earliest mental condition of our forefathers and opens to our view the hitherto concealed secret of their head and heart. And to a right understanding of the ancient Indian thought nothing can help us better than the system of Sāmkhya.

But many of us—nay even all of us—are prone to attach great importance to a particular religion or to a particular form of philosophy to which we have closely adhered from our young days and to view everything else from our own stand point in face of all difference and disagreement that exists between ours and that of others. Recently there has arisen a tendency in the modern Vedantists to reduce everything they come across in the realm of philosophy to the system of Sankarāchārya or to treat them in utter disregard if they do not agree with their modern Vedantic thought. This spirit of antagonism or dire prejudice on the part of our Indians is sure to lead us into errors of an irremediable character and impede the progress and onward growth of our intellectual faculty. To accomplish what other nations have achieved in the social, moral and intellectual conditions of life, it is absolutely necessary that we should cultivate that openness of mind to receive truth wherever it is found and that unbiassed state of reasoning to carry on an interesting inquiry into subjects other than that we own.

Now, as regards the tenets of Sāmkhya, it may briefly be stated that an inquiry of the world and an inquiry of the Self constitute its two important elements of study. The object of this study is to deliver the Soul from the clutch of misery, pain and evil, which arise as a natural consequence of its contact with matter.

THE WORLD.

To take up first its interesting study of the nature and condition of the world or cosmos. This world which is an
immediate object of our knowledge is in our experience perceptibly distinguished from soul by its being built up by particles, of a substance that has not got in it that particular kind of action called intellectuality. On an experimental study, this world, this entire phenomenon of the universe, reveals to our intellect two of its phases, of which, one is perceived by our five senses and the other is inferred to exist from correct methods of reasoning. Of these two phases, one that is perceived by the senses is called as Vyakta or manifested and the other that is inferred to exist as Avyakta or unmanifested state of Prakriti. And again, the one state forms the fundamental cause of the other.

We know that this world both organic and inorganic is a conglomerated body of the five primary elements; ether, air, fire, water and earth. We know also by chemical analysis that every fragment of this material world is ultimately resolvable into substances of a much finer character. These finer substances are so minute in size that it is extremely difficult for our physical eyes to see them except with the help of a microscope. Sometimes these are not perceivable even with the aid of a microscope, since they attain to gaseous state. Unseen though they be, yet we arrive at correct conclusions with regard to their real existence. When a piece of sulphur is pulverised into the finest particles of dust and blown up into a large glass vessel, these particles do not become visible to our naked eyes unless we resort to the aid of a microscope. Again when the same sulphuric atoms are converted into an invisible gas, they are not seen even through the means of a magnifying glass; yet we are confident of their existence in the glass since we can know them by other means of ascertainment, namely, by weighing the whole in a balance before and after the experiment. There are still subtler and subtler states of sulphur than the gaseous one, which cannot be cognised even in this experimental way but of which we are certain from the law of indestructibility of matter, proved beyond doubt by the methods of experiment-
It would, therefore, be manifest that Sage Kapila was fully justified in attributing to matter two kinds of state of which one is ultimately subtlest, and the other a perceptibly grossest.

Avyakta or the unmanifested state constitutes the primordial or first cause of this whole manifested universe. Both these Avyakta and Vyakta conditions are incidental to matter. I see much truth in the nebular hypothesis of western astronomers, and it is not difficult to see a nearer approach of it to the oldest conception of our Sage Kapila regarding the primitive condition of this world.

Such a grand conception of the reality of the world whether manifested or unmanifested is as old as the civilisation of our forefathers and we as their rightful descendants are bound to take it as the basic principle of all our succeeding processes of thought, especially when we find it corroborated by modern chemical experiments and scientific researches. But sadly we are not permitted to follow in their footsteps. In the medieval period, that is, in the eighth or the ninth century of the Christian era, when the Buddhist and the Jain religions had fallen into decay, a new reaction set in in the atmosphere of our Indian thought, and a newer and quite incorrect notion about the nature of the world sprang up upsetting the traditional accounts of our old philosophers. What is that new and fantastic notion? It is nothing but that which you are much acquainted with; nothing but the notion that this visible and tangible universe is purely of an illusory character; nothing but what we all see, hear, taste, touch and smell is a mere zero, a sheer phantasmagoria. The great Sankaracharya—great indeed he is—was the first, I presume the very first originator of this notion of illusion, this nothingness of the world and if I may be permitted to say, was the first to stop the wholesome current of ancient teachings at its middle and give them a new turn to run into a stagnant pool of muddled thought.

So far as my knowledge is concerned, I could confidently say that there is not a single word, phrase, or sentence either
in the whole range of the Vedas and the principal Upanishads or in the six systems of philosophy which represents the unreality of the world as has been taught by Sankara. On the other hand, they plainly note the eternal existence of matter as is seen in the Svetasvatara Upanishad “Jnā Jnaou dvā ajā Iśa anīśa ajā hyēka bhūkthrū bhūgarta yuktā” where Prakriti is spoken of as unborn and ever-existent. And I can show you innumerable other passages from other Upanishads in support of my statement, but I leave them for fear of taxing your patience unnecessarily. As for the view which the other five systems take of the nature of the world, a mere cursory glance into them will be sufficient to convince you that they all take it as a substance of tangible reality, and that the very idea of illusion or falsity is quite foreign to them. Here, of course, it might be argued that the Vedānta Sūtras of Bādarrāyana do not accept the reality of matter but deny its very existence as is clearly elucidated in the commentary of Sankara. But when once the commentary of Sankara has been upheld as the highest and the only undisputed authority on the interpretation of the Vedānta Sūtras, it becomes very difficult for us to know the real meaning of the Text, to conceive that it is susceptible of being interpreted in an other way. Most of the older commentaries written by Bhagavan Bodhāyana, Tankā, Dravida, Kapardī: and Ghadeva have not come to light, nor are the other commentaries of Nīlākanta, Ramānuja, Madhva, and Somanātha studied critically side by side with the commentary of Sankara. So great is the prejudice on the part of our people that it is even deemed as a dire abuse to call in question the claim of Sankara as the only right interpreter of the Vedānta Sūtras. Why one commentator should be chosen in preference to others without a proper and comparative study of all, does not seem to strike most of us in this country. But see how an European scholar Dr. Thibaut in the critical essay prefixed to his able and accurate translation of Sankara’s commentary on the Vedānta Sūtras shows the incorrectness of Sankara’s gloss and its inadequacy
to bring out the real meaning of the Text. See how he declares that Sankara not only does not trace the meaning of the Sutras link after link in harmonious sequence in which the author’s ideas connect themselves but mangles the texts and twists their meanings in such a manner as to make them suit his own views. See also how this conclusion to which Dr. Thibaut was driven by his critical deliberation had been openly embraced by Prof. Max Muller in his ‘Life of Rāmakrishna’ and ‘Six systems of Indian Philosophy.’ Again, some of you will be surprised to learn that Svāmi Vivekananda the able exponent of modern Vedānta, expressed in his ‘Inspired Talks’ a similar opinion that Sankara instead of following the meaning of the Sutras, had made the sutras follow his meaning, his own views. Why, any impartial man who makes a profound study of the original, uninfluenced, of course, by any sectarian prejudice, will find in the Vedanta Sutras the doctrines of Sankhya assimilated and expounded, not based upon reason alone as had been done by Kapila but based upon the various passages of the Upanishads. The difference between Sankhya and Vedanta is that, while the one attempting to investigate everything from a purely rationalistic point of view stops with matter and individual self, the other goes a step forward venturing to treat upon the plane of a Supreme Self which is beyond the reach of all our limited reasoning powers and defective individual experience. But for this difference both Sankhya and Vedanta are identical, inasmuch as the inquiries into the nature of matter and individual soul form the common property of the two. So far, it is as clear as day light that my position in maintaining a continual flow of liveliness for the oldest doctrines of Sankhya in all the posterior systems of thought that arose in succession one after the other up to the time of Sankara when it was sadly and suddenly stemmed in but for a temporary period, is not one of an untenable character. And from the time of Saint Meikandadeva and Rāmanuja of the Tamil country that mighty current of Sankhya has commenced again to run on with a redoubled force.
Now it might be asked what led Sankara to invent such a fanciful theory of illusion deviating farther and farther away from the plain and distinct track of the ancient Indian thought. I cannot venture to say anything definitely on what his real motive was, in the absence of any valid evidence to support it. Various explanations have been attempted to solve this problem, but unfortunately none of them gives satisfaction to my mind. It is possible that gross misconceptions might arise as a natural consequence of one's inability to apprehend certain finer shades of meaning which certain terms in the Vedas and Upanishads possess. Need we wonder that these finer meanings escape at times even the searching intellects of eminent scholars while they reveal themselves to others, when we consider of the imperfect and limited condition of the human mind? There are a few words—though a few yet very important to a correct apprehension of the root-principles of ancient philosophy—repeatedly used in the Vedas, Upanishads and six systems, which puzzle even the highly cultured minds. Some of them I shall now explain to the best of my ability and leave others to your careful study. From this, it is by no means to be construed that I think myself abler than our able commentators and philosophers. Far from it, without possessing as much scholarship and keen intellect as our old commentators and philosophers had, we are nevertheless enabled to detect their errors and defects by the easy resources of knowledge which are made accessible to us by the nature of the age in which we live. I believe you will not misunderstand me. With your kind permission I proceed to explain some of the few words just alluded to.

SAT AND ASAT.

At the outset I wish to take Sat and Asat—the two terms frequently used by Kapila to denote two different conditions of matter—because they gave rise to many misconceptions in after ages. Prior to the time of Kapila, these words had been used by the Vedic poets in the same sense in which Kapila used them. In the tenth mandala of the Rig Veda there is a
verse which relates: “In the earliest age of the Gods Sat sprang from Asat.” And in the tenth part of the Atha va Veda it is said that “both Asat and Sat exist within the God Skamba.” The Taittiriya upanishad also quotes a verse to the effect that “this was at first Asat; from that sprang Sat.” “With Kapila and his exponents, Sat denotes the existence of things in the manifold forms of the external world, the Daseyn of Hagel, the Natura Naturata of Spinoza, and Asat is the opposite of this, or the formless Prakriti.” It is now plain to you from these that Sat means the manifested existence of this world and all material things and Asat the unmanifested existence of Prakriti or primordial matter.

When the existence of an object is perceptibly known, we are certain of its being and entertain no doubt about it. But, when it disappears from our view, we become uncertain of what its real situation would be, although we may have no inclination to say that it has been reduced to nothing, to a state of annihilation. All our modern scientific knowledge tends to show that matter is indestructible. Although an attribution of this scientific knowledge to our Sages in the prehistoric past may seem thoroughly unwarrantable and incredible, yet somehow or other, perhaps quite intuitively, they came to apprehend of this invariable law as is evident from the philosophy of Sankhya.

It is only in the primitive savage life that man can understand little of the disappearance of an object. His reasoning faculties were then in a latent condition and he was, therefore, not able to account for its disappearance nor had any means to guide him in the inferential process concerning its existence in an invisible form. So he knew nothing about it and probably believed that there was nothing beyond what he immediately perceived. There was no past nor future for him. Everything with which he was concerned was most intimately connected with his immediate needs and present requirements. This inability to comprehend what lies beyond was a necessary consequence of his undeveloped mental condition. But is
It is not strange that this form of savage life should repeat itself in the circles of materialistic and idealistic school of thinkers who assert that all except the present is a mere nonsense and that this world and all its contents are nothing but an outcome of pure illusion and idle fantasy? But our Vedic poets and philosophers were not as our present day materialists and Idealists are. They were so far advanced in mental culture and correct methods of reasoning that with the help of the present they extended their vision of intellect far into the past and into the future and believed as the result of their careful observation as well in the unmanifested state of matter as in its manifested state. The one they called Asat, because of its invisible form and subtle character, and the other they called Sat on account of its visible shape and palpable condition. While such were the meanings of the two terms as conceived by the Vedic poets and subsequent thinkers, Sankara and his followers mistook them in a sense quite contradictory to all received traditions. Evidently Sankara took the term Asat to mean non-existence in contradistinction to Sat which means existence, and concluded as a matter of course that all the visible phenomenon of the universe was an illusive outcome of a principle which had not got an independent existence of its own but was a simple nothing as it were. According to him that which is the product of a nothing is also nothing, and it follows from that that the complete system of cosmos is a falsely woven fabric of wrong thought.

How anything can come out of nothing does not seem to strike him even for a moment, and he is swept away afar from truth by the torrent of his imagination. If before creation everything were null and void, which is quite inconceivable to a scientific mind, how are we to account for the vedic line "that both non-entity and entity exist within the God Skamba"? How are we to account for the line in the Satapathā Brahmana that "in the beginning this universe was as it were and was not as it were"? Do not these sentences represent the manifested and the unmanifested states of
matter. Do not these show that both cause and its effect are identical in so far as the existence of the one implies the existence of the other? This universe which is an effect of Prakriti and Prakriti which is the cause of this universe are so closely bound up together that the one necessarily and invariably involves the presence of the other. Hence the saying that “in the beginning this universe was as it were and was not as it were.” This universe was’ indicates that, before creation this entire system of cosmos existed in its primordial cause mulaprakriti. ‘This universe was not’ indicates that it did not exist then in the same orderly form in which it is seen at present. That this passage and the foregoing ones are not susceptible of being interpreted in any other way so as to suit the illusion theory of Sankara is now quite apparent to you; and I, therefore, need not dwell upon this point any longer. From all these it should have been clear to you that the sense in which Sage Kapila used Sat and Asat in his thoroughly scientific system of philosophy is much in consonance with the usage of these terms by the Vedic poets and old philosophers and that the new significance which had been attributed to them by Sankara is in every way not in harmony with their oldest meanings and usages.

ADVITIYAM.

Now let us turn our attention for a while to another word of great philosophic significance—the word Advitiyam of the Vedic literature. In such passages as “Ekam Evadvitiyam Brahma” “Ekam eva Rudro nadvitiyayatdaste” this word has been taken by Sankara to mean the definite number one. The first of these two sentences as interpreted by him means that ‘Brahman is one, one only.’ In the Sanskrit language there is the word Ekam to denote the definite number one. And in almost all the languages of the world only one word is there to denote one single number and this law is not violated in the case of Sanskrit, for we have seen in it only one word Ekam for one, Dvitatam for two, Tritham for three, Chaturtam for four and so
But if we have to accept the meaning of Sankara, for the number one we shall have two words Ekam and Advitiyam instead of one quite contrary to the philological principle I have just pointed out to you.

The term advitiyam is a compound word; and how Sankara takes this term to mean one by the process of splitting it into two parts and tracing out the sense of the two ingredients is very amusing to note. Advitiyam is divided into na and dvitiyam and the prefix na is made to mean no and dvitiyam two. If by its parts it would mean no two, the term advitiyam must necessarily mean the denial of the existence of two objects. After coming to this skilful conclusion it is easier for him to argue that if the sacred scriptures deny the existence of two objects by making a frequent use of the term Advitiyam, it becomes our bounden duty to believe in the existence and reality of one only Brahman and the non-existence and unreality of all others.

But as it seems to me that this exposition of his contradicts the sense and spirit of all Vedic and upanishad teachings I find it difficult to bring myself to believe in the correctness of his teaching and explanation. With all due deference to his greatness, we must, for the cause of truth, submit his meanings and arguments to a searching and critical examination. In the first place let us see whether he is correct in his etymological study of the term advitiyam. I think he is not right in taking the prefix na in the sense of no, especially when it stands in union with numerals; because though that prefix may convey that meaning when it combines with other words denoting objects, it never signifies that sense when it stands in combination with numerals, but it clearly expresses another meaning of not. For example, when the prefix na is joined to the numeral Ekam which means one, the two become the compound word Anekam; and this term anekam does not mean no one, but it means not one an equivalent of many. Similarly when the prefix na is united to the numeral Dvitham, the two must necessarily mean not
no two but not two. But sadly this fact escaped the notice of Sankara. Does it not show the imperfect nature of the human mind that this simple fact of Sanskrit etymology eluded the intellectual grasp of so great a scholar as Sankaracharya?

Further Dvitham and Dvithiyam are not identical in meaning. Dvitham means two and Dvitiyam a two-fold state. It follows from this that nadvitiyam ought to mean a not-two-fold state. The peculiar function of this term advitiyam is to express the exact relation in which the Supreme Being stands with the Universe. God is an omnipresent Being. And this nature in Him makes Him one with the world and the individual minds. Without his immediate presence not even a single atom can move of its own accord; without his simultaneous help no living thing can stimulate itself into activity; and without His inmost advice no human being can live even for a moment. Hence to endue each and all with life and activity He pervades the entire system of cosmos and individual minds. Though He thus exists one with the universe yet is He essentially different from it. And therefore this peculiar relation of His with mind and matter cannot be called either one or two. If He were not different from them how could there be either mind or matter? or if He were different from them how could they move, think or have their very being? If He alone existed the Vedic poet would have said omitting the word advitiyam 'Ekam eva Brahma' 'Brahma is one only.' Or if He existed farthest away from mind and matter then would he have said putting the word Dvitham 'Dvitam eva Brahma' that Brahma and the rest are two only. But he has clearly stated 'Ekam evadvitiyam Brahma' 'Ekam eva Rudro nadvitiyaya daste' thus adding the term advitiyam and meaning there by that Brahman is one only in a kind of not-two-state, that Rudra is one only and is in a kind of not-two condition. Why? The relation of God is neither one nor two but a kind of not-two state. To
express accurately this interrelation, neither the word ekam meaning one nor the word dvitham meaning two would serve the purpose of the Vedic poet; and so he resorted to the aid of a third word advitiyam in order to bring into a clearer light what he conceived of the relation that subsists between God and the universe. Now you see what those lines “Ekam evādvitiyam Brahma” “Ekam eva Rudra na dvitiyāya taste.” indicated in the minds of the Vedic poets that Brahman or Rudra who is one only without having a second being to be compared with it in any respect always exists with the universe in a kind of not-two relation is the real meaning of these Vedic texts. That this is the real meaning of the term advitiyam will be fully borne out by the etymological and philosophical expositions given of this word by saint Meykanda Deva of the Tamil country some six hundred years ago in his unique Tamil work of metaphysics—the Śivajñānabodha. That this passage and similar ones in which the word advitiyam occurs instead of lending any countenance to the illusion-theory of Sankara glitter like sharp sickles that cut down the very stalk of his doctrine at its root will be apparent to any one who makes even a superficial study of the works of saint Meykandadeva and his disciples of the Śaiva Siddhānta School. Nay anyone who enters upon a critical and comparative study of the oldest systems of philosophy, Upanishads and Vedas will see for himself that the term advitiyam itself establishes beyond all dispute the reality of matter and individual selves as was upheld by Sage Kapila in his thoroughly scientific system of Sānkhya.

[To be continued]
With much regret we inform our readers that our Dipika did not come out for the last six months owing to the most unforeseen circumstances which have sprung up by the kindness and good graces of our most dear friends. Yet we cannot know His ways. We will have to abide by the times.

The sage Tiruvalluvar proclaims that "अथवा उदात्तता तथा" and at once he says that "अथवा उदात्तता तथा" and so our strenuous efforts have at last borne fruit and the Dipika comes out with all its colours once more with the advent of the happy and prosperous New Year killing all the old dear foes and embracing all the more new and worthy friends and admirers.

We sing forth a happy cheer in mirthful tones of joy and rejoicing.

Let henceforth the path of righteousness be not bedimmed with hesitation and doubt.

We are ever grateful to the Supreme that our Dipika has been doing immense service in bringing to light the hidden treasures of our ancient literature and religion. We need not dwell much on this and blow our own trumpet.

Now the No. 4 issue of Vol. XIV starts with April 1914 and hence this volume will run till the end of December 1914 and not as before till the end of June of the year. January to December shall be one year in future.

We thank one and all of our subscribers who have paid their subscription in advance for their kindness and indulgence and thankfully hope the rest to accept the Dipika and remit their dues at once; as all know that "without money this world is not for us" as the same sage declares.

We are glad to extract the following reviews about our
THE LIGHT OF TRUTH

"Studies" and "Siddhiyar" from the "Theosophist" (April 1914).

Studies in Saiva Siddhanta, by J. M. Nallasvami Pillai B. A. B. L.
With an Introduction by V. V. Ramana Sastri, Ph. D. (Meykandân Press, Madras.)

Mr. Nallasvâmi Pillai has long been known to readers of the Agamic Review called The Light of Truth or the Siddhânta Dipika. He has abounded for many years to make the Saiva Siddhânta known to the world; and that at last western scholars have turned their attention to this mystic philosophical system of the south of India is no doubt due to a great extent, to his endeavours.

The volume before us contains twenty-four papers which appeared first in the Siddhânta Dipika and several other magazines. They embrace almost the whole field of the Saiva Siddhânta, so that one who goes through them will get a fairly complete idea of this system. And nobody, we are sure, who peruses this book with some attention will be able to put it aside without confessing to himself that he has learned a good deal.

Nallasvâmi Pillai is a sympathetic and thoughtful writer: there is no tinge of sectarianism in his papers, and the wealth of ideas they contain is astonishing. Moreover, his style is free from that tedious prolixity so common in India, contrasting favourably in this respect even with Der Câiva Siddhânta by the Rev. H. W. Schomerus, who, by the way, has not sufficiently acknowledged his indebtedness to Nallasvâmi Pillai.

The following articles may be specially mentioned: "Flower and Fragrance" (No. 1), a contribution to the science of metaphors; "The Light of the Truth or Unmai Vijakkami" (No. 2), a translation of 54 stanzas forming one of the Fourteen Siddhânta Sastras; "Another side" (No. 4), with pertinent remarks on Sâmkhya and Vedânta; "The Tattvas and Beyond" (No. 5), being an explanation of the 36 Tattvas and the Tattvâtâta; "The Nature of the Divine Personality" (No. 6), being a criticism of the equation viśûnga = impersonal; "Vowels and Consonants" (No. 7), on a simile used in Saiva Siddhânta to explain the advaita relation of mind and body; "Some Aspects of the Godhead" (No. 10); The Svetasvatara Upanishad" (No. 13); "The Union of Indian Philoso-
phies' (No. 16); 'The Personality of God according to the Śaiva Siddhānta' (No. 19); 'Advaita according to Śaiva Siddhānta' (No. 20); Śaivaismin its Relation to other Systems' (No. 24). We have also read with pleasure the description of 'Sri Parvatam' (No. 23), the most sacred hill for the Śaiva pilgrim.

Among the things with which we cannot quite agree is the criticism on pages 160 ff., of Prof. Deussen's "false analogy". Similes like that of the stream entering the ocean are never meant to be taken literally.

Śivañāna Siddhiyār of Arunandi Śivāchārya. Translated with Introduction, Notes, Glossary, etc., by J. M. Nallasvāmi Pillai, B.A. B.L (Meykāṇḍan Press, Madras).

This is another fruit of the endeavours of Mr. Nallasvāmi Pillai, that indefatigable expounder of the Śaiva Philosophy of South India. This translation from the Tamil original appeared during the years 1897 to 1902 in the Siddhānta Dipiṇā, and it has now been republished in book form, enriched by many Notes and a most valuable Introduction as well as a useful Glossary and Index.

Śivañāna Siddhiyār is the second of the fourteen basic works of the Śaiva Siddhānta, the first being the well-known Śivañānabodham of Meykāṇḍadeva who appears to have flourished in about the 12th century. The thoroughly philosophical character of the work is evident from its very arrangement, the first Book (called Ajavai or Logic) dealing with the means of knowledge recognised by the author, while the remaining chapters fall into a controversial and a constructive part called, respectively, Parapiṭaka or Foreign Standpoints and Sutakṣa or The correct Standpoint. The controversial part, again deals successively with the Materialists, the four schools of Buddhism, two sects of the Jains, three forms of the Pūrva-Mīmāṃsā, Māyāvāda, Bhāskarāchārya’s Parināmavāda, the Atheistic Sāmkhya, and, finally, the doctrine of the Pāṇcarātras, each chapter containing first a concise statement and then the refutation of the view in question. Then there follows the third Book on the ‘Correct Standpoint,’ i.e. an exposition of the Śaiva Siddhānta, consisting of twelve ‘Sūtras’ with several Adhikaraṇas (paragraphs): each definition of God (pāti), of the kind of monism (advaita) to be recognised, of the individual (pāsu) (two Sūtras), of the relation of God, soul, and Body, of the nature of the Supreme, of Ātma Darshana;
of the way Jhāna is imparted to the soul, of the purification of the soul of tāsākshāya (the vanishing of bondage), of the recognition of God and the nature of bhaṭṭi, and of the nature of the sanctified.

From the Introduction we notice the rejection of Dr. Barnett’s view viz., that the Tamil Śaiva Siddāntam was derived from the Pratyabhijñā school of Kashmir in the beginning of the thirteenth century. Mr. Narasvāmi Pillai is of opinion, and his arguments are weighty indeed, that the development in the North and South and West were independent of each other, though the authorities (the Śaiva-gamas) they followed were the same.

The long ‘Note on Nirvāṇa’ (pp. 57 ff.) contains some good remarks e.g., that “there is always a danger in proclaiming and emphasising a half truth, however wholesome it may be at times,” but misses altogether the meaning of the Buddhist idea by comparing the Buddhist who has obtained Nirvāṇa with the blind man successfully-operated on in a dark room but unable to leave the latter. The man operated on from the Samsāra has reached a condition so utterly different from anything intelligible to us that none of our categories (existence, etc.), can be applied to it; he does see the Light, but it is a something of which ordinary mortals can have no positive idea, but only the negative one that the three characteristics, of what we call existence, viz., anicca, dukkha, anatta (transitoriness, sorrow, not-self) have nothing to do with it.

We ought to say much more on this book, of which every page is interesting, but our space and time are unfortunately limited. So we add only the hearty wish that the book may find the large number of readers it deserves.
TIRUVUNTIYAR.

BY

R. S. SUBRAMANIYAM.

DISPASSION OR NON-ATTACHMENT OF THE ŚIVAYOGI.

Unwhirling discerning Yogis, to nothing
Stand attached—Rise and fly
Like the bell of (too) short tongue. Rise and fly.

NOTES.

To the Śivayogi who is now firmly established in Śiva Bhoga, no sense enjoyment can be alluring enough. The body and the Karanās have been transformed into vehicles of Śivajñāna; until the body lasts, objects presented through Prārabhda Karma will be experienced through Tiruvaruljñāna and will not have the power to attract them or cause attach-
ment. They may rule as kings, be householders and deck themselves with silk, flower and rubies, yet, these have no hold on them as they have their hold on the Sivanubhavam of Unspeakable Bliss. Like the bell, the tongue of which is too short to strike the cup, yet in form like other bells, the Jñānis are like other men among them and yet they are free from attachment to sense objects. The bell cannot ring, it is dumb; the Jñāni cannot sin. He is free.

The process of Enlightenment is four-fold, First—Hearing (Gśā-Śr̥) Truths from the Guru, secondly—Pondering (Gśā-Śr̥) over what was heard, thirdly—Understanding (Gśā-Śr̥) the true import, and fourthly—Realising (śŚr̥) in one’s self the Unity of Bliss. The Enlightened Jñāni will be in the fourth stage of Communion or Realisation (śŚr̥). The lower processes are steps already trod by the Jñāni, who now has no ignorance to be removed by Gśā-Śr̥, no opposing influences to be counteracted by Gśā-Śr̥ and no doubts to be cleared by Gśā-Śr̥. The passing beyond these three stages is difficult indeed. But how many souls, have not yet entered the threshold of this path (Gśā-Śr̥) being drawn away by the wiles of the world! Comparing the worldly tendencies of the many with the godly tendencies of the few aspirants, one can safely say that the Jñāni who has passed into the fourth stage is the Great Victor. He will no more have to fight the old battles.

The unenlightened soul cannot know except in union with the faculties of the body. The faculties are three-fold, the outer, upāsana, the senses, the inner—manas etc, and the inmost, kalai etc. See notes on Verse 10. And according as it joins one or other, or all of these groups of faculties, the soul is said to be in certain avastas—state or condition of knowledge (see sections 4 and 9 of the Digest). When the soul is dissociated from the karanas it will be in the darkness of Kevala while it is associated with them, it will be in the lamp light of Sakala. While it is dissociated again after Enlightenment, it is in the Sun-shine of Nimala.
the Sakala state, the soul has its waking (jāgrat), dreaming (swapna), sleeping (sushupti), fourth (Turiya) and beyond the fourth (Turiyatita) states.

The Enlightened soul, the Jñāni, will not fall back into these avastas, as he will ever be in the Ninmala Turiyā-titam that is why we find in the text they are referred to as, நீண்மால தூரியாந்திதம். They will neither whirl again through the Processes of Enlightenment nor toil through the various states of knowledge, they have reached the zenith of Enlightenment, no more bondage or attachment 

THE SIGNS ON THE WAY

In the wake of the resonance of the anklets, press forward.
And the Dancer adore—Rise and fly.
Directly there standing—Rise and fly.

NOTES.

Those who, by the Grace of the Lord, have succeeded in subduing the turbulent senses, are free from the tumult and the row of the passions. There will be a calm and quietness which is in itself a relief and pleasure. If in this calm, the soul trained in chyānā and dhāraṇā (meditation and concentration) pauses and listens, it will hear the Nāḍha and Vindhu of the Lord (the primal vibrations in the Suddha Māyā region) which have been ever sounding their sweet music on the deaf ears of the soul. The soul was deaf to their music, because, it was in the midst of the noisy senses; just as children fully engaged in their plays in the court-yard are deaf to the sweet call of the parents from inside the house; these children of God fully occupied in the plays of the senses heard not the inviting music of the Great Father. Once the play is over, they rise and go, direct into the house in the wake of the music which proceeds from the inner apartments where their parents are. Once in, they are in the embraces of their Mother, who presents them to
the watchful eyes of the Father. The dear ones seated on the lap of the father, look up to him with hopes to receive his favour and bounty, his caresses and kisses, entirely resigning themselves to the sweet will of the Father, and forgetting their actions and activities in which they were erstwhile engaged.

In this attitude of the child is the salvation of souls. It is the great surrender, the atma-suddhi. To realise the eternal Dancer, Natarājah, as the source of all power and action, the spring of life and joys, the controller of all worlds and regions, the director and the dispenser of souls, mundane and celestial, is the way of peace; to adore him, as such, is to keep oneself constantly in his presence; and to enjoy experience of the highest Bliss—Paramānandham, even so, as the child on the lap of the Father, enjoys the sight and the bounty of its Gracious parent.

This experience is disturbed, should the child cease to look up to him, and cast its looks on the play ground and its playmates. Delusion and mis-conception are two of the deadliest diseases of the soul, hard to cure and frequently relapsing. To subdue them and keep them away one should unswervingly straight away, fix his whole attention and heart on the doctor of all diseases, Vaidya Nathān. As the effect of the delusion and mis-conception Mayakka Vihalpam, the soul will be driven to prize that which is unworthy, perishable and deceitful, as praiseworthy, permanent and charming. One requires a strong will power, proper guidance and right understanding to rise above the bewildering and enchanting advances of the power of Māya. That is why the soul is enjoined not to fall back into the old grooves of sense-enjoyment, but to go directly to the fact of wisdom, with all mind and heart, and straight away, without distractions and delusions, doubt and delay.

Adepts in yoga declare that while seated in firm concentration, as the result of constant efforts is raising the latent powers of kundalini and forcing it through the centres of energy in the sushumna canal, the music of Nātha and Vindhu is quite perceptible, and that it is the fore-runner of the subsequent calm
and quietude in the region of the sakti. There too, they see a light effulgent and beaming, as if it were artificially lighted with myriads of moons. These stages of yoga are not to be talked about or preached. They have to be attained by diligent application. Above this music and light is the seat of the eternal Dancer, which is to be seen through Samādhi,

Yoga is a training to the physical and mental vestiges of the soul enabling them to prepare the way to the direct vision of the dancer. In fact, all training is a form of yoga whether in the nursery or in the academy. The higher stages for the control and the purification of oneself are not taught in colleges or universities. They are to be learnt at the feet of masters who have seen and can show the hold of samādhi, the Ashtāṅga yoga (the eight steps of unification) should be practised by the soul before it can attain the final Bliss.

The music in temples, the sounding of the conch, and the gong, the ringing of the bell are but the outward emblems of the inner Nādha, which is to be heard, while in the worship of the inner Svāmin.

**The Key of Deliverance**

Delusion and (mis) understanding will die away
His Grace (you) forget not. Rise and fly
That's the secret here. Rise and fly

**Notes.**

The knowledge of and attachment to the things of the world, commonly referred to as (unswarupam) Pāṣajñānam is one of the and perhaps the first of hindrances to the realisation of Śivajñānam. The pleasures of Maya present themselves in regular array and
keep the soul captive within their walls and the soul naturally untutored as it is thinks that the highest ambition of life is the enjoyments it has been wont to seek. It loses itself so much in the pursuits of this pleasure, that it knows nothing but the dazzle of the bewitching world, father, mother, wife and child, brothers and sisters, relations and friends, power and glory, kingdom and crown, these are too great to die from its memory: the long ties of kinship and friendship, with the powers of māya are too strong to break off from its hold. But the truth of it all is known to the truth-seekers who ask the less advanced in plain, unequivocal words "O ye, shameless creatures, what have you profited by the false show of life"! To prize the fleeting pleasures of the world, and to hanker after them is indeed the great delusion of souls. It is the Mayakkam Maruml (మయాక్కము మరులు).

While in this delusion, the soul does get glimpses of itself, in the light of which it distinguishes the perishing from the everlast- ing. This is certainly knowledge or understanding as opposed to ignorance and delusion. But this understanding leads one into the belief that he, the knower is a self-sufficient entity existing as if by its own powers; in short, that he is the centre and pivot of all things around. This sort of understanding is referred to as Therul vikālpam and is really mis-understanding, in view of the correct understanding of the truths. Neither marul nor therul will lead one to the blissful goal. This hindrance of Paśu Jñānam is as equally harmful as that of Pāsa Jñānam. These two must disappear without the least trace of their existence before one can be said to be in the complete realisation of the bliss of Pati Jñānam or Arul Jñānam. But the two are formidable enemies of right understanding, a most invincible and over-powering; very few can withstand their weapons of attack. It is a case of cannon to the right of them, cannon to the left of them, cannon in front of them and what is more, these enemies lurk within in the inner chambers of the heart and mind and the rendezvous of the soul. Their subtlety and treachery are such that
one more often surrenders after winning many a battle which is disconcerting and painful. The victory is soon won if one is in possession of the key of deliverance, which is true Jñānam.

One can defy the powers of maya by throwing over them the veil of Arul. They come in the forms of women, wine and wealth, position, pomp and power; by distinguishing the perishable from the imperishable, the evanescent from the everlasting, by the light of wisdom, and by firm resolution to be attached to the imperishable and the everlasting one, weans himself from old habits. Add to this that in all beings the Lord is immanent, as he, she and it, see him in all things presented to your view as he, she and it, as there is no power besides His Sākti, Arul, see all things with this conviction as Arulṣvarūpa forms of his Grace. Every object presented to you will then be naught but Arul, forms for worship and reverence. God whom you saw in the temple as spirit everpresent there, is seen within you, is also seen without you and by a further step in Bhāvana is seen as you and you realize 'I am that'—Aham Brahmah asmi—that full and lasting Bliss—Paripūrṇa paramānandham—the consummation of Bhāvana. Descend not from this experience to the lower stages of Bhāvana and let in forces of maya; The higher you ascend in Bhāvana, the lesser the forces of Māya; reach the highest stage of Śivohambhāvana, the forces of maya cannot reach you, you are blissful but the tendency will be to descend down again and again, yield to this, you are again in the clutches of maya. As a preventive against this tendency to descend down, hold fast to the vision of Arul and be firmly seated in the experience of Śivoham, that is, ever be in the light of Brahmajña—. That is the way and the secret—the goal is reached and 'you are that Tat tvam asi.

This is the fruit of Bhāvana. These maxims—Mahāvākyas should not be mistaken to be postulates against the existence of the Tripadharthā, the three entities. They are ever existing, and you be lost in that through the way of Bhāvana, they do not exist for you in your vision except as that.
THE LIGHT OF TRUTH

THE QUICKNESS OF SIVANUBHAVAM—GOD-REALIZATION.

Fre you think, He flows, ego-melting
The Unique dame's lord, rise, and fly
A rarity for thought, rise and fly.

NOTES.

The one, who has trained himseif to see the forms of grace all around, Arulmayam need not labour long at Sivohambhāvana. The moment he wishes to see and realize Sivam through this eye of Grace—Tiruvaruljānānam—He, the lord of Arulsakti, overflows and engulfs the last vestige of self-consciousness which melts and dissolves instantly in his expanse of wisdom, as he has been near ever heating the hardened soul through the rays of Grace. Henceforth what is there except the Being, the Will and the Act of the Lord. Thus do you see the Lord and be with him in the great experience of Śiva-Bhoga—unalloyed, everlasting, serene and blissful existence. You cannot know him through the senses and the mind; nor can you see as long as you are within the folds of 'I' hood, however light.

Through the contemplation of the forms of the Deity, one attains that stage in which he assumes 'I am that' it is bhāvana—assumption—that, Aham 'I' am, Śiva—Śivam, Śiva—Aham—bhāvana Śivohambhāvana. The assumption of the unity of self with the one unchanging existence—sat.

THE NECESSITY FOR CONSTANT REALIZATION.

Within the space of Bliss, devoid of night and day
Mix and permeate, Rise and fly
Fast and Fast—Rise and fly.
The night and day are the night of Kevala and the day of sakala. The soul in conjunction with Anava is under the veil of darkness—darkness of Ignorance, absolute ignorance. It cannot know the surroundings nor can it perceive itself as an existing entity—it is in a state of unconscious aloneness. This kevala state is the night of the soul, in which it is utterly without the powers of knowing or willing or acting, like the toper in his slumber, stupefied by liquor, unable to know his state or whereabouts. This kevala state is not the assumption of Theology but a fact to be inferred and experienced. We see, we hear, we taste, we think, we infer, we conclude, we remember, we reflect; we are tried of these exercises we are at ease, thoughts loosen themselves from us, there is a blank, slumber creeps in, we cease to will or know, we know not that we are, we rise again, and know that we did not know anything in that sleep over night, we need not labour long to convince those who accept the existence of a soul within, that in these various experiences the soul functions with some or all of the senses outer and inner; now with the sense of sight again, with the sense of hearing and so on, now with the mind (manas) and again with the intellect (Buddhi) &c., now with the thoughtless sphere of chitta, and again beyond the folds of the mental plane. Thus recedes the Atma from the outer to the inner, and as it ceases to be active in the mental plane, it is in the darkness of slumber, just as the lord of the house is seated in the blazing light of the verandah and the drawing room and finally in the darkness or dim light of the bed-room. Thus the Atma knows when it is in conjunction with the instruments of knowledge, and when it recedes, it is in the darkness of ignorance. This ignorance cannot be its essential quality or lakshana, for then, it can never know, but it knows it is able to know, therefore it is in conjunction with something which enshrouds its conscious quality. That something is called Anava. It may be argued that if Atma’s consciousness is enshrouded it should not know anything during the
recession from the mental plane nor can it know anything about it afterwards. It is correct. The fact that it does know afterwards about the experience of deep sleep and its ignorance of things, shows that there must be other subtler faculties round the soul and that it is not absolutely alone with Ānava. The soul's Jñāna, Ichcha and Kriya saktis are not absolutely under veil is evident from this experience; therefore it is postulated that the soul is with the subtler faculties which, to some extent, keep the dormant saktis of the soul awake. These faculties are termed Kalai (Kriya), Viddhai (Jñāna) and Rāga (will). These with Kāla (time) and Niyati (Dispenser) form the five coats of the soul which in that state is called the five-coated or Panchakanchukan or Purushan, inclined towards the pursuit of pleasure through the outgoing energies. It is why the purusha knows that he slept well and knows that it did not know anything in that state. As the soul recedes inwards from the various faculties, darkness overtakes it and it is not difficult to infer the absolute darkness in which the soul will find itself, should it recede from the five tatvas above mentioned, the Panchakanchukans which are faculties or instruments of inner-most Karanās—shaped out of maya. This darkness is the veritable night of the soul, the causal state of bondage—the unconscious aloneess—Kevala-avasta, the original condition of the bound soul, Paśu, before each cycle of projection, shrishti. The misery of this kevala-avasta can be imagined by comparison to the condition of the eyes in utter darkness, the next condition as Purusha is like the eyes wide open, in utter darkness, and helped with a candle light; the former is the night and the latter the dawn or day of the soul. As kalai etc. are coated over the soul, the latter is called s-a-kala (with kalai) state. In kevala-avasta the soul is lost in ignorance or darkness of Ānava. In sakala-avasta the soul has but limited knowledge—very meagre indeed—in comparison to what it can attain if not for its imperfection. Both the states are mala-Avastas in which the soul is under the sway of Ānava in a more or less degree and mark the whirl of samsāra, the rotation of the night and day of the soul. There is still a higher state of Purity, a state of freedom and Bliss where the mala is absent, hence called nimala-avasta or suddha-avasta (see section 9 of the Digest).
A clear grasp of the group of nirmala-avastas, which are said to be the effects of suddha-avasta is essential for all aspirants after Freedom and Bliss, for here is the culture of the spirit or spiritual enlightenment—five milestones in the Path.

Many are the causes of sorrow. We are attached to wealth, woman and wine, friends and relations and a host of other things. A merchant gets news of his ship sinking. He cries 'I am lost, I am done up; the house is on fire, then again rises the cry 'I am lost,' I am done up; 'wife dies,' I am lost,' I am gone'; 'the son is no more,' 'a friend is drowned,' 'a pet horse is injured,' 'still the same cry of woe. To come still nearer, my silk gown is stolen,' gold watch is lost. Poor me I am done up,' 'I am getting lean,' 'I am getting old,' 'my hair turns grey,' 'my teeth are shaky,' 'I cannot now digest a rich meal,' 'my sight is dim' and so on. 'I am sick,' 'I am dying,' 'dying,' 'oh my wife and child,' 'my estates and lands and a thousand and more attachments.

Have the cries of millions ever stopped the course of events? Can sorrow cease by many more adding to the cries and wails? If the merchant is sensible he ought to know that his ship is ever under the mercy of the sea and the wind. If it escapes from these risks only, it is his. so to say, then why wail over it, when it sinks, there was the risk and the ship succumbed. My wife dies I ought to know that she is mortal as anybody else; the same will happen to me; when a mortal dies, why wail over him or her, the time was up; each man, woman or child, beast or bird must have the end sooner or later. Just as the clock chimes the hours, quarters and halves, so time (satya-b) and the great Dispenser (śiva) regulate all things. While on the beach, we laugh with the children when the bubbles rise, we laugh with them too when the bubbles burst. But we come home and sigh when similar bubbles burst. We know not that we are in the midst of bubbles, ourselves, bubbles, only of a harder texture than those on the waters. This awakening must come to all some day, the discrimination between the perishing products of maya and the imperishable soul, Ātma. One must know that the soul is not to be
tied down to one's own possessions or body (which are jada) and that it undergoes experience with the aid of the instruments of knowledge given it by the Grace of God, that pleasure and sorrow is not in the things themselves but in the attitude of one's mind, that freedom from sorrow is to be gained by right understanding and detachment of the soul from its old grooves of ignorance and passions; that all instruments of the soul are for the service of God; and that the soul is the master and not the slave of the senses, outer and inner. This right understanding is the first step in the spiritual path. It is termed Ninmala Jagrat—the Spiritual awakening.

Between this awakening and the actual realisation in one's experience of his separateness from the products of maya, there is the unsettled state of running into the old grooves once and withdrawing again, a state of slumber and awakening of the understanding, hence called dream state of Jñāna—ninmala swapna, now with understanding and again with ignorance, now with light and again with darkness oscillating like the pendulum. But even in this state there is a distinct advance from the former step, of shutting the door against the objects of sense and examining the inner apartments of the manas, Bhuddi, &c. Now a thought arises, desires propel it, all the antakaraṇas give it form and shape and it knocks at the door to pass out into the plane of the senses; the door is locked, it presses forward on all sides impatient of its captivity; it knows its usual path of egress; kicks at the door with all vehemence; lo! the door gives way, and it is at once in the sense plane in old company. But if one is watchful and holds the reins with understanding, and at the same time keeps the door well bolted, the thought must die of exhaustion within the closed apartment. This is the great struggle for mastery. ‘To be or not to be’ asks each thought as it jumps forward from the garrison of the chit a, the same struggle goes on, the same warfare, they die or run out according to the more or less the strength and watchfulness with which the doors are kept closed. The soul must be ever on the alert and cry 'enemy
abroad, bolt the door' but if the soul should act in collusion with the enemy (forgetting that in this way it gives up its mastery or kingdom) the citadel is lost and the enemy passes in and out as before. The one who has seen this warfare and fought these battles only can realise the immensity of the kingdom within and the forces required to guard it from the lurking enemies who are also within. That man who subjugates his thoughts and desires is victor indeed, the great conqueror of the forces of māya. This is the next higher step in the Path called the Ninmala-swapna, the Spiritual watch.

Watching alone will not bring Peace of mind. A child watches from the beach the rising wave in the sea and clings to the father's hand in terrible fright and runs up to him as if the wave will devour it in his absence. The father shows the child a rocket coursing through the sky and the latter jumps about in joy and anxiously looks for the next. Even so are the children of larger growth watching the joys and sorrows of the world, whether concerning themselves or others. They are drawn away by these experiences and are fallen or bent in that direction. To them spiritual sight is hard to attain. They can neither understand the true nature of the soul nor keep vivid in their consciousness the ever present Grace of God. To go further forward they must withdraw from that attitude and stand firm and unmoved by joys or sorrows like the grand papa on the lounge watching children at play, with toys. Children get up a wedding party of toys and invite grand papa too for the feast. He joins them; the next moment it is a funeral march among them with all the paraphernalia of a military band; the grand papa has to join in this too. He does, but in all these actions he is dispassionate or unmoved. This frame of mind should be attained by those aspirants who wish to take leave of the toys of the world, wife and child, friends and relations, pomp and power, joys and sorrows. And in addition they should see themselves as chitrupā shining with the light of Grace and stand aloof from all products of māya. This state is named the Ninmala sushupti. It is really su-sushupti, dead slumber to the fascinations of the world.
outside as an unconcerned witness but wide awake to the Grace of God and himself as the Ruler within it, can therefore he said to be the *Spiritual witnessing*.

The curtain is now well drawn against the world and the back turned towards it. The only two subjects for consideration are himself and the Grace of God, one's inability to act, will or know without the rays of Grace are clearly seen and therefore one's dependence on the latter. The evil of self assertion is well brought home and the aspirant sees that in vain has he been boasting himself as the ruler within but that in reality he is the helpless blind man, led by the staff of Grace. 'Drop the staff, drops the man.' Hence will he feel the power of Grace and resign himself to it, as his Guide and shelter. No more is he present in his own consciousness but all is *arul, arul* and nothing elsewhere is the aspirant now; he is *retreated* into the bosom of Grace. And he is said to be in the Ninmala-Thuriya state which had better be called the *Spiritual Retreat*.

One step more and that is the Final. The cow that has been grazing amidst the dangers of the jungle is now on the guarded farms of her mistress by the mistress of the house. She must be driven home to rest. Then is there Peace and plenty. Grace or Arul as the background of all creation, mother of all activities, should be understood as involved in the Existence, Consciousness and Bliss of that which alone persists through all time and change. All activities cease and there is an expanse of Bliss, undisturbed and unruffled. As one has been dropping off things of the world on his march onward, he has been picking up bliss of the spirit at the same time the farther from the world, the nearer God, the nearer the light, the farther from darkness, and now the summum bonum is attained and there is only the chitaklsa of Bliss, the vast expanse with nothing else to disturb or limit the consciousness.

The soul is in the great expanse of *Sivabhadram* or *Sivanandham*. This is the *Śāntakāla* referred to in the Text. It is called the Ninmala-Turiyattam, the *Spiritual beatitude*.

This is the imperfect description of the state of Vimala Mauna Jñāna by a venturesome writer; great adepts will pardon the pre-
summation, as, from one point of view leading one at least from the
nooks of bondage to the free air of the अग्नि, even by an
imperfect description of the path and the destination is more
desirable than leaving all to shift for themselves.

How brief the text अग्नि is— and how
expansive is the significance, the whole teachings of the shastras,
are there in a nutshell and also the experiences of Ions and Ions
of time. Can any one fail to note the toil of climbing up and
also the danger of falling down. A moment of weakness will
send you down many a mile of weary journey; therefore the
masters who know the pitfalls, say अग्नि. अग्निमिनियप ‘Hold
fast, be firm press forward and inward into the Being of the
Father (who is your shelter) to be safe from the attacks of your
enemy. Do not hesitate or lose time and opportunity; every
moment lost keeps you in the cold; therefore hasten hasten
अग्नि अग्निमिनियप. Will not the sanctified, out of love
cry aloud to their erring brethren, ‘hasten, hasten, danger all
around, come home to rest’

R. S. S.
The meagre and very brief explanations that I have been able to lay before you regarding the Vedic terms Sat, Asat and Advitiyam would, I hope, be sufficient to call your attention to the highly important fact of fixing the real meanings of certain puzzling terms in the Vedas and Upanishads before proceeding to construct a system of philosophy out of them. Now I proceed to take up a much more important doctrine of Kapila—the doctrine of Individual Selves.

According to Kapila the individual Self is an eternal and integral entity distinct from primordial matter or Mālapraakṛiti and its effects. It is not a thing created out of nothing nor is it a hewn out fragment of Brahma or its reflection as is asserted by our modern Vedāntin. Why is it not so? Simply because nothing can be created out of nothing nor can the Omnipresent—unit of pure intelligence be cut off into limited parts of impure selves nor can it be made to reflect as so many miserable souls.

But by some it is argued that the creative energy of the Supreme Being is so tremendously powerful that it can at will create anything out of nothing. But such an argument reveals on their part a want of clear notion concerning the nature of creative function. Creation as we understand it in our daily experience is the action of an intelligent agent bent upon moulding an already existent object in accordance with the requirements of his earthly life. For instance, the life of a schoolmaster requires some such furniture as black-boards, benches, tables, chairs and so on and he, therefore, asks a carpenter to have them done for him. What does the carpenter
do.' He fetches a big teak-wood, cuts it up into several planks and different kinds of pieces and does all the necessary works of chiseling, smoothing, boring and uniting and creates in the end all that is required by the school master. Here without the fundamental part of teakwood the carpenter cannot proceed with his work however skilful he be in executing that which he was required to do; but when once he obtains the teakwood, he immediately proceeds to change it into different size and shape and brings out all the required furniture in good time. Now apply this to the process of world-creation. The individual Selves require the creation of bodies and the worlds. And the all gracefull and all-merciful God acting upon the co-existing primary cause of matter mūlaprakriti evolves from it an infinite variety of corporal bodies and worlds and gives them to souls as temporary tenements. As with the carpenter so with the Lord. He cannot create this entire system of cosmos without its primordial cause the mūlaprakriti; for creation means the law of causation, a continued succession of causes and effects. We can speak of creation with reference to matter, since every material effect has a substratum of its own material cause. But in the same sense we cannot speak of the creation of Souls as it is not possible to trace them to a common basic element of immaterial cause. The Selves are not blind, dead and unintelligent principles like matter, but they are distinctley different from it in being constituted of the essence of intelligence. You knew perfectly well that intelligence is not a thing limited by space or time and that it is, therefore, not capable of being divided into parts and torn out into pieces. When it is assuredly impossible to limit intelligence and tear and divide it as if it were a bit of tangible matter how can you speak of the creation of souls as if they came out from a common source of intelligence?

And it has been already shown that God could not have created the Souls out of nothing, for every effect necessarily requires an antecedent cause. But some may deem it as attributing defect to God to say that he is utterly unable to create
anything out of nothing. But I suppose that this mistaken
notion arises by not distinguishing between the human power
and the divine power. The difference between them is not
one of quality but is simply of quantity, because qualitatively
all forces whether human or divine must be alike in acting
upon an object and producing in it a perceptible change. As
regards the extent of difference between them in quantity it may
be said that the Divine power is immeasurably and inconceivably
greater than the other. If human power can only exert upon the
little objects confined within this globe, the Divine power works
upon the millions and billions of visible and invisible stellar
worlds of which many are by countless degrees bigger than this
earth—the Divine power the magnitude and illimitable extent of
which man only imagine but cannot describe. No scientific
mind can conceive of the difference between the two powers in
any other way than that in which I have just explained. No
intellect trained in the methods of correct reasoning
can assent to the evidence—less assertion that God made the
individual Souls out of nothing.

Again, one of the different classes of idealists might come
forward to assure us that the souls are not several things created
out of nothing but they are so many phases of one and the same
unit of intelligence, the Supreme Being. But Sage Kapila
meets this ingenious argument by bringing into our deep
consideration certain undeniable facts of our life as ‘the sepa-
rate allotment of birth, death and the organs, the diversity of
occupations at the same time, and the different conditions
of the three Gunas’. Do we not see before our eyes every day,
nay every minute and moment that while one soul is given to
birth another soul passes away from this mortal life; while
one is born with all organs perfectly symmetrical in shape
another is sent with defective organs such as the blind, the
deaf, the dumb, the lame and so on? Do we not see that while
one is a master another is a slave, while one is a father another
is a son, while one is rich another is poor, while one is a king
another is a subject? And do we not also see that while one
is notorious for heinous crimes, hardness of fellings and a cruel heart, another is remarkable for his sublime virtues, tenderness of feelings and a benevolent heart. If God be the only unitary principle of life that manifests itself as the whole of the animal and vegetable kingdoms, such an infinite variety as is seen in them cannot be expected to exist but all must be of one nature and of one kind. Such being not the truth, Kapila lays it down as a fact of indisputable and undeniable character the existence of numerous individual Souls each and every one of them retaining a distinct self-consciousness eternally different from Mūlaprakṛti, the primordial cause of matter. Great as is the opposition of the modern Vedāntin against this philosophy of reason and experience, still we cannot afford to forego the truth for the sake of others the truth that lay imbedded in the Vedās and earliest upanishads, the truth that had been brought to light by Sage Kapila of Sāṅkya and by Saint Meykandadeva of Saiva Siddhānta. I think that it is our bounden duty to preserve the oldest traditions and doctrines about the actual conditions of our life especially when they are seen corroborated and maintained by our modern scientific knowledge. I think that it is fair—nay even an uprightness of character—to have every thing old freely discussed in our educated circles without stealthily sliding away our convictions about grand truths, for fear of our stern and just behaviour affecting the reputation of a certain individual philosopher as Sankara. I think that it would be our greatness of mind and high sense of duty to show our gratitude and admiration towards such of our old philosophers as Kapila, Patanjali and Meykandadeva who did their utmost to represent to us things in their true light and open our mental vision. And I think that it is absolutely necessary that we should always be on our guard so that our appreciation of certain great thinkers may not distract us from a strict pursuance of truth.

Position of Sāṅkhyā amongst the Religions.
So far I considered only the main doctrines of Sāṅkhyā
leaving out of account its minuter ones for fear of tiring your patience with a long discourse. Now let me proceed to state briefly the position of Sankhya amongst the other ancient systems of thought and the close relation which it bears towards Saiva Siddhānta and bring this lecture to a close.

We know it for certain that in the whole range of his system of thought not even once did Kapila allude to the existence of a Supreme Being. This remarkable absence of any allusion to God led many an European Scholar to make Kapila an atheist. In the absence of any positive evidence, it is quite unfair on their part to have assumed that Kapila was an atheist. You remember I said in the preceding part of this lecture that the system of Kapila was based upon reason alone. Our faculty of reason performs its functions only upon the physical and intellectual planes which are within the reach of our experience; it can distinguish one from the other or liken one object to another object either in the sphere of mind or in the sphere of matter. And all beyond the limits of these regions of mind and matter do not come easy to the grasp of the reasoning faculty. Since the essential nature of God transcends all mind and matter and consequently all the reasoning powers of man, Sage Kapila left that question out of consideration dwelling simply on facts derivable from experience and solvable by reason. That God is beyond the comprehension of all finite intelligence is also of universal acceptance and even religions contradicting amongst themselves invariably admit this. Laid therefore under the difficult and impossibility of proving the existence and nature of God from reason alone, as Kapila went silently away without even touching on this extremely intricate problem, it is quite unsafe to advance any theory regarding his attitude towards that ultimate question. Further it would be an unwarranted assertion to say anything definitely on the religious inclination of Kapila, while we are in the dark having no means of ascertaining it. However it seems to me that Kapila maintained a position bordering on Agnosticism similar to that which is being held by some agnostics of recent times.
Unlike the authors of other systems who based most of their arguments on the Vedic and Upanishad passages and wove their fabric of thought in strict union with their teachings, Kapila never recognised anything as authoritative except that which was conformable to reason, never accepted the Vedas and Upanishads except in so far as they were in thorough agreement with reason. That is why his system alone is considered by the European scholars to be the true representative of the ancient Indian thought. That is why he alone is considered to be the true exponent of ancient Indian beliefs and a valuable repository of old traditional accounts.

Now as regards the relation of Sānkhya to Saiva Siddhānta I venture to say that in all and every important respect they are identical. In accordance with the correct methods of reasoning Sānkhyas states that this world of multifarious forms and shapes is for that very reason evanescent and transitory and after a long and indefinite period of constant change it will dissolve again into a formless and shapeless state of matter called Prakriti. And the Saiva Siddhānta too upholds the same view about the present condition of this tangible world and of the intangible condition of its primal cause.

Then again the Sānkhya maintains that the Avyakta or the unmanifested state of this primal cause is as much true as its Vyakta or manifested state. And the Saiva Siddhānta too speaks of these two states in much the same manner.

Again the Sānkhya dwells upon the twenty three tattvas or entities which evolve from Prakriti one after another in close succession with increasing coarseness of form. And the Saiva Siddhānta too deals with the evolution of twenty three tattvas in the same remarkable manner.

Again the Sānkhya reasons out a twenty-fifth principle as necessarily distinct from Prakriti and designates it as an intelligent Self possessing of clear individual consciousness. And the Saiva Siddhānta too closely argues the existence of an individual Soul different from matter and possessing of an eternal consciousness all its own.
And lastly the Sāṅkhya argues the ever existence of not one such individual Soul but innumerable ones. And the Saiva Siddhānta too maintains the same view of countless individual egos that have a perpetual existence.

So far you see that Sāṅkhya and Saiva Siddhānta are one in taking a correct view of the world manifest and unmanifest and in making a profound psychological study of numerous individual egos each of which having an eternal, integral and indestructible self-consciousness all its own. And you also see from this identity of these two systems, that the doctrines of Saiva Siddhānta entitle it to a claim of as great an antiquity as the system of Sāṅkhya has.

Now the question would naturally occur to you what constitutes the difference between Sāṅkhya and Siva Siddhānta. You remember I have already told you that Kapila makes no mention of a Supreme Being in his Sāṅkhya. But Saval Siddhānta like the so called theistic Sāṅkhya or yoga of Patañjalī goes a step upward and maintains the existence of an all intelligent power from certain actual experiences of our inward life. To this great power it ascribes an invisible as well as a visible form of grace assumed by it not for its own sake but for the sake of sin-bound souls. By making his otherwise incomprehensible nature quite comprehensible to the souls through these forms of grace, the all-merciful Sivam delivers the souls from the bondage of ignorance, evil and misery and sets them for ever in his unlimited bliss of supreme Love. Such are the main outlines that I have been able to draw of Sāṅkhya and Saiva Siddhānta—the two most ancient cults of this vast continent of sages. It is my earnest hope that irrespective of all class and creed prejudices you would make a critical and comparative study of these two systems and bring more light from them than I have been able to do now. It is my earnest hope that being imbued with the knowledge of modern scientific culture you would be able to recognise and appreciate more than our orthodox scholars do the remarkable quest after truth which the two systems strenuously pursue in stringent logical
and scientific methods, and that having recognised it you would stand against all temptations to lean on certain unscientific systems of thought that are current amongst the bigoted class of people. And it is my earnest hope that you would spread everywhere the principles of love and brotherhood, teach people to love God our eternal Father on a correct understanding of human life-ideals and actual experiences and illumine the darkest corner of the minds of our fellow countrymen by making them realise the glory of moral perfection and helping them to raise themselves to a level with the foremost nations of this globe. Om Sivam.
Light on the True Path

OF

ST. UMAPATHI SIVACHARIAR

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

[This is also one of the fourteen Siddhanta Šastras, and it deals with the subject of Dasakārya or the Ten spiritual conquests of the soul. There are learned treatises on the subject in Sanscrit but none of them have been translated into Tamil, nor are the original treatises available even in print. Sriman P. M. Muttiah Pillai avargal of Tuticorin brought out a small brochure on the same subject in Tamil prose, over which a sharp controversy has raged. With all its faults it is however valuable. Dr. V. V. Ramaṇan’s contribution to this Journal in Vol X pp. 43–47 and 113–117 will be also of the utmost use to the student. Dasa-Kāryam means ten kinds of actions or Karma and is not to be confounded with the three-fold karma which binds the soul and gives rise to birth and death and suffering. On the other hand these are steps taken by the aspirant for conquering birth and death. Though some of them have been set forth in the upanishads it is in the Šaiva Āgamas they have been clearly analysed and systemised and a full and complete code of action is given. These are actual psychical and spiritual processes and unless they are practised and realised one cannot possibly understand them. We do not lay claim to any such knowledge or practice, but in pursuance of a certain duty, we place the letter of the law before the public, so that those who may have the grace, and the guidance of a true teacher may be profited by it. These Dasakārya are Tattva Rūpa, Tattva Darsana or Katchi, Tattva suddhi, Atma-Rūpa, Atma Darsana, Atma Suddhi, Šiva-Rūpa, Šiva-Darsana Šiva-yoga, and Šiva-Bhoga. We may also mention that Kachchiappa Munivar, disciple of the
famous Śivajñāna Munivar, gives a paraphrase of St. Umapati-
śivam’s verses in his learned Taṇikaippurunam Nandiupadesa-
padalam verses, 121 to 125.]

From Earth to Śivam each its form to see is Tattva Rupa;
From Earth to Śivam, is each mala inert,
Perceiving this is Tattva Darsanam
From Earth to Śivam, not established in them.
Through Śiva’s grace, one doth sunder oneself
Is Tattva Suddhi, so the wise declare.

Notes.
The word Tattva is defined by Professor Macdonnel as (that
ness), very essence, true nature, truth reality, principle-
(especially one of the 25 in the Sāṅkhya philosophy). So
that it really was synonymous with the word Sat and we have
elsewhere shown how the compound Sat and Asat originally
meant Prakṛti or māya whose components were the 25 prin-
ciples from earth to Prakṛti of the Sāṅkhyaś and Vedāntins.
According to the Agamānta these tattvas are 36, 11 over and
above the 25, the authorities for which see Sri Kāśivāsi Senthina-
thier’s Tattva catechism. Man is other than 36 tattvas though
bound in their toils. God is above the 36 tattvas. And the
Svetāsvatāra Upanishad declares “As a metal disk (mirror)
tarnished by dust shines bright again after it has been cleaned
so is the one incarnate person satisfied and free from grief after
he has seen the real nature of his Atma (II. 14).

“And when by the real nature of his Atma, he sees as by
a lamp the real nature of Brahman, then having known the
Unborn, Eternal Deva Who is beyond all Tattvas,(sarvatattvāir)
he is freed from all Pāsa.” (II. 15.)

These two mantras by the way contain by the way the
gist of the Dasakārya, and the several steps in Salvation.
The nature of each tattva, that binds one has to be seen, and that this in its nature is only matter and unintelligent and that it is impure, and after thus distinguishing the tattvas for himself, and knowing how he gets bound by identifying himself with them, he must get out of their hold, by holding to the Lord, and thus purify himself. This is tattva suddhi as shown in this verse and in the 14th. Mantra. This does not involve, as we have repeatedly shown that we should regard these tattvas themselves as false or the bondage as false. These tattvas—"as their very root meaning shows"—are a truth in themselves, as also the bondage. We know how the bondage came about by identifying oneself with them, and the first step in cleansing oneself of this impurity, in getting freed of their fetters, (Pāsa) is to detach oneself from them. (saṅkaraḥ pāparājya) In this heroic effort of the soul in its battle against all passion and the flesh, its true help is the unseen Helper, Whose grace is ever and always with us to force you as the Devāra Hymn puts it. Without its firm hold on God, this freedom is only a name, we have shown in our notes to Sivajñāna Siddhiyār

Great gloom removed, one sees his knowing self, This is ātma Rupa. It is Darsan

When you alone do stand, of actions shorn, While losing self in Truth, one That becomes, This is Ātma Suddhi, Āgamas say.

Notes.

In the chain of Salvation herein sketched one ring is attached to the other. One in a sense overlaps the other. The moment one detaches oneself from the Tattvas (Tattva Suddhi) one

* In the same way as the word 'sat' has come to mean God, the word Tattva has also come to mean God. (Saṅkara).
stands apart, and knows that he is not dead, inert and impure body, and that he is an intelligent being. This is Ātma-rūpa. Then he knows that all the afflictions he has been suffering from, from the enduring taint of ṣāvayā, like hate and love, are no more his, as he is ānāna svarūpa, and the afflictions were begotten of his identifying himself with the Tattvas. But though he can differentiate between non-intelligent Tatvas and his own intelligent and thus form an idea of his self, can he see his own form? This will be thinking thought an impossibility, like the eye trying to see itself. But still it is declared he could cognise himself even though it be for a moment, before he plunges his self in the supreme self and becomes lost to view (Tattva suddhi). This sight of self is possible when after absolute detachment, one stands still without thought or action, like a flame undisturbed by wind in a sheltered spot. This is only for a moment as the next stage (ātma suddhi) supervenes at once. His momentary individuality is lost, and he identifies himself with the supreme as he had just a few moments before he had been identifying himself with the Tattvas. The latter condition is ‘तत्त्वाभिर्भवति’ and the former is ‘सदात्मानं भवति’. So that except at the point of Ātma Darsana, the soul never retains its individuality, but identifies itself with the Tatvas on God. Hence as I have elsewhere shown the fallacy of the Buddhists and Pra-chchamia Buddhists who deny the reality and individuality of the soul.

Becoming all forms, of the Form of the beautiful Parai,
Whirling the Soul in birth and death in mala’s noose,
There is One who doth remove the sins and show great grace,
To see this One in one’s soul bright is Śiva Rūpa.
The soul regained its true form, when it detached itself from the Tattvas. It stood still for a moment and plunged itself in Śivam. Just at the moment of the plunge, the soul gains a knowledge of the Form of God. But where is to be seen? Like his own, it is not individualised. The soul could however distinguish itself from God. He is not the sinning and mala bound soul. He is one who joining it to the wheel of Samsāra by giving it Tāṇu, Karana, Bhuvana and Bhoga from māya, lifted it out of the deep darkness and caused mala-paripāka and appeared in Person as the Parama Guru and showed its grace, and entered its heart, of the size of the Thumb. And yet He was everywhere and everything. And all this He became as He is Pure chit, Parāśakti. This perception of God as all, all is Sivamayam, is Siva Rūpa. The importance of the word Sivamayam which every one prefixes to his writing will thus be apparent. It is an experience, and a great experience of the soul, which we should try to realize in all our actions, in all our thoughts. With this idea to guide us throughout, oh, how well our actions will be transformed from being Ahankāra into Śiva Akāra. Then no evil will flow from our word and act and thought, but peace and good will, kindness and charity, love and Ananda.

The Parāl's stand in soul, of I-ness and my-ness freed is Śiva's Foot,
Where one sees God in all and every where that is Śiva's Face,
The Bliss that is past speech, that alone is Śiva's crown,
This truth perceiving well and seeing naught else than God,
Not sliding back to earth and like, not standing still,
Not plunging in the thought that he is God but sure becoming
That,
To unite with that Paramānanda so unspeakable,
This the Vedas say is Siva Darsanam.

NOTES.
The experience gained in the seventh of the Dasakārya is
carried further and a closer realization is reached in this eighth
conquest of the soul. There are also certain dangers to be
safeguarded in this experience. When one matures in the
Sādāna there is naught else but God, he is likely to regard
himself as God, which Aham Brahma Jñānam. This will not
only stop his progress further but will lead him back into the
wheel of Samsāra; and thus all the up-hill work achieved till now
will end in nothing. On the other hand he is absolutely enjoined
to sink his individuality into the supreme getting cleansed of his
Ahankāra and mamakāra, and then God's grace enters his soul
which is Sattinipāda. This is Parai or Sakti and The Foot
usually symbolises God's sakti or grace. The author follows
the description of the crown as given in Tiruvāchakam (18.1)
“இத்தையமையும் இருவடி கைப்பிட்டிய கால் பால்” “wouldst
hear of his bright jewelled crown? It is glory old that passeth
speech.”

Whatever besalleth one, he sees its truth
His self who doth it sense, and what transcends,
The grace beyond compare, The Lord Śiva,
And views all that befell from that standpoint
And sees that from same grace flow good and bad
As do all sense and sense-experience,
And knows that naught can move except through Grace,
And unites self to Grace that is Śiva-yoga

NOTES.

All the published texts give the reading Śiva Boga in the last line, but it is to be taken as meaning Śiva-yoga, the ninth Dasakārya, both words meaning the same; and it has to be distinguished from the tenth, Parabhoga. When one reaches this condition, he is not affected by like and dislike nor afflicted by pain and pleasure. He knows how they are caused, they are of the flesh and caused by his attachment to the flesh and he is not the body. Further becomes to look upon them from a higher standpoint, from the standpoint of Spirit. They have no power in themselves to affect souls, nor the souls to be affected unless this Chetana and Achetana Prapancha is willed to move by the supreme Power of God. All good and bad ultimately flow to him. He is the Final cause and cause of causes. And the final surrender is made 'not as I will but as thou wilt.' This is the artha, Śivārpana, set forth in the 10th Sūtra of Śivajñānabodha "śāntāḥ śvetam bhārataḥ," when the oneness, advaita union is reached and all the mala, māya and karma lose their power and the final conquest over the flesh is reached Pasatchaya. And the soul is landed in the bliss of the Parabhoga or Śiva-Bhoga, the last of the Dasakārya. "प्रात्यायनं बलशुद्धि मिलते."
Even though one commits heinous sins,
In murder, theft, and drink indulges,
Treads paths which he ought not to tread,
Caste rules defies and makes mistakes
Atones with God, self action lost,
Our Lord doth convert sure his soul
into His Body and own soul
And then, it's He who eats and sleeps
And walks and transmutes all Bhoga
Into His own, all difference lost
He sure doth make the soul Divine
This is the path called great Śiva Bhoga.

Notes.

When the soul is finally cleansed of its sin, He dwells in God, and God dwells in Him. He has absolutely no perception of any difference, between himself and God and other things. He enjoys the Bliss Supreme, and he is not even conscious he is so enjoying. In this condition, while he still retains the body, he is called a Jivan-mukta. As a result of this physical covering and environment, he comes into contact with other physical objects and things. Actions necessary follow and whatever they may be, the jivan-mukta is not responsible. No taint can attach to him, as all his Tanu, karana, Bhuvana and Bhoga had all been converted into Śiva-Tanu, Śiva karana, Śiva Bhuvana and Śiva-Bhoga. The only condition is the soul must lose all sense of self and the feeling that he is the actor. Then all his acts and burdens become those of the Lord. This is God's great Atonement so wrongly understood in Christian teaching.

Saint Chandesvara Nayanar's act infelling his father, and St. Manickavachaka's spending the treasure of his sovereign are mentioned as instances of his principle herein enunciated.

Hail All Hail to Saint Umapati,
Sivajnana Siddhiyar of Arunandi Sivacharya.

A REVIEW.

We have been privileged to see an advance copy of the English translation of Śivajñāna Siddhiyar by that talented exponent of Saiva Siddhānta, Nallaswami. The translation originally appeared in the pages of the Siddhānta Dipikā and is now published in book form, royal octavo of 280 pages, with an introduction of 40 pages, notes and glossary. The introduction gives a succinct of the antiquity account of the Saiva Religion, with apt quotations from the Vedas and the Upanishads, and establishes beyond doubt that the prevailing Religion of ancient India was the Saiva cult; thus setting at rest all opinions as to the recency of the Saiva Siddhānta Philosophy. The erroneous notions of some who would identify Paramasiva, the God head of the Saiva Religion with the Rudra of the Trinity, and with Sankara's Saguna Brahman are ably exposed and the universality of the Saiva Siddhānta, which comprehends all phases of thought from the lowest to the highest, and shows the ladder way of the gradual unfoldment of the Spirit is clearly pointed out therein. The note on the author is exceedingly interesting and instructive and is followed by a list of the Āgamas and the Upāgamas.

The book itself comprises 3 sections. Book the first, deals with Alavai or Logic, which is essential for the establishment of truths and the exposure of fallacies. Book the second, is devoted to the Para Paksha—the foreign side—to the statement and refutation of all schools of thought foreign to the principles of the Saiva Siddhānta. Book the third, contains the one's own side—the Supaksha—the statement of the truths of the Siddhānta according to the division of the subject adopted in the principal treatise of Śivajñāna Bhodam. Śivajñāna Siddhi is, no doubt, a popular treatise in Tamil, owing to its lucid expression and exposition of the varied subjects. Any careful student
will after the study of this book, be sufficiently well informed of all the shades and phases of thought in the ancient and modern Religion of India and what is more beneficial to himself, be trained gradually and unconsciously to reason out everything for himself. The present translation into English, it is noteworthy, does not lack that attractiveness, but possesses in a marked degree, the clearness of diction, rhythm and style, characteristic of the translator.

One without the least idea of the Indian Religion will find himself quite at home on the very first reading; even the technical terms are well explained in a copious Glossary.

The indispensability of this book to the modern student of Religions is evident from another feature of it, namely from the valuable notes added at the foot of each page and at the end of each chapter or book. One cannot fail to come across the contrast drawn between the Eastern and the Western thoughts, ancient and modern, and the beautiful exegesis on the Paurānic episodes, such as Tiripura Dākana, Durga Pūja or Navarātri, Dākshayajñā, Tārakāvana incident, bringing out the inner meaning hidden from the popular notions of the uninitiated. It is our humble opinion that this part of the work is invaluable in view of the lasting benefits it will shower on the nation or nations shaping the thoughts and aspirations nearer the Truth. The notes on the misunderstanding of Western scholars as regards the Quietism or Fatalism of Indian thought, on the errors of the Sabda Brahma Vādin and on the definition of Sat and Asat, are deserving of careful study.

There is interesting reading to the Buddhists and the Christians too. The chapter on Nirvāna, the ideal of Buddha, shows the true import of the teaching in the light of the Hindu doctrines; that on the Teachings of Christ confirms the oft expressed opinion that the Hindu alone can truly appreciate and understand the lofty ideals of Christ. The greatest principle
of the Advaita Jñāna is certainly involved in the utterances of that Mahātma, whose teachings are misread and misunderstood by those who profess to follow him. The recent advance of Religious Thought in the West falls more in line with the Eastern principles and it will certainly take a long time before it is adopted and assimilated by the Christian brethren on this hemisphere. ‘Christ was the Son of God’ the Christian brother says and the Hindu says ‘yes.’ He was more, he was a great jñāni and Mukta and accordingly God Himself, as all Muktras are so to say and all must attain that state of Christhood which is the complete surrender to the will of the Father, so that they may be one with the Father even as Jesus was one with Him.’ There are ample quotations on the subject from Western writers.

Another point should not be overlooked. The incompetency of the Western scholars to read the Vedic and Upanishadic text in the true light is aptly pointed out in several places and now is so interesting as the notes on the characteristics of Rudra, which are well compared and contrasted with various texts. The notes on the Pañchamantras, on the other Śaktis, Diksha and on the soul are equally based on Āgamic and Upanishadic texts.

No adequate compliment can be paid to the great worker Nallaswāmi who has been ceaselessly working for the Siddhānta for more than two decades. What is surprising is that he is not yet tired. He holds out the hope of soon giving the world all the 14 Siddhānta Śastras in English.

It will not be out of place to observe that the present trend of modern thought is towards the Advaita doctrine and it will require many a worker in this field not workers who will be tired by exertion and exhausted by hunger, but workers of adamantine strength, born of unselfish love towards the suffering humanity, workers who will sacrifice all comforts for the uplifting of the fallen and the depraved souls fallen from
the True Advaita Anubhava of the Blissful Lord, depraved by self-seeking thoughts and desires, workers who will toil on for the world regardless of the fruits of their labour. The Saivites themselves have to be roused to a sense of the present situation. A large majority are biting at the husk, not knowing that it is only a covering for the kernel inside. The inside is now more open to the view of the non-Saivites than for the Saivites themselves and when attempts are made to misrepresent the inside, the man at the husk believes too, instead of trying to know the truth himself. It has become the fashion now for preachers from pulpits and platforms to quote largely from Sivajñana-bodam, Siddhiyar, Tāyumānavar etc., with approval and bring up the rear by a statement that the completeness of the teachings is found only in the pages of the Bible. The days when the other religions were looked upon as Satan's, are gone and we have now the refreshing advance of thought that there is Truth in each Religion, but the complete Truth is in the Bible. It is a good sign of development, but it behoves each inheritor of the Agamānta, and follower of the universal principles of the Śaiva Siddhānta, to understand the highest aspect of the Truth himself, and to enlighten the Saivites of their great inheritance. If all or most of the Saivites understand their religion the rest will understand it too. And then each will begin to laugh in his sleeve when it is said to him 'the day dawns because my cock crows.'

We have no quarrel or dispute with any other religionist. Our teachings have expressly stated that all religions are essential for the development of man, and that the one aiming to be universal should be comprehensive enough to provide the ladder way of spiritual evolution from the lowest to the highest of thinkers. Then why quarrel with each other being on different rungs;

'Come on brother, come, you will see the next rung soon when you stand firm on that' should be the word of each sensible Saivite and if possible and needed, assist in discriminating
between the rungs, out of love, in loving words. This is the work before us and sensible, patient, forgiving, humble and persevering workers are needed by hundreds and thousands at the present day. It was surprising to hear that the truths of the Pañchākshara were preached, for the sake of curiosity and criticism, to the Christians by their Preacher, with quotations from the Sanscrit.

Will not this alone rouse my brethren to a sense of the present trend of activity. While the Christian Preacher is doing our work (although in a caviling spirit) of spreading Truths, we sleep and lounge biting at the husk when it pleases us.

We have known long enough that the sun rises and sets; there are many who would not be disturbed from this belief. Let them abide by time. There are others who will begin to see that the sun does not rise and set if truths are put before them. The truths are imbedded in the Āgamas and the Siddhānta Sāstras; and the true import and character of the teachings are not understood or practised by the majority of our own people.

What are the characteristics of a Śaiva, ask a passer by. He says "Why sir, rise early, have bath, perform Sandhyavandana, wear ashes and Rudraksha, if you please and if available, some silk clothes, witness Pūja in the Temple, and be a vegetarian, if you can; it is only for the few, you see, and if convenient take vegetable diet on Friday. But of course it is bad to take fish or flesh on fasting days. Your marriages etc. must be celebrated by the Priests according to custom. Observe the rites usually followed for house-warming, Shraddha etc., and listen to the reading and the expositions of Purāṇas, attend the important festivals, say the Car festival Suranpōr etc., don't you know."

This in a nut shell is the life of a good member greater is the number of those who are ignorant of even this much. Can one be seated with folded hands, as an unconcerned witness of
this degeneration. Have the noble teachings of our Lord through His Servants been buried so deep that they are now only the past times of pundits and pastors. This shall not be O ye, men, women and children, the noble inheritors of the sacred treasures of the Āgamānta! A Śaiva is one who owes allegiance to Śiva, the Bountiful, the Graceful and the Blissful. As is the God so is the worshipper and therefore a Śaiva is one who is bountiful, Graceful and Blissful. His bounty and grace is to be evident in his thought feelings and actions towards all beings and his bliss in the satisfaction that he is unswerving in his allegiance to the Lord who is his Guardian and Guide. "Let no thought go forth from me to the injury or prejudice of all my fraternity on earth much less a word or deed to harm another—instead, let me extend to all the fellowship of my hand, to raise the fallen, to assist the raised, and to enlighten and enrich the less favoured. I care not for praise or reward, abuse or ingratitude. I can bear the offences of the less enlightened as does a mother bear the kicks of her own child. All I call ‘mine’ I owe to my Lord, I watch for him until He sends His servants to take charge. All my powers I owe to him; let me know Him and love Him making my body and myself, His Temple, so that all hate and love, good and evil on the differential plane may have no charms for me. I shall be all Love and All Good in the Unified plane. There, no wind blows, no tempest rages, no darkness or light, all serene and calm, over following in Grace and Wisdom with complete surrender to the will and being of my Lord. I will be one with Him, lost in the ocean of bounty, Grace and Bliss. Such is the ideal of a Śaiva." He is not the selfseeking quarrelsome neighbour, not the landgrabber, not the flesh eating beast, nor the fish eating whale, not the proud high caste Prabhu nor the down trodden low caste Pariah, not the wearer of ashes and Rudrāksha nor the worshipper at shrines. A Śaiva is God on Earth, clothed in flesh to be loving and loveable. His eyes are not of erring flesh but of enlightening Grace. His mind is not of bewitching
Maya but of liberating Light. His body is not the Store of vice and wickedness but the mirror of the Light Within.

What a gap between this state which must be attained sooner or later, and the one in which we are. Reader! Ponder well now you can improve yourself day by day, your improvement and culture is your nation's, and when you are sufficiently introspective see what you can do towards the attainment of this ideal. There is not one who cannot do something in this cause. Be true to yourself and to Lord, you will see light wherever you set foot and in that light keep yourself and the rest. The task is done and that is Śivajñāna Siddhi. Brothers and sisters, come and sing the praises of Śiva, know His Grace, and dwell in that Grace—and that in Śivajñāna Siddhi.—

R. S. Subramaniyan,
NAMMALVAR'S TIRUVIRUTTAM.

By A. GOVINDACHARYA SVAMIN, C. E., M. R. A. S.

Verse 53. (Vār ā-y-in-a-mulai-y āl.)

Heading.—The Counsel of the Prophetess.

Text.—What this fair one of bandaged breast suffers from, is—

The holy pain of love for th’ Lord of Heav’n’s Blest Traits.

[To heal this pain,] procure and wave ye [over her]—
(1) His cool—fine—Tul’si-Wreath Divine,
Or, of it, e’en (2) a single leaf, or (3) cool-green-twig,
Or (4) under-root, or (5) e’en the earth wherein it stood!

Explanation.—I. Friends—bent on healing our Seer’s pain,
Wrong rem’dies seek and go astray.
Souls—know’ng the true cause of this pain,
Advise, saying—“Pain, sprung from Godly source,
Can healed be only by what is of God.”

[Compare Gamaliel’s like remark—
“35, And (He) said unto them, ye men of Israel, take heed to yourselves what ye intend to do as touching these men……
“38 Refrain from these men, and let them alone; for if this counsel or this work be of men, it will come to nought:
“39 But if it be of God, ye cannot onerbrow it; lest haply ye be found even to fight against God.
“40 And to him they agreed …”…Acts, Ch. V.]

II. By “bandaged breast” is meant the fact that our seer’s love of God, by touch of worldly things is clogged

III. By “th’ Lord-of-Heav’n’s Blest Traits,” the hint is conveyed.

That in heav’n and on earth, these Traits, souls’ love
THE LIGHT OF TRUTH

inflame.

IV. The phrase-"the holy pain of love;" implies
That this love, holy though it be, breeds pain,
When th' souls who bear it don't
en't have enjoyment
giv'n

V. "(1) His cool-fine-Tul'si-Wreath Divine" et cetera,
Show th' least in God's Liege-line can heal this love-
brought pain,

VI. " His....Tul'isi-Wreath,"

VII. The word "wreath" hints That's, souls whom He
loves, we should love. (1) these souls, by mutual love
are twined,
And (2) them God honours by placing them on his head.

VIII. The Tul'isi's "leaf" means those whom th' good souls
have trained,

IX. While cool—green—twi'g" means their kin—made
green by their touch.

X. The "under-root" are those who're th' root of all this
growth,
That is, by standing 'neath the rest, support the whole,
Seeking to minister, and not
To be ministered into, e'er [Cp. our Psalm 24, Decade 27
and 80; Mukunda-māla v. Matt., 20 28 etc., Mark, 10-4-5.]
This being good souls' essential trait.
[Note too the say 'ng'—"Many that are
First shall be last, and the last first" (Matt., 19.30; 20.16;
Mark., 10.31; Luke, 13.30.)
"Knights of the Broom"'s a work which shows
Benares scavengers' beliefs.
"I bow to the street scavengers of Kānchi's King,
By whom sceptics in (1) Doctrine and (2) Discipline are,
As be'ng a nuisance in good-souls' path, cleared away."
Kānchi's "Knights of the Broom" thus Vedāntārya
praised.
Their Triplicane Compeers, I too thus e'er salute,
Say'ng "Kaur avini" where v. says "Hasti-giri." Vide the Kaisika.

Mabhātmya Chapter of the Varāha Purāṇa and Bhattacharyas Standard Sanskrit Tamil Commentary thereon, which in all our great Temples, is annually read publicly to the Congregation in God's presence assembled.

Christ too doth praise the Lord, saying—

"Thou hast hid these things from the wise,
And hast revealed them unto babes"—Matt., 11.25, and Luke, 10.21]

XI. or "(51) e'en the earth whereon it stood.—
E'en touch with the soil where they dwell,
Can as healing rem'dy serve.
E'en as one of Brinda-ban’s bushes, O! may I be born,—
Bushes, decked with the dust the Jumna-breeze blew from the feet
Of th' Holy Gopis whose ken reaching 'yond (a) their kin's and (b) th' Pharisees,’
Bade them pursue the path which th' Lord of Heav'n and Earth did show,
And which, Adept in Meditation lifelong strive to find!”
(Sage A-Krura’s prayer. See the Bhāgavata, .)

"Though the groves of Brinda in which Krishna (till he completed the tenth year of his childhood) disported with the Gopis, no longer resound to the echoes of his flute; though the waters of the Jumuna are daily polluted with the blood of the sacred kine; still it is the holy land of the pilgrim, the sacred gordan of his fancy, on whose banks he may sit and weep, as did the banished Israelite of old, for the glories of Mathura his Jerusalem.”—Tod!

XI. "Their holiness to holy places, Saints impart,
Clothed with the power of th’ Lord who dwells in their hearts.”

["Tirthi kurvanti tirthāni, svanta sthena Gada Chitti.
XII. Procuring this, it “ wave ye (over her).” —That is
The slightest move in this direction, will fruition bring!"
Vide the Gita 2.40.—"NehabhiGramã-rnass sti."
This Medicines proximity itself will heal!
Vide the text:—"Sage! I'm th' liege of those who, with friends,
(1) Touch, (2) sit with, (3) see, or (4) hear God's Servants and their Friends!" ("Ye tu Bhagavatar sanghath" etc.,)
"(1) Heard of, (2) seen, (3) done, (4) caused to be done,
Good deed, Great King! hath sanctifying pow'r!" ("Dharmas, (1) sruto va, (2) drishto va" etc.)

Verse 54. (Visum-jirak' al.)

Heading.—The Bride desires the Bees to go as Messengers.
Text.—Bees—who'll us bear 'neath the pure op'ning-lotus-feet
Of my and Angels' Lord who took and ate by stealth
The butter which Brindã-ban's cowherdesses stored,
And did too, other acts such as the world contemns!
You, with swift wing, can fly;
You, hence, with ease th' Lord's Heav'n can reach;
Ere starting on your Heav'nward Journey, please tell me—
What words you mean to speak to th' Lord on my behalf!

Explanation—I. See'ing that our Seer's pain can be healed only with
Th' aid of souls who, (1) from evil can distinguish good,
And (2) with both Doctrine's and Discipline's wings can fly,
And (3) thence are proper intercessors with the Lord,
Such intercessors' aid, Friends, in this verse invoke.
II. "You, with swift-beating wing can fly;
You, hence, with case, th' Lord's Heav'n can reach."
Vide the text:—"Salvation he holds, in his hand;
That is, he who in (1) Doctrine and (2) Discipline 's ripe,
May feel assured that he salvation will attain.
III. I'll tell me—what words, (for me) you mean to speak to th' Lord."—
The word of solace—Mediators give, is balm
To souls who are grieved by the parting of the Lord.
(Cp. Hanuman's words of solace to our Lady in the
Rāmāyana, 5.37.6.—"Sroshy chaiva Kakutstah.")
IV "The...feet of my and Angels' Lord who...ate th' butter."
"While greater than the greatest, He's less than the lest," (Anor Aniyan etc., Katha-Up., 2.20; Svet. Up.,
3.20; Mahānār. Up. 8.3; Kaivalya-Up., 20.)
God's (1) Majesty and (2) Stooping, both, salvation give.
V "Pure op'ning-lotus feet." (1) They're "pure," inasmuch as
They save impartially all refugees alike. (Vide the text
"Samo' ham." Gita, 9 29.)
"If but the slightest peril, thee befall,
What shall I do with Sita?" Rāma said,
Showing that e'en a refugee of yesterday,
As much as His Eternal Consort's loved by Him. ("Tvayi
Kinchi sam-apanne" Rāmāyana, Vide also the saying
"Kaustubha-Manir jivah"
(2) The feet resemble the op'ning lotus, for they glow
When Refugees come, as lotus glow when comes the sun!
VI. The words—"Who'll us bear?neath the...feet," shows that—
(1) The soul's a chattel, (2) God its owner is.
VII. "Bees—who'll us bear," hint that our Teachers'
honeyed speech,
Will (1) us from stray'ng redeem and (2) make Lord forgive,
And thus will reconcile God with His lieges all.
"Hanu mān!" our Model Lady Sita said, "speak thou
T'o Rāma of unique renown in such a way,
As to make Him honour me while I am alive
(By show'ng attention to my case
And taking me unto Himself!)
By word of mouth, a feat of righteousness achieve!
(Jivantim mam yatha Rāmah; Rāmāyana 5.39.10.)
PURA-NANURU
BY DR. G. U. POPE, M.A., D.D.

LIV.

In Praise of King Ceraman-Kuttavan-Kothai, Madalan-Mathurai-Kumaran, of Erichil in the Konadu.

Into the old city where there is perpetual din of men, for the king dwells there, suppliants whose manner of life is just like our own can enter as freely as the town-folk themselves, passing through in unbroken stream, and can lift up their eyes to behold the splendours of Court on its festive days.

To suppliants the path is open; but if kings who have sworn hostility to our king Kothai, whose horses are swift, who makes the protection of the realm his constant care, whose generosity puts even the heavens to shame, and whose open hand bestows unstinted gifts on all who all approach him,—if these kings regard our land 'tis thus it must appear to them: in yonder wide region the herdsman clad in filthy garb wearing flowers of thorns bound together with green leaves as his wreath, and who is slow of speech, cannot pass on with his tiny flock, because the tiger dwells there; even so is the land where Kothai with mighty right hand dwells.
AGAMIC BUREAU NOTES.

Anandasrama Sadhu-Maha-Sangam—Fifth Anniversary.

The Vedanta Conference, otherwise known as Sadhu Mahā Sangham held its sittings this year in Choolai during the Easter and, as usual, it was a three days' wonder. In its columns this time last year, the Indian Patriot exposed to the world the careless manner in which the programme was prepared and the reckless waste of public money entailed on mismanagement. Though it was found there were many to find fault with the article then, we regret that not one had sense enough this year to rectify the evils and make the conference popular.

The programme as circulated prior to the sittings was a catalogue of Vedanta subjects with two speakers against each. It was, however, found last year that the man who proposed a vote of thanks at the end of every lecture also had something to say on the subject so that every lecture had three speakers on the whole. The proceedings as shown in the programme, covered the whole day and also a position of the night till eleven at times. Though thus the day was full, every lecture was allotted only a period of half-an-hour or so. As expected by every sensible man no subject could be thoroughly explained to the mass as three men had to talk in that disgracefully short period and it was no wonder to us, therefore, to find almost none of the really cultured men coming forward to deliver the lectures on the conference days.

The invitation announced that Sadhus would lecture and, unless it be con trued that everybody in the world was a Sadhu, there was not one real ascetic, one practical Yogi to speak anything on any subject if was thus a tamasha or an exhibition of the ignorance of the so called Vedāntis who would not care to mend matters even when told.

The grand ceremony opened rather two hours late with the really practical Yogi Karapātha Śiva Prakāśa Swami, who made his appearance on the closing day again. A procession with him in the midst arrived at the place amid the singing of vedic hymns. After one lecture, it was announced that Mr. Vadiveloo Chettiar, the pillar of the Conference, would address the audience. It was on no special subject. But it was all on where to eat, what to eat and how to gain admission to
The pillar did speak for a few minutes with his hands waving indiscriminately and making half-a-dozen right-about-turns.

A new arrangement was made in the admission for meals. Two kinds of tickets were printed—one on red paper and the other on white. Those who held the former were entitled to immediate admission and those with the later would receive attention later. One finds no meaning in such arrangement except when he understands that, contrary to the principles of the teachings of this school, difference ought to be established between man and man. That as we expected, caused a lot of inconvenience and personal humility in the course of the three days and never did a year pass without complaint from the dining all. Five years these conferences have been held and we wonder how the brains of the committee have not had the inclination to realise the situation with some amount of common sense.

Seven o'clock in the morning was the hour at which every day's event was announced to begin and every day the service of coffee and other eatables being perchance late, the gathering never succeeded in assembling at the prescribed hour. The result was that visitors were kept waiting without mercy for they had obeyed a stupid programme. In 99 cases out of hundred, there were alterations in the lectures and change in the lecturers. Often lecturers had to be hunted after within the premises and they were never found for they came at the hour in the programme and finding no chance of keeping up their next engagement, left the place, disgusted as many a speaker preferred to themselves had yet to speak.

In one instance a blunder was committed, the like of which no literate community has as yet even heard. While, on the second day, Mr. Krishna Sastrigal was speaking on an important subject, the arrival of Swami Sarvananda was the subject of enthusiasm and the lecturer was demanded the termination of the lecture. He at once obeyed and lost himself in the crowd. The next lecture was given up for want of the lecturer and one of the third day's items was substituted, for that lecturer was present. The chairman of that lecture Mr. Venkatachella Iyer was there, too. Swami Sarvananda was proposed to the chair. The chairman does not know Tamil and the lecturer was to address in that language. The combination seemed very curious and that reflected much on the business capacity of the men responsible for the conference. In reply to a question on the spot, an answer was given that the chairman's duty was only to see that order prevailed and nothing else. This is a magnificent definition of a chairman in the wisdom of the Vedántas. A policeman then is the chairman of every meeting in the conception of these wiseacres. The fixed chairman questioned the action of the Secretary and reluctantly resigned his chairmanship.
We observed another instance also. Lectures were being adjusted indiscriminately. There was disorder and confusion all the while at the arrival of every lecturer and chairman as they were known only to one or two in the audience who introduced them to others by signs of eyes, hands and mouth. Mr. Vadiveloo Chettiir again who was the chairman for a lecture had an engagement during his presidency which he faithfully kept up by leaving the seat after the lecture commenced and re-occupying it before the lecture finished. Two birds at one stroke! There will be no end of such and similar tales I could record of the famous ideal conference in these so-called enlightened days and I am afraid I must finish here.

I cannot but mention the attitude of the Siddhantis towards this conference. In addition to several members of the Siddhanta school, two prominent lecturers of the Samajam were there, of whom one was a speaker. I refer to Messrs. E. Thanikachella Mudaliar, B. A., of Ponneri, and Pandit T. V Kalyanasundara Mudaliar. So far as I know, these have been impressing on the minds of the audience from time to time, that no difference existed between these two schools and the interpretations of the ancient books should be impartially given to meet the present tendency of spiritualism. And it is a fact that the Vedantins never sympathise with a Siddhantus lecture. It would be a great thing if they had no sympathy and there the matter ended. They pelt stones at the Siddhantis from a distance.

The conference has ended and in their opinion, the Vedantins think that they have done their duty, and the donors that their donation has been well spent—From a correspondent.

[In recording, the proceeding of the last years conference in our issue of April 1913, we drew attention to some of the irregularities pointed out herein such as late hours, treble speakers and offensive interpretations. If what our friend has said is all true we are sorry to find that though we made those observations in good faith the Sangamites have not progressed in the right direction even this year. (Ed. S. D.)]
interest our readers to know how our efforts on this side to popularize the universal school of the Saiva Siddhanta meet with success in course of time.

The number of members in the course of the year nearly doubled itself and it is a rapid march. 114 is the number at the end as against 556 at the commencement of the year, a list also is appended showing the names of gentlemen who took the trouble of canvassing members for the Samajam and we would make particular mention of Messrs V. T. Masilamony Mudaliar and M. R. Kumaraswamy Pillay who made themselves responsible for the admission of 73 and 41 members respectively. The Tamil monthly Siddantam, the free organ of the Samajam has become very popular under the editorship of Sriman Puvai Kalyanasundara Mudaliar and is very widely read. The printing and free circulation of tracts was also continued through the year. At the General body meeting of the members during one of the conference days, as many as ten gentlemen offered to serve as Honoray lecturers of the Samajam and their offers were gratefully accepted. Among the gentlemen who lectured during the year, Sriman P. Muthia Pillay heads as is the case with him every year, the list. It was his lot to deliver 53 lectures out of 85 which were delivered by the Hon. lecturers under the auspices of the Samajam. To him the thanks of the Saiva population are entirely due for the lucid exposition he gives of the great Saiva Agamas and the excellent analytical method which he adopts as a rule for every lecture of his to the general mass. The auditors report regarding financial status of the Sabha shows a nett cash balance of Rs. 80 2-2 on hand whereas the expenses come up to Rs. 751 7-5. There are 9 Branch Sabhas attached to the Maha Sabha in various parts of the Presidency and attempts are being made to establish more. A good library of the Samaja is for want of sufficient accommodation located in the premises of Sivanandiar Thirukkattam and an appeal is made towards funds for a permanent building for the Samajam and the enlargement of the library.

It was resolved at the close of the conference that the invitation of the members of the Sabha in the South to hold its ninth conference in the city of Jaffna during next December be accepted and it will interest all our friends to know that at the request of many His Holiness Siva Shannuga Meyjianna Sivacharya Swami has given his consent to preside over the next conference also. Travelling according to his custom to such distant place in his palanquin is no doubt an arduous task and we cannot sufficiently thank His Holiness for the ready acceptance.