THE

SIDDHANTA DEEPIKA

OR

THE LIGHT OF TRUTH

A MONTHLY JOURNAL
DEVOTED TO

- RELIGION, PHILOSOPHY, LITERATURE
AND SCIENCE
Adhikarana,—4.

Hence (comes) light, so, indeed, it says. (II. iii. 10.)

Here a doubt arises as to whether the air and other objects of creation are born of Brahman directly, or of the causes which immediately precede them.

Pūrṇapaksha: Each of them is born of the cause immediately preceding it. To explain From the scriptural passage. “From ākāśa is the air born,”* it is seen that the air is born of ākāśa, not of Brahman directly. So, also, light is born of the air. Accordingly, the S'ruti says “Light is born of the air.”

Waters. (II. iii. 11.)

“From fire come waters.”† in these words the S'ruti says that waters, too, come from fire.

Earth (II. iii. 12.)

“From waters comes earth.”* this S'ruti declares that earth comes from waters alone. Wherefore the elements (bhūtas) are not born of Brahman directly.

Because of the section, colour, and other passages (II. iii. 12).

In the Chhāndogya also, it is earth that is spoken of as ‘food’ in the passage “they created food;” for, the section treats of creation of elements (bhūtas), and the S'ruti speaks of the colour in the words, “The black colour pertains to the food;”† and there is a distinct S'ruti, “from waters (was born) earth.” Wherefore it is earth that is born of waters. On this principle, Brahman is not directly the cause of all, but it is only indirectly that He is their cause.

Siddhihāta is stated as follows:

He (is the cause) verily because of His characteristic mark, namely, His act of willing (II. iii. 14.)

It is indeed from Brahman alone that all the elements take their birth. Accordingly in the passage beginning with the words “From him, from this Atman verily, was ākāśa born,”† it is not declared that the

* Taitt. Up. 2-1.
† Ibid.
+ Chha Up. 6-2.
~Taitt. Up. 2-1.
elements beginning with air and ending with earth are each born of that which just precedes it; on the other hand, it is declared that it is from Brahman, the cause, assuming the form of ākāsa etc., that all the succeeding effects such as air are produced, each in its turn. Thus it is Siva alone, the Paramātmā, who is the direct generator of all elements; for, as in the passage “It (the Existent) willed ‘may I become many’”, so in the passages “That light willed ‘may I become many’”, and “those waters willed ‘May I become many’”, there is His characteristic mark, namely, the act of willing. It is from Brahman assuming the form of Śadasiva etc., from the Atman dwelling in sound etc., that all etc. are born, as declared in the following passage: "Śadasiva is of the form of sound, Iśvara is of the form of touch; Rudra is of the form of light; Janardana is of the form of sapidity itself; the Four-faced (Brahma) is of the form of smell: these are the five forms.” These, verily, Śadasiva etc., designated as the five Brahmas, the Ātmanas dwelling in the five elements, constitute the body of the Parabrahman. From Parabrahman, verily, embodied in the five Brahmas, proceed the creation etc., of the universe. These, Śadasiva etc., having become the five elements, are born of Paramātmā.

(Objection): The passages such as “ākāsa was born,” speak of the birth of the elements alone; creation of Śadasiva etc. is not directly spoken of.

(Answer): It is in fact declared. It has to be understood from other Śrutis. Accordingly, the birth of Brahmas etc. as well as of the sense-organs is declared along with that of the elements in the Atharvas’Ikha as follows:

“One should contemplate Iśana; all this should be contemplated as Iśana.” From Him they are born, Brahmas, Vishnu, Rudra and Indra, and all the sense-organs, along with the elements. The Cause of causes is not the contemplator; the Cause is ever to be contemplated. He who is endowed with all powers, the Lord of all, Śambhu who dwells in the midst of ākāśa (of the heart).” It is thus declared that Śambhu should be contemplated in the middle of the supreme ākāśa as the cause of causes. Hence the conclusion that the birth of all effects proceeds directly from Brahman assuming the forms of the various causes.

Adhikarana. 5.

And the order contrary to this (order of creation) can also be explained. (II. iii. 15).

Here a doubt arises as to whether the order of creation indicated in the preceding adhikarana is reasonable or not.

Pirvapaksha: It is not reasonable. For, in the Mundaka-Upanishad, it is declared that prāṇa etc., are born before ākāśa etc., in the following words: "Hence is born prāṇa, manas, and all the sense-organs; ākāśa, air, light, ether and earth which maintains all.”

And in the Atharvas’Ikha, a simultaneous birth of Brahmas etc., as well as of elements and sense-organs is declared in the words, “They are born, Brahmā, Vishnu, Rudra and Indra, and all the sense-organs, along with the elements.” Wherefore it is held that the foregoing order of creation etc., is not reasonable.

Siddhānta: The foregoing case of creation is quite reasonable. In the words “Maras, indeed, my dear, is made up of food, ākāśa etc., are made up of water, and speech is made up of light,” the Upanishad teaches that prāṇa etc., are made up of elements, so that they are comprehended among the elements and therefore no separate order of creation need be mentioned in their case. Brahmas etc., are said to be born simultaneously with the elements because the former are embodied in the latter and are therefore comprehended in them. Wherefore there is no inconsistency whatever in the foregoing order.

If you say that the intellect and manas come between them in order, because of the instances cited, (we say) no, because they are Ātmanas. (Ch. III. 16).

(Objection): The Mundaka-sūtra declares, indeed, that the sense-organs and manas are successively born midway between prāṇa and the elements; and this is pointed to by the words describing the elements—such as “ether, air, light” etc.—which have been created in the same order in which they are said to be created in another sūtra. Wherefore the Mundaka-sūtra also points to a definite order of creation.

(Answer): No; for the words “Hence is born” have to be construed separately along with all entities beginning with ākāśa and ending with earth.
Therefore, Is'vara alone is the cause of all. Hence the purånic saying:

"All things beginning with S'akti and ending with earth are born from the principle of S'iva. The whole is pervaded by that one Being, just as a pot is pervaded by clay."

The existence of a definite order, too, points to the birth of all from the principle of S'iva. Wherefore it is proper to maintain that Brahman is the cause of all.

Adhikarana.—6.

The designation of Brahman by words denoting the moving and the unmoving objects is not secondary, because of His having cherished the idea of becoming these objects. (II. iii. 17.)

In a former section it was shewn that, Brahman is spoken of as akáś'a etc. This forms the subject of discussion here.

A doubt arises as to whether the words designating things animate and inanimate, moving and unmoving, is directly applicable to Brahman or not.

(Pùrvapaksha)—It cannot be directly applied to Brahman, inasmuch as a word designating one thing cannot be directly applied to another. To explain: in the expressions such as "The sun is the sacrificial post" and "the sacrificer is the stone" the sacrificial post etc., are spoken of as the sun etc., merely because of some resemblance such as similarity in form, but not directly. Here also, in such expressions as "That light willed," Brahman, the sentient Being dwelling in light etc., is merely indicated indirectly by the words 'light' etc., inasmuch as the insentient light cannot possess the power of willing; just as it is in the case of the expression "the sofas (i.e., people occupying the sofas) are crying." Therefore, it is only by a figure of speech that Brahman dwelling in akáś'a is spoken of as akáś'a etc.

Adhikarana.—7.

A'tman is not (born), as the S'ruéti says, because of his eternity as declared by them (S'ruéti) (II. iii. 18).

In a former section, Akáś'a etc., are said to have been born directly from Brahman. Here a doubt arises as to whether, on the same principle, jiva also is born of Brahman or not.

(Pùrvapaksha)—Jiva is born of Brahman; for: the S'ruéti declares emphatically that Brahman alone existed prior to creation and that there was neither the existent nor the non-existent, in the following words:

"When there was no darkness, neither day nor night, neither the existent nor the non-existent, then was S'iva alone." *

The sacrificial post and the like cannot be spoken of as the sun etc., directly, inasmuch as there is no reason for it. In the case of the sofas, the people lying therein cannot be directly spoken of as the sofas because they merely abide in them. But here, inasmuch as Brahman has entered into the universe as its very A'tman, He can be directly spoken of by the word denoting it. A'tman for instance, who has entered into the body of a brahmin and so on is directly spoken of as a brahmin and so on; otherwise, the sacraments of upanayana and the like enjoined in the words "one should initiate a brahmin of eight years"† would apply to the body alone, and it would follow that A'tman is not regenerated by the sacrament; and then the text,—namely, "He who has undergone these forty sacraments and who is imbued with the eight attributes of A'tman will attain unity with Brahman;"—which holds out a certain result to the A'tman who has passed through the sacraments, would be meaningless. Moreover, such injunctions as "let the brahmin sacrifice," would be vain. Therefore Brahman is directly designated by the words denoting all moving and unmoving objects of creation into whose bodies He has entered.

Adhikarana.—8.

A'tman is not (born), as the S'ruéti says, because of his eternity as declared by them (S'ruéti) (II. iii. 18).

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"Of these beings there are three germs, and three only, the egg-born, the womb-born, and the earth-born. That Divine Being willed, "Ah! I will myself enter these three Divine entities in the form of this jiva, as their A'tman, and differentiate name and form."*"

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"When there was no darkness, neither day nor night, neither the existent nor the non-existent, then was S'iva alone." *
Therefore jiva is born of Brahman at the time of creation. The illustration by sparks of fire is also consonant with the birth of jivas, the sruti declaring as follows:

"Just as from fire, small sparks proceed in a number, just so from this Atman, all lives, all worlds, all Devas, all beings, all Atmans proceed in a number.

Wherefore as sparks are born of fire, so are Atmans born of Brahman.

(Siddhanta):—As against the foregoing we hold as follows: Atman is not born; for the sruti declares, "the Intelligent has neither birth nor death," and he is also declared to be eternal in the following srutis:

"The eternal among the eternals, the sentient among the sentients."

"Knowing and unknowing are the two, the unborn, the Mighty and the weak."

The emphatic declaration of the unity of Brahman prior to creation is due to the Jiva as well as the insentient matter having been resolved into Brahman, and to their names and forms having been consequently undifferentiated, but not to the non-existence of jivas in their essential nature. The Sruti illustrating creation by sparks of fire only points to their manifestation in name and form, but not to their birth; otherwise it would involve the fallacy of one's deeds being destroyed without yielding their fruits, and to other such fallacies. Wherefore jiva is not born of Brahman.

A. MAP'ADEVA S'A'STRY, B.A.

(To be continued.)

SERMONS. IN STONES.

1 Adoration be to the auspicious Swayambhu Natha, or Self-existent Protector."

II

"Om! Well be it! Auspicious victory and elevation.

From the Ujjaini Inscription. A.D. 1144."

"Victorions is He, whose hair is the ethereal expanse; who, for creation, supports with his head that luminous line which is a type of the germ in the seed of the universe.

"May the matted locks of love's foe, reddened by the lightning's ring that flashes at the period of the world's end, spread for you nightless prosperity.

1. "I prostrate myself before Sambhu: whose glorious head is adorned with the resplendent moon; and who is the chief prop of the foundation of the three worlds.

2. "May Swayambhu be propitious: he, who won immortal renown; who grants the wishes of those that earnestly intreat him; who pervades the universe; the Sovereign Lord of Deities; who destroyed the state and arrogance of the demons; who enjoyed the delightful embraces of Parvati; to whom the learned prostrate themselves: the God above all gods.

3. "I prostrate myself before Sambhu; whose unquenchable blaze consumed the magnificent Tripura; whose food is the nectar dropping from the beams of the moon; who rejoiced in the sacrifice of heads by the Lord of Râchshasas; whose face is adorned with smiles, when he enjoys the embraces of Gauri.

(The foregoing stanzas are Samskrit: the fourth, which is Pracrit is unexplained. Those which follow are in Canara).

5. "By the Consort of Devi whose divinity is adored, the spouse of Parvati, resplendent with the glorious light of gems, reflected from the crowns of the Lords of Gods and demons whose heads lay prostrate at his feet, with a face ever lighted up with smiles; he is the self-existent deity: May the wealth, and the stations of his saints, be ever granted to us.

6. "The beams of whose sight, like the frequent waving of the lotus flower, flash reflected from the numerous crowns of glorious kings, and of the Lord of Demons; who exists in all things, in all elements, in water, air, earth, ether, and fire, in the sun and moon: the renowned deity manifested in eight forms; Sambhu; may be grant our ardent prayers.

7. "Cheerfully I bow to Sambhu in the lotus of the heart; to him who increases and gives life to all; who holds supreme command over all, who, through his three divine attributes, created and animated fourteen worlds; who ever resides in the minds of his saints."
THE LIGHT OF TRUTH or SIDDHANTA DEEPIKA.

SIVAGNANA SIDDHIAR
OF
ARUL NANTHI SIVA CHARIAH.

SUPAKSHAM.
With the commencement of the new year, and with earnest prayers to the Supreme Sivam to give strength and light, we proceed to translate the Supaksham of Sivagnana Siddhiar, a work so far unparalleled for the lucidity of its thought and felicity of its expression, and closeness of its reasoning. Our Pandits fall shy generally of Sivagnana Sivam, but this work is more popular with them; and its words and phrases thoroughly permeate their speeches and writings, and one feels so far quite at home in Siddhiar when one takes it up, after acquaintance with the writings and speeches of our Pandits. The verses are flowing whether long or short, and there is very fine rhythm about them, and we recommend our readers to read them even along with our translation, familiarize themselves with the expressions and the technicalities and so to assimilate them much more into their thought and life than otherwise.

Our achariar begins his work as usual with an invocation to the Supreme and a preface.

INVOCATION.

To THE SUPREME.
1. Who has no beginning, middle and end, the Infinite Light, Form of Love and Intelligence, the Consort of the Mother of the world-clusters, the Principal Gem in the crown of the Devas, who praised by the world, with the hanging coral braids, adorned with the half moon, dances in the arena of spreading Light (chitakas); His pollen-covered Lotus Feet, I will make my crown, and let my unchanging love grow towards Him.

2. Let me place on my head, the feet of Siva who stands as the goal of each of the six forms of Religion who stands in the special Forms conceived by the various internal schools of Saiva Religion, and yet stands beyond all conception as set forth in the Vedas and Agamas (according to the Ideal of the Siddhanta Saivam), and fills all intelligences with his Love, and becomes my Heavenly Father and Mother and fills inseparably one and all.

In the following Mangala Verse, the author seems up the subtext of all his teachings, for the elucidation of which, the student is requested to look up Sivagnanaswamis commentary.

SAKTI.
3. She, who becomes manifest as Isa's Supreme Will, and Power, Gnana, and I Love, working for the origination, sustentation and resolution of these worlds; and who assuming both Rupa, and Ruparupa, becomes God's Supreme Consort, these worlds and their contents; who giving birth to all forms of life, and making them eat their fruit, in the respective worlds, destroys their bodies in due time; She, my Mother seats Herself in Majesty with our Father in the hearts of the Sinless Devotees. Her gracious Feet, let me place on my head.

GANESA.
4. For the completion of this my work in Tamil verse without any obstacle or blemish, I praise with love and fervour the lotus Feet of the Elephant-God Ganesa who, begotten by the Omnresent Light and His Mountain-Wife, has five hands, four shoulders, three eyes, two feet, and a long tusk and a big belly.

SUBRAMANYA.
5. The gracious Infant Guru, who taught the import of the Vrata Vedas and Agamas, Angas and Shastras to Agastya; the Muni of Vedic Munis, The Deva of Devas, the loving Child of Siva, the God of the Yogis; the Heroe of victorious Heroes, the Scanda, who gives liberation from the bond of births to those who worship Him incessantly with flowers of holiness and water of purity; His Twin Feet let me plant on my heart and on my head.

ST. MEIKANDA DEVA.
6. The gracious Sun, which shining on this universe, opened the lotus-bud of the human hearts, on the opening of which, the bees of the ancient Vedic hymns hummed about, the fresh honey (of love) gushed out and the fragrance of Sivam spread forth; He, Meikanda Deva, who lived in Tiruvennainallur, surrounded by groves in full bloom, the great saivite Teacher, His Golden Feet which outrival the lobes, resting on my head, I shall ever worship.

The imagery in this verse is simply exquisite.

PREFACE.
7. My attempt to declare the knowledge of the Supreme, who was imperceptible to the Gods and the Vedas, and in the presence of the Lord's devotees who have no infirmity except that of clinging to the Feet.
of the Lord, after knowing in truth the substance of
the Vedas and agamas and other books of knowledge,
is like that of the water standing under the hoof of
the cow braving itself out for comparison with the
roaring and spreading flood of the seven seas when
brought together.

8. Men and women of this world dote over
the meaningless babblings of their darling children,
and fondle them ever so much as their greatest
treasure. Indeed, the learned, also, out of their
gracious regard for me will not notice the faults in
my verse.

9. My attempt to describe the feet of Him, who
could not be understood by the Vedas, Vishnu, and
Brahma, by the mind and speech, and by argumenta-
tion, will surely excite the laughter of the
learned.

10. Nevertheless, it is possible, by the Grace of
God, to know Him by the teachings contained in the
Agamas; and also by proper argumentation, and to
perceive Him in our heart by Gnana-Sadana, our
doubt having vanished, and to remove the darkness
of Maya, and to dwell in the company of the Holy.

11. As different ways lead to the same town, so
will the various religious taught in the Agamas given
out by God, who is self-luminous lead to the same
truth. But those, who listen to the inconsistent
sayings of people who are led by their own self-
conceit and not by God’s revelation will fall into the
depths of the sea, though seeking to reach the heights
of Mount Meru.

12. Leaving those who have attained to the
Highest knowledge, and those who are incapable of
any, I write this work for those who are in search of
a way for reaching the truth, from the instruction
imparted to me by my teacher by means of his
Sivagnanabotha, derived in succession from Sanat-
kusumara, Nandi, and Parameshwara; and I call my
work Sivagnana Siddhi.

13. Those devotees of the Lord who worship Him
in this birth, owing to the strength of their previous
attainments in other births will be led to the Purest
Seat by the Lord Himself. To others only who desire
to seek the goal by the reading of books, do I underta-
take to show the path of reaching His Lotus feet.

14. Let me here expound the nature of the Para-
meshwara, and the books revealed by Him, the sub-
tance of Logic, and the things discoverable by its
methods, and the sadana to be pursued by the truth-
seeker, the nature of both the Bound and Freed
condition of Souls, after removing by question and
answers, the false doubts and misgivings induced like
a mirage by the various sectarians and thus try to
arrive at clear truth.

15. Let me here expound the truths of Saiva
Siddhanta, following as my chief guide the work of
Meikanda Deva, who, out of mercy, adorned my head
with his twin-feet, and placed the knowledge the
True Self in my heart, and thus plucked me from the
sea of human births and suffering.

FIRST SUTRA.

1. All the worlds that are denoted by the words
he, she, and it, originate, and are sustained and are
resolved into its primal condition. Hence, a First
cause that can effect these changes is necessitated. He
stand: at the beginning and end of things and
reproduces these worlds, (for the benefit of the
eternally bound souls) as He is the eternally Free, and
Intelligent Sat. Hence Hara is the Supreme First
Cause.

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(To be Continued).
117. O Bliss of teeming Splendour! O The Supreme Intelligence, being the indiscernible Sat that has filled my heart!

No amount of dissuasion can affect the most harmonised state of Sivagnana I have attained. My mind will never grow worse by clinging itself to something else but Thee; but I will have it brightened in assimilation with Thy unchangeable Paramakas wherein are coiled up myriads of world-clusters in order in a couchspiral form.

So, Thou must never deny me the Supreme Bliss of Siva-Sayujya Mukt[i]* and, even if Thou shouldst choose to do so, I can never depart from Thee.

O Thou, the Just God, the connection of the Ruler and the ruled between us will never cease nor can I withdraw myself from absolute reliance on Thee.

* It is the highest state of Mukt[i] which is the soul’s (sthula chitta’s) advaita union with the Lord-Siva (the Shukshma chitta). That is, the soul becomes realised in the Siva-Lord both materially, spiritually and mentally. The human soul then sees and enjoys for ever the Infinite Siva in all and every thing as that Siva.

† The Ruler and the Ruled. This relationship is called in Tamil ‘gurubaliga’ (the ruler and slave). The object of the system of prayers to God is to worship Him and pay reverence to Him for His grace, recognising His Superiority and Benevolence over us (soul), and to graduate ourselves in the course to the blessed end by contemplating Him by the sacred mantras (the set expressions of His said Superiority and Benevolence) and carry on the contemplation to such an extent that we so contemplating Him lose ourselves in that true Ideal (Lord-Siva) and become the Ideal i.e., one with Him (Lord-Siva); then we, the souls, can be said to

feel Parama Siva or Parabrahman in all and everything as Parabrahman; then the I-ness is dead, My-ness is dead and every thing else material is discarded and what remains and what alone can then remain to us is the Akandakarunya Siva-Viveka (The Infinite God of Love). In short we become Love itself, true to the famous saying of Saint Tirmural: ‘I am Kashi’ (They will rest themselves in the Blessedness of Love, the Siva): This Siva-sayujya Moksha state of Bliss can, in a speaker’s stand-point, be said to be ‘duality in non-duality’ or ‘neither one nor two nor neither’ being at one with or becoming one with Siva (Love or in one word ‘The Advaita’ as explained by our Holiest Meikanda Dev. Vide his Sivagnana-bhadaram). But, in a Mukta’s stand-point, that is, in the stand-point of a soul that has attained the said Supreme Moksha, there is neither dualism nor monism nor non-dualism nor both nor anything in existence except the Blessed Sivagnana or the experience and enjoyment of the Blissful God of Love and Love alone, that is, Siva, Siva, Siva alone: There exists no speech, no word, no argument, no darkness, no powerfulness of anava and no likes nor dislikes. Anavamsala becomes dead like a burnt seed and the Mukta, of course, becomes absorbed in Love (Siva), indistinguishable, say, to the eye of a spectator, just like a man’s shadow which becomes indistinct when he gets under the dark (cool) shade of a tree. This Sivadvaita Gnanadanda of this blessed Mukta is misconstrued as mere monism. But as posited by the Saiva Siddhanta school it is dualism as well as monism and goes farther beyond and is a Beyond: It is, as I already cautioned myself, in a speaker’s stand-point:

(a) the Dualism, in as much as its infant stage or growth in duality to Siva i.e., contemplating Siva in the second person, the contemplator feeling himself in the first-person.

(b) and the Monism, in as much as its grown up (adult) stage in the maturity of thought and consequent capability of becoming the Parabrahman whom he (contemplator) reflects upon, that is, in other words, in this stage he is said to identify himself with the Parabrahman; or in brief, the soul (contemplator), reaches the Bhavana-Bhavaga stage i.e., sunk in reflection (Bhavana) upon the a thing (Bhavagan).

(c) Lastly, the stage Beyond is the true Advaitam when the above reflection is so much and so far intensified that the soul that reflects becomes the object (Siva or God of Love) reflected upon and sees Siva in all and all as Siva and enjoys the infinite Bliss of Love for ever of course having melted itself by the above sadana (a and b) Sariya-Kriya-Yoga-Gnana into that Love. This is the Sivagnanabhadram. (Sivadvaitam). But this Sivadvaitam is not Siva-satyasivadvaitam i.e., to become equal with Siva. But it is ‘gurubaliga’ (contemplating to be One with the Supreme).

Thus we have seen that the four stages of Sadana, Sariya, Kriya, Yoga and Gnana correspond to dualism (Sariya and Kriya); Monism (Yoga) and the state beyond (Gnana). This must be, and nothing else can be, and the correct reasonable interpretation of dualism and monism. And the worship or contemplation of Siva or Love Supreme being the Highest Truth universally acceptable and accepted, the above four stages may be called Siva-Sariya—Siva-Kriya—Siva-Yoga and Siva-Gnana. These four stages do include, as aforesaid, the dualism, monism and the stage Beyond. The Stage Beyond is predicated by this school, the end
118. O Bliss of teeming Splendour, O The Supreme Intelligence being the indiscernible Sat that hast filled my heart!

No task is so hard as to concentrate and tranquilize my mind towards Thy contemplation. We can rather subdue and control the horse, or the big elephant even while it is in rut. We can fascinate and bind the mouth of a tiger or a wild boar. We can ride on the back of a lion. We can hold a venomous cobra in the hand and play with it. We can live by the alchemical art of changing the fine metals into Gold. We can acquire the siddhi of moving in the world unseen. We can command service from the celestials. We can enjoy eternal youth and successfully practice entry into another's body. We can walk on water and remain in the burning fire. And we can get many more supernatural powers except the said control over the turbulent mind.*

which this stage leads to being the Siva-Sayujya Sivaanda Moksha. Now, then, therefore it can be safely concluded that the Saiva School includes all schools in their right sense and is yet beyond all schools and is the nearest step to the Highest Moksha (Sivaayujya) aforesaid.

c.f. Verses 27, 41, 46, 51, 53, 59, 67, 83, 91, 95, 106, 115 with their footnotes. Still, the Saiva School condemneth only the bigotry of such other minor schools as wrongly and hastily conclude that the end which they predicate is the Final End and that there can not be 'an another side' nor a stage beyond.

The dualism and monism are the mouth and breath of this embodied soul, the beautiful advait:

Shut up mouth, breath will stop; shut up breath, mouth will stop;
And undeveloped will go thy soul if both me stop.

119. O Bliss of teeming Splendour, O The Supreme Intelligence being the indiscernible Sat that hast filled my heart!

Though I seldom see any one in this world either possessed with perfect knowledge or with total ignorance, yet I may be passed for one of total ignorance. With all my wretched state of illiteracy, Thou wast, on that auspicious day, gracious enough to acquaint me by the Sign of Thy Hand with the blessed Gnama of Truth. Being ever indebted to Thee as Thy slave,* I cannot think of a meet return for Thy Beneficence. O The Wealth of Divine Grace, that gavest me courage to pronounce even to the dreadful Yama† these words of warning:

Oh dark-sized ghastly Yama
Of grim round eyes and teeth
White as the crescent moon,
O! you cannot delude!
O! you I can preclude!
Though you with bluff dread me
Your word can't tell, I see.

R. S.

* Slave. The souls are ever co-existent with Parama-Siva and subordinate to Parama-Siva. Both in the bhauda and moksha states, they are so. Even the Gods and Trimurta are so. Here the saint's argument is that Parama-Siva's Benevolence towards His dependent souls flows freely without any return to be expected from them and that therefore a dependent soul can never repay it in any way. The only repayment is the undying Love to Parama-Siva.

† Yama is God of death.

(Vide notes to 96th verse last para.)

(To be Continued.)
THE CONQUEROR.

THE VAGAI WREATH.

The leaves and flowers of the vagai (Mimosa flectuosa), which are white, were worn by victorious kings, or any who won prizes in a competition. This chapter contains thirty-four verses, and appears at first sight to be entirely without plan or purpose; but it indicates the course of conduct which entitles any one, of any caste or class, to the praise of his fellow-men. It is probably of later introduction. There are more conquests than men are apt to imagine. Peace has its victories, more worthy of the Vagai than those of war. A few of these verses, more artificial than the preceding, throw light upon the feelings and habits of the people, and these I have given.

Much of this is from Manu (or similar works), and is the introduction of the Brahman code into the South. We have here the four castes, Kshatriyas, Brahmans, Vaisyas, and Cudras.

§ 2. The King's Vagai: Tirdumphant. War.

The king, returning from conquest, puts on the white vagai garland, with the dark jewelled anklets, and girds himself with a purple cincture.

VERSE 156.

"These were the glorious wounds I received on the battlefield;
of them and sorrows we will think no more!"

Bid my heroes, who have overcome the fery foe put on the victor's anklets, stainless wreath, and girdle's purple folds."

Eight more verses similar to those in the foregoing chapters celebrate the kingly warriors' triumph.

VERSE 163.

"On the land bordered by the sea, on whose borders the surges rise,
De who has seen the Vetham's farthest shore, sits an ascetic king.

He, mid the praises of all, lights his sacrificial fires,
himself the shining light of men."

§ 10. The Merchants' Vagai: Practical Life.

This speaks of the sixfold deeds of the merchant-king, free from all evil.

VERSE 164.

"He ploughs and reaps the harvest; guards the lowing kine;
sells piles of precious wares; learns lessons of sacred lore;
performs his daily rites with the three fires;
scatters his gifts, nor looks for recompense;
he is the merchant-king."

These are the Vaisyas. They are the capitalists, proprietors; and the Vellalar are their servants.

§ 11. The Vellalar-Vagai: Faithful Toil.

The Cudras, or fourth caste, are those who cultivate the soil under the direction of the higher castes. Their 'triumph' (Vagai, is to do the will of their lords.

VERSE 165.

"They flourish, in obedience to the three higher ranks;
according to the orders of these they act, and refuse no command;
they live according to the 'ethic rules prescribed;
they plough the fields, where the beetles hum;
they are the life of all that live on the earth."

§ 12. The Chieftain's Vagai: Conciliation.

Here is a warning to the chief. He must never be tempted, contemplating his own fame and greatness to treat others contemptuously; but must learn to honour all men.

VERSE 166.

"Glorying in thy hosts, like the billows of the sea,
desire not thy foes! Those who rightly judge
touch not with their hands the fire that smoulders still, "neath ashes white; but wait till it utterly dies out;"
The power of vanquished enemies may yet revive;
even in their ashes "live their wonted fires."


VERSE 167.

"The sun sheds light and scatters darkness in three worlds, earth, hell, and heaven.
The wise man knows three times,—the past, present and future belong to man.
Though sun, and worlds, and times should change and pass, though milk become sour, and light darkness,—the good man’s word of truth fails not.

The hero’s mother speaks:

VERSE 176.
“My father lives in stone, a hero’s effigy: my husband fell in battle slain.
My brothers died, resisting the foe to the last. When all the host had perished,
My son, like a porcupine, pierced by impenetrable darts, fell fighting against the foeman’s king.”


VERSE 177.
“Once in village courtyard children fitted their arrows to their bows;
to shoot the hares that gathered there. Its heroes now ward off the strokes of hostile kings, from the mighty breasts of their own leaders: such is the city now!”. 

§ 30. Excellence is Victory. The Vagai of the Good.

VERSE 185.
“They change not as in the sky the changing moon. Though they obtain wealth brought in ships from over the ocean, Will their excellence change, whose hearts are pure As the white conch-shell found on that ocean’s shore?”. 

§ 38. Grace in Life and Death. The final Vagai.

This chapter, concerned with the conqueror’s wreath contains many verses that hardly seem to belong to the subject, and seem to be of later origin; but it ends with the following quatrain, which is meant to teach there is no real victory but that which overcomes the world. There is an aroma of the Bhagavat Gita here.

VERSE 183.
“Before the body perishes, that long has afflicted us with many pains and bound us fast, let us escape from that net, with many meshes, of the world, which is full of fear and confusion, and gain the right path! This alone is strength and victory.”

This ends the eighth chapter; the eight wreaths of the warrior have been sung in order.

PADAIAM IX.
ROYALTY.

This chapter, in fifty-one quatrains, is supposed to treat of the duties and glories of the king and kingdom. The Kurul, ch. xxxix, contains the substance. It is entirely miscellaneous, and its topics will better be studied in connection with the Purra-nannura (cf. P. N. N., 6).

A few verses illustrating the lives of these old chieftains are interesting. In P. N. N., 239, is given a picture of what to them was a ‘perfect life.’

THE PARAGON.

“He wedded one with armlets decked, one fair to see; He put on chaplets in the pleasant flowery park; He smeared himself with fragrant sandal paste; He slew his foes with all their kindred race; He friends extolled and magnified; Homage to none he paid as mightier than himself; Triumphed o’er none as weaker than himself. He ne’er sought aid of others as a suppliant; To none that asked did he refuse his aid. He shone with glory in the councils of the state; He stood a bulwark, against the vanguard of the foe; He followed up relentlessly their fleeing host. He urged his charger swiftly o’er the plain; Round the long course he drove the lofty car; He rode aloft on mighty elephant of state; He quaffed from golden bowl the sweet palm-wine; He made the hearts of minstrels glad with feasts; His lucid word made clear the darkest theme: And thus, all that a man may do be did! Take ye the head of this all-glorious one, Cut off with sword, or bash, or let it lie Where’er you will; his glory is secure.”

The king was Nambi Nedum Cerrigan, evidently a king of Madura in very ancient days. He is mentioned nowhere else. The minstrel was Murudralar (‘the laughing one’) of Pereril (see notes on v. 36), and this is his only remaining song.

The following beautiful verse (P.N.N., 945) is by Ma-Kothai, the Cerran king, on the death of his queen:

“My sorrow swelling knows no bounds, but hath not strength to free me from this loathed life! I bore her forth to burning ground, where Kalli* spreads; there on the Lye I saw the fuel heaped; I laid her on her couch Of rising flame! The innocent in soul hath died, And left me here! What charm hath life henceforth for me?”

These kings not unfrequently renounced their kingdoms and became ascetics. *It is referred to in the two following songs. (P.N.N., 251, 252.)

* A kind of Euphorbium, abundant in desolate woods.
THK LIGHT OF TRUTH OR SIDDHANTA DEEPiKA.

PADALAM X, XI, XII.

MISCELLANEOUS.

These three chapters form a kind of appendix, into which much has been thrown that belongs properly to the other great division of Aga-porul. There are, however, a few verses that throw light upon the ancient history of the South. We have seen the warriors crowned with eight different wreaths. There are three flowers worn only by kings.

§ 1. The Palmyra Wreath of the Ceran.

The Ceran king, when he went forth to war, assumed wreath of the flowers of the palmyra-tree, which flourished most in the lands over which he then held sway.

VERSE 240.

"By the gushing waters of the hill of Koll, where the Kanthul spreads its leaves like a canopy, the Vanavasu crowns his brow with the cool blue lotus; when he goes forth to war his wreath is the palmyra-flower."

§ 2. The Margosa Wreath of the Pandiyans: Vembu.

The Pandiyans wear the Margosa wreath when he goes forth to battle.

VERSE 241.

"The great Varuthi, the guardian just, the horseman swift, who leads forth a valiant host of stout warriors with Tamilai, when he goes out to fight, with bannered chariot dreaded by his foes, crowns himself with the Vembu wreath, praised by all."

§ 3. The Atti Wreath of the Corans.

The Atti is the wreath worn in war by the Cembiyans.

VERSE 242.

"The garland of the king of the land of Kaveri's rushing flood, where heroes go forth on elephants, wielding the murderous sword, decked with the jewelled anklets and brandishing their spears, is the Atti."

* Borassus glabelliformis.
† A range of hills in the Salem district, belonging to the Cera kingdom.
§ Gloriosa superba.
|| The 'heavenly' epithet of Cera kings.
* Wild elephants serve the holy Ashtot.
† The Tai, a convolvulus, sacred to Civa. (See Tiruvacagam xii, 30.)
** Atti (Bauhinia racemosa), called also Ar. It is worn by Civa.
In Dr. Hultsch's *Epigraphia Indica,* vol. iv, Nos. 22, 23, 52, are given three Tamil inscriptions found at Kil-Muttungur in North Arcot, of which one records the death of a hero who fell while rescuing some cattle that had been lifted (נסהפוא אשת רוח). The stone bears the effigy of the hero in relief. Some of these fallen warriors have offerings by their side. So in P.N.N., 232, ascribed to Avvai, it is said:

"Let change of morn and eve for ever cease,
and all my days of earthly life be done! For, ah!
the stone stands there with feathers bright,
will he accept libations poured—he wont to give
to all who asked—who now receives no gift bestowed?"

There are many songs in P.N.N. bearing upon the same subject, and the photographs we possess of those recovered stones would be the most appropriate illustration of these verses.

In chapter x there are several verses which speak of the honour due to departed heroes. Surviving comrades seek far and wide for a suitable stone to place over the hero's ashes; this stone is brought to the spot with great processions; it is then washed and consecrated; and finally inscribed with the hero's name and exploits.

§ 10 The Setting up of the Stone.

VERSE 251.

"While garlands wave, jewels tinkling sound, and fragrant smoke goes up,
they pour forth libations of toddy, crown the stone with peacock feathers, and inscribe it with their hero's name, adding:

'This is the memorial of him who thirsted for the fight,
fall of valour, amid the hurling of the spears.'"

In some cases shrines were built, where the departed heroes were honoured. It would appear that while many widows died with their husbands, this was generally a kind of suicide, and not a formal *catti.* The *catti* was however, frequent, and in the P.N. N. Brahmins are spoken of as striving to hinder it, but in no case as prompting it. The life of the widow was depicted here as one of absolute asceticism, and to escape this many sought death.

We read (P. N. N., 246) of the Sutee (CATI), and this is hinted at in many of the verses.

The word Cati is Sanskrit, and means a *vicious woman*; but has been specialized to denote one who burns on the funeral pyre with her deceased husband. There is no word in Tamil equivalent to it, nor is the custom at all consonant to the feelings of the Tamil people. It was purely a Brahmanical idea. Yet there are evidences in the old Tamil poetry that the widow felt herself a poor miserable outcast, and often sought relief in suicide. Many beautiful stanzas give utterance to this feeling. The tenderest affections of the human heart have often been perverted, and in this case the awful scenes of what in English we call the *sutee* had such an origin. Yet we must believe that in most cases the immolation was purely voluntary on the part of the victim—the result of overexalted feeling. In the following verse the Brahmins and kindred of the despairing woman had attempted to dissuade her from the sacrifice; she replies to their urgent expostulations:

P. N. N., 246.

"O ye of wisdom full! O ye of wisdom full!
Ye bid us not go forth to death; ye would restrain,
O ye of wisdom full! but evil is your counsel here!
We're not of those content to live forlorn,
and feed on bitter herbs, where once they feasted royally.
We lie not on rough stones, who slept erewhile on sumptuous couch.
The pyre's black logs heaped up in burning ground
to you indeed seem terrible; to us,
since our mighty spouse is dead,
the waters of the pleasant lake where spreads
the lotus-flower, and the fierce fires are one?"

The queen supposed to utter these words was called *Perum Gopendu* (=great queen), and her husband was the renowned *Butha-Pandiyan of Madura.*

In P. N. N., 255, the widow has found her husband's body amid the slain on the now lonely battlefield.

"If I should cry aloud for help I fear the tiger.
If I strive to bear him off, my strength fails me to lift his stalwart form.
May tremblings in my own afflict thee, pitiful death!
Were it not easy for thee to grasp my hand, and lead me to the shades?"

*(To be continued.)*
WHAT IS KALI?

The Theosophic Gleaner for June refers to the lecture of Sister Nivedita (Miss M. Noble) on "Kali and Her Worship," reported in the April number of the Prabuddha Bharata, and says that it fails to find out wherein the genuine explanation is given of the much talked of "Goddess", and that it is left as ignorance about Her as it was before the perusal of the lecture. We cannot also avoid noticing the amount of confusion which ordinarily prevails in regard to this conception. For an historical review of the word and its usage, we would refer our contemporary to the section in Dr. Muir's Sanscrit texts Vol. No. 4, in which he treats of Durga. We would also summarise our own conception of the Goddess. The word Kali literally means 'Fire,' and it is one of the appellations of God Agni and its worship is the worship of "Fire," a fact which ought to bring this worship much nearer to the worship of our Parsee brother than anything else. The word Rudra is also used to denote Fire or Agni; and the conception of Rudra of even to-day is that of the God of Fire and Lord of sacrifices. (Mr-Japatim, Pasapatim). The word Kali however came gradually to mean the Power or Sakti of Rudra and the Power or Sakti was also personified as "Mother," "Ama," "Ampika," and she is spoken of at one time as the sister and sometime as the

Mother, and at another as consort, of Siva or Rudra though finally the last conception prevailed. In its final evolution, it means, the Power of God as Primal force (Kriya Sakti), as The Supreme Will, (Ichha Sakti), as the Supreme Intelligence (Gnana Sakti) and as the Supreme Love (Arul Sakti). The relation of Sakti to God is described as Abima or Samavaya and is likened to the relation of heat to fire or Sun. It is as such that God is manifest to the world and can be known at all. Out of His Supreme Love, (Arul Sakti) which he entertains for the creatures which are lying dormant and suffering in the Kevala Bhandha condition, He wills, that they should undergo evolution and the multiplication of the worlds and all sentient life is brought forth. And He creates, sustains, and reconstructs and liberated all these Powers of His are described as Saktis and by different names. This original Sakti is called Nishkala, is pure, and formless, imperceptible, and infinite. You may as well try to reach the sun and understand, its real magnitude and splendour as to try fathom the nature and majesty of this Supreme Power. Yet how do we know and feel this Power? An infinitesimally small part of this Power descends and is reflected in another lesser power or Sakti which is both perceptible and imperceptible, Sat and Asat, which has form and shape; and this power is called Maya. And here we may refer to our table of Tatwas printed at page 244 of Vol. I. This Masyaakti, it will be noticed, there comprises from the grossest earth to the highest & finest sakti called Nadam and Vindhu, which means 'sound' and 'form.' Mayasakti is first divided into Suddha-Maya and Asuddha-Maya and as it descends it becomes grosser and grosser and less and less powerful. It will be noticed that 'nadam' 'sound," is the first thing that is produced in evolution, and 'Powers of Sound," its constructive and descriptive aspects, are those that are symbolised in the various rhythmic dances of both Siva and His Consort Kali. This Nadam is the 'Nada Brahman" or 'Sabda-Brahma" of the Purva-Mimamsa Vadin as symbolised in the Veda. This Nadam again is the Pranava or Omkâr and this Omkâr Sakti is called also Kudila or Kundalini, and is the presiding power or Sakti in Gayatri. Here you have to distinguish even at the very first start this Suddha naya sakti familiarly called Kudila.
sakti from the one ray of the true Siva Sakti which is reflected in it. This Kudila is highly powerful, in itself is the highest power of Nature (matter), but in the presence of the Supreme-Siva-Sakti, this is inart. The Kudila or Maya-sakti maybe likened to the finest and most polished piece of diamond; and what is its nature? It is merely a colorless opaque substance and nothing more. But we always associate 'brilliance' and 'light' with this diamond; and whence is this colour and brilliancy derived? Of course not from itself but from the light of the sun. In the absence of the solar light or other kind of light, nobody can distinguish this so called brilliant diamond from its surrounding darkness. Here the opaque crystal of the diamond is Maya Sakti. Light is Kali or Sakti and sun is Siva. And the distinction between one kind of crystal and another, consists in their different powers of refraction and reflection. So it is in regard to this Maya sakti or Kali. In its various forms, through its thousand facets, it possesses the power of reflecting the primal Siva Sakti more or less and in myriad hues. And its highest forms, 'Nadum' and 'Vindhu' are so indistinguishable that they are called siva and sakti also. And this highest sakti Kudila or Kundalini is the Sakti or Kali, that is reached at by the perfect Guna Yogi. And these even so far forget the distinction we have drawn above, that they identify this Suddha-maya with the true Siva Sakti, and to this highest class of yogis belong; Srikanta and others and their Parinama Vada would be intelligible also in this light. Descending from (nadam) Kudila, the Kali or Durga or Sakti of the highest Guna. Yogis, we go down 5 places and reach up to Suddha-Vidhya, which are forms of Suddha-Maya, and in which the power of True Sakti, are reflected and they form, Siva, Sakti, Sada-siva, Maheshwara, and their Saktis, which are Potent Powers and Lords of creation and sustentation and destruction, clearly set forth in the Vedas and Upanishads and Puranas, but very rarely distinguished from each other by the ordinary student of Indian Religion. The next five divisions of Asuddha Maya (28 to 26), are rarely noticed at all by other schools. But these five constitute the Pancha Kuchakam or material coat of Parvusha or Atma or individual soul. This Maya coat or Sakti is Nirguna; and this Individual soul with this Nirguna coat has generally the form of Rudra or Ishwara, and is accordingly mistaken by certain class of Vedantis, for the Supreme God Himself; and this individual's Sakti is also invoked as Kali or Ishwari. We may here premise that these classes of Maya Saktis or Kali from 26 to 30, both inclusive are rarely known to any other schools besides the Saiva Schools. And when we come to No. 25, we reach the goal of most of the sectarians, Jains, and Sankhyas, Mayavadis, and Pancharatris. 'This 25th is Prakriti or Pradhana—whose essential nature is said to be the three gunas. Some of them would recognize nothing else than Maya as the existent; but others regard the soul clothed in Prakriti as the highest Padarthta and to them Prakriti is in abinna relation with soul; soul itself becoming by Parinama and Prakriti, And to them, this Prakriti-Maya Sakti or Kali becomes a mother and goddess of very great potency, and we find Bagavan Ramakrishna Paramahansa lavishing all his affection and praise on this so called Personal God, Maya Sakti, Kali &c., and this Maya Sakti is the Kali worshipped by the great Guru's Sishyas, including sister Nivedita. The worship of this Maya Sakti by itself is not a bad thing and when rightly pursued, it will land the novice into higher paths, but there is always a danger in invoking purely material force; and the degradations to which this Sakti worship has fallen will illustrate the risks of this path, a path, called Vama or left-handed, which though practised in the north, has been totally given up in the south; and we may positively declare that the worship of Kali in its three forms, as Mahadevi or Lakshmi or Saraswati, in the south is perfecty pure and holy. Going down a step below, we come to a form of worship which is the prevailing form in Europe and even in India. It is the worship of the Buddha, or the Intellect which leads one into agnosticism and sometimes negation. They ignore a soul or any spiritual principle of Love and Gnana in the universe; and the highest, these men of intellect could postulate is an ideal of moral and mental purity, an ideal sufficient in itself, if with this ideal these professors could undertake to carry humanity with them and elevate them to a higher and a purer life. But unfortunately, this beautiful moral code (on Paper) has rarely any vitalising power and has failed in practice; and in Buddhism, we have an example of
THE LIGHT OF TRUTH or SIDDHANTA DEEPika.

the grandest Failure. It was only the other day that Dharmapala declared in the pages of the Mahabodhi Journal his vexation at the failure of his mission even in his own land, and to the very little power for good which Buddhism possessed and exercised there.* And two classes of these worshippers of the Intellectual & moral Ideal we can note. In the East, as in Buddhism, it has taken a pessimistic turn, and has landed in blank asceticism. In the West, those philosophers strive to bring the greatest happiness (physical and social) to the greatest number; and we find its modern apostle Max Nardau speaking up for pure pleasures, for the masses, and for grand Music Halls, and theatres and such sort of sensual enjoyment. And to the positivist philosopher, his home is his shrine, and his wife and mother and daughters are the Maha Devis and Devis, great and little Goddesses. Here also we note this Kali worship. Going below, we come to the worship of the more sensual pleasures in grosser and grosser form, and this is all the worship of the Kali, the fire of Desire in man. And it is this Kali, of animal passion and desire which if allowed to have free play would make its votary completely desolate, as desolate as the habitation† of this dread goddess Kali; and South Indians take care to locate her loutsise all human habitation, at the extreme end of the village & town; and the conquest of Siva and Siva-Sakti over this Demoness Kali is set forth by the poet and by the painter and sculptor. And now that we have enumerated the different classes of Kalis from the lowest to the Highest, and presented such a vast range, our contemporary is at liberty to choose for himself the Kali whom he most likes; but evidently he does, not believe in any higher power than his mahatmas—and so the notions of Fatherhood and Motherhood of God cannot appeal to his fancy.

The Siddhantists have the highest conception of Sakti and Uma, Love and Light of God; and the following stanza which elsewhere appears also in this number sums up all our notions about the supreme majesty of this Love Power, and its presence in all forms of mother Nature (matter or maya)

* We may refer to the extract from a Ceylon Daily, which is going the round of the Madras papers, that the Cingalese are the most homicidal nation on the face of the earth.

† The habitat of Kali in Southern India is generally a sandy waste (ocean-sand.)

MAN, THE PRAYING ANIMAL.

Of the myriad conceptions of God, that God is He without Whom nothing can be, is one conception. In this general conception is involved the divine attributes of omnipresence, omniscience and omnipotence; a particular statement of which is found in the Biblical expression: 'we live and move and have our being in Him.'

2 Such being the case, is it left to man, or is he bound, to work for his good, either earthly or heavenly? That man has aspirations is a fact, be they for the good things of this world, or other worlds, or of spiritual blessedness. (Earthly abundance goes by the name of manushi-ananda, the pleasures of paradise by the name of dev-ananda, and spiritual bliss by the name of Brahma-ananda.) Man's aspirations are in the direction of one or the other of these. How are they to be secured? Is it by self-effort, by vicarious help, or by God's Grace?

3. The doctrine of Grace discounts self-effort. (We will leave the subject of 'vicarious help' for the present.) The doctrine of Grace is compatible with the conception of God as stated above, viz: that he is omnipresent, omniscient, and omnipotent, and therefore related to man as the Sovereign Saviour, asking nothing from him in return. If there is to be any self-effort on the part of man, which may be supposed to attract God towards him and eventually save him, such a process would naturally conflict with the attributes of God as those stated viz., omniscience, and omnipotence. Accepting therefore that Grace is the sole means of man's salvation, what would be the consequence?

4. The consequence would be that man's effort would be superfluous, and may even mar the full effect of God's Grace. And therefore all self-effort ought to cease. This, in a word, is resignedness to God's will, and complete surrendering oneself to His pleasure or dispensation of his fate in whatever way that may best appear to His Divine omniscience. This is called the way of Prapatti or Sarvagati.

5. All nature outside us seems to be a demonstration of this fact of resignedness. Looking at the mineral world, we see all self-effort absent: looking at the vegetable
world, it appears to us that its progress from seed to flower and fruit is a natural process from which nothing like self-willed effort for such progress seems to be absent; and looking at the animal world, and recognising therein only effort, of a kind different from what is found in man, and only effort made towards self-preservation, eating and procreating, there is absence, certainly, of any effort towards effecting its own salvation. But coming now to man (—is he not an animal?), we see he has self-consciousness developed in him. The question is whether self-consciousness demands self-effort towards salvation?

6. But, the doctrine of Grace stated above, discountenances self-effort on the part of man for salvation. As a self-conscious entity, he has effort, and effort corresponding with the nature of his aspiration,—which is three-fold as stated above (para 2). But, if he would leave to God and His omniscience to do what He may think proper, he (man) need not try, not only for his salvation but as well for his earthly or heavenly (sarga) delights. This would mean that man need not unnecessarily concern himself about his own welfare, knowing that God undertakes to do all that for him (man). In short man need not aspire at all.

What then, then, man has to aspire; but if aspiration means hope, and hope is wishing, would, to cease to wish mean to cease to pray to a Higher Being? Prayer is another word for wishing for something. If there is nothing to be prayed for, neither prayer is necessary, nor is there any place for a Granter of prayer (God in our case). But according to the Doctrine of Grace, there is the Granter, granting blessings without prayer. (Prayer is here the mental counterpart of what we meant to express by self-effort. Mental effort is there; after bodily effort follows suit). Granting blessings; (of any of the three kinds stated in para 2) without prayers for the same on the part of man, is but consistent with the Divine Attributes, named above, omniscience &c. Where is then place for prayer? Is man to pray? If he is to pray, what is he to pray for? We have said above that as God does all for him, there is nothing he has to pray for. What is he then to pray for? Nothing? But if so is he to pray, or is he not to pray?

8. Our Visishtadvaitic saints tell us that man ought to pray; but his prayer should take the form "Thy will be done, not mine." This kind of mental attitude while allowing man prayer, allows God's mercy to act in its infiniteness.

9. Prayer they tell us further, is what distinguishes man from other parts of creation, and it is his natural birth.

*Say: Jitānāma Stutra (Rig-Veda-Khila) "Yad hitam mana Devam 'te ajñāpaya Mahāvam?"

right. Prayer is, chetana-kriya, or a duty that naturally falls to the lot of thinking man. Prayer is rāga-prāpta they say, or what is a spontaneous outburst of a human heart feeling towards its Maker. Prayer is a natural accomplishment of a self-conscious being: and then being self-conscious, he is a praying animal distinguishing him from the non-praying brethren of his animal family. If physiologically man is characterized as the 'laughing animal', religiously he is distinguished as the 'praying animal.'

10. This leads us to extend our conception of God beyond that which involved only omniscience, omnipotence and omnipresence. The extended conception is for our present purposes, the inclusion of the Attribute of love on the part of God. Grace is the highest spiritual love conceivable. Prayer cannot be the relation of love between the praying man and prayed God; and this relation is natural (rāga-prāpta.)

11. If the relation of love implied by prayer is natural, how comes the element of hate? For inasmuch as love presupposes a subject, and an object of love, and the process of love between them, when we find in the world both God-lovers and God-haters, we have to explain the unnatural hating element in the latter as contradistinguished from the loving element in the former which has been said to be natural. If it is in man's nature to love God, and is in God's nature to love man, how comes hate?

12. Now, either God hates or man hates. But God cannot hate, for if he does, what can possibly be His motive for the same? Hate is the result of a desire not satisfied; and in order to hate, God must be supposed to have desires. But let us extend now our conception of God a little further than already stated (paras 1 and 10), so as to include all-satisfiedness or all-fulfilledness (pārva-kāmātva or avrāda-samast-kāmātva), an A tribute implying no unfilled desire whatever in the God-head. And therefore, when there is no motive for desire, there can be no hate. We find an illustration for God's love, and loving for love's sake, in the love of a mother for her child, from which (love) all motive for desire (or return) is absent, and hate has no existence. Again if God can hate, he is no God. Only a Perfect Being is God, and as to hate is to be imperfect there cannot be hate in a Perfect God. Unless God is perfect in all Auspicous attributes (kalāya grahā) and free from Inauspicious attributes (haya-pratīvikā). He will not be eligible for the position of a Diffuser of Grace. The Infinity of Auspicious Attributes antitodal to evil, is

*This love is symbolized as Śrī Kūśāśrava, or by Pranavā. English—translated by me.)
the summation of all Divine Attributes culminating in Perfection. Hence the element of hate is not on the side of God,—God, according to the conception postulated above, being Perfect.

13. Then, hate is on the side of man. But it has been said to be unnatural, inasmuch as it has been stated (in paras. 9, 10 & 11) that to love God is natural in man (vedagṛāpta). How then comes this unnatural hate on the part of man? Hate is no other than sin. How comes sin to be unnatural, inasmuch as it has been stated (in paras. 9, 10 & 11) that to love God is natural in man (vedagṛāpta)? Hence the element of hate is not on the side of man. To love Him is natural, tells our Saints. This relationship of love makes a man to pray. He prays for nothing; and prayer is what makes him human, distinguishing him from the kingdom of mere animal. Prayer is thus a matter of duty, making the possession of intelligence blessed, and not a barter used for buying God's grace. God's grace does not submit to such conditions, but comes naturally from His all-sufficient, loving, omniscient, omnipotent, omnipresent and perfect character. Prayer is thus a spontaneous expression of the natural love of man for God, asking for nothing; and Grace is the spontaneous expression of the natural love of God for man, asking for nothing.

15. Love is Bhakti. The Upanishads teach this. One Upanishad (Tattviriṣa) describes God as Love and Bliss (vāsanaiḥ. A'numāda Brahma cṛṣṇa). A GOVINDACHARYA, of Vedagriham, Mysore.

LECTURE ON CREATION.

(Continued from page 282, Vol. II.)

IV.

As we promised in our last Lecture, we are now going to bring forward some arguments to demonstrate that the only way in which the origin of the Universe may be accounted for, is by creation out of nothing.

(c) The first argument is by exclusion. We may account for existence of the Universe in five ways only: 

(i) Existence is a property of God alone, and everything which is not God exists only so far as it exists in God. God alone, and everything which is not God exists only so far as He by His power originates its existence. But if everything which is not God owes its existence to God, it follows that everything is created by God out of nothing, namely that all being, except God alone, owes its reality to the creative action of God.

(b) Moreover, Philosophy and Theology prove to evidence that everything that exists, save God, is contingent, that is to say, nothing exists with absolute necessity but God alone, and everything which is not God exists only so far as He by His power originates its existence. But if everything which is not God owes its existence to God, it follows that everything is created by God out of nothing, namely that all being, except God alone, owes its reality to the creative action of God.

(d) Again, God being infinitely perfect, His Essence possesses the perfections of all possible creatures in a higher and better way, and it is therefore eminently equivalent to an indefinite number of possible substances. It follows that seeing His Essence as it is, by His infinite intellect, He knows by this act of cognition at the same instant all possible things. But also His will is infinitely powerful, therefore He can, by a mere act of will, give existence to whatever possible substance He knows, that is, He can create out of nothing, and since the existence of the Universe cannot be explained in any other way, it was created out of nothing by God.

(e) Furthermore, as God is the self-existent Being, so to Him as such belongs the competency to be the First cause or the Creator of the Universe. For, as existence is the most universal effect, it must in consequence correspond to, and be the proper effect of, the most universal cause. (Cfr. St. Thomas, 1, p. 9, a. 1: q. 45, a. V.) Existence is the most universal effect, because nothing can pass from state of possibility into the state of reality but by becoming existent. I can conceive a man in an ideal state, and then he is to me a rational animal: this is his essence, his definition. But that will not suffice to make him something real; you must add to it the gift of existence. That peculiar nature or essence must enter into composition with existence and then only you have a real man, of whom you can say verily, that man exists. Now if you look closely into the activity of secondary or created causes, you will see, that their energy, their activity is limited to nature only, not to existence. Existence is not directly the object of the activity of secondary causes: existence follows nature as its necessary result; existence is the peculiar effect of a superior, of a more universal cause. What secondary causes properly
In the first lecture we discussed together the possibility of the eternity of matter. We heard then Professor Charles A. Young say that “energy is unceasingly dissipated by the processes which maintain the present life of the universe, and this dissipation of energy can have but one ultimate result, that of absolute stagnation, when a uniform temperature has been everywhere attained. If we carry our imagination backwards, we reach at last a beginning of things which has no intelligible antecedent; if forwards, an end of things in stagnation.” This is the conclusion of true science at the end of the nineteenth century. But materialism on the contrary declares that “matter a primordial substance, self-existent, without consciousness or life, is the origin of all that exists, from the inorganic stone up to man.” (Buchner, Kraft and stuff.) And Moleschott says that “creation is only the affinity of matter, from which earth, air, and water are evolved into growing and intelligent being.” (Moleschott, Kreislauf des Lebens p. 84.)

Now, the essence or nature of matter is, of all things, most obscure and inexplicable, and whatever progress science has made, the question remains insoluble. Yet in reference to it, abstract Dynamics lay down the following laws. I Matter has the property of inertia, in virtue of which it is incapable of varying in any way its state of rest or motion. It may be the force of forces for a length of time, but so soon as they cease to act it remains in the state in which it was left until they recommence their action on it. Hence whenever we find the state of a piece of matter changing, we conclude that it is under the action of a force or forces. This law is known as the first among Newton’s Laws of Motion. II. Whatever matter may be, the other reality in the physical universe, energy, which is never found unassociated with matter, depends in all its widely varied forms upon motion of matter. Therefore potential energy, like kinetic energy, depends upon motion. (Newton’s Principia; Thomson and Tait. Natural Philosophy; Maxwell’s Inertia, etc.)

Now these two laws being taken for granted, we thus argue: Matter in itself is inert, it cannot be therefore self-existent. For the self-existent Being must have in itself the cause of its existence, otherwise it is not self-existent. But matter in itself is merely passive, that is to say, indifferent to rest or motion, and remains in the same state until changed by some external impetus. If matter, therefore, when existing, does not possess in itself the cause of its own motion, how can it be self-existent? Granting that matter is not self-moving, how can we grant that it is self-existent? We refer every change we find in matter to some external impetus and shall we say that matter is self-existent? Materialists say that creation in the potential energy of matter from which everything that exists up to man is developed. But, in the name of true
science we answer that potential energy like kinetic energy, depends upon motion, and matter does not possess in itself the cause of its own motion. Matter, therefore, does not possess in itself the cause of its own being, and consequently it must have been caused by the first Mover of the universe—the Creator of all, God—and caused out of nothing.

Life affords us another argument for establishing the truth of the creation of the world out of nothing. Unless we are disposed to take refuge in miracles or mysteries, say the Materialists, "we must admit that the first living beings were formed out of the earth by the free generative power of matter itself." (Burneister, Geschichteder Schaffung). But against this unwarrantable assumption true science proclaims that the old saying "Omne vivum above has been fully confirmed, and has found more accurate expression in the formula "that all life, both vegetable and animal, originates from a cell." (Ca. Ostendstedt: Scheiden: Utiric: Huxley quoted by H. S. Howden. Natural Religion, P. 183.)

All life, therefore originates from a cell. But whence is the first cell? Not from matter because, (a) to produce life, kinetic force is absolutely necessary and matter in itself is inert, nor without motion possesses any kinetic or potential force at all. (b) The perfect cannot proceed from the imperfect, and matter is infinitely inferior to any living germ, however infinitesimal it may be. (c) Any greater degree of intensity of the physical-chemical processes of matter, any increase of light, heat, electricity, and the like, above their normal degree of energy, weakens, instead of strengthening, vital power; and after a certain point of intensity utterly destroys all organic life. Consequently, to assume that to be the cause of production of organic life which is pernicious and destructive of its existence, is a self-evident contradiction." (L. Wanger quoted by H. S. Howden.) (d) Life is a force of its own kind, specifically distinct from everything we see in matter. It cannot be therefore attributed to a cause which in itself has not the elements necessary to its development. (e) Neither can the origin of life be explained by Darwin's theory. For the theory of the genesis of species involves the negation of the objective reality of the idea or specific essence, containing a substantial fixedness of character and form, and the power of producing itself within the limits of its own nature. It confounds accidental varieties with substantial transformation, and artificial means with natural processes. It is contrary to all historical experience, and the constant fact of the sterility of hybrids: it stands in contradiction with itself in the bearing of the two laws of the struggle for life and natural selection, which well restrict rather than widen the limits of development, and keep the species within their own boundaries, rather than expand them into new forms and modes of existence. (f) Finally, life cannot have originated from matter, because life is quite unproducible by mere mechanical or chemical means. With all our progress in natural science, no one has ever seriously thought that a living body could be produced from the crucible, nor a plant, nor even the lowest moss, "We are doubtless able," says Lieb's, "to adapt, alter, intensify, and neutralise the cohesive forces in the atoms of organic combinations. We can, by the combination of two, three, or four organic atoms, create molecules of a higher order, or we can resolve such combinations back into their constituent atoms. But we cannot, from its constituent elements, produce even one of these organic combination. No laboratory will ever create a cell, a muscle, a nerve, in a word, any truly living particle of an organism." (chemische Briefe, I, 252.)

Therefore, man cannot directly produce any living being. He can only apply the active to the passive principle, the seed to the germ, the life-giving fluid to the ovary, and life will ensue in a manner secret, mysterious and altogether beyond comprehension. In the fecundation and successive development of all germinal cells there is at work a secret agent which out of inorganic substances makes organic combinations, and out of dead matter, through the instrumentality of secondary causes produces a living being. The secret Agent is God, the creator and preserver of the universe.

Now we shall ask again: If the first living cell was not from matter, whence was it? Whence came the first living germ that gradually evolved into a perfect being? Shall we say that it arose by chance? And that life is due to a haphazard? But every sensible man knows that nothing arises by haphazard, much less a settled order of organic being. If, therefore, neither matter nor chance can be appealed to, in order to explain the origin of life upon earth, we must conclude that life owes its origin to God, who out of nothing created the first man, the first animal, the first tree, the first herb, the first element of matter, the first atom, the aggregation of which formed the plastic root of the material world.

To sum up. Either we must admit that the problem of the origin of the universe is a mystery altogether beyond solution, or we have to proclaim with the Christian Bible that "in the beginning God created heaven and earth. The first alternative may perhaps be dear to man's pride, who chooses to confess himself ignorant of, rather than submit to his creator: but the second alternative is the consoling faith of millions, and the verdict of science declaring that "there was a beginning, and that for it no force where of she takes cognizance can account."

G. Bartoli, S. J.
ARE ANIMALS IMMORTAL?

BY JONATHAN ODPILLER, M.A., L.R.C.P., M.R.C.S.

The commonest excuse for taking the life of an animal is "that it has no soul." Is this true? And if so, how do we know it? Revealed religion does not say so. It is only the dogma of ignorant selfishness which can say definitely and emphatically "Animals have no hereafter."

Many a nation's memory, one as highly developed as the Jewish in the time of the Maccabees—has denied that women are fit to enter the heaven of the blessed, and if they have a future at all, it must be in the Gehenna of destruction.

"Animals have no consciousness of a future life, and therefore have no future life? Does this follow? There are, and have been, races of men who have had no consciousness of a future life: have they, because of this, no future life? Do those who claim immortality to man because of his consciousness of a future life, deny it to those who, in a fixed creed of atheism, have no belief in a soul entity apart from a chemical vitality? Would they deny a future existence to idiots and lunatics on the ground of inability to formulate thought which can be projected beyond the limit of temporal existence? I think not. Why then should such arguments be valid in the case of lower animals?

Let us take one of the most striking arguments in favour of human existence after death—the incompleteness and consequent injustice of the present life, considered as the totality of human existence. The fathers eat sour grapes and the children's teeth are set on edge. Why should the children thus suffer if they have had no past and will have no future? A child is born into the silence and darkness of a living tomb, sightless, dumb, deaf, and often suffering daily pain. The poor creature mysteriously comes into th' world and lives on in patient, protracted existence until, as an old man, this mockery of a man passes beyond the veil. But if the touch of the skilled teacher can get into the dark, secret chamber of this tortured soul, the first lesson taught is that "God is Love."

This would be a gaunt lie, a starting skeleton of hypocrisy, if this life were all. The very thought picture of such a case a thrown on the scene of God's love proves more forcibly than any argument can prove, that this life is not all, but that there shall come a great awakening, a new vision, and a restitution, when the incomplete puts on perfection.

Let me illustrate my meaning more fully. A noble soldier dares the rain of bullets to save a wounded comrade, and falls dead upon his friend's body. A saintly hero crosses sea and land to bring the knowledge of God to barbarous races, and when he arrives among them they torture and slay him. A husband and father, noble and gentle, joins a rescuing party and descends a pit. A fall of the roof crushes him to death, and from a blighted home the sunshine goes out for ever. But the drunken wretch, who is a terror to his wife, and a curse to his children, is rescued alive to continue has career. An orphan girl, in the innocence of her love and confidence, gives all her treasure to a man, and despoiled and ruined, sinks into a shame from which she will never rise again, and into a disgrace from which death alone will free her. Upon a happy village-life, where all is joy and peace, there breaks the storm of war, which others have kindled, and poverty, wounds starvation, and death are dealt out with a lavish hand.

We change the scene; a slave raider is there, men are carried off to be sold to a hopeless, life-long misery, and woman to brutalities which they would embrace death to escape.

If there were no past and no future life, these tragedies of human suffering would cry out in bleeding, burning, tongues, that there is no God, and no Good. But believing that there is a God, and that this God is Good, the inexorable fact is borne in upon us that there must have been a past life to every one of us, or that there will be a future life for every one of us, or that both a past and future connect this little span of life, and unite it into the perfection of a great whole.

Has this no further lesson to teach us? Are men able by the force of pressing, age-long experience to grasp a future life for themselves, and deny it for women? Are they able at length to include women in the circle of God's love, and exclude all others of His creatures? The same laws of physical life hold good, from the lowest bit of bi-plasmic jelly to the highest form of man. Who shall say that the natural laws by which God has developed mind and soul consciousness in man are not equally applicable toWin the evolution of all life? If the inexplicable sufferings of man, the inequality of terrible burdens, form a logical argument for a future life in his case, why should it not do the same in the case of animals, who suffer just as uniquely, just as inexplicably, just as terribly, as man suffers? May we not conclude that in God's hand there is a slave for every wound of theirs, too: a crown for every cross of theirs: a recompense of life for every broken heart among them? The same things occur in animal life as in human life. The Gelerf, who saves the child by fighting with the wolf, is killed by his master in the sudden anger of an irreparable mistake. The great St. Bernard, braving the bitter frost to save a wayfaring stranger,
is dashed over a precipice by a block of ice, and is broken into a thousand pieces. The brave Newfoundland leaps into the stormy waves to save the drowning child, and

exhausted, beaten helplessly against a rock. The weary carthorse, and the patient ass live on a slavery of

graded over-work, in which scanty food and short hours of sleep are the only solaces from the daily monotony of

stinging lashes, heavy blows, panting breath, and strained muscles. Robbed of love, robbed of the joys of parentsage, robbed of rest, labour and toil is their portion, until limping and spavined, the horrors of the knacker's yard come as a happy release from suffering.

I have often shuddered as I have seen a cow which had been torn from her home in America, and fought either in a ship the horrors of which have been described as "beyond description" landed by the help of plentiful

blessings in a London dock, and then caught by a chain

thrown over her horns, and dragged by a windlass into a slaughter-house. With lolling tongue and starting eyelids, she is gored on, inch by inch, through those moments which must be to her as centuries, and as she

warily tries to break away, she slips on the floor, slippery with pools of blood. But she must stand to her doom.

So a cruel poke, or a twist of the tail brings her to her feet again, to be dragged on and on, until pressed close to the fatal ring, with every nerve on tension, and anguish expressed in every fibre of her body, the pointed axe comes down with a crash into the skull. Happy is the cow if that aim be true, and the last shiver then passes through her sinking frame.

I have entered the vivisection prison, and heard the painful meanings of the victims. The poor cats have put out their paws through the bars, and begged pitifully, and all that I could give them was but token of compassion. The timid, innocent guinea-pigs were there, put into the same cages from whence others had gone to their long home, and whose torture was now over Real mortals! The helpless little rabbits looked up at me half-stupidly, for the poison in their food had happily begun to dull their senses, and left only the dead brain of the blunted pain upon them. The pathetic, imploring cries of the cats will remain with me as long as I live, and tell me more forcibly than words can speak, that they, too, have a future of compensation.

The argument is the same: the premises are the same: the conclusion is the same. Made perfect by suffering is as much applicable to the earlier stages of life as to the latter, as fittingly appropriate to the suffering animal in non-human shape who has much humanity, as to the suffering animal in human shape who has little humanity. If the heart be broken, whether of man, woman, or faithful beast, there shall be peace in the Heaven of the

infinite to heal it. If the opening soul has been bruised

and eroded, whether it be formed within the greasy

covering of a Greenlander, the black skin of a negro, or the tawny hide of a mother lion deprived of her whelp,

there is hope—no, there is faith—that it shall be bound up again. If self-sacrifice has been lost, if man or animal

has thrown away his life in vain to save another, it shall

be found and restored again in the great Hereafter. If

all the tender love of a mother, the anguish of child-birth, the cares and solicitude of the toil, the labours, and self-sacrifice to give the best of her life to her offspring, be common
to creation, then creation in common shall appeal

by a common sufferings of motherhood to a common life in the Hereafter. Understanding the continuity of all life, we shall be able to understand something more of the

universal Love of God, a love not restricted to a few

creatures called men, but widely extended to all His

creation. We shall be able to grasp more of the inspired meaning of the poet, who uttered a truth, the whole of which is barely understood, when he sang—

That nothing walks with aimless feet.

That not one life shall be destroyed.

Or cast as rubbish to the void.

When God hath made the pile complete.

THE HERALD OF THE GOLDEN AGE.

THE ORAVIDA BHASHA SANGHAAM.

MIDLOA, 12th May 1889.

AN APPEAL.

Sir,

In the conviction that the time has come when a serious

effort should be made for the improvement of the vernacular literature of Southern India, and that for any effort to

be successful it should receive the sympathy and active cooperation of intelligent and influential people, we take

the liberty to make this appeal to you. For some time past, the question has attracted much public attention, and

among the proposals made for carrying out this object is

the establishment of an Oriental Side in the University.

The public does not know what shape the final decision of the University may take or whether any decision will

be arrived at immediately. It is also probable that the

Department of Public Instruction will, at no distant date,

consider the desirability of instituting adequate public

examinations in the classical and the chief vernacular

languages of this Presidency. That these efforts are calcu-

lated to promote the progress of vernacular literature

there can be no doubt. But the present appeal is on behalf

of an attempt which aims at the same end by following

different, and, as we believe, more practical methods. It

is necessary that our vernacular literature should improve
more in breadth than in depth. In other words, should become an instrument of the education of the people rather than remain the property of a few gifted scholars. No literature can be healthy or progressive if it does not reflect the feelings of the people, instruct their minds, and foster their honourable ambitions. The expansion of people's intelligence and activity, and the expansion of their literature should act and react on each other. Much as we revere the past, we must admit that the progress of the nation requires an assimilation of western ideas and consequently the improvement of the vernaculars for the adequate expression of these ideas. We are, therefore, of opinion that any attempt which is limited to the object of preserving the old Dravidian classical works, however valuable in certain respects these may be, can only be one-sided and can do good only in a very limited field. In order that good results may be attained, which will benefit the bulk of the community and be far-reaching, the attempt should be directed towards the development of vernacular literature on modern lines. It is hoped that the establishment of such an association, consisting of persons interested in the improvement of Vernacular literature on these lines, will help in the accomplishment of the objects that we have indicated above. In the accompanying papers you will find the objects of the association and the means by which they are to be attained definitely stated. We feel confident that they will commend themselves to you, and if they do, we request that you will be so good as to intimate to M. R. Ry., V. T. Seshadri Charyiar, Panamippakam, Madras, your willingness to have your name registered as a member.

We remain,

Yours faithfully,
T. M. APPA NEDUNUDI.
T. Balamurugan Mudaliar,
H. Narayana Rau,
V. T. Seshadri Charyiar,
G. Subrahmanya Iyer,
K. Virenalingam Pantulu

Proceedings of a preliminary meeting in connection with the
"SOUTH INDIAN DRAVIDIAN SANGHAM"
held at Pachaiyappa's Hall Madras, at 3 P.M. on Saturday, the 5th March 1899.

Present: Dewan Bahadur the Hon'ble Mr. Justice Subramanya Aiyar Avaragal and about 50 Native Gentlemen, besides a large number of students of the college department, interested in the movement.

Dewan Bahadur the Hon'ble Mr. Justice Subramanya Aiyar Avaragal C. I. E. in the Chair.

Resolved that an Association by the name of the "South Indian Dravidian Sangham" be formed and that a Committee, consisting of the following gentlemen, be appointed to revise the draft circular proposed to be issued to the public, to draw up a scheme in respect of the aims and objects of the Sangham, and to adopt the necessary measures to convene an inaugural meeting as early as possible.

M. R. Ry., V. T. Seshadri Charyiar Aiyar, (To be confirmed)
T. Balasubramaniam Mudaliar Aiyar,
T. Ramakrishna Pillai Aiyar,
Rao Bahadur K. Virenalingam Pantulu Gau,
M. R. Ry., M. Seshagiri Satyanarayana Aiyar,
G. Subrahmanya Iyer Aiyar,
M. Rangaiah Naidu Aiyar,
S. Ramiah Chetty Aiyar,
T. M. Appa Nederan Aiyar,
H. Narayana Rau Aiyar,
S. Mangesh Rau Aiyar.

Dewan Bahadur V. Krishnamacharyulu Aiyar,
M. R. Ry., M. Krishna Aiyar,
Rev. Mr. J. Lazarus,
M. R. Ry., C. V. Swaminatha Aiyar Aiyar,

Proceedings of the Committee at its Meetings on the 9th, 16th, 20th, 28th, and 30th, March and 8th April 1899.

I. Resolved that the name of the Association be the "Dravida Bhasha Sangham."

II. Resolved that the objects of the Sangham be:
1. Publication of ancient Dravidian works:
2. Production and development of Dravidian literature on modern lines.

III. Resolved that the following means be adopted for carrying out the objects of the Sangham:
1. That a journal be published by the Sangham in each of the four principal Dravidian languages, viz., Tamil, Telugu, Malayalam and Canarese.
2. That lectures in the above languages be delivered, from time to time, under the auspices of the Sangham, on such subjects as are within the scope of the Sangham.
3. That standard books on scientific and literary subjects be published in the above languages, or grants-in-aid be offered for their publication, as the Sangham may deem expedient or necessary.
NOTES AND COMMENTS.

In a letter received during the month, we gather that every care is being bestowed both on the annotation and printing of the book to make it valuable in every way. He is also arranging with the Press authorities to reproduce the illustrations which will give both English and Indian readers a more vivid idea of things. We extract the following passages also from the same, which will not fail to interest our readers much.

"I shall be very glad if the view I give of the Siddhanta Religion and philosophy should in any way counteract the thoroughly unphilosophical and irreligious perversion of Buddhism which are current. The fact is that the protest on behalf of God, the soul, and immortality made by the "Santana Guna" is one of the greatest attractions to me. I feel as if a real student of those works must find the Holy gospels and Psalms which are the joy and strength of my own heart, very much akin to the real scope of this admirable system."

"I need not assure you and many other South Indian friends with what entire affection I regard them and how earnestly I offer my humble prayers on their behalf. What little life is left me will be expended in Tamil. In the other world, I have some how the conviction that I may talk Tamil with many good men, whom I shall understand more thoroughly than I can now. I commend to your guardianship all my publications which I should like to know were circulating much more largely than they do now."

In the course of his recent journey to Nepal in search of Sanscrit manuscripts and inscriptions for the University of Cambridge, Mr. Cecil Bendall, who lately retired from the staff of the Department of Oriental literature in the British Museum, made, says the London correspondent of the Manchester Guardian, some discoveries of early manuscripts of great interest and value in relation to the literary history of India. For instance, the extant Puranas have been pronounced by most critical scholars to be quite modern compilations, the oldest of them not earlier than the ninth century, A.D. and in this connection it is of great importance that a manuscript of a considerable portion of the Skanda Purana, written not later than the sixth century, A.D., has come to light in Nepal, and has been acquired for the collection of the Asiatic Society of Bengal. Mr. Bendall was able to spend many days in the examination of the Maharaja's splendid..."
collection of manuscripts and he came across two old copies of the poems of Vidyapati, whose works have hitherto been chiefly known from poor modernised editions of no account for the linguistic student. The new manuscript will probably prove of great value for settling the difficult problem as to what language used by Vidyapati actually was. Mr. Bendall also discovered about fifteen new inscriptions, most of which are of considerable antiquity and importance for the history of ancient Nepal. He found modern Nepal and its population, with their customs and superstitions, promising field for the student of ethnology or folklore, and was specially struck with the parallelism which he noticed between some of the features and practices of Roman Catholicism and of the Buddhist religion in Nepal. This resemblance between the Nepalese form of divine worship and that of the Catholic Churches is, however, not peculiar to that country, as Lord Curzon informed Mr. Bendall that he had himself observed it in many other Buddhist countries.

As illustrating what the Rev. Doctor says about Buddhist preteritions, we may refer to what appears above the signature of a Master of Arts and a Vidyat Bhavan to boot in the April number of the Mahabodhi Journal. The master of Arts in proceeding to repudiate the aspersions against Buddhists that they are irrecoverable Nastic, that they believe neither in the existence of God, nor in that of the individual soul, and that their Nirvana which is their Steevam Banau is utter extinction, gives a novel definition of Nastika. He says the word is very vague and it may mean disbelief (1) in future births (2) in God (3) or in the soul (4) or in any eternal substance. And he enumerates Buddhism under the first definition. Coming to the second definition, he asks 'what is God?' If God is synonymous with the Governor of the Universe, then our learned scholar says there is no God, and calls in aid of Buddhism, the most advanced scientists of the day and asserts that the only real Governor is men's Karma. And if God means karna, then, he safely argues that Buddhists are theists. Under the third head, he defines soul as the component of ideas transmitted in Karma and he quotes Dr. Paul Carus who says, "In a word, there is no entity, or soul substratum or soul substance that is possessed of sensations, impulses and motor ideas, but all the sensations, impulses and motor ideas of a man are themselves part and parcel of his soul. And from a misapprehension of the phrase that the soul is neither the Sat nor Asat, he says that Buddha really meant a higher kind of thing which is neither existent nor non-existent. And he says, on the fifth point that in Nirvana, the soul or "I" enters into Sannyasa, but he defines Sannyasa as a place of Refuge, i.e., it enters its own refuge after its illusions are all gone. The waste of intelligence displayed in this special pleading is so patent that we refuse to go into its illogicalities. But a correspondent in the Hindu, who styles himself Dharma-prya surpasses this M.A. and surpasses himself in his defence of Buddhism. He says that all religions are at bottom atheistic: some are unconscious of their atheism, others only semi-conscious: while a few like Buddhism are conscious of atheism and he further adds that the theist's belief in God plays very small part in the practical lives of men that and, even Sankara did not believe in the existence of a Personal God. And he lifts up his Bodhi (whatever it may mean) to the Highest Pedestal of the Unknown God, and enlarges very much about its far reaching Power and influence. We are however glad to think that both the "Hindu" and the "Indian Social Reformer" have expressed themselves out-spokenly that it is not possible to revive Buddhism in India and that it will neither be necessary nor beneficial.

The Humanitarian League:--

The eighth Annual Meeting of the Humanitarian League was held at St. Martin's Town Hall on Tuesday afternoon and was followed in the evening by a largely attended Conversation of members and friends. The Report for 1898 shows a continued increase in the strength and activity of the League, which, in addition to its central committee, has now four special Departments dealing with the questions of Criminal Law and Prison Reform, Sports, Humane Diet and Dress, and Lectures to Children. Copies of the Report, with other information, can be obtained from the Hon. Sec. 53 Chancery Lane W.C.
THE LIGHT OF TRUTH
— OR —
SIDDHANTA DEEPIKA.

Commenced on the Queen's Commemoration Day, 1897

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No. 2

TRANSLATIONS.

THE VEDANTA-SUTRAS WITH SRIKANTA BHA'SHYA.

(Continued from page

Adhikarana. 8.
Hence is he a knower. (II. iii. 19).

In the preceding section it has been shewn that Jiva is eternal. Again, a doubt arises as to whether he has knowledge inherent in him or not.

(Pārvatapaksha:)—Jiva is not endowed with knowledge inherent in his nature. For, in the "ruti "The two, the one knowing and other unknowing," it is declared that jiva is ignorant. Therefore quite unknowing is jiva who is mere consciousness (chaitanya?) in essence. But in virtue of the power of Māyā, he is endowed with the body and sense-organs and is bound by egoism, which makes him regard himself to be a man or a god and perceive such objects as a cloth and a pot to be external to himself. Thus he passes from world to world. As possessing knowledge only in the state of samsāra, jiva is not a knower in his essential nature. Otherwise, how can he attain salvation

(Siddhānta):—As against the foregoing we hold as follows. This Ātman (jiva) is a knower. Manas is the knowledge constituting his essential attribute, as may be seen from the following s'rūtis

"He who feels 'I smell this,' he is Ātman, ... ... he sees by manas those objects of desire which are in the region of Brahman and is delighted."

"Manas is his divine eye."* Wherefore he is a knower in himself.

As to the contention that in virtue of the power of Māyā, he is a knower in the state of samsāra, we admit that it is true. By association with material manas, jiva indeed transmigrates as the enjoyer of pleasure and pain, as the knower identifying himself with the body and the egoism, while his inherent power of intelligence is overpowered by the power of Māyā. But, when he shakes off the connection with the triple dirt by knowledge and constant contemplation of Brahman, then he becomes equal to Brahman, and, with his inherent unsurpassed attribute of

* Chhānap. 8.12.
knowledge then manifesting itself, he is said to be liberated.

Moreover, 'the sūtra,' "Delighting in prāna and enjoying by manas,"* gives us to understand that Brahman has a natural sense-organ in the form of manas by which He perceives His own unsurpassed bliss. From this we may understand that the liberated jīva, as possessed of similar attributes, is endowed with manas, an internal sense-organ quite independent of the external organs of sensation, and which is a means of enjoying his own inherent bliss. The sūtra which speaks of the two as "the knowing and the unknowing" implies only that jīva is of limited knowledge. It declares that Parames'vara, who is not a samsārin is omniscient. Therefore, while in samsāra, Atman is of limited knowledge, and when liberated he is omniscient. Thus Atman is a knower.

Adhikarana. 9.

(As the sūtra speaks of his) departure, going and returning, (Atman is very small). (II. iii. 20)

As the A'tman, who has been proved to be a knower in the preceding section, is declared to have a departure and so on, he must be very small (ānu) in size. Here a doubt arises as to whether this holds good or not

(Pūrvaspākāha :)—He cannot be very small (ānu). As the Sūtra "This Atman is, indeed, great and unborn" shows that jīva is all-pervading, and as the sūtra "I have surpassed the whole universe" shows that, by pervading all, he has surpassed the whole universe, this A'tman must be all-pervading from all standpoints of view.

(Siddhānta :)—As against the foregoing we hold as follows This A'tman is ānu, i.e., extremely small, because the sūtra speaks of his departure, his going and returning. His departure is thus declared: "With that flash, that A'tman departs." § His going is declared in the following words: those who depart from this world go to the moon." In his return is thus spoken of " from that world they come back to this world for action."¶ If jīva be all-pervading, his departure, going and returning cannot be explained.

It is true that A'tman, though all-pervading, may be said to depart when separated from the body; but going and returning cannot thus be explained as the sūtrakāra says

And (because) the last two (can be accomplished) by himself: (II. iii. 21.)

A'tman must be extremely small, inasmuch as the last two, namely, going and returning, can be accomplished only by himself. As to the sūtra "Atman is great and unborn," it occurs in a section treating of Iś'vara, and does not therefore refer to jīva. As to his surpassing the whole universe by his all-pervasiveness, it has to be explained as referring to the liberated jīva, whose sakti or intelligence coming into manifestation on the removal of the veil of dirt, sends out its rays everywhere. Therefore Atman is quite small.

Sūtrakāra raises an objection and answers:

(If you say that He is) not small because of the sūtra teaching the contrary, (we say) no, because it is a different section. (II. iii. 22.)

(Objection.)—The sūtra "That Atman is indeed great and unborn" shows that jīva is not small.

(Answer:)—No; because this sūtra occurs in a section treating of Parames'vara, commencing thus:

"He who knows and contemplates Atman, etc."*

And because of the very word and measure (III. iii. 23.)

He is spoken of as ānu, as extremely small, in the following sūtra:

"This extremely small A'tman can be known by the mind he in whom prāna has entered five-fold." † And his measure is also given in the following sūtra:

"The lower one is indeed known to be in size like the point of the iron thong at the end of a whip." ‡

Thus A'tman is extremely small. Measuring consists in citing a thing which is like an atom and declaring that A'tman is of that size.

If jīva be very small, whence then is the experience of a feeling all over the body? The Sūtrakāra says:

There is no incongruity as in the case of sandal (II. iii. 24.) Just as a drop of sandal ointment, though remaining in one place, yet produces pleasure extending over the whole body, so too, here there is nothing incongruous.

Again, the Sūtrakāra raises an objection and answers:

* Taitt-up. 1-6.
† Bri-Up. 6-4.
‡ Taitt-Up. 3-20.
§ Bri-Up. 6-4.
¶ Kaushitaki-Upanishad, 1-2.
‖ Bri-Up. 3-4.

* Bri-Up.—6-4-13.
† Mundaka-Up 3-1-9.
‡ Śvetā-U. 5-8.
If you say (that the two cases are not similar) because there is a special abode (in the case of sandal) (we say) no, because we admit it (in the case of jīva); indeed, jīva is said to abide) in the heart.

(Objection) The sandal-ointment abides in a special abode.

(Answer) This objection cannot apply to us: for we admit that Ātman also has a special abode, as the śrutis say:

"In the heart, indeed, is this Ātman."*

"He who is within the heart, in the pranah, full of consciousness, that light which pervades all."†

So (i.e., by the illustration of sandal-ointment) do some Vedantins explain how a small thing can produce a feeling extending all over the body.

The Sūtrakāra states his own view as follows:

Or by his attribute as in the case of light. (I., ii., 25)

Ātman experiences—by pervading the whole body—by means of intelligence which constitutes his inherent quality; just as a gem illuminates an adjacent object, by way of pervading it by means of its own light. Therefore, there is no incongruity whatever.

As to the contention that intelligence and Ātman are not distinct, the sūtrakāra says:

There is a distinction as in case of odour so, indeed, the śrutis declare. (II. iii. 27)

Just as we say that earth is that which has odour so when we say I know we perceive intelligence to be an attribute of Ātman. Accordingly there is a distinction between intelligence and Ātman. The śrutis declare the distinction in the following words:

"This person does know."

Because of its being mentioned separately. (II. iii. 28)

Intelligence is mentioned separately from Ātman in the following śrutis:

"There is no failure of the intelligence of the intelligent one."‡

Thus it has been shewn that Ātman has the attribute of intelligence which is eternal. Then, how is it that, while Ātman has intelligence for his attribute, he is spoken of as intelligence itself? The sūtrakāra answers as follows:

Indeed because that is his chief attribute, he is given that designation, like the Wise. (II. iii. 29).

Because Ātman's chief attribute is intelligence, the designation of intelligence is given to him—not be-

* Prāsa up. 29
† Bri-up. 2-3-9
‡ Bri-up. 2-3-30.
each other, the causes (referred to) may either give rise to perception exclusively, or to non-perception exclusively. Then, there would be either the one or the other exclusively.

Wherefore, what was declared above alone holds good.

**Adhikarana. 10.**

(Atman is the) doer, as the s'āstra must have a purpose.

(II. iii. 33)

It has been shown that Atman is a knower and is infinitesimally small. A doubt arises as to whether or not he is a doer.

(Parāpaksha):—Atman, who is immutable, cannot be a doer. Properly speaking, either the buddhi (intellect) or prakriti (the root of all matter, must be the doer. Atman appears to be the doer by falsely assuming to himself the agency of the other. Therefore, it is not right to hold that Atman is the doer.

(Siddhanta):—Atman no doubt the doer; for the sāstra must have a purpose. Otherwise the sāstra which enjoins and prohibits would serve no purpose.

And because of the declaration of his taking and wandering. (II. iii. 34)

He is the doer, undoubtedly, for it is declared that he takes and wanders, as in the following s'ātri:

"Thus, verily, does he take these prānas and wanders as he likes in the body."*

As to the contention that agency pertains to the buddhi and the Prakriti, the sūtrakāra argues against the agency of the buddhi in the following words:

And because of its declaration in reference to the ritual. If not, there would be a difference in declaration. (II. iii. 35)

"Consciousness achieves sacrifice": in such words as these, Atman is spoken of as the agent, and therefore he is certainly the doer.

(Objection):—The word ‘consciousness’ denotes the buddhi, not the Atman.

(Answer):—No. If so, the wording would be different, in the form ‘with the consciousness.” Elsewhere when the buddhi has to be spoken of, we find the word ‘consciousness’ used in the instrumental case, as in the sūtri “Having taken, with the consciousness, the consciousness of these prānas (senses).”* Hence

the conclusion that buddhi, being an instrument, cannot be an agent.

The sūtrakāra objects to the view that Prakriti is the agent.

As in perception, there could be no restrictive (II. iii. 37.)

If Prakriti were the agent, then, as it is common to all, there would be nothing to restrict the result of an act to an individual, any more than in the case of perception already discussed.

And because of a reversal of the potentiality (II. iii. 38)

If Prakriti were the agent, then, inasmuch as the agent of an act should also be the enjoyer of its fruits, Prakriti would itself be the enjoyer. Thus, then, Atman would cease to be the enjoyer.

And because of the absence of the contemplation. (II. iii. 39)

Moreover, if Prakriti were itself the agent, there would be no room for the contemplation that “I am distinct from Prakriti.” Wherefore, Atman is the agent.

And, like a carpenter, he proceeds in both ways. (II. 39).

If Atman is the agent, he acts when he wills to act and he ceases to act when he does not will to act; and thus there is here a defined order of procedure, as in the case of a carpenter’s procedure in his own calling.

(Objecition):—Possibly, the will to act also pertains to buddhi; and thus here alike, the definite procedure can be explained.

(Answer):—No: for, will is the attribute of a sentient being. Therefore, it may be concluded that Atman is the agent, but not the buddhi nor Prakriti.

**Adhikarana. 11.**

From the Supreme, indeed, because of the declaration. (II. 40.)

It has been shewn that Atman is the knower and the agent. Now, a doubt arises as to whether this agency abides in himself or is dependent on the Is’vara.

(Parāpaksha):—It abides in himself. Otherwise, as impelling jiva to good and evil acts, Is’vara would be guilty of partiality and so on. Moreover, if the activity of jiva is dependent on Is’vara, then, jiva would no longer be the agent; and thus all scriptural injunctions and prohibitions would be vain. Wherefore jiva’s activity is dependent on jiva itself.

(Siddhanta):—Jiva’s agency is dependent on Parames’vara, upon himself, because if the s’ārtri, “He who being within, controls Atman.”*

A. MAHA’DEVA SAŚTRT, B. A.

(To be Continued.)

* Bri. Up. 4.1-14.
† Timul-Up. 2-6.
‡ Bri-Up. 4.1-17.

* Bri. Up. 5.7-22.
2. If the Lokayitika could say that this universe undergoes neither creation nor destruction and that it is eternally permanent, then I need no deductive and inductive proof to refute him, as even our own observation shows the origination and destruction of every component part of this universe.

Note: In the Parapaksha, the views of other schools were considered and criticized. In the Supaksha, the Siddhanta is stated and the objections met.

3. If it be said that it is by nature that the universe undergoes change then what undergoes change cannot be natural. If it be said, that it changes because its nature is so, then except as changing there is no such thing as nature. The argument that the four elements constitute nature and these undergo change implies a First cause who brings about such change of condition, as the object universe is inert.

4. Of the four elements, air produces the other three from itself; fire destroys other elements; water contains them all and so on; and as such, these elements themselves produce and resolve each from and into the other; and consequently no First cause is necessary. If this be your argument it is faulty, as all these elements undergo evolution and resolution together, and a First cause which has neither a beginning nor an end is accordingly required.

Note: Verses 2 to 4 refute the Charvaka’s position.

5. If the argument is that as all things arise by Kshana Bhanga, and from the previous attachment, no First cause is necessary, then he should say whether the birth is of things existing or non-existing. Non-existent will never come into being, and the existent need not come into being. What is neither or Anivarchana (as argued by the Madhyamika).

Note: This refutes Sautrantika Buddhists.

6. (Even this argument is faulty) as if it is only existing it will come into being; otherwise it will never come into being; and no origination of the universe is possible. The truth is that effects are produced from causes, as the potter produces the pot &c. from the clay, but could not produce cloth &c., from the same cause.

Note: This refutes the Madhyamika Buddhists’ position.

7. If it be asserted, that the same thing is both existent and non-existent and that no efficient cause is required, it must stand to reason that no one thing can possess such contradictory qualities. If the cause is said to exist, and the effect not be existent in the cause and vice versa, this is also incorrect as the effect is really existent in the cause (being identical) and the change necessitates an efficient First cause.

Note: This meets the Jaina objection.

8. The birth and death of the body is seen, but we do not see the end of the world; how do you conclude that the world has also an end, (say the Parva Mimamsakas). We reply that this is possible as this illusive world is evolved in succession from Akas, and other elements and is resolved in return.

9. If it be said, that only a portion of this universe is destroyed and a portion re-formed and that the whole is neither produced nor destroyed all at one time, No. The universe as a whole in due time, is destroyed and reproduced, as the seeds produced in the autumn are destroyed in the summer.

10. If it be said that it is Time that produces these changes and is the only God, No; time is in itself inert and non-intelligent. Though it is true, we find time producing changes, it is because, God as the efficient Cause actuates Time which is the instrumental cause.

Note: These three preceding we see meet the objections of the Parva Mimamsaka school.

11. If it be said that the atoms reproduce themselves as the universe, after the primal resolution, with the aid of karma, No; because karma and these atoms are said to be inert and Jada. Besides, these themselves undergo resolution at the final destruction of the world.

12. If it be said, that if the atoms as cause destroyed, the universe itself could not originate, No; from the cause Maya, the universe could be produced. The objection that we do not see Maya but only the atoms, is met by the fact that these atoms are the visible product of the impenetrable Maya.

13. If it be asked how the atoms can be called a product and not a cause we find it so by its having form and parts; and all products like a pot which has form and parts are seen to be destructible. There-
fore it is the indestructible Maya that produces these atoms with form and parts.

14. The wise declare that the world evolves from Maya and the common people also can point out that in the seed, the tree and branches &c., are contained in a subtle condition, and otherwise, they would not be produced; and these words you have forgotten. Understands therefore that Maya is the material cause.

15. If you deny that the world is produced from and resolved into a cause, Maya, then you will be asserting the existence of hare's horns. If you again object by saying that it will be true if the dead leaves of a tree will go back into the tree and come out again as fresh leaves, our reply is that when these leaves are reduced to the primal condition, by time and other causes,* they will again come out as fresh leaves.

16. As the world is produced as an effect from a cause and as both effect and cause are real, the world also may be said to be eternal and indestructible. But as* a Supreme God creates and destroys it at stated periods, this world may have to begin and be destructible, on account of the change of condition it undergoes.

Note.—The definitions and distinctions drawn here have to be fully borne in mind. And it will explain why even in Siddhanta, works like Thatumanavar the world is said to be false, illusive and ephemeral &c. They all refer to the changeability and instability of the world and the worldly pleasures.

The last line in the Tamil Verse has to be read with the one which follows and hence its translation is omitted here. The last 6 stanzas establish the principle of Ex ubihlo, nihil fit “Out of nothing, nothing comes,” which is called “अनुकूलनसः” Saktaravadam, a doctrine peculiar to the Sankhyas and Siddhanas; the other schools being called Variously Sunya-vadis, Parinama-vadis, Vivarta-vadis &c.

17. If you object that Maya does not require any other creator for its undergoing evolution, Hear then. The universe appears as the work of an intelligent Being; The Purasha (soul) is not conscious unless when in conjunction with the body and senses; and Maya appears as the material cause of such body and senses; and Maya is not conscious and as such non-intelligent. Hence, the One God (who is self-dependent and intelligent) is necessitated for creating these worlds out of Maya.

13. Causes are of three kinds: The material cause, the instrumental cause, and the efficient cause. Taking an illustration The clay is the material cause, the wheel is the instrumental cause and the potter is the efficient cause. Similarly, the Lord like the potter creates the worlds from Maya as the material cause with the aid of His Sakti as the instrumental cause.

19. From Siddha Maya, Maya (Suddha Suddha Maya) is evolved and from the latter Asudda Maya is evolved. From the first, the four Vaks Vaikari &c., are evolved. From Maya Rupaya, &c., are produced. From Mulaprakriti, the three gunas are generated. And these undergo evolution in the Presence of Siva-Sat.

The reader's attention is drawn to the distinctions here drawn and what follows. And the table of Tatwas printed in p. 244 Vol. I. may be also referred to usefully. But the terms are used variously. The first Siddha Maya, is also called Mahan Maya and Citta and Kumbonini, and even as Sakti and Jivatma. The four Vaks that are generated from this are, Sukhasana or Prana, Purusanta, Madhyama, and Vaikari. The second Maya is called Asuddhamaya, but in reference to the still greater one Mulaprakriti is called Siddhā Suddha Maya. The tatwas which generate from this are Nigriti, Ktabh, Kula, and Roja and Vaikari and they form the body of the Nirguna Souls or Prakriti souls. The last kind of Maya, is variously called Mulaprakriti, Prakriti, Pradhrana, Ayakta, Mahat or Mahan, and its essence are the three gunas, Satwa, Rajas and Tamas. A more elaborate table of tatwas containing greater details with references in the Vedas, upanishads &c for the various tatwas included in the Siddhanta will be shortly published and it is hoped it will afford greater help to the student in understanding these details.

This Maya sakti of God is not Abhiman or Emavaya but it is Binna sakti called also Puragana-sakti.

God does not undergo any weariness or trouble in creating these worlds and the evolution takes place as the lotus undergoes all the various processes of evolution in the presence of the sun, its light and heat.

20. Vaikari Vach is the power which is felt in the Hearing as sound, full of meaning, and understood so by the understanding. This Vach is caused and influenced by the bodily Udana-vayu and by the Prana-vayu.

21. Not audible to the ear, but softly arising and audible in the ti. oft and intelligible to the understanding, guided by the Prana-vayu and not by the Udana-vayu, without being able to throw out the well formed letters (sounds), and differing both from Vaikari and Paisauti, such is the nature of Madhyama Vach.

22. Just as the white and yolk of the egg conceal in themselves all the body of the pea-cock, so does Paisauti Vach contain in itself in an undifferentiated and
highly subtle and self luminous condition all the various sounds.

23. The Stukshuma or Para Vach is the Luminousness of the Highest body, indestructible in itself but destructible in its products such as Paisanti &c. If one can witness this subtle light he will reach the unvarying intelligence and bliss and immortality (of Apara-Mukti) without being subject to birth and weariness and change.

24. These four vachts become different when united to the five different kala such as Nivriti. These vachts are produced, from Mahamaya and not from Prahm by the process of Parinama nor by that of Vivarta but by the process of Virta as when cloth is made into a tent.

The five kala out of which different bodies are produced are (1) Nirriti Kala, with Shhola Vach, (2) Prachista kala, with Shhola-dava Vach, (3) Vidyap Kala with aksahuna vach (4) Santi kala with Adi aksahuna vach (5) santatiitha kala with Adivikshuma Dama vach.

25. To the Mantra Ish, and Viddyeshwaras, and Sadasivas, their Pada, Varna, Bucana, Mantra, tattvas, bodies, and senses and enjoyment are all formed out of Vindu or Sudhamaya Sakti.

The number of mantra Ishwaras (of Suddha Bija tatwa) are said to be 7 crores. Those who dwell in the Ishwara tatwa are eight namely Anumath, Saksham, Sivatmam, Bhurthar, Trimurti, Sivkntt and Siva and are also called Ashta-Vidyeshwaras. Those who dwell in the plane of the Sadasiva tatwa, are called Anusadhasoic and their names are Pradhan, Sadasik, Tulir, Karam, Saik, Shhahum or Kalar, Deonar, and Ambu.

26. All the three classes of souls, cannot have any knowledge unless they are associated with the intelligent Power of Suddha-May and the four vachts. When a person can however ascend to the knowledge beyond this Mayavic intelligence, then alone can reach the Feets of the Supreme Siva.

27. All this universe is spread out and multiplied from the Primal invisible and subtle Maya into visible and grosser and grosser forms, as life and body; and these forms again are resolved in the same order and they appear as one and as one-and-different. The One Supreme Being also is one and different and one-and-different from the world.

28. If it is objected that the visible cannot proceed from the invisible, know how the Akas contains the other elements air and fire &c, and how from the same ether clouds and lighting and thunder start up.

End of 1st Adikarana.

J. M. N.

(To be Continued)
121. O Bliss of teeming Splendour, being the indiscernible Sat that hath filled my heart!

Happy be Thy blessing to me in manifesting Thyself in Guru-Mauni who consecrated me to the Divine Maha of beatitude, where all aims temporal, would cease or fail which only sinful souls would hail and hail;

To wit—the drink of nectar sweet and fresh; The Kalpataru's shade of changeless bliss, The luck to ride on Indra's elephant, And the life of this earth best fittest.

O The Infinite One of Bliss everywhere! O The Pure Cloud that dost shower down blissful grace to all deserving souls! O The Highest End of the Vedāgamas! O The Blessed soil to originate the states of evincement of siddhis and the states of Moksha!

122. O Chithānanda Siva of all-gracious līlā! O The Pure unknowable Parabrahmam! Ought I thus to decline here by my blind reliance on this material self:

On this self, a bellow filled with boiled rice, which is fit to be sought by the crows, dogs, and youths;

On this play-house of the God of love built upon two legs with nine gateways;

On this chest being, as it were, the safe custody of the indenture binding us to the dictates of passions lust, desire &c.; On this reservoir incessantly percolating with the three malas;† On this cess-pool of vices and miseries breeding poisonous worms which creep by jerks and starts;

On this rotten stale goods lying unsold for long;

And on this frail fabric though bright and shining like the bow of Indra or the lightning, yet liable to be eventually destroyed like the mud-vessels by the ruffian Yama.

* Variety of Muktas or Mahatmas must cause variety of Moksha states to be assigned to them individually by the Supreme. Of course this can be without any contradiction in terms or experience, just as the eyes of creatures, many as they are, in this world, can yet be enabled to enjoy light by the help of the Sun with no contradiction of any kind.

† The 3 malas are Anuma mala, Karma mala and Maya mala.

123. O Chithānanda Siva of all gracious līlā! O The pure unknowable Parabrahmam!

* Līlā = playful dance (not purposeless but full of Divine grace and Benevolence.)

† C.f., verses 8 and 101 with notes.
Just as the fine branded iron becomes one with fire in form as well as in nature and yet does not become fire, so I was one with a tara entirely ignorant of my real sentient nature. But blessed by thee with thanu karana* &c. and freed thereby from utter ignorance, I was able to perceive Thy Benevolence through the mirror of Maya. Nevertheless, without impressing myself in that divine knowledge of bliss, I was led away† by that Magic Maya from thy Advaita relation.

O for the day of my blissful Sayujya Union with Thee!

O The Absolute Being that hast not any particular form or attribute! Nor art Thou a formless nothing.

O Turiya-Murti,* O The True Sentient Nature that standest perceived only by those who fix themselves in the turiya* state of Thy thought!

O the Ancient Lord of all-graciousness, all-mercifulness and all-justness!

O father Transcendent! In these terms, Thou knowest, I ever praise Thee and my mind melts at Thee. Can I at all hope to be cherished by Thy Benevolence freed from my mental tumult?

R. S.

(To be Continued.)

"PURRA-PORUL VENBA-MALAI."

(Continued from page 12).

In P. N. N., 256, she appeals for burial with her lord:

"O Potter, shaper of the Urn!
Like the little white lizard that sits
In the garland on the axle of the chariot,
Over many a desert plain I've come with him.
Make the funeral urn large enough for me, too,
Maker of the urns for the old town's burning ground!"

In a quatrain (P. N. N., 248) the widow thus utters her lament:

"T is sad! when we were young, the little white water-lily as wreath we wore;
But now our spouse, who lived in wealth and power,
Is dead, and we drag on our painful days
Eating the bitter grain from that same lily flower."

In P. N. N., 249, is a picture of the surviving widow. The poor widow remembers the time—which seems but yesterday—when her royal spouse feasted many guests with rich dainties, and she enumerates especially the various kinds of rare fish taken from the royal ponds, for the banquet which she was wont to arrange; but now,

* Turiya Murti—Fourth Murti (Being), that is, The Supreme Being, the Lord over and beyond the Trinity (Brahma, Vishnu and Ruda). Siva derived from a root word meaning, 'atha' (desire to do benevolence by Panchakritya) is the appropriate name to that Lord.

† Here the turiya state means the navatha (fourth) beyond shrutapi.

‡ The white water-lily yields a kind of bitter which in times of mourning is eaten instead of rice.
"The lady pure of heart, of radiant brow,
Since He has gone—entered the heavenly home—
Sweeps a little spot free from ashes,
And washes it with thickly falling tears!"

She is placing in the burial-ground the offerings of food (Pindan) prescribed for the departed ones.

'The Sepulchral Urn' is the title of a chapter in Dr. Caldwell's "History of Tinnevelly," pp 279-282. The subject of South Indian sepulchral urns is there discussed as far as the facts were then known. The learned author gives the Tamil word for 'urn' as Tāli. It is so pronounced by rustics in Tinnevelly, but the real word is Tari (ತ). He thinks that these, as found in various parts of the country, are relics possibly of an antiquity higher than the Christian Era; and he states that "No relic, trace, or tradition of such a mode of sepulture has survived to the present day." But in the Purra-nannurru (p. 228), and in other places, these urns are mentioned as used in the burial of heroes and kings at a period certainly not earlier than the eighth century A.D.

A lyric addressed to the Chōran king, Killi-Valavan, by Muçāvanar of Aiyur ("the lame bard of Aiyur") is as follows:—

"O potter-chief! * maker of vessels!
Thou whose furnace sends up thick clouds
Of smoke veiling the onspread heavens,
Who makest vessels for the wide extended ancient
town
Thou art to be pitied! What toil hath befallen thee!
The descendant of Chōra kings,
Whose armies spread themselves to earth's utmost
verge,—
Whom minstrel's praise,—the truly glorious one,—
Whose glory shines afar,
As in the heavens the sun with resplendent ray,—
Valavan, the great, on the brows
Of whose warrior elephants bright banners wave,—
Hath gained the world of gods. And so
'T is thine to shape an urn, so vast
That it shall cover the remains of such an one.
But if thou wouldst mould the needful urn,
The vast earth must be thy wheel,
And mighty Meru sufficient not for earth to mould
its form!"

The Bishop says that at the time when these urns were used cremation must have been unknown, and burial the universal practice; but the two customs have ever existed side by side. The ancient inhabitants generally buried their dead, as will be seen by a careful study of Purra-Poral-Venba; but Brahminical and Saivite usages were found side by side, from very early times, throughout the South. It will be seen also by a reference to these two works (which are a mine of information regarding the ancient manners and customs of the southern lands), and from passages scattered through the other Tamil classics, that when heroes fell in battle they were often buried on the spot, and their effigies in stone placed over the grave. The same was often done when kings and other great men retired into some lonely region (generally specified as the 'North') and died there. This is exemplified in the very touching histories of the king Ko-perum-Chōran and his devoted friends Pottiyar and Piciron. This illustrates Kurral, ch. lxxviii, 1.

"Ye foes! stand not before my lord! for many a one
Who did my lord withstand now stands in stone!"

Here the learned commentator, Parime'nalagar remarks that when heroes died on the field of battle, it was the custom to place their effigies on the spot where they fell. These heroes often became tutelary divinities, or demons, and were worshipped with offerings of food and flowers.

In Purra nannurru, song 218, the subject of worthy friendship is beautifully illustrated in connection with this topic. The renowned Ko-perum-chōran, who reigned in Ururaiyur, renounced his kingdom, went 'to the north' (the banks of the Ganges?), and died there. His most intimate friends, Pottiyar and Piciranthiyar, who were not his subjects, shared his hermit cell, and all three after death were commemorated by stones placed side by side over their urns. The poet Kannagauar, visiting the spot, sang as follows:—

"Red gold, and coral, pearls, and rare
Gems the mighty mountains bare,—
Remote their homes in sea or mine.
If once the precious things combine,
And men in costly-shapes entwine,
Henceforth in blended beauty one they shine.
So worthy men with worthy side by side
Remain; the worthless with the worthless bide."

The history of these three, as traced in P.N.N., is the favourite Tamil illustration of faithful friendships (See Pope's Kurval, ch. lxxix.) In Naladi also, ch. xxi—xxiv, many exquisite thoughts on friendship are to be found.

We hope to give more of these ballads at another time.
THE LIGHT OF TRUTH OR
Siddhanta Deepika.

MADRAS, JULY 1899.

THE AGE OF MANICKA-VACHAKAR.*

It is quite opportune that Mr. Tirumalaikolundu has brought out this work and he has also appropriately dedicated it to the Rev. Doctor G. L. Pope, the Veteran Tamil Scholar and the translator of Saint Manicka Vachakar’s Hymns. The author tries to follow further the researches carried on by scholars like the Professors Sundaram Pillai and Seshagiri Sastrigal, and in doing so bestows unlimited praise on the former, and appreciates too much the work of the latter Mr. T. K. Pillai should have taken a leaf from Professor Sundaram Pillai himself as to the purely, scholarly and gentlemanly way he treats the authors from whom he has differed and severely criticized, and we regret very much indeed the tone Mr. T. K. Pillai has adopted in dealing with Professor Seshagiri’s views. The latter is a great scholar and Philologist, and one who has spent his precious time and money for the sake of the Tamil language and literature, and proposes to do even greater things provided he can command time and money and it is, therefore, unmanly to treat his views as mistakes other than honest. We do not say that the learned Professor has not committed mistakes and in a perfectly untried field, like the Tamil, who could not commit mistakes? And we are not sure if even Professor Sundaram Pillai did believe in the existence of the Sangam; and all the evidence accumulated by Mr. T. K. Pillai only goes to show that there is very strong tradition in support of it and that about a dozen of the Sangam Pandits could be shown to be contemporaries by mutual reference in their works. And the value of such evidence cannot be made to be conclusive. Nothing is gained by assuming a fighting attitude, and moderation is quite consistent with one’s feeling of patriotism and truth; and the author would have done well to remember the motto he has himself chosen.

In other respects, the small volume before us shows considerable study and patient research among the almost forgotten times of the Tamil ancient classics, and it is only to be hoped that the author will pursue in right earnest the path he had chosen and show greater results as time passes. To go into the contents of the book, the author remarks that it can be easily shown that the Saiva Religion was the most ancient religion of India, and especially of the Tamil land and refers to the position occupied by the four great Acharyas, Thiruvalluvar, Sambandar, Appar, Sundarar and Manickavachakar in the conflicts with the Buddhist and the Jain Religions, and to the great adoration paid to these Saints in the Tamil land. There is a Temple specially dedicated to the worship of Saint Manickavachaka, in which grand festivals are celebrated in his name, namely, Tirunelveli or Avadiyar Coil, about some 20 miles to the south of Pudukkot. He points out how much he had influenced the poetry of Thiruvalluvar, but this is only mentioning one out of the whole body of the Tamil singers and poets both Saiva and Vaishnav who have come after him. Tiruvallur is the Tamil equivalent of Thiruvallvaka and one beginning to read the former newly discovers how almost every line of it is full of the sound and sense of the latter. Saint Thayyurmar was not a little to Saint Manickavachakar, and the late kamalinga Swamigal of Valadur was a special votary of his, and his Thiruvallur is but a commentary on Thiruvallur. Mr. Pillai also refers to the pleasing lines* in Manonmaniyan in which Professor Sundaram shower his praise on Thiruvallur.* The sources for compiling the biography of the Saints are mainly Kudiyal mahamuni, Vithakar padi, and Thiruvallur’s Varanji munis Thiruvallurathuvar and the corresponding work in Sanscrit, Hulasap Mahat.

The great Pandit Minakshi Sundram Pillai’s work, Tirunelveli Puranam, though a work of art, is of no historical importance. Our author fixes the upper limit for Saint Manickavachaka’s age as the beginning of the second century after Christ or the close of

* With an account of the third academy at Madura.


In the heart-melting-sin-removing Thiruvallur once losing, can one blindingly bellow forth in ganam and Jathai of Vedic chants.
the first century and all things considered this time so fixed does not seem to be extravagantly too near or too remote.

The first point he urges to prove the priority of Saint Manickavachaka over Saint Gnanasambantha is an old argument which we ourselves urged in a letter to Professor P. Sundaram Pillai, namely, that Jainism was of a later growth from Buddhism and was of a later introduction into Southern India and flourished more vigorously in the South even about the 6 & 7th centuries at the time of the Chinese travellers' visit to Southern India, though by that time, Buddhism was in a great decline. But we were told that it was not quite certain that Jainism was an off-shoot of Buddhism and that it was as old and independent as Buddhism itself and that its introduction into S. India was much earlier. But this we may point out that as the Buddhist disputants are stated to have come directly from Ceylon to meet and vanquish Saint Manickavachaka it would seem to point to a time when Buddhists had not settled themselves in the Tamil land and very near to the time of the introduction of Buddhism into Ceylon itself, which would in fact make his time earlier than the first century. And our author further notes that our Saint must have been influenced by the Sangam Poets, and that the great commentators freely quote from Tiruvachakam and had commented on Tirukkovaiyar, whereas no references are given from the Devaram. Saint Appar's Devaram contains a reference to the incident of the jackals having been transformed into horses, a story which we met nowhere else than in Saint Manickavachakar's life. And he quotes parallel lines from Saint Appar's Devaram and from Tiruvachakam to show how far Saint Appar's language had also been influenced by the latter, such as.

"మామాడి దేవారం మనం కారిసం తాను" (St. M).
"ధను పిండకలు చిందకలు కారిసం తాను" (St. A).
"ధను పిండకలు చిందకలు కారిసం తాను".
"ధను పిండకలు చిందకలు కారిసం తాను".
"ధను పిండకలు చిందకలు కారిసం తాను".
"ధను పిండకలు చిందకలు కారిసం తాను".
"ధను పిండకలు చిందకలు కారిసం తాను".

The author then goes into the much debated question connected with the Vanni tree miracle and he agrees with Professor Sundaram Pillai in thinking that the 'Thiruvilayadal' story connecting Gnanasambantha with the Purambayam tradition is not correct. Purambayam was not identified by Professor Sundaram Pillai, but this is a small town near Kumbaconam; and referring to the Kshetra Mahimai, we find the local tradition follows the Thiruvilayadal account and the name of the Local God is called Sasthithudar, 'The Witness-Lord,' and the sacred Tirtham is also a well. But Saint Sekkilar has strictly limited his sacred history to whatever could be gathered by internal evidence from the Devaram itself, and it is well-known he has omitted many another well-known local tradition. And in none of the hymns connected with Purambayam is there any reference to Gnanasambantha's miracle, though the miracle is set forth in the Hymn connected with Maruganar near Negapatam.

Then he discusses the vexed question why Saint Manickavachakar's name is omitted in the list of saints by Saint Sundarar and those who followed him, and he suggests that it was included in the class enumeration of "పురాణ పురాణ పురాణ పురాణ" referring to the Sangam Poets such as Narkirar, Kabilar and Paranar, &c. All that we can say is that this is not improbable, though the reason that the name is omitted for the reason that Saint Sundarar himself scrupled to call him an Adiar, servant of God, in as much as Saint Manickavachakar represents the Highest Path of Sanmarga when no separate identity is perceivable as servant and Lord, cannot be left out of account altogether.

The rest of the pamphlet is taken up with the discussion as to the existence of the Tamil Sangam and the author shows that 11 at least of the 49 Sangam Poets were contemporaries, but the author himself is not prepared to accept the tradition that these very 49 poets lived for 1850 years, but he suggests that there were 49 seats always provided in the Sangam and by these names and that different individuals assumed these names, and filled it from time to time. Or rather would it not be more reasonable to hold, that these 49 poets were the chiefest lights of the last Sangam which flourished for about 1000 years and more and who have left the stamp of their genius forges to come, though some of these might have been contemporaries also. When giving an account of a public Sabha and giving the names of those present, it is only customary to
It is not every body who has the desire to study Philosophy or can become a Philosopher. To these, I would recommend the devotional works of our Saints, Saiva or Vaishnava. Unlike the Hindus of other parts of this vast Peninsula, it is the peculiar pride of the Tamilian, that he possesses a Tamil Veda, which consists of Tiruvaimozhi and Devaram &c., this is not an empty boast.

“The Tamil Veda is the outpouring of their (Lovers of God = Bhaktas) Love.”

“I cannot do better than recommend these very books as a first course, and the conviction will surely dawn upon his mind——that he has nothing better for his last course than what he had for his first course.”

Sivagnana-Bodham.

The extracts quoted above furnish further evidence as to the value of devotional works such as that of Nammalvar’s Tiruvaimozhi. We shall now read a verse from that Book:

5th verse: 8th Dec: 8th Ceh:

Trans: It is not possible to give a description of that thing——

the atma (soul);——

the atma which is eternal, which is essentially characterized by intelligence;——

the atma which the Lord has condescended to show me as His mode;——

the atma, which cannot be described in any manner, even for the comprehension of the enlightened;——

the atma, which cannot be described as ‘this or that.’

Even if atma could be known by strenuous effort (such as yoga, culminating in samādhi), it is even then not apperceived like the direct intuition (or proof) of the senses.

This atma, (when shown to me by the Lord) has been found by me to be more and more transcending [the material categories, grouped under the terms: body, the senses, the vital principle (prāṇa), the mind (manas), and the intelligence (buddhi)];——

destitute of the changes and impurities to which all these are subject;——

very subtle and keeping aloof from their association;——

not classifiable as falling under either ‘good’ or ‘bad’;——

This unique atma is not an object coming under the cognizance of sense-knowledge.

Commentary. This verse gives a description of the soul. It is a description resembling the description of whiteness of a white cloth (or wall);——

Meaning thereby that the soul is an appendage of the Lord, a dependent existence, an attribute to the Substans (Spinoza’s term), viz: God.

(Prabhās Ātma)?——Atma (soul) is that which is singled out as a Verity distinct from body, senses, the breath, (prāṇa), the sensory (manas) and the reason (buddhi). Whilst these decay, atma stands apart as the imperishable.

Nammalvar (or Parankus’a) never before bestowed any attention to the nature of the soul, for the reason that he had given it (attention) all to the contemplation of the blessed attributes of the Lord, before Whom, the soul-nature is as the fire-fly before the Sun; nor did he find time for soul-contemplation, as all his contemplation was of the kind of devotion (love) to the Lord.
In the manner of the released soul (mulca), not caring to waste a thought over the circumstances of the embodied state, since relinquished, to the soul revelling in the contemplation of the Lord's attributes, soul-knowledge concerns not in the least.

'But because the Lord has revealed its nature to me, I give a description of it,' says Alvar.

[Note: Alvar refers to the Lord revealing the nature of the soul.]

As declared in Bh: Gita xi.54: "Parantapa! to know, to see, and to enter its true nature is (by ordinary means,) difficult," even if it be in a way known, it is not perceived in its all.

Beyond and beyond, or transcending the vestures known as: anna-maya (gross body), pranamaya (subtle or life body, the so-called astral), and Manomaya (mind-body). (Also, it is singular by itself, characterised as it is by intelligence (indana) and bliss (indanada). Beyond the capacity of the senses to cognize; beyond their reach. Sense-knowledge is of various kinds, but all the varieties go under the generic term sense-knowledge; but soul is exclusive of this generalization.

This verse is Sankhyam in its method of treatment; viz., the computation of categories, beginning with body, leading up to the soul.

Remarks.

1. The description of soul-nature as embodied in the above is truly expressed by Manicka-Vachakar in his 'House of God'.

2. In the manlier of the released soul, not caring to waste a thought over the circumstances of the embodied state, since relinquished, to the soul revelling in the contemplation of the Lord's attributes, soul-knowledge concerns not in the least.

3. When the soul is overcome by bhakti, it is described as God-madness.' vide p. 49, Part II. Lectures on Inspiration, &c.,

Briefly Nammālvār says, that when one is overcome by bhakti exaltation, trembling in every cell of its being, he must freely and passively allow this influence to penetrate his being and, carry him beyond all known states of consciousness. Never from fear or shame that the bystanders may take him for a madman, ought the exhibition of this bhakti-rapture that overwhelms his whole being, to be suppressed. The very madness is the distinguishing character of the enraptured Saint from the ordinary mortals to whom its experience is denied. The very madness is the bhakta's pride, and Alvar says, "in that very madness, run, jump, cry, laugh, and sing and let every man see it."

Such was Saint Nāmālvār of the Tamilian nation,—who fell into emotional trance for six months at a time.

2. So was Paramahansa Ramakrishna in our own days (vide his Life by Vivekananda Swami.)

4. The Saiva Siddhāntis class the Divine consciousness under Jñāna-pāda. In this sense, Saint Nāmālvār was a Jñānī.

5. The Siddhāntis call the Upanishads the Yogapāda. If this means mere contemplation without the emotional element in it, they are right. But to Sri Rāmānujāchārya, the Upanishads are Bhakti-pāda, but it is not the unasking, non-bartering love. The ecstatic love of Nāmālvār may be rightly termed the Priyāti-pāda with Bhakti auxiliary to it, described as bhakti-rāp-āpanna-Jñāna.

6. That Upanishads constitute the Bhakti-sāstra has been established by Sri Rāmānuja in his Sri Bhaushya. Also Bhagavat-Gita (vide Preface to my translation of this work.)

7. But if according to Sankarāchārya, the Upanishads teach only dry intellectual contemplation, and no emotional devotion, "let such Upanishads keep at a distance," says the Mahābhārata:

"Even the Upanishads heard are far away from the nectar of hearing sermons. If they do not contain, or not produce, Heart melting, eye-watering, and frame-thrilling."

8. Mr. J. M. Nallāsami Pillai's devotional remarks with which this article begins, find a fitting finish in one of the sayings of Sri Ramakrishna Paramahamsa, to the effect:—

"If you desire to be pure, have firm faith and slowly go on with your devotional practices, and waste not your energies in useless scriptural discussions and arguments.

The little brain will otherwise be muddied."

A. GOVINDACHARYA.
"A TAMIL PHILOLOGY."

A treatise on Tamil Philology, written by Professor M. Seshagiri Sastri M.A., is prescribed as a Text book for the B.A. Degree examination. In as much as the study of this science as applied to Tamil is both important and necessary, and the publication under consideration is for these reasons fraught with interest, we venture to pass a few remarks regarding it. Our object in writing this article is not to discourage the publication of such works, but on the contrary to encourage the study of Tamil Philology in the proper direction; this is written, therefore, not in a carping spirit, but solely to enable the scholar to understand the right position of the Tamil language and its grammar.

The science of Comparative Philology—the invention of German writers enables one to understand the secrets of languages, their points of resemblance or divergence. It discloses as in a mirror, the origin and growth of a language, its primary and secondary stages, its manifold transformations, its word-formation and its grammatical structure. The cultivation of such a study confers innumerable benefits on the languages and without doubt we also shall be partakers of these advantages according to the degree to which we cultivate it.

Eminent European scholars had begun, long ago, to take an interest in the philological study of the Indian tongues. Among European Dravidian scholars Drs. Caldwell and Pope were the two who attempted a philological study of the Tamil language. These are our pioneers in this direction. Notwithstanding the great erudition and acute intellect of Dr. Caldwell, his excellent work entitled Comparative Dravidian Grammar, does not convey an accurate estimate of the structure, affinities, literature and philology of the Tamil tongue in some of its aspects. This was due to his want of a correct and scientific grammatical structure.

When we come to our more immediate subject, we would premise that to one who sets about writing the philology of any tongue, a thorough and deep knowledge of that tongue and its history is indispensable. Prof. Seshagiri Sastri possesses a profound knowledge of Sanskrit, and without doubt, is capable of writing on the philology of those languages which have been influenced by that Aryan tongue, such as Telugu, Malayalam &c. But Tamil is not like these languages says Dr. Caldwell: "Tamil, the most highly cultivated ab-intra of all the Dravidian Idioms, can dispense with Sanskrit altogether, if need be, and not only stand alone, but flourish without its aid." From remote times, Tamil became refined and perfected and obtained a correct and scientific grammatical form.

There is an old story how, in the flourishing days of the Academy at Madura, Siva appeared in disguise in the Senate, to defend one of his devotees on whose behalf he had written a verse. Being driven to a corner by a fault-finding majority, the angry god threw off his disguise and stood revealed with his third eye, whereupon the president uttered those memorable words: "A fault is a fault though Siva be the Offender." Needless to say the story illustrates the high culture which Tamil had already reached and its grammatical structure.

We acknowledge with sincerity that the Professor has with great endeavours made good researches in his work, but in our humble opinion many of his observations and conclusions are founded on insufficient data. Mr. Seshagiri Sastri, in giving examples of sanskrit words in Tamil under the heading of Sanskrit 'tadbhavas' in his Tamil Philology (vide pp. 3-4), falls into the error of conceiving that pure Tamil words such as mel-mpi (mellyya or matiman), val-mai (valわない) vel-mai (velわない) and karu-mai (karわない) &c. are tadbhavas; i.e. Sanskrit words in current use in Tamil by process of phonetic decay or in other words sanskrit corruptions. It is to be regretted that our author should, without an insight into the affinities of Tamil and Sanskrit, have fallen into the error of a certain class of pundits who possessing only a general knowledge of Sanskrit and Tamil, ignorant of linguistic affinities and the science of languages, attribute the origin of Tamil words to Sanskrit on the ground of similarity between the two.

It is not apparent why these Tamil words should be considered corruptions from Sanskrit. Why should the contrary not be true? Perhaps, the only reason is that it has been usual with the Sanskrit pundits of by-gone days to attribute a Sanskrit origin to Tamil words, which sound more or less like their Sanskrit equivalents. The Tamil word mel (molly thin or soft) would seem to have greater affinity to the Latin mollis than to the Sanskrit māritam. We do not suppose the Latin mollis or the Greek malakos to be corruptions of their Tamil or Sanskrit equivalents melliya or māritam. Notwithstanding the similarity in sound between the Tamil root vel and the Sanskrit bala the former is an ancient Tamil root from which a large number of words has been derived. It is not to be disputed, if that this Tamil word vel had become the
property of the Tamil language even before bala had made its appearance in Sanskrit. Says Dr. Caldwell:—"The Dravidian aé has given birth to a large family not only of adjectives and nouns but also of derivative verbs which have no connection whatever with anything Sanskrit… val (as) more closely resembles the Latin valde, ‘to be strong' and calidus than the Sanskrit bala." And also if chi-mai (chhmdim) and karu-mai (krdm) be corruptions of the Sanskrit dhamaliman and kdriman as the Professor says, we request to know what purely Tamil words stand for these ideas. For, to say that the Tamils had no words to represent such ideas before they became acquainted with Sanskrit is extremely improbable; for it is tantamount to saying that the people speaking their language had not these ordinary ideas. But if it is objected that these native words have now become extinct we request to know where they are to be found. Most of the examples given by our Professor under the heading tadbhvacas are of this nature. To enter into minute details of each individual case would be unprofitable and a trial to the patience of the general reader.

There are so many words in Tamil which exhibit no connection with Sanskrit words but seem to have a great affinity to those of European languages. We note below a few Tamil words which are similar in sound and sense to English words noted against each of them:—

<table>
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<tr>
<th>Tamil Word</th>
<th>English Word</th>
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<td>ayalâra</td>
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<td>arûvi</td>
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<td>poru</td>
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<td>pûr</td>
<td>war (pugno L)</td>
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<td>Sattu</td>
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<td>Sarungu</td>
<td>shink</td>
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<td>tirum</td>
<td>turn</td>
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<tr>
<td>vêru</td>
<td>various (Verto L)</td>
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Is it to be inferred that these Tamil words are corruptions of the corresponding English words? Our Professor can neither assert that these Tamil words are corruptions from English nor that the coincidence between them is merely accidental. The former theory is refuted by the fact that intercourse between the Dravidians and the English began only of late and that these Tamil words have been in existence long before such intercourse began. The presence of a large number of such words goes against the latter theory. There are also hundreds of words in Tamil which resemble words in other European tongues: These testify to the primitive relation between the Dravidian and the Aryan languages. Says Dr. Pope in the introduction to his 'Tamil Hand Book,' "on the one hand, the more deeply they are studied the more close will their affinity to Sanskrit be seen to be, and the more evident will it appear that they possess a primitive and very near relationship to the languages of the Indo-European group. Yet they are certainly not mere Prakrits or corruptions of Sanskrit. Some have supposed that their place is among the members of the last mentioned family, and they are probably dissecta membra, of a language cœval with Sanskrit, and having the same origin with it. They certainly contain many traces of a close connection with the Greek, the Gothic, the Persian, and other languages of the same family, in points even where Sanskrit presents no parallel." If the existence of words which are common to both European and Dravidian tongues is not attributed to a system of mutual borrowing, the only conclusion which we are driven to is that such words form a kind of patrimony from which both the European and the Tamilian tongues drew largely. Does not the same conclusion hold good regarding the origin of words common to both Sanskrit and Tamil? The examples given by our author, under 'tadbhvacas,' show that the subject, has not received his fullest attention. Only to this can we attribute his asserting that the Tamil words teyu, tey etc., are corruptions of the Sanskrit teyes etc., and so on. If the Tamil teyu "fire" is a corruption of the Sanskrit teyes, is not the latter also a corruption of the Tamil ti "fire"? From this primitive root ti, we may also trace the Sanskrit derivatives die "to shine"; diva "day", deca, "the bright one" teyes "light" dans "sky," the English day, dawn, devi, diamond and the Latin dies, deus etc.

Our Professor says in the preface to his Tamil philology "In my comparative study of the Sanskrit and Dravidian languages I took care to collect the allied primitive and derivative words, grammatical forms, and words derived from Sanskrit in the Dravidian languages and compare them phonologically and semantically i.e., with reference to their forms and meanings." It is a matter of no little surprise to find in one of Prof. Seshagiri Sastry's ability and learning to find him committing himself to statements that will not bear scrutiny. It would almost appear from his statement that he never contemplated the possibility of Sanskrit words owing their origin to Tamil.
And if so, he has neglected an important portion of the comparative study of languages. The notion that no Sanskrit words have been derived from the Tamilian tongues is, we venture to say, wholly incorrect and is the fruitful source of much mischief, prejudicing as it does the mind of the scholar. He will pardon us if we remind him here of Mr. G. Mackenzie Cobban's trenchant disposal of this theory: “No scholar will now venture to contend that the Tamil language has come from Sanskrit, though vain and ignorant Brahmins can be found who still cling to this opinion. Just as Sanskrit words have found a place in Tamil, so Tamil and Dravidian words have found a place in Sanskrit. Borrowing has been common to both.”

When the Aryans entered the land of Bharata, the Tamilians were the most powerful and ruling race. There is reason to believe it was through intercourse with the Tamilians that the Sanskrit tongue widened at least its vocabulary and became worthy of its title. We shall exemplify the truth of this statement by one or two examples. We need not go far. Words like mukam (मुक्त), lōkam (लोक) &c., so familiarly used in Sanskrit will readily serve our purpose. The pure Tamil word mukam comes from the Tamil root mu which means “that which is in front” or “that part which presents itself to the view.” The Tamil words mu, “before,” mu, “first,” mu, “precede,” mu, “front” &c. come from the same root. The Latin facies and the English face, compare with the Tamil word mukam and are identical in meaning. Facies or face comes from the Latin facere, “to make” and means make, form or shape. The Tamil word mukam, by a process of phonetic decay, (the latter k becomes kh) is current in Sanskrit as mukham and applies to both mouth and face. Forgetting the Tamil origin of the word, Sanskrit Grammarians mistook khān for its root. The Sanskrit work “umādi” traces the word mukha to the root khān “to dig” with the final a rejected and mu prefixed. The incongruity of tracing mukam to ‘khan’ is apparent. What connection is there between digging and face? The Sanskrit Grammarians’ assertion is purely arbitrary. It has been too customary with Sanskrit Grammarians to supply roots from their imagination when any word in Sanskrit could not be traced to its proper origin. Thus the Sanskrit māyana, “fish” is traced to the root mi, “to hurt.” It never entered into the mind of Sanskrit Grammarians that their māyana is the corruption of the Tamil word māy which latter comes from the root māy “to twinkle” or to be phosphorescent. The Tamil māy, therefore means (māy) “that which sparkles” and applies to both the fish of the sea and the stars of the sky.

A further evidence, that mukam and māy are purely Tamil words, is found in the fact that there are no other words in the Tamil language, except those borrowed from Sanskrit to express the same ideas.

Let us now take the word lōka and study its history.

1) Some Sanskrit Grammarians say lōka comes from the Sanskrit word lōk “to see,” while others maintain that it is derived from ruc, “to shine.” Neither explanation is, we submit, correct. It is not appropriate to call the earth by a name which means “seeing” or “shining.” for firstly, we see only a part of the earth which we inhabit and not the whole of it. There are many objects that can be seen by us better more fully and in all their parts, to such and not to the earth is a word meaning “that which is seen” applicable. And secondly a word meaning “shining” is applicable not to the earth but the sun, moon, fire &c.

2) The word ‘ulakam’ or its corrupted form lōka is a pure Tamil word, more aptly and scientifically applied to the earth by the Tamilians. “Every thing visible is liable to decay” is a truth known to the Tamilians who lived in very remote times. This led to the establishment of asceticism among them. Buddhism and Sivaism which inculcate on their followers the usefulness and necessity of an ascetic life and a scrupulously tender regard for animal life are latter developments of those old Tamilian views. Those Tamilians, gifted as they were with a philosophic sense, called the earth by the name ‘ulakam’ so as to point out its transitory nature. This word is made up of the stem ula “perish” and the suffix ku (which denotes place), and means “the place of perishable things.” The radical root of this word is ul, “to fail” and from this we have many derivatives as ula “to perish,” ular “to dry up” ulai “to become less”; ulalar “to be worn out” etc. The Sanskrit root lā “to destroy” has a close affinity to this Tamil root ul. Dr. Pope has after careful research established the connection between ul and ulakam. He has placed the latter along with the other derivatives of ul in the learned Lexicon, appended to his Naladiyar (Vide pp. 305). The classification we think, is quite scientific. It will be seen by every one who studies the language deeply that in the case of ulakam all the names given by the Tamilians to sensible objects as well as those apprehended by the intelligence, have a sufficient logical learning and raison d'être. In proof of this we quote the following from “Siddhanta Deepika” a Monthly Journal, Madras, (Vol. ii, No. I. pp. 21st June 1897):—“And when the very first Tamil man called his vowels and consonants ex. ‘b. G’ (mind), ‘Q. w.’ (body), was he not a born philosopher and had he not comprehended the true nature of the union between mind and body, and vowels and consonants?”

3) Nachinārkiyā, the great commentator, who lived 13 centuries ago, states clearly in his notes on Jivaka Chintamani and Tolkappiyam that the word ulakam is a Tamil
word and not a Sanskrit one. "Kālaun and Ulakun," he says, "are not Sanskrit words; for, the grammarian Tolkappiyam never handles a Sanskrit word." His words appear to us conclusive, for the great Tamil Grammarian Tolkappiyam lived long before the Sanskrit Grammarian Panini. European scholars maintain that Panini lived between the 4th and 3rd century B.C. and 4th century B.C. The states in Piyan lived long before the Sanskrit Grammarian Panini wrote his Grammar before the compilation of Vedas by Vyasa who lived probably between 1500 and 1000 B.C. It is true that before the time of Pʌnini the Tamil of Hindus, tan got mixed with the Sanskrit. But it was only five or six centuries after the composition of 'Tolkappiyam' that the advent of the Aryans in Southern India and the introduction there of Sanskrit took place. So though European historians ignore it, it is a fact that the Tamilians were as we have stated before, at that time, the prominent and ruling race in Hindustan. It is only those who can claim a thorough acquaintance with the true ancient history of India can judge whether niaku came from loka or loka from ulaku.

(4) It is a well-known fact that such kinds of words when they become tadabbaec in cognate languages undergo according to a well-known principle, certain well-known changes; i.e., in the words of three syllables beginning with a vowel, the 2nd vowel is dropped and the first takes its place and is lengthened as a compensation for the loss sustained. Thus avaru (for aəu), becomes rəu, iəvər (for əəi), viru; urvə (əəu or eəu) viro; eliu (for eəi), lən; (i) and e (u) become e (ə) and o (ə) in va’gur dialects. Thus the Tamil ilatu, "it is not" becomes elatu, then lelu, and narlu, "a mortar" becomes oralu then rolu in Telugu; so niaku becomes oaku and then loka.

From this we may conclude that niaku is a pure Tamil word derived from the root sl to perish that it was first corrupted in Tamil prakrits before it found its way into Sanskrit and that to derive the Sanskrit loka from the assumed roots lok or ruc, is merely a conjecture. We may quote another example—kala (əəu) and kalə (əəi). The first is a Tamil word and means learning. The second is Sanskrit and is used in a wider sense to denote any practical art, any mechanical or fine art. The Tamil word, we contend, is derived from the pure Tamil root kal, "to sound or count," and think they have given us our kala. Now there is great affinity in meaning between the Tamil kala and the root kal than there is between

* The term Tamilian is employed here in a wide sense. Bay we mean not only that part of the population of Southern India speaking the Tamil Language, but also all the races that belong to the same stock as the Tamils wherever they be. To bring out this new sense, we have not used even the term 'Dravidian' because it has been too much used to refer only to the South of India.

We hope that the learned author will pardon our criticism of his statement in the preface which we quoted above, but we cannot admit his right to ignore so indispensable a part of the comparative study of languages, and for our purpose, of that of the Dravidian and Sanskrit languages, a full study of which will well account for the persistence in Sanskrit of a large number of Tamil words. We venture to think further studies in the direction just now indicated, will convince him beyond doubt that just as many Tamil words, have found their way into ancient Sanskrit, and having become the parents of many other words in that tongue, and owing to the traditional reverence paid to Sanskrit, they have come to be regarded as pure Sanskrit words. The connection between Tamil and Sanskrit penetrates further than the words. It may be proved easily that Sanskrit is indebted to Tamil for many of its word-formations and sentence-structures.

Pundit D. SAVABERTAN,

EXTRACT.

(From the Indian Magazine and Review.)

We have received a number of this Review, which is edited by Mr. C. Karunakara Menon, and in which there are various interesting and valuable communications. It is astonishing to old Indians to note what a number of periodicals have sprung into existence in the Tamil countries during the last decade. Some of these are in English, some in Tamil, and some in both languages.* There are probably many of the existence of which we have no knowledge. All this indicates activity—and, in the main, a healthy activity; although there is (may one gently hint it?) a danger of superficiality, since men are sometimes tempted to write smart articles upon subjects of which

* There is the 'Vidukku Chintamani' ('the rare jewel of knowledge') edited by C. V. Swaminatha Aiyar, the active Secretary of the 'Diffusion of Knowledge Agency.' This is Tamil, and fairly good plain prose.

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There is the 'Vidukku Chintamani' ('the rare jewel of knowledge') which is in Tamil and English, and is ably conducted.
they have only the faintest notions. There exists a great danger in what may be called fragmentary and fugitive literature. Of the able articles in this number on plague and inoculation by Dr. Nair, and on Madras Forest Administration by Col. Campbell Walker, we have only to say that the discussion of such subjects may be of infinitely greater value than some of the metaphysical speculations with which some of the Madras periodicals are full. The thought of young India requires to be directed into a practical and positive line. Original research and independent thought require cultivation, and are what young India must aim at. There is an article on 'The Apostle of Modern Rationalism,' in which Voltaire and others are considered and criticised; but whether old French ideas and the deistic speculations of Europe are the most necessary things for Southern India one may doubt, and we confess ourselves not quite persuaded that even the great Vedantic saying, 'Tat tvam asa,' is of much utility in the present state of affairs. There are certain English publications, such as Professor Wallace's papers recently published by the Master of Balliol, which might direct the thoughts of young India into what might be a more immediately useful line of thought. We have always, indeed, held that if an intelligent, patient, humble study of the philosophy of Hegel could become popular among the young students of South India, it would discipline and strengthen their minds, and tend to give sobriety to the thinking of some ardent spirits.

There is an article upon 'Ancient Indian Literature' by 'an Indian lady,' which is exceedingly interesting and well written, but it deals only with Sanskrit and with the Vedic literature. At present the influence of the Vedas proper is very small, and more recent developments in vernacular literature are not to be forgotten. Uma Sivachariyar is of more value now than the old ritual. 'The Tamil philosophy is the great factor in the evolution of the Tamil mind.' The article in question gives a good summary of some manuals by Professor Max Muller and others. Great names in this department here barely mentioned are those of Weber and Whitney. Nor is the name of good old Horace Hayman Wilson to be put in a secondary place.

Another article is on 'The Tamilians of Eighteen Hundred Years Ago,' by Mr. V. Kanakasabba Pillai.

This is a continuation, and the readers of the magazine are encouraged to hope for other articles dealing with the same subject. To us, ancient Tamil literature has always been a very favourite subject, and in the highways and byways of Tamil poetry and legend there is very much to reward the sympathetic student. The writer here gives an admirable summary of the story of 'The Jewelled Anklet,' an abstract of which was given in this magazine some time ago [Sept. 1897]. The intention of the poem is to illustrate some parts of the Jaina system, and it may be compared with the great... The connexion here between this Jaina system and the demon worship, which from time immemorial has prevailed in the south, is interesting. The poem—an abstract of which we are promised—is called the Nannul, or 'Emerald-Girdle.' We will not anticipate the article, but only say that that work itself seems to us to be in many respects among the very finest of Tamil compositions. It is the great Tamil Buddhist Jataka. We have ourselves been for some time preparing a translation of it, and hope to return to the subject in this magazine.

The next article is a very interesting account of the great Tirupathi Temple. There is a great field for young Tamil writers in the histories, legends, and antiquities of the great temples of South India. If these were examined and presented in a scholarly and interesting way a great deal of light would be thrown upon many things connected with the Tamil people.

The article, however, in this number that interests us most is that on 'The encouragement of Vernacular.' Into this controversy we do not propose now to enter, but it does seem most certain that no education can be of permanent value to a man unless he can think it out, and express and communicate its results in his native tongue. The noteworthy article in the magazine is by C. V. Swaminatha Aiyar, whose unceasing efforts to promote the study of Tamil are worthy of all praise. It is quite admitted that Tamil requires the development of a prose literature, and this can only be obtained by a scientific and free study of its ancient classics. Consider the case of our English prose. It is not so very long since our prose literature took its rise. It may, indeed, be said that it began with the English translation of the Holy Scriptures. Who can tell the influence that English prose literature has possessed and possesses now? We believe that Tamil holds the elements of a prose language scarcely inferior to English, or to any other language in the world. We sympathise with the writer of this article. It is quite true that the people are to a great extent, lamentably indifferent as to vernacular literature; but the taste has to be developed, and with a supply of good prose books the taste and love will surely arise. Tamil authors must avoid pedantry, and eschew the use of obsolete forms and foreign words. They must learn the value of purity, simplicity, sincerity, and directness. All this involves the necessity of teaching the vernaculars in a free way than they have hitherto been taught. The Nannul and Tolkippar are truly magnificent grammars in their way; rare monuments of skill and dialectic subtlety; but they are hardly grammars in our modern sense of the term. And students must be trained by competent men in the
Mr. George Bernard Shaw writes as follows to the Secretary of the Humanitarian League:

I venture to submit that you are wasting your space in attempting to deal argumentatively with the flogging petition of the Edinburgh Society for Women's Suffrage. These ladies are neither fools nor illiterates. They must know all the arguments against passionate retaliatory punishments as well as every drunkard knows all the arguments against alcohol. They have caught a well-known hysterical disease, of which there have been several European epidemics. It seems to have come to England some years ago with the influenza. Since its arrival, the Press has been inundated with frantic appeals for the revival of flogging. Some of these are so obviously the outcome of a special disorder of the imagination that it is astonishing to find reputable newspapers printing them. In others we find Edinburgh pretence of a desire to repress crime, invariably accompanied by the statement that the lash has put down garrotting. As there is probably not a single English newspaper in which this mistake has not been exposed, or a Parliamentary debate on the subject in either House in which it has not been authoritatively contradicted, it need no longer be treated as a mistake: it is simply the excuse of the flagellomaniac for the gratification of his (or her) passion. What is wanted is not the refutation of a sham argument; but the resolute diagnosis of a real and very mischievous disorder. Let this be once well-undertold by the public, and ladies will as soon think of passing resolutions in support of nymphomania as of flagellomania, which is a cruel variant of the same disorder.

I may remind you that the male flagellomaniac—who is sometimes, unfortunately, a judge—craves intensely for the flogging of women. He generally alleges that the woman who brings a false accusation of criminal assault or incest against a man is much more to be dreaded than a highway robber, and that the lash alone, etc.—you can supply the rest of the excuse.

If you still feel bound to argue with a disease which defies argument, simply ask why the flagellomaniac with a great variety of exquisitely painful punishments to choose from, invariably insists on the only one that is not torously sensual? Not long ago a flagellomaniac, excited by the assassination of the Empress of Austria, wrote to the Pall Mall Gazette proposing that Anarchists should be imprisoned for life and flogged every day. But why flogged? Why not suspended by the thumbs, or tormented by electricity? And why was this proposed when a romantic and handsome woman was stabled, and not when President Carnot met the same fate? The same answer fits both questions. The pretended anti-Anarchist was simply a victim of the disease of the debauchees from whom poor girls earn a few pounds by submitting to a flogging. And that is the vulgar secret of the whole agitation. It will die away as former epidemics of it have died away. In the meantime we must see that it does not leave permanent traces on our statute book to deepen the infamy which we already enjoy as the upholders of prisons which are compared unfavourably in point of useless cruelty with the prisons of Morocco by travellers who have seen both.

The subject is so disagreeable that it is necessary to justify the publication of even a warning against it by a practical example of its danger. Early this year the London School Board, in spite of the efforts of some humane members, authorised public floggings at Truant Schools. A boy at one of the schools, having made an accusation against one of the officers and then withdrawn it, was thereupon publicly flogged, receiving the maximum punishment of twelve lashes. Some weeks later, the accused officer was found committing an offence with the flogged boy. The police applied for a warrant; the officer absconded; the boy was transferred to another school; and the flogging majority of the Board stood convicted of having been the dupes of a satyromaniac, and of having propagated his disease by a public exhibition of flogging.

Comment is unnecessary.

Yours truly,

G. Bernard Shaw.

ON SOME DIFFICULTIES OF THE INNER LIFE.

Every one who sets himself in earnest to the living of the Inner Life encounters certain obstacles at the very beginning of the pathway therto, obstacles which repeat themselves in the experience of each, having their basis in the common nature of men. To each wayfarer they seem new and peculiar to himself, and hence give rise to a feeling of personal discouragement which undermines the strength needed for their surmounting. If it were underr-
stood that they form part of the common experience of aspirants, that they are always encountered and constantly over-climbed, it may be that some cheer would be brought to the cast-down neophyte by the knowledge. The grasp of a hand in the darkness, the sound of a voice that says: "Fellow-traveller, I have trodden where you tread and the road is practicable"—these things bring help in the night-time, and such a help-bringer this article would find be.

One of these difficulties was put to me some time ago by a friend and fellow-wayfarer in connection with some counsel given as to the purification of the body. He did not in any way traverse the statement made, but said with much truth and insight that for most of us the difficulty lay more with the Inner Man than with his instruments that for the most of us the bodies we had were quite sufficiently good, or at the worst, needed little tuning, but that there was a desperate need for the improvement of the man himself. For the lack of sweet music, the musician was more to blame than his instrument, and if he could be reached and improved his instrument might pass muster. It was capable of yielding much better tones than those produced from it at present, but those depended on the fingers that pressed the keys. Said my friend pithily and somewhat pathetically: "I can make my body do what I want; the difficulty is that I do not want." 

Here is a difficulty that every serious aspirant feels. The improving of the man himself is the chief thing that is needed, and the obstacle of his weakness, his lack of will and of tenacity of purpose, is a far more obstructive one than can be placed in our way by the body. There are many methods known to all of us by which we can build up bodies of a better type if we want to do so, but it is the "wanting" in which we are deficient. We have the knowledge, we recognise the expediency of putting it into practice, but the impulse to do so is lacking. Our root-difficulty lies in our inner nature; it is inert, the wish to move is absent: it is not that the external obstacles are insurmountable, but that the man himself lies supine and has no mind to climb over them. This experience is being continually repeated by us: there seems to be a want of attractiveness in our ideal: it fails to draw us; we do not wish to realise it, even though we may have intellectually decided that its realisation is desirable. It stands before us like food before a man who is not hungry: it is certainly very good food: and he may be glad of it to-morrow, but just now he has no craving for it, and prefers to lie basking in the sunshine rather than to get up and take possession of it.

The problem resolves itself into two questions: Why do I not want that which I see, as a rational being, is desirable, productive of happiness? What can I do to make myself want that which I know to be best for myself and for the world? The spiritual teacher who could answer these questions effectively would do a far greater service to many than one who is only reiterating constantly the abstract desirability of ideals that we all acknowledge, and the imperative nature of obligations that we all admit—and disregard. The machine is here, not wholly ill-made: who can place his finger on the levers, and make it go?

The first question must be answered by such an analysis of self-consciousness as may explain this puzzling duality, the not desiring that which we yet see to be desirable. We are wont to say that self-consciousness is a unit, and yet, when we turn our attention inwards, we see a bewildering multiplicity of "I's," and are stunned by the clamour of opposing voices, all coming apparently from ourselves. Now consciousness—and self-consciousness is only consciousness drawn into a definite centre which receives and sends out—is a unit, and if it appears in the outer world as many, it is not because it has lost its unity, but because it presents itself there through different media. We speak glibly of the vehicles of consciousness, but perhaps do not always bear in mind what is implied in the phrase. If a current from a galvanic battery be led through series of different materials, its appearance in the outer world will vary with each wire. In a platinum wire it may appear as light, in an iron one as heat, round a bar of soft iron as magnetic energy, led into a solution of the "I" that presents very different characteristics. According to the vehicle which, for the time being, it is vitalising, so will be the conscious "I." If it is working in the astral body; it will be the "I" of the senses; if in the mental, it will be the "I" of the intellect. By illusion, blinded by the material that enwraps it, it identifies itself with the craving of the senses, the reasoning of the intellect, and cries, "I want." I think." The nature which is developing the germs of bliss and knowledge is the eternal Man, and is the root of sensations and thoughts; but these sensations and thoughts, themselves are only the transitory activities in his outer bodies, set up by the contact of his life with the outer life, of the Self with the not-self. He makes temporary centres for his life in one or other of these bodies, lured by the touches from without that awaken his activity, and working in these he identifies himself with them. As his evolution proceeds, as he himself develops, he gradually discovers that these physical, astral, mental centres are his instruments, not himself; he sees them as parts of the "not-self" that he has temporarily attracted.
into union with himself—as he might take up a pen or a chisel—he draws himself away from them, recognising and using them as the tools they are, knowing himself to be life, not form; bliss, not desire: knowledge, not thought; and then first is conscious of unity, then alone finds peace. While the consciousness identifies itself with forms, it appears to be multiple; when it identifies itself as life it stands forth as one.

The next important fact for us is that, as H. P. B. pointed out, consciousness, at the present stage of evolution, has its centre normally in the astral body. Consciousness learns to know by its capacity of sensation, and sensation belongs to the astral body. We sense: that is, we recognise contact with something which is not ourselves, something which arouses in us pleasure, or pain, or the neutral point between. The life of sensation is the greater part of the life of the life of the majority. For those below the average, the life of sensation is the whole life. For a few advanced beings the life of sensation is transcended. The vast majority occupy various stages which stretch between the life of sensation, of mixed sensation and emotion and thought in diverse proportions, of emotion and thought also in diverse proportions. In the life that is wholly of sensation there is no multiplicity of "I's" and therefore no conflict: in the life that has transcended sensation there is an Inner Ruler, Immortal, and there is no conflict; but in all the ranges between the are manifold "I's" and between them conflict.

Let us consider the life of sensation as found in the savage of low development. There is an "I," passionate, craving, fierce, grasping, when aroused to activity. But there is no conflict, save with the world outside his physical body. With that he may war, but inner war he knows not. He does what he wants, without questionings beforehand or remorse afterwards; the actions of the body follow the promptings of desire, and the mind does not challenge, nor criticise, nor condemn. It merely pictures and records, storing up materials for future elaboration. Its evolution is forwarded by the demands made upon it by the "I's" of sensations to exert its energies for the gratification of that imperious "I." It is driven into activity by these promptings of desire, and begins to work on its store of observations and remembrances, thus evolving a little reasoning faculty and planning beforehand for the gratification of its master. In this way it develops intelligence is wholly subordinated to desire, moves under its orders, is the slave of passion. It shows no separate individuality but is merely the willing tool of the tyrannous desire "I."

(From the Theosophical Review.)

Annie Besant.

(To be Continued.)

NotEs and Comments:

"We draw prominent attention to the notification issued by the Director of Public Instruction, Madras, "on High-class indigenous and Vernacular Secondary Schools."

"The attention of the heads of high-class Sanskrit, Arabic and Persian indigenous institutions, and of Vernacular Secondary Schools, is invited to the important change sanctioned by Government in the Government Upper Secondary Examination Scheme, by which the examination has been thrown open to candidates who are ignorant of English, or who do not know it sufficiently to enable them to pass an Examination in which almost all the question papers are set in English and have to be answered in that language. Candidates may now bring up as their two languages (1) a Vernacular language and English, or (2) two Vernacular languages or (3) a Vernacular language and Sanskrit or Arabic or Persian.

2. Such schools of the above description as wish to avail themselves of the above concession should revise their curricula of studies accordingly and should lose no time in improving the staff and seeking the sanction of the Director for recognition as Upper Secondary Schools.

3. The Director hopes that suitable books on the non-language subjects of the examination viz. Arithmetic, Algebra, Geometry, History and Geography, written in the Vernacular languages, will soon be published."

We hope managers of schools will bestir themselves and introduce the necessary changes and suitable books without delay.

We are glad to go through the first report on the working of this institution which Victoria Hostel, Madura.

School. The Hostel was inaugurated on the memorable Diamond Jubilee Day of Her Most Gracious Majesty the Queen-Empress of India, through the munificent generosity of H. H. the Maharajah Bhaskara Setupathi, Rajah of Ramnad, who has granted for the maintenance of the Hostel a monthly grant of Rs. 300 from the permanent charity fund of the Samastanam. Her Highness the Maharanie had also granted liberal donation of Rs. 300 for the purchase of the utensils. All classes of caste students are fed in the Hostel, and the boarding fee of 4 to 5 Rs. is very cheap, and the management of the institution reflects very great credit on Mr. S. S. Venkatarama Aiyangar and his assistants,
There is one Brahmin and one non-Brahmin religious teacher engaged on a pay of Rs. 15 and 10 respectively for imparting religious instruction to the boys; but the success of this will depend on a good deal on the character which the teachers themselves possess for learning and piety. It will never do to engage a mere unlettered and money-grabbing profiteer to do these duties. They must be people who could be of real assistance to the students in their religious studies; and if only such persons are selected whom the boys would respect it will advance the cause of religious education much further than any other scheme that we know of. The posts could be made more attractive even by better pay. The institution supplies a serious want and it is already popular. This will be one of the many acts of H. H. The Maharajah Setupati which will ever reflect the greatest splendor on his name and fame.

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We published in our last the prospectus and rules of the proposed Sangam, and we hope our fellow countrymen will rise to the occasion and become subscribers. Some of the biggest movements in England and on the continent are carried on by similar associations and if only we can get 1000 paying members, good deal of useful work can be done. The measure of a patriot is the measure of the amount of sacrifice he is prepared to undergo, and if persons interested in Vernacular studies will not undergo this much of sacrifice (the subscription comes to less than 8 as. a month), their interest in the subject and their patriotism is not worth the name.

We regard it as nothing less than shameful that our Shanar brethren should be persecuted in the way they have been treated and in the name of our Religion and our God. Nothing can be a greater travesty of religion than such conduct and we implore our countrymen to desist from such cruelty and imposture at least in the future, much as they would have learnt by sheer suffering and pain, by the severe retribution meted out to the wrong doers by Government. In one or two previous notes in this magazine several months ago, we tendered our advice, but nobody took heed of it. We then pointed out that the restrictions imposed on the Shanars were not religious. The reasons are not even social, for the simple reason that no such restrictions are put upon such people except in the Pandi Nadu. We showed that these people are prohibited from taking water in temple-tanks where even Mahomedans are allowed. These shauars, among whom we have most devoted and pious people, even vegetarians cannot rank even lower than Mahomedans. The reasons can only be political and it is high time that we forget such old feuds. If we are wise in our generation, we should give small concessions to these people gradually such as their entry into some of the inner enclosures and so on till all the restrictions are done away with.

7. But we cannot acquit our Shanar brothers from all blame. They have been guilty of great indiscretion and they have sinned in taking the law into their own hands. They are guilty of exaggerating their claims to very high social status, and consequently exciting the jealousy and hatred of other classes. We are prepared to admit that the word shanar is a corruption of saurar meaning 'big men,' 'good men' but not necessarily a king or ruler. Nadar, pronounced as nattar in the Northern Districts, and granu are the same words as Nattamagar and Muniyagar and do mean necessarily kings or rulers. These words saurar evidently applied to heads of villages and communities and classes, in the same way as the words Nattamagar and Muniyagar, and Reddi and Mudali and Naidu, and Chetty &c. Properly speaking there can be no Shanar or Nadar or Mudaliar Reddi or...
Naidu or Chetty Caste. In Ceylon, no man can call himself a Mudali, unless the Government confers the title and the Tamil Vellalas do not even call themselves 'Pillai's there. In the Northern Districts, unless he be the chief of the village or caste, nobody calls himself a Reddi or Naidu or Chetty. And Shanars here are also called not Shanars nor Nattars but by their proper caste name Elia. That Eliga is the Telugu corruption of Era (උර) is easily seen, and the famous line in Periyapuranar, “උරොපූරුණනාරි” will acquire full meaning. The name clearly connects with their being settlers from Era Koda (උරේ Koda), Ceylon, with their old language called 'Eli,' which is quite cognate with Tamil, and the reason from their brought here would appear to be this. Ceylon was the original country of Palms, (compare Rev. Dr. Pope's derivation of Gανάντι. Gανάντι clad; and with the introduction of the palm cultivation in South India, these Eraus were also induced by the conferring of such titles as 'Sanrar,' 'Nadar, and 'Grannari' on chief men, to settle in the Pandi country. (vide the Ochirin grannari, when the title of mani grannari, same word as grannari, is conferred on a Jew with several other honors). As we hear of them even during the time of the Pandyans as a separate class, to trace them from Pandyan Madura will be absurd, and nobody would seriously talk of their being Kshattrias, when they were pure Dravidians. Why these people who were once so honored fell into disrepute is what nobody has yet considered. But both the sides wrangle and quarrel, and the one would deny their original high status and the other would ignore their present low position they occupy in the eyes of their neighbours. As we said above, the reason must clearly be a political one. It is highly probable that driving the very severe struggle and wars between the king of Pandi and the king of Era, (Ceylon), these settlers from Ceylon who must have occupied the coast country in large numbers must have risen in aid of their own old country, and when they were pitted down, social ostracism was also added to other indignities put upon a conquered people, and we know what a powerful weapon of subjection this has proved to be. We can give many other instances where political subjection has lowered a people in the eyes of their neighbours even within our own Presidency limits alone, but we give no names, as it may give offence. As it is, the living a benign Government and in an enlightened age, and professing a

religion, which of all Indian systems is the most liberal in i.e. treatment of all classes of its votaries for the simple reason that it was their own religion originally, we again beg of the respective parties to be more tolerant and more moderate and pay greater attention to the dictates of truth and God than till now.

The man who penned this article in the Allahabad newspaper could not have uttered “Unrest in India,” a greater lie than when he sought to connect religious movements with the cause of unrest in India. As far as we know, and we can surely claim to have greater acquaintance as we had ourselves to test their religious zeal, there are more freethinkers and atheists and men who have no thought of God among the political leaders and newspaper editors than among any other class of people; and those who are really and truly religiously inclined have really no taste for political questions at all and our priests and pundits have not the least notion of political questions or rights. Far-seeing statesmanship will even see a safety valve in these religious movements and they will think twice before they put any sort of restrictions on such free movements.

Miss Marie Correlli has the following dedication in her book, "Mighty Atom."

May we Substitute "Buddhists" for "Progressivists," Those self-styled 'Progressivists,' who by precept and example assist

The Infamous cause
of
Education without Religion
And who by promoting the idea borrowed from
French Atheism of denying to the children in Board Schools
and elsewhere

The Knowledge and Love of God
As the true foundation of noble living
are guilty
of a worse crime than murder.
THE LIGHT OF TRUTH

SIDDHANTA DEEPIKA.

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TRANSLATIONS.

THE VEDANTA-SUTRAS WITH S'RI'KANTA BHA'SHYA.

(To be continued from page 29.)

Now, as to the contention that Is'var'a, as impelling jiva to action, would be guilty of partiality and the like, and that all scriptural injunctions and prohibitions addressed to him would be vain, the sutrakara says:

But with a view to the efforts made (by jiva), in order that the injunctions and prohibitions may not be purposeless, and so on (II. iii. 41.)

Jiva, of his own accord, makes an effort towards activity or cessation of activity, in virtue of his karma having become ripe. With reference to this effort made by Jiva which leads to activity or cessation from activity, the Supreme Being impels jiva to action by giving His consent, as may be seen from injunctions and prohibitions having a purpose to serve and from the grace and punishment meted out by him. Just as a boy who, with the help of a stronger person, manages to convey a very heavy beam of wood, is still amenable to injunctions and prohibitions so far as his own efforts is concerned, so, though jiva engages in activity with the help of the Parames'vara, he is himself amenable to injunctions and prohibitions. Accordingly, as acting solely with reference to the efforts made by jiva, Is'var'a, who impels jiva to acts, is not guilty of partiality; and inasmuch as, even in the case of jiva, there exists an activity for which he has to rely on himself, it cannot be, we may conclude, that injunctions and prohibitions are purposeless.

Adhikarana. 12.

(Jiva is) an integral part (of Brahman), because of the declaration of a distinction. And it is even otherwise; that (Brahman) is one with fishermen and so on, some do declare (II. iii. 42.)

It has been shewn in the foregoing sections that Jiva is eternal, intelligent, extremely small; that he is an agent engaging in action with the help of Parames'vara. Here, a doubt arises as to whether jiva is Parames'vara Himself, or His integral part.

(Pûrûpaksha:)—Jiva is Parames'vara Himself. Parames'vara Himself is manifested in the form of
jiva on account of the multifarious upādhiś or media of manifestation, just as the one ākāśa manifests itself in various forms and is limited in space owing to the upādhiś such as a pot. Accordingly the sūruti says "This A'tman is Brahma." Therefore, Is'vara Himself has become jiva owing to ajñāna or nescience.

Sadhāraṇa:—The jivatman is indeed an amā'a of Parames'vara, an integral part of His body, as the sūruti declares a distinction between them in the following passages:

"Entering into them in the form of this jiva, I shall differentiate name and form."†

"He who dwelling in the A'tman ..."‡

"Thinking of the A'tman and the Impeller as separate ...".§

"Know then Prakriti is Mayā, and the Mahes'vara the possessor of Mayā. This whole world is filled with what constitutes a member of His."||

As to the contention that Brahman Himself is jiva because of the sūruti teaching "This A'tman is Brahman," the sūruti says as follows: The oneness has to be explained otherwise. From such passages as "That thou art," "this A'tman is Brahman," we are to understand that jiva and Brahman are a unity because one pervades the other. Moreover, some clearly declare a unity of this sort in the following words: "The fishermen are Brahmans, the servants are Brahmans, these rogues are Brahmans." Thus though jiva is an integral part of Brahman, he may be spoken of as Brahman, as pervaded by the latter, just as a faggot or the like, pervaded by fire, is spoken of as fire itself. Still, fire and faggot are not, indeed, one and the same. Therefore an integral of Brahman in himself, jiva attains to the form of Brahman. If we assume that Brahman Himself becomes jiva by ajñāna or nescience, it is impossible to avoid contradicting many a passage in the sūruti.

Because of the mantra. (II. iii. 43)

"A foot Thereot are all beings: this Mantra gives us to understand that jiva is only a part (ams'a) of Brahman. The sūruti;—namely,

"Know then Prakriti is Mayā, and Mahes'vara the possessor of Mayā. This whole world is filled with what constitutes a member of His."—
declares that Mayā is the prakriti or material cause, that Mahes'vara is endowed with that Mayā, and that the whole universe constitutes His member. Therefore, Purusha or Jiva is only a small portion of Parames'vara who is endowed with Mayā.

It is even declared in the smriti: (II. iii. 44)

"A'tman is the eighth form of S'iva, the Paramatman, which penetrates other forms; the universe, therefore, is S'iva Himself."

From this passage in the smriti, A'tman is only one portion of S'iva's body.

But as in the case of lustre etc., not thus is the Supreme. (II. iii. 45)

Though jiva is a portion of Brahman, yet the Parames'vara is not of the same nature and form as jiva. On the other hand, He is indeed endowed with omniscience etc.—How?—Like lustre etc. Just as the lustre of gems etc. which possess it as their attribute constitutes a part thereof an integral part of the composite whole, so, as embodied in Jiva, Brahman has jiva as an attribute of His, and the jiva forms a portion of Brahman.—The word "etc." (in the phrase "lustre etc." is intended to bring under the same category jāti (genus) and yuna (quality) which always constitute attributes of substances.—Though attributes, as integral parts of the substances, constitute part and parcel of those substances, yet it involves no contradiction to maintain that they are distinct things, as shown by such passages of the sūruti as the following:

"He who abides in A'tman."

And so the smriti also declares. (II. iii. 46)

"The body of the God of Gods is this universe, moving and unmoving. This thing the souls (pas'us) know not, owing to the strong bond (pas'a)." And so on the smriti sayr. Wherefore, jiva is only a portion (ams'a) of Brahman. Brahman being the possessor of the portion, there is an essential distinction between them.

Permission and prohibition is due to connection with the body, as in the case of light etc. (II. iii. 47)

(Objection):—Though all jivas are alike portions of Brahman, how is it that permission to study the vedas etc. is accorded to some, while it is prohibited in the case of others?
distinction is made in the case of fire according as it
and there in their atomic size, and thus not pervading
to the breathman body and so on, just as a
one sort in the case of those who identify themselves
and which are of one sort in the case of those who identify themselves

As different in the different bodies, as limited here
and there in their atomic size, and thus not pervading
are the like are of one sort in the case of those who identify themselves
with the bodies feeling thus ‘I am stout’ ‘I am lean;

'I am happy; ’I am miserable; 'I am a brähmin; I
‘I am a ksatriya.—What is this tantamount to saving?
—Because those who identify themselves with the
body are alike limited in extent, their limited know-
ledge, pleasure etc., which are peculiar to samsärat are
are in the house of a pious man or in the crem-

one sort and do not get intermixed.

From this it follows that in the case of those liberated
souls who cease to identify themselves with the body,
and who, by their all-pervasive nature, have risen
universal egoism, the samsárí knowledge etc., gives
place to the inherent knowledge etc., which are
are eternal and infinite.

As to the contention that Brahman Himself becomes
associated with ajñána and upádhi, the sútrakárá
replies that, in that case, there would be no definite
order of things:

And it is a mere semblance. (II. iii. 49.)

The arguments adduced on behalf of both the
theories,—namely that Brahman Himself becomes
when bound by an upádhi, be it real or unreal,
are only semblances of reasoning.

To explain:

Because it cannot be defined by adrishta. (II. iii. 50.)

If A’tmans or jivas be the creatures of real or unreal
upádhis, then, since ajñána and upádhi pertain to
Brahman Himself, the relative positions (of Brahman
and jiva, or of jivas among themselves) cannot be
defined even by adrishta (the unseen effect of actions)
generated by them.

Moreover,

And so, too, in the case of purposes etc. (II. iii. 52.)

So, too, even as regards purposes which are the
causes of adrishta (the unseen effects of actions,) the
definite relations cannot be explained.

(If it be said that it is due to (difference in space) (we reply) no,
because of comprehensiveness. (II. iii. 52.)

(Objection): The distinction is due to the distinction
in the parts of Brahman associated with different
upádhis.

(Answer): —No; for, when the upádhis are gone,
all parts are comprehended in Brahman. Wherefore,
according to either of the theories that Brahman is
jiva when limited by upádhi, be it real or unreal, the
distinction cannot be explained. Wherefore it is
quite reasonable to maintain that jiva is a part of
Brahman and that jiva is of the nature of an attribute
of Brahman.

THE FOURTH PADA.

Ahikarana.—I.

So, the pra’nas. (II. iv. 1.)

It has been shewn before that bhūtas or elements
of matter are born of Brahman, and that jiva is eternal.
Now we have to enquire whether the sense-organs
(indriyas) have a birth like the elements of matter, or
they are eternal like jivas. Just as, being eternal, the
jiva is not born, so also are the sense-organs not born;
for, there is the Sruti which says that they also, like
the jiva, are eternal. Accordingly, the Sruti declares
the continuance of sense-organs (pránas) at the time
of pralaya or cosmic dissolution, in the following
passages:

"Non-existent this at first was. They asked what
that non-existent was. Rishis indeed were the
non-existent at first. Then they asked who are
those Rishis? Pránas are verily the Rishis."* Wherefore
the sense-organs (pránas) are not born of
Brahman.

As against the foregoing we hold as follows:

It is used in a secondary sense, because of an impossibility;
and because the Sruti declares that, (to have existed)
first. (II. iv. 2.)

The sense-organs did not exist prior to creation.
On the other hand, it is Parameś’vara that then
existed, as the Sruti declares “Existent alone, My
dear, this at first was.”† The words rishí and the word
prána apply only to Parameś’vara. As He cannot
be many, the use of the plural is only secondary. Hence
the existence of Brahman alone prior to creation, not
of the sense-organs.

The Sútrakárá adduces another argument:

Speech being preceded by it. (II. iv. 3.)

All others receive their names and forms only after
Parameś’vara’s creation. The word pra’na used with
reference to the time (prior to creation) cannot denote

*Sa’atakpathabrahmanas. 6-11.
† Chhá. Up. 8-2-1.
the sense-organs. Therefore, Brahman alone is the prior.

**Adhikarana 2.**

Because seven are taught and specifically enumerated.

(II. IV. 4).

Now, a doubt arises as to how many in number are the sense-organs which have been shown before to have been born of Brahman.

Pūrṇapaksha:—Seven. Why?—Because seven only are enumerated in the following passage:

"When the five instruments of knowledge stand still together with the mind, and when the intellect does not move, that is called the highest state,"

And also because the number seven is specifically mentioned in the following passage

"Seven prānas are born of Him."

As against the foregoing, the sūtrakāra says:

But there are hands etc., when (jīva) abides (in the body); wherefore it is not so. (II. IV. 5).

The sense-organs are not seven only. Hands etc., too, are sense-organs, as much as they are alike instruments of the jīva so long as he abides in the body. The sense-organs are, on the other hand, eleven in number, because of the sūtra and the smṛiti.

"These ten are the prānas (sense-organs) in the person; and manas (ātman) is the eleventh."†

"The sense-organs, ten and one."‡

Buddhi etc. are not separate senses; but they are only different functions of manas. As to the speaking of the steadiness of seven sense-organs and their specific enumeration as seven it is due to their importance. Wherefore, sense-organs are not seven, but they are eleven in number.

**Adhikarana 3.**

And the chief. (II. iv. 6).

A doubt arising as to whether those senses are all-pervading or very small, it may at first be thought that they are all-pervading, because of the eye and other sense-organs having the power of perceiving things at a distance. In reply we say that they are very small; for, the sūtra says, "The prāna departing, all prānas (sense-organs) depart after it."* They are not all-pervading. If they were all-pervading their departure is not possible. The eye and other sense-organs have the power of perceiving things at a distance, not because they are all-pervading, but because they are luminous and very small and therefore pass very quickly. Wherefore the sense-organs are very small.

**Adhikarana 4.**

And the chief. (II. iv. 7).

Here a doubt arises as to whether the vital air, with its five fold function—spoken of in the sūtra as the chief of all prānas or vital activities in the words "The prāna departing, all prānas depart after it."—is born of Brahman or not.

(Pūrṇapaksha:)—The vital air is not born, because of the activity of the vital breath being declared to have existed, even prior to creation, in the words "It breathed windless." *

(Siddhānta):—As against the foregoing we hold as follows: Even the prāna-vāyu, the vital air, is born. The word ' breathed ' does not refer to the activity of vital air, inasmuch as the word, ' windless ' points to its absence. It denotes only the existence of Brahman. Wherefore the prāna or vital air cannot be beginningless.

(Objection):—Granted that this vital air has a birth; but it is not distinct from the activities of sense-organs, as said in another science in the words "A general function of the sense-organs are the five vital airs such as prāna or upward breath;" † or, it is not distinct from the material air as declared in the sūtra "This vitality is the air." *

(Answer):—As against the foregoing, the Sūtrakāra says:

A. MAHADEVASASTRI, B. A., F.R. S.,

(To be continued).
29. The pots are produced from the clay by the potter. Isa creates all forms, and these effects are produced each from its own material cause. Hear me, if you want to know where and how He creates these things.

30. It is not possible to understand His nature by anything we see in this world. As such, there is no one who could understand His Supreme Form. However, His action may be compared to that of Time, which brings about the origination, development, and destruction of the seven worlds.

31. As the words and ideas we had learnt become imbedded and arise out of our minds, as the different states of wakefulness, sleep &c. arise out of our life, so are the worlds evolved and ingathered by the Supreme God, who stands united and at the same time not united to this world.

32. If you ask why the souls and worlds are reproduced from Hara after resolution, this becomes necessary owing to existence of Anava Mala. The necessity of its undergoing resolution in particular is to be found in the fact that the bodily energies become exhausted. The effects are destroyed and resolved into their cause. And Isa reproduces these forms as before.

Note.—The repeated births are necessary for the purpose of washing off the inherent Anava-mala, by gaining experience and knowledge and spirituality. The resolution is required as rest for the tired bodily energies, just as we take rest during night to recoup our energies for the task of to-morrow.

33. If you say God will undergo change, once we attribute to him powers of creation &c., No. In the presence of the sun, the lotus blooms, the crystal emits fire, and water evaporates.

The sun does not undergo change by any of these operations, and much less does God undergo any weariness or change.

34. If you ask, how it is that we ascribe all the powers to the one God, when all say that these three powers are held by the three different Gods Brahma, Vishnu &c., our answer is that these Gods, by the height of their Virtue receive the Agnja Sakti of the Lord at His bidding.

35. At the end of time, only One alone remains. If more than One, then it cannot be called Samharam. Hence Hara alone remains at the end, as He it is that destroys all. And as He is the support of all also, from Him also, do the worlds originate and develop again.

36. If you ask why God should exercise these powers, we may reply that this is His mere play. We may also point out that by these acts of Grace He makes the souls eat the fruits of their Karma and thus get rid of their Mala and attain Mukti.

Note.—What is meant by play here is, that the exercise of these powers is easy for Him, as when we say, that it is a mere child’s play for Him. It also means that these works are performed not for His own benefit.

37. Samhara is to give rest to the souls; Srushti is intended for the purpose of enabling souls to eat their Karma and thus to remove it. When souls eat their Karma, Sthithi is exercised. In Droupava the powers of Mala are under check so that they may mature; He exercises His power of Anugraha when he frees us from our bonds. All these five functions are acts of His Grace. Revile not.

38. If you ask me to let you know whether the Creator has form or no form or has formless form, I may tell you that all these forms belong to the one and the same Supreme Being.

39. You object that when form is ascribed to God another creator like the one who creates our own bodies will be required, and that if God wills His body, the Jivas may be said to will their own bodies also. But we cannot assume any body we like. For Supreme God assumes any wondrous form He thinks of, just as Siddhas do.

40. You say that if God takes form just as Siddhas do, then He becomes one like them. But these Siddhas exercise these powers only through the Grace of God. And if all forms are born of Maya, then the forms of God are also from Maya.

41. The bodies formed of Maya are obtained by the souls as they are covered by the Anava Mala. As the Supreme One is free from Maya and Anava Mala, and is pure absolute intelligence and imparts both knowledge and power to souls, His body cannot be formed of Maya but is formed out of His own Sakti.
42. If you say that even if His form is from Sakti, it must undergo change, and consequently God cannot be eternal and so God can only be formless. But He is not one of the six Atmas (formless material things). As you seem to be intelligent you had better hear further about the supreme nature of God.

Note.—There are formless infinite without limit and as such, there is nothing gained by simply calling God formless.

43. All objects of this world either have forms or no forms and some objects cannot change their form either. If, therefore, the Being of immeasurable intelligence is called formless we will only be ranking it with one of these objects.

44. He is not one of those objects which are subject to bonds and are free. He has neither beginning nor end. He is infinite. As such, it cannot be postulated that my Supreme Father is only this and that, and that He cannot become this and that; and therefore any such postulate regarding the nature of the Supreme does not admit of any refutation either.

Note.—Compare the following stanzas from Devaram and Tiruvachakam.

(1) "This Self is not attainable by explanation, nor yet by mental grasp, nor by hearing many times, by Him whom so He chooses—by him is he obtained. For him the Self its proper Form reveals." (Mund. 3-2-3.)

(2) "This Self is not attainable by explanation, nor yet by mental grasp, nor by hearing many times, by Him whom so He chooses—by him is he obtained. For him the Self its proper Form reveals." (Mund. 3-2-3.)

45. As He does not possess the defect, as an object of perception, and, as he is possessed of both absolute Intelligence and Power, as he is not possessed of likes and dislikes, the Nimbala God can assume any form out of His Grace.

Note.—If an object, He will be capable of change and cannot be called self-dependent. If possessed of finite intelligence and power, He can only be limited. If possessed of likes and dislikes, He will be subject to sin and sorrow. Not being possessed of these defects, none of the limitations which apply to human beings and matter apply to him at all.

46. If he did not, out of His Supreme Grace, assume forms, there would be nobody who could give out Vedas and Agamas, and there would be nobody who could impart instruction, in the form of the Guru, to the Gods, men, and the residents of the nether regions; and so nobody can secure salvation.

(1) "His Head is surely love; Joy His right wing, delight His left; Bliss is His self. Brahman where on He rests." Tait ii. 5.

47. His form is love; His attributes and knowledge are love; His five functions are love; His organs like ears and feet, and His ornaments like the crescent moon etc., are also love. These things are assumed by the Nimbala God, not for His own benefit but for the benefit of mankind.

(2) "His Head is surely love; Joy His right wing, delight His left; Bliss is His self. Brahman where on He rests." Tait ii. 5.

48. None know that His form transcends the universe. None know that in His form, the universe rises from and merges. None know that He is the
life and the body of this universe. Ignorant of His Supreme form, they call Him as one of this world.

Note.—The author here refers to the Vedic texts in which Rudra is called Visvaksana. Visvaksana, Visvanatharam, and Viswa-Soroopi.

49. They call Him as one of the Devas, but they know not that Siva is all the three gods, that half of His body is Uma, that neither Vishnu nor Brahma was able to fathom the great Jyothi. And they neither know not what Form arose out of this great Jyothi.

Note.—In this verse the author illustrates by Paranic episodes the Vedic texts referred to by him above.

The episode of Brahma and Vishnu searching for His crown and feet and not finding them proves that God is Visvaksana. The same story which further states that the three Gods appeared from the great Jyothi shows that God is Viswakarauna. The same story which further states that the great Jyothi subsided into the Linga form shows that God is Viswa Antharyami. The Paramic episode that Uma Haimavathi became half of His body shows that God is Viswa Soroopi.

That Siva is all the three gods, as it is His Power that shines in them, and that yet He is different from them, in essence, and that the latter do also belong to the order of souls but to a very high order, is a position which has been very often explained in these pages. When the power of the Supreme God is manifest in the person and body of the Tirimurthirs and other higher Powers, Maheshwara and Sadasiva, the identity of the two is perceived, nay the Light of the supreme is alone perceived, owing to the tenuous Body of the Gods, just as we perceive only the light and light alone when looking at a chimney lamp from a distance and the brigh chimney corresponding to the person and body of the Gods and Jivan muktas, is altogether imperceptible. Hence the defence of the worship of the three Gods; and of the Linga which symbolises the fifth order of Gods, the Sadasivas, which is both of form and formless. When we remember how out of Sadasiva Tatwam the next tatta of Maheshwara and the three lowest, Brahma, Vishnu and Rudra arise, the Linga Purana story that the Great Light (Jyothi), "that the Pure Light of lights," the stainless, Partless Brahm, "placed within (man's) radiant highest Vesture" (Mund. Up. 3:1-9) From whom all worlds fall back not reaching Him, mind as well (Tait. ii. 1) also (in the sense of,) and "whose form stands not within vision's field, with eye no man beholds Him," (Katha. ii. 6-9) "That Bliss Supreme, that all description loggers (Kath. ii. 5:14) and who according to another Upanishad again is "not grasped by eye, nor yet by speech, nor by other powers nor by mere meditation, or even by bold deeds." (Mund. iii. i. 8,) was not perceived by the greatest gods, who were waging war against each other out of Unmitigated Ahamkara; and that when from that Light and "Life, which permeates through all creation, Mund. iii. 1. 4) arose that Mighty Sound (Onakara) and subsided into the Visible form of the Linga, (Sadasiva Form) and that from this Linga again three Gods arose "as of that Brahman Supreme, it hath also been sung, in Him is the three" (Svet. 1:7), acquires full force and meaning and it cannot be relegated as merely a sectarian story. When Vaishnavas write freely quote from the Svetasvatara Upanishad for instance, and take the Rudra and Siva of these passages as denoting the Highest Brahman, and put within brackets "Narayana," next to such words, Saivas could not be doing violence to themselves or to any body when they take the Siva and Rudra of the Puranas (whose sole purpose is to explain and illustrate Vedic Meanings) as denoting the Supreme Brahman. And we find a Vaishnava Pandit explain also that there are other Vishnuas and Narayanas besides the Highest Brahmans who with the Tirimurthirs are classed as Jivas. And it will stand to reason that the Jivas, Rudra, Narayana cannot surely comprehend either the Men, Par Mar, or Narayana Parabrahma. We have ventured upon this explanation as one of our respected Vaishnavas friends took objection to the story of Siva's feet and crown being searched as a blasphemous one. What a firm hold this story has got on the popular imagination, will be proved by the standing memorial of the Tiruvannamalai Temple, and the Kirtigai Feast, and by Vaishnavas also celebrating this feast, in the same way they unwittingly celebrate, Dusara, Brahma, and Kali Pandigai. According to the Saivas, the Kirtigai Feast, and Tiruvannamalai celebration, (celebrated in every other Temple also), and the raising of the great column of Light refer to this Linga Purana episode; but what explanation Vaishnavas have for their Vishnu Kirtigai, we are yet unable to discover, expect that they followed suit.

The story of the Arhananchhara formation clearly illustrates that Siva and Sakti is one. Uma means literally light and wisdom, and this can never be identified with matter and darkness. This episode by the way gives also a refutation to the theory that 'Uma' Kali is Maya.

50. They know not that in His Bhoga Form He grants enjoyment to jivas. They know not that in His Yoga Form He grants perfection to yogis. They know not that in His fearful form, He makes the souls to eat their Karma. They are fools without discernment who call him one of the gods.

51. By the One assuming different and inconsistent Forms, they know not that His Form is not of this world. They know not that all his different Forms are assumed for manifesting His different acts of Grace.

They know not that when He destroys He only destroys the sin of the world.

J. M. N.

(To be continued.)

TIRUMULAR'S TIRUMANTRA.

(Continued from p. 179.)
12. Of books, approved by our minds best,  
The Vedas, the chief, as all will know;  
The body spoken by such Vedas as best,  
My father graced me with here below.

13. The bliss I own let all the world obtain,  
Imparting secrets of celestial nature,  
The sacred Mantra, intended for mortal man,  
Which grasping, grasping well, the bliss will mature.

14. The Lord Unborn, Nandi His name,  
Him let the great in love worship  
And not forget. And with a heart  
Ever true, do Hymn the Mantra malika.

15. He placed the fire in man within bound;  
He placed it so everywhere:  
He placed it so in the seven worlds;  
He too confined the truth in words spare.  

16. Searching for Feet and Crown, the gods  
Found not; and meeting on earth again,  
Achuta confessed the Feet not found,  
While Brahma lied he round the Crown.

He rides the ox, and wields both deer and spear  
Inseparable and yet beyond; He taught  
The Vanity of all we hold so dear  
And placed on my head His gracious feet.

18. The nature of Gneya, Gana, Gnathuru  
Of Maya, Mahamaya, and Parai,  
The Self-create, and her Lord Hara  
And His supremacy, all these I knew.

19. I knew, and at the word of Nandi who  
Is Lord Supreme, and Light and Wisdom  
Of Infinite Bliss and unsullied Love.  
Came I in the line of Kailasa Guru.

20. By Nandi’s Grace, I entered Mula’s frame;  
By Nandi’s grace I Sadasiva attained;  
By Nandi’s grace, I in Yoga ever remained.  
The countless Richs are contained in one Mantra,  
Wherein, the Sun and Moon if made to play  
Round and inflame this Sacred Fire ultra,  
The Yogi’s frame, with a colour bright, will glow.

21. Ever babbling am I about my Loving Lord;  
In my own heart I praise Him day and night;  
On Him, the effulgent Light and my own God;  
I meditate and become at once the self same Light.

(To be continued.)
125. O Chithananda Siva of all-gracious life!
O The Pure unknowable Parabrahman!
I have not yet contracted the austere habit of firmness of mind as good as a monkey’s grasp to rest myself in the forest or by the sides of the mountains and suffer the hardship of living on dry leaves &c. and undergoing severe heat and cold; and so to put down the sullen obstinacy of my five senses and elude their fierce pursuit. Nor have I impressed myself with the absolute necessity of the gradational steps of Sri-Sariya, Sri-Kiriya and Sri-Yoga.* I find in me a bewildered intellect to think that the right understanding and moral reasoning, the surest guide in the right conduct of this life, as well as the blind silence are meant to be administered in furtherance of dishonest purposes.

The All gracious, do Thou grant me the favour that I might seek the company of Thy beloved devotees.†

* The saint establishes that sri-sariya, sri-kiriya and sri-yoga are absolutely necessary for a man seeking emancipation until and up to the discarding of this body or the cessation of evolution. nārāyaṇa is the word used in the text. It means the good path—the contemplation of the Parama-brahman as the Supreme Siva (Brahman) being the highest stage.

† The reference is to the school of idealists who take the spiritual Summum Bonum to be the mere ‘sitting dumb’ without the Gayaam (the Goal), of course regardless of the mundane concerns and of self (soul). It may be also said that hypocritical devotees are adjoined to.

†† C. F. “Man is the evolution of the mollusc.” —Darwin.

‡ C. F. 43rd verse.
I lose this corporeal state sooner than that, O my Lord, I have no other alternative for my salvation

... (several lines cut off)

127. O Chithananda Siva of all gracious lila! The Pure unknowable Parabrahman!

Can I ever attain the highest state of Thy Gnana through the successful Yoga practice of the Divine Siddhas? They would become sunk in the vast sweetness of the ambrosia in their Soma's orb, which is caused by the heat of devout meditation at their hearts brought to bear upon the boundless blaze of the innermost fire produced by the all-graciousness of the kundalin, in the doing of the Siva Raga yoga of Yama Niyama, A'ana, cf.

R. SUNKAUGU MUDALIAR, (To be continued)

SERMONS IN STONES.

1. "May Kamamardana the cause of existence, and continuance and destruction, (Himself) uncaused be (propitious) to the boundless desires of the world.

2. "May he who is united with Uma, (Himself) without illusion, (yet) of multiform illusion, without attributes, the destroyer of evil dispositions, of incorruptible wealth, the Lord of Kubera, be counted excellent.

3. "May that deity (Siva) protect us all, who is the seat of prosperity, and by whose means Kailasa disappeared and descended to Patala, yielding by its weight, which he caused on account of its being with (supported by) the ten-faced (Ravana).

4. "May he who bears Siva in his mind engrossed by devotion, and the earth on his shoulders, with as much ease as if it were an ornament, long prevail.

5. "By that king of satisfied wishes with crowds of conquered enemies, who is known by the name of Panajaya stambha, this building was made.

6. "May that fear-inspiring, good-giving, desire-destroying Siva, to whom the earth, space, moon, fire, the sun, &c., are a body, be victorious.

7. "The good-faced among nations (the beauty of the world) sprung from a mother bringing forth heroes, remains without doubt in a place of lotuses, full of sacred waters, and is adorned with all sorts of precious stones.

8. 9. "Siva the beautiful, sits in the broad lake Siras, which teems with (is a mine of) lotuses, resembling variegated gems, and is full of water for sprinkling the fortunate and much loved Kamaraja who puts down the pride of his enemies, who is the source (receptacle) of glory, and is earnest in worshipping Sivas.

10. "He (Kamaraja) who dwells on the heads of Kings, caused this temple of Siva, which resembles the temple on Kailasa, to be erected for the happiness of the earth.'

(From the inscription in the Ganese Pagoda at Mamallapurami. (Seven Pagodas). Age. Before 500 A.D.)
THE LIGHT OF TRUTH OR SIDDHANTA DEEPIKA.

MADHAS, AUGUST 1899.

INDIAN PHILOSOPHY.

The Student of Sanskrit or of Philosophy had till now to look for any information concerning Indian Philosophy either in the original Sanskrit Texts themselves, in the stray or disconnected essays scattered through the works of Wilson, Colebrooke, or Goldstädter, or in Duesson's *Allgemeine Geschichte der Philosophie*¹ which appeals perhaps to a different public and in which the evolution and historical character of Indian Philosophy cannot in the nature of things occupy more than a subsidiary place. Between the voluminous though excellent essays of a few Sanskritists on one or two departments of Indian Philosophic Thought on the one hand, and the extremely sketchy and sometimes positively mischievous accounts of the whole range of Indian Philosophy in such books as Monier Williams' *Brahminism and Hinduism* and *Indian Wisdom,* and Weber's *History of Indian Literature,* on the other, it has always been an insuperable trouble to the Student of Indian Philosophy that he could not refer with ease for any information on branches of Indian Philosophy to an authoritative book that would be at once concise and exhaustive, adequate in treatment, clear and sympathetic in exposition. Such an ideal book was being felt as a sorry want ever since the impulse gave to the study of Sanskrit Philosophy by the publication of Duesson's *Elements of Metaphysics,* and Max Müller's *Three lectures on the Vedanta Philosophy.* This want we might boldly say has in a way been remedied by the publication of Prof. Max Müller's *Indian Philosophy* of which this article is a review. Prof. Max Müller, that Nestor among Sanskritists now living, has set himself, in the present book, to the work of showing the evolution of the main lines of Indian Philosophic thought as presented to us in the six systems of Indian Philosophy, and the historical growth and collateral developments of some schools of thought side by side with one another as in the case of the Vedanta and the Sankhya. We will see therefore that to the author who is able to impose upon himself such a weighty task, a sound, linguistic training is as much essential as a deep acquaintance with the Schools of modern and ancient European Thought. If we may judge from his previous works, as a scholar that could breathe with perfect ease and calmness in an atmosphere that is so rarified as that of Hegel, Schopenhauer, Kant, and Descartes, as a student that has studied with abiding attention all the intricate problems connected with the growth and development of every important religion under the Sun, as a navigator that can steer with a composure that comes only of an infallible skill in the art, all the boisterous seas of early Indian Philosophy, and more than all as an expounder that is in good sympathy with whatever he gives an account of, that would speak as a strong adherent would do, and never distort, caricature, colour, or twist any system he is speaking about, Max Müller's competency for this truly responsible work should raise him above others in the English-knowing world. It is therefore not surprising that this book of Max Müller's should have been looked forward to with expectation for some time. It should be in the hands of all students of Indian Philosophy who would be sure to welcome the book now that it appears. There is a good index at the end of the volume though here and there there are flagrant omissions, and the whole book is attractively got up. The printing is clear and the price is not very moderate. In the body of the book there are many mistakes which indeed should be a surprising feature to students accustomed to Max Müller's previous works. That Max Müller, whose immense use as a Vedic scholar and a student of the World's philosophies and religions to the world of letters can be best measured by the turn that Sanskrit studies have taken in European Universities,³ and who would be the last man to spare any troubles on behalf of a book which should mark an era in the study of Indian Philosophy just as his *History of Ancient Sanskrit Literature,* in Vedic studies² and on the correctness of, and sound presentation in which so much depends, should complain of the weakness of his old age, and ask forgiveness at the hands of his readers for mistakes that might have escaped his notice, really overcomes us with a feeling of sadness and regret as we open the book and remember that Mr. A. E. Gough, despite his kindness in reading a revise of Max Müller's book, has not been equal to the task which Max Müller, alone and unassisted, in his vigorous days, was doing as perfectly as any proficient in proof-reading.


² See Kant's Critique of Pure Reason translated by Max Müller with an introduction by Ludwig Neiff. Macmillan and Co.

³ Vide H. O. Bühler's speech in the Ninth International Congress of Orientalists held in 1892.
examing. It has always been a matter of very rare curiosity for one to be able to find even slight topographical misprints, much less mistakes of fact in the professor's books. Unfortunately our book has a little too much of errors of both descriptions, as compared with his previous works. The only reparation we have for all this, and it is more than reparation, is his own touching words in the preface (p. XXI): "a man of seventy-six has neither the eyes nor the memory which he had at twenty-six, and he may be allowed to appeal to younger men for such help as he himself in his younger days has often and gladly lent to his Guru and fellow labourers." We will advert to all such mistakes in the course of our review. Prof. Max Müller after sketching in the preface the backbone of the Indian Philosophies, so to speak, namely, the Advaitism of Sankara, and Kapila's creed, and justly vindicating the right view each maintains from its own standpoint, speaks about the importance of the study of Indian philosophy: "And if hitherto no one would have called himself a philosopher who had not read and studied the works of Plato and Aristotle, of Descartes and Spinoza, of Locke, Hume, and Kant in the original, I hope that the time will come when no one will claim that name who is not acquainted at least with the two prominent systems of ancient Indian Philosophy, the Vedanta and the Sāṅkhya" (p. XVII). Regarding the six main systems he has dwelt on, and their prominent apostles, he has been very careful to give a complete view and to represent them as a follower himself would. And thus he says "If we want our friends to love our friends, we do not give a full account of their qualities but we dwell on one or two of the strong points of their character. This is what I have tried to do for my old friends, Badarayana, Kapila and the rest" (p. XVIII) and elsewhere says again "It is in the Wallahs of real philosophers that I claim a place of honour for the representatives of the Vedanta and the Sāṅkhya" (p. XVII). Whatever seemed in the exposition of a system not likely to appeal to European tastes or sympathies, that, he says, he has sedulously avoided, though we do not know if in a book of such magnitude, claiming to traverse the ground of the whole philosophic literature existing in India, this would be a proceeding not prejudicial to the interests of Sanskrit Scholarship. And there are other blemishes also, especially in the treatment of the later developments of each cardinal system, to which we will direct the attention of the reader when we take chapter after chapter for review. Professor Max Müller gives as his opinion, and in this he echoes the views of that out and out, radical, Sāṅkhya exponent of the Vedanta of the sixteenth century, Vignanabhikshu, whom the most keen-witted of pundits of the present day will not approach without treaom—nd a sense of diffidence, that there is no doubt there has been ever from the beginning of philosophical thought in India extending to the remotest past, a common amount of floating parcels of plastic philosophic matter which every ingenious thinker was ready to shape as he will and add them as bricks to the edifice he reared. This idea is what one should have expected from Max Müller after his extensive study ranging over the whole realm of Indian Philosophy, and he expresses it in a markedly fine style, "The longer I have studied the various systems, the more have I become impressed with the view taken by Vignana Bhikshu and others, that there is behind the variety of the six systems, a common fund of what may be called national or popular philosophy, a large Manasa lake of Philosophical thought and language, far away in the distant North, and in the distant Past, from which each thinker was allowed to draw for his own purposes." (p. XVIII) The truth of this can well be brought home to the mind of any one who wishes to think seriously, by taking into consideration the four primordial elements or rather the basic pillars of primary philosophic efforts in India, as shadowed forth by the principal and undoubtedly archaic Upanishads, in the pregnant terms, Atman and Brahman, Prakriti and Purusha, how out of these four main lines of ideas, two important schools evolved, the Sāṅkhya and the Vedanta as represented in Badarayana and Kapila, and how by squaring, cubing and halving each respectively or by combining and permuting both in various proportions, with some existing terms deleted and new ones added, was brought into existence the various other schools of philosophic activity adorning the Śūtras and Purāṇas, nay even still later periods, such as Sankara's unflinching Monism, Ramanuja's Vaisēshicadvaitism, Vidyārāṇya's and Vachaspatī Miśra's graft of a little Sāṅkhya on Sankara's Monism and Vignana Bhikshu's clever amalgam of Sāṅkya and Vedanta which borders upon that of Ramanuja, the

6 For the same strain of moving complaint, see also Max Müller's Psychological Religion. New issue 1896. Preface p. XVI.

5 His commentary on the Vedanta Sūtras is now being translated by Gāgānānātha Jha, m. a.

7 As regards the Chit, Achit, and Icchā (Padaarthakritayam) and the Sāṅkhya complex of his cult, see Vedantaśīrṣavāra of Ramanuja.
THE LIGHT OF TRUTH OR SIDDHANTA DEEPIKA.

In this connection after pointing out that "a mixing up of philosophical with religious and theosophic propaganda, inevitable as it is said to be in India, is always dangerous," he enumerates a number of Journals as being instrumental in guiding people aright and in deterring them from mixing up philosophical creed with sectarian religious littlenesses, and among which "The Light of Truth" is brought in as one. I shall quote the sentence itself, "But such Journals as the Pandit, the Brahmanecidin, the Light of Truth, and lately the Journal of the Buddhist Tax Society, have been doing most valuable service" and further on he continues referring to Texts and Translations and to the necessity of bringing to light the non-Sanskrit philosophical literature that exists in the South of India, in such rapturous terms, "What we want are Texts and Translations and any information that can throw light on the chronology of Indian Philosophy. Nor should their labour be restricted to Sanskrit Texts. In the South of India there exists a philosophical literature which, though it may show clear traces of Sanskrit influence, contains also original indigenous elements of great beauty and of great importance for historical purposes. Unfortunately few scholars only have taken up, as yet, the study of the Dravidian languages and literature, but young students who complain that there is nothing left to do in Sanskrit Literature, would, I believe, find their labours amply rewarded in that field" (pp. XX-XXI). These are the words in which he is referring to the study of indigenous Tamil works on Philosophy, Literature and what not, and no need that we should emphasise too strongly if South India and its native literary activity have ever been absent from his thoughts when thinking of an historical evolution of Indian Philosophies, extant and extinct. The only other reference he makes to the Siddhanta Deepika is in the chapter on the Mimamsa, where, in the course of our review, we will direct appropriately the reader's attention to it.

The book is divided into nine chapters. The first or the introductory chapter deals with the physical and other material environments in which the Hindus found themselves placed that helped a good deal for such a rich harvest of philosophic speculations in India, and with the natural facilities afforded by physical features and the want of keen competition for the necessities of life among the Hindus, tending to stimulate them to think seriously about Soul and God, the subjectivation of the Human Individual and the objectivity of the puzzling Kosmos. The second chapter gives an account of the Vedas and the Vedic gods, and seeks to fathom in their inmost depths for the latent springs of the future philosophical fermentation of India and to explain how the potential germs imbedded in

Pāṇini's system which is little else but Ramana ioculated with a goodly dose of Sankhya, not to speak of Yoga, as given to us in Patanjali's theism, Vaiseshika, Nyaya and a mixture of the two latter, Nyaya-Vaiseshika and the later modern developments therefrom. But it is all the same for a scientific student of philosophy to say, that all the existing systems have emigrated or developed from a beginning of complex fancies in the minds of the ancient Indians regarding the etiology and eschatology of things, sometimes by slow growths in independent directions, and often by an interblending and intertwining of branches with new suckers shooting forth from the resultant tangle, as to think, as Vignana Bhikshu suggests in a spirit of Orthodox piety or enlightened liberalism, whichever it is to think, as Vignana Bhikshu suggests in a spirit of Orthodox piety or enlightened liberalism, whichever it may be, that all the various philosophies have behind them a common fund of truth, that Nyaya, Vaiseshika, Yoga, Sankhya and Vedanta are but steps in the ladder of spiritual progress both in a cosmic and psychic sense (viz, the various stages reached in the objective world of intellectual efforts by philosophers who formulated independent systems corresponded with stages or milestones in the subjective growth of the Soul in each human individual), Nyaya indicating the lowest rung while Vedanta the highest. Vignana Bhikshu's view may be tersely epigrammatized, if we parody Prof. Haeckel's well-known biogenetic law, and understand by his phylogeny, the summary of the different distinct mental steps arrived at by various philosophies in the Indian philosophical world, as a Monad's spiritual ontogeny is recapitulated by World's phylogeny or Phylogeny reflects Ontogeny. In any case after looking into the unique structure of every Indian philosophic dogma, and the relations that link it with every other system living near it, we must conclude that there has been a persisting course of evolution of thought through centuries, much the same as the pārivasana of Icchāra postulated by Ramana. Prof. Max Müller deplores towards the end of the preface the neglect into which the study of such philosophies as Yoga have fallen and hence adds most feelingly to "It is feared, however, that even this small remnant of philosophical learning will vanish in one or two generations, as the youths of the present day, even if belonging to orthodox Brahminic families, do not take to these studies as there is no encouragement" (p. XX) and yet he rejoices that there are modern Hindus now rising who "after studying the history of European Philosophy, have devoted themselves to the honourable task of making their own national philosophy better known to the world at large."

Vide Sankhya. Pravachana Bindabha, and for an almost similar view see Amin Benazet. Four Great Religions of the World.

See Madhava's Sarvadarsana Sangraha.

Compare also his pupil Kielhorn's remarks in the introduction to Nagaji Bhattacharya's Pariibhaheshdayshkham.

10 Vide Sankhya. Pravachana Bindabha, and for an almost similar view see Amin Benazet. Four Great Religions of the World.

11 See also my communication, "The University and the Vernaculars. The Modern Mail, March 13th 1897."
them blossomed up into the vague philosophic surmises of the Upanishad epoch and into the systematised philosophical systems of the Sutra period. This brings us to the third chapter, entitled "The systems of Philosophy" where in the main he endeavours to find on the common groundwork of the six main systems of Philosophy and to point to the necessity of a mnemonic literature being present in the absence of writing, when pupils originally learnt the respective systems in retired Ashramas in forests by getting by rote a collection of well-arranged aphorisms constructed with due reference to minimise the labour of memory, supplemented by oral running commentaries from their preceptors. Chapter IV gives an excellent summary of the Upavamamsha of Badarayana as conceived and explained by Sankara, with a few remarks on Ramanuja's system. Chapter V deals with the Purvavamamsha whose old name is Nyaya, since in it was originally developed those elements of Indian Logic, which migrated in succession to Gotama's Nyaya system, Badarayana's creed in the hands of its later adherents, and up to the Nadiya recession of the Nyaya school disfiguring it to such a length that it lost sight of the original philosophic aim it set itself and covered itself with a thick mist of verbal acrobatics or word-jugglery. Or perhaps as Max Muller thinks, the particular materials which, to the exclusion of others, the Purvavamamsha drew from the common fund of philosophical store were all drawn upon by various other schools as necessity arose. In Chap. VI he gives an account of the Sankhya, prefacing it with a short summary of the later Vedantic developments with which the Sankhya was freely mixed. Chap. VII has for its subject "Yoga and Sankhya," discusses the relation between these two, and ends with an analysis of the Yoga, and the bearing of the Sankhya on it. In Chap. VIII Nyaya and Vaiseshika are touched upon, with a fairly good account of the Nyaya in its later stages, and an excellent résumé of the Indian Logic. The insolubilities between the Nyaya and the Vaiseshika are very well sketched. In Chap. IX which is the last chapter, the Vaiseshika as an independent system is taken into consideration, and the Indian atomic philosophy and the so called "qualities" postulated by Kanada are examined. The closing section gives a thoughtful comparative view of all the six systems, with the points of contrast between them and showing the underlying unity of conception running through them though sometimes imbedded far below the surface. Whatever we may have to say as regards the completeness or anything like exhaustiveness in the treatment of the various systems adopted in the present work, one cannot but admire the almost Indian fashion in which the philosophies are presented to the readers without any perversion, distortion, or colouring and the broad-minded sympathy and extreme reverence for productions of the Past evidenced in his exposition of the Indian systems. More than all, not content with explaining the philosophy with the skill and clearness of a true philosopher, the Professor on every occasion is anxious to trace the primary thoughts, difficulties and aspirations that surged within the breasts of Kapila, Badarayana and the rest, which might have ended in the six grand systems of philosophy as the final solutions of problems presenting themselves to those thinkers in this inexplicable drama of life. Prof. Max Muller wants to find beneath the apparently cold philosophies of Kapila and Badarayana which were evidently the culminating upshot of a whole period or a series of periods of philosophic incubation, the living motives, the way out of human troubles, losses or despondency and the incipient thoughts, conceived by those thinking people in a purely resigned spirit hankering after the Truth. He creates sympathies in us to like our old philosophers, since the same problems which assail us in thinking moments, confronted them, and the possible solutions that struck them as ways out of the difficulty they have handed down to posterity. And therefore they were all human from top to toe and meant these as a method of consoling reflection when we open our eyes to the gordian knot of this world presented to our senses.

There is nothing striking in the Introductory chapter for people that have been already used to Max Muller's other works, especially his four courses of Gifford lectures on Natural, Physical, Anthropological and Psychological Religion, and his Hibbert lectures on the Religions of India, for, in it we get only a connected presentation of his early views appertaining to the growth of philosophical thoughts in India almost necessitated by its ancient geographic and economic conditions. The peace and plenty which people in India enjoyed in olden times coupled with a prodigal supply of food which Nature lavished without much labour on the part of the inhabitants, gave them little care to mind the problems of everyday wants and left them nothing whatever of the modern heat of politics, and thus surrounded as they were by a luxuriant vegetation, tropical groves and pleasant streams, Nature quickened their minds to a multitude of speculations about the mystery, variety and unity of the visible Kosmos, which culminated after numberless generations in the solid systems of philosophy, the glory of the Indian peoples. That this was so, is evident when we look into the internal historical evidences supplied by the antecedent conditions that gave birth to Buddhism, the intellectual life in ancient India as reflected in the Svetasvatara, Kaushitaki, and other Upanishads, and the post-Buddhistic history given us in the Tripitaka, Brahmajala-sutta and the like. The assistance of the Mahabharata also may be called in here, as affording us a splendid glimpse of the domestic life lead by the Hindus in those hoary days. More than all, the accounts of Megasthenes, the ambassador of...
Seleucus Nicator at the court of Chandragupta, and of Hioen-thsang, the Chinese pilgrim who visited India at what may be called the Renaissance period of Sanskrit literature, give us their own share of evidence as to the philosophic and almost unpolitical atmosphere in which the people of ancient India breathed. Thus Prof. Max Muller after summing up all the evidence has to say, "As far back as we can trace the history of thought in India, from the time of king Harsha and the Buddhist pilgrims back to the descriptions found in the Mahabharata, the testimonies of the Greek invaders, the minute accounts of the Buddhists in their Tripiitaka, and in the end the Upanishads themselves, and the hymns of the Veda, we are met everywhere by the same picture, a society in which spiritual interests predominate and throw all material interests into the shade, a world of thinkers, a nation of philosophers" (p. 42).

In the second chapter an account of the Vedas is given as the literary document in which philosophy had not as yet been differentiated from religion, or at least, in the Samhita portion of which even a poet is hardly possible of the apparent distinction between religion and philosophy inaugurated imperceptibly in the Upanishads and reaching its noonday vigour in the Sutra period. The various steps by which the chaos of Vedic philosophy was reduced to the cosmos of the Sutra-period Schools are lucidly sketched, with philological notes on various words found in the Vedas that became in aftertimes, the key-stones of various philosophic systems. The syncretism and the henotheism of the Samhitas and the Brahmanas, as well as the polytheistic tendencies found in the earlier portions of some of the Rig-Vedic hymns, are succeeded by the pantheism and monistic notion of the Upanishads, nay, in some instances, by utterances pointing to a positive belief in monism. When speaking about the three classes of Vedic gods, the sky, of the mid-air and of the earth, he alludes to the curious fact of the absence of anything like Star-worship in India to any prominent extent, and then goes on "A few of the stars only, such as were connected with human affairs, determining certain seasons, and marking the time of rain (Hyades), the return of calm weather (Pleiades), or the time for mowing (Kritikias), were noticed and named, but they never rose to the rank of the high gods." (p. 49) Professor Max Muller is evidently making here an erroneous distinction between the Pleiades and the Kritikias which both, on the other hand, refer to the same widely extended groups. The distinction between syncretism and henotheism which puzzled and confounded Prof. Weber is well worth noting. Several gods in the Vedas owing to their position in Nature were seen to perform the same acts, and hence a Vedic poet might well take upon himself to say that Agni acted not only with Indra or Savitri but that in certain of his duties Agni was Indra and was Savitri. The number of dual and triple gods that were thus addressed as working 'in unison for the time will be brought within the phase of worship known as syncretism and it is to be carefully distinguished from henotheism which addresses for the moment either Indra or Agni or Varuna as the only God in existence with an entire forgetfulness of all other gods. And this distinction is very interesting to us since it was a *pura aicaranam* to Prof. Weber in the study of comparative mythology, and he actually mistook the syncretism of Prof. Max Muller for his henotheism, and began blaming him on that account. In a way therefore we could see how the syncretism of the Vedic poets should lead to the later monistic theology, and the henotheistic phase to monistic philosophy which in the hands of Sankara rose to be a wonderful engine of influence. He points to two suktas from the Rig Veda, and finds in the first of them the germ of monism and in the second of Adwaitism. He also translates for us "The Hymn to the Unknown God" from the Rig Veda, which though other scholars believe was intended for the individualised god, Pratapati, Max Muller maintains to be the expression of a yearning after one supreme Deity, who had made Heaven and Earth, the Sea, and all that in them is. This is one of the very few hymns in the Rig Veda pointing in a decided manner to the thirst of the Indian mind after a monistic conception to start with. And from the monistic Prajapati sprang conceptions of Brahma (neut), unmanifested and absolute, and Brahma (masculine) manifested and phenomenal, and an emanation from Nirguna Brahman, useful from a Vyavaharic point of view for the popular worship of minds full of overflowing devotion towards a Father in Heaven." The Nâsadiya hymn of the Rig Veda gives us a clue to the mind of the Vedic poet who constantly oscillated between a personal and impersonal or rather a super-personal cause from whence the Universe emanated. The term *tandak* That One, was applied to the Deity as abolishing ideas connected with the male or female sex, with a personal and proper name, limited *pra jato* and therefore not fit to fill the place which was to be filled by an unlimited and absolute power, as the primary cause of all created things. The various meanings of Brahman, pp. 130 et seq.

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13 See Newcomb's Popular Astronomy, p. 456. Also H. G. Tilak, Orions or Researches into the Antiquity of the Vedas.

14 I shall quote them at length here:—(i) R. 1, 163, 46. एकूण स्वयम्: द्वधाब बदनिष्ट आनि यम गतार्थाय आहैः (ii) R. X, 123, 2. अनिता अस्त नाप्यते तत् एकूण तरस्तात् ह अनव्यते न परः: सिवन आत। Also see Max Muller, Physical Religion, pp. 130 et seq.
Atman, Tirthankar, and the etymology of Brahman from Brib are elaborately discussed. Max Muller dissenters from the opinion of Prof. Weber that "the logos-ideas had no antecedents in Greece to account for it" but was influenced by the Vedic Vāch. He says "To say nothing else, Vāch is a feminine, Logos a masculine, and that involves more than a difference of grammatical gender" (p. 74) and a little further on adds "it is quite true that Prof. Weber was careful to add the clause 'that he did not intend to give any opinion on this question,' but, after such a confession it is hardly becoming to hint that those who have given an opinion on this question, had derived their information from him." Though Prof. Max Muller, in duty bound, deplores the conduct of Prof. Weber, it is all of a piece with what I previously described of him. In connection with this question of Logos, Prof. Max Muller plunges into the subject of intellectual intercourse between the Hindus and the Greeks in olden days and the limits of possibilities of an exchange of philosophical thought between the two countries, and then reverts to the derivation of Brahman in the following words, "I prefer to begin with Brahmā as a synonym of Brib in Brahmapati, meaning word or speech, and to admit by the side of it another Brahman, meaning that which utter or drives forth (Prāchā yavat) or manifests or creates, that which is the universal support (Skāmbha) or force (Daksha), in fact Brahman such as we find it afterwards, whether as a suer, Brahman or for more popular purposes, as a masculine, Brahma" (p. 92). In this he differs from Dusson who proposes for the word a ritualistic origin and from many another scholar giving or suggesting ever so many possible conjectures. He also believes a remote connection may be averted in point of significance between the Greek Logos and the Indian Brahman considering the relations of mind and speech born to one another in the eyes of the Hindu. And he concludes the chapter, after looking to the meaning and occurrence in the Vedas of the words Atman and the rest, with the lines, "a belief in that Prājapati, as a personal god, was the beginning of monotheistic religion in India, while the recognition of Brahman and Atman as one, constituted the foundation of all the monistic philosophy of that country" (p. 96).

"The systems of philosophy is the subject of the 3rd chapter. The aim of this chapter is to present the common philosophical ideas shared by all the schools. Such ideas were to be found in the most pronounced form in the classical Upanishads, and having them as the foundation the superstructure of many systems was raised. These germinal notions may be enumerated in the following order, 1

1. Metempsychosis (Samsāra) 2. Immortality 3. The so-called 'pessimism' 4. Karman 5. Infalibility of Vedas 6. The three gunas, Sattva, Raja and Tamas. A resumé of the main philosophical systems and their important tenets is given from Madhusudana Sarasvati's Prasthanabhedha, a comparatively modern treatise. After a preliminary account of the various systems, Madhusudana discovers behind the multiple diversity of philosophical growths three main roots of thought comprising i. The Arāmbha Vada, 16 2. Parinama Vada 19 and 3. Vivāta Vada20. Commenting on the description of Nyaya in Prasthana Bheda, Max Muller says, "No one could understand why such things as doubt, example, wrangling &c., could possibly be called categories or Pudiculadāya, and it is no wonder that Ritter and others should have spoken of the Nyaya with open contempt, as they have done, if such things were represented to them as the categories of Indian Logic" (p. 100). This remark fairly indicates the pitfalls that lie in the path of a Sanskritist who undertakes translations of Sanskrit philosophical works without previous general philosophic culture. We cannot resist remembering in this connection the remarks of Prof. Garbe21 against Drs. Ballantyne and Hall as translators of the Sankhya aphorisms of Kapila, and those elsewhere of Max Muller pointing to Dr. Rajendra Lal Mitra's version of Patanjali's Yoga Sutras with Bhoja Raja's commentary. He says the six Padarthas22 of Kanada cannot all be translated by the term categories, because the word Padartha is not rightly translated by category when we apply it to Samavaya. But even if we doubtfully render the sixth and the seventh as categories, the term would of course be quite mischievous when applied to the Padarthas of Gotama. The latter find their place mostly under Prameya,23 And Madhusudana winds up, after cataloguing in some detail all the systems as, "This, the Vedanta, is indeed the principal of all doctrines, any other doctrine is but a compliment of it, and therefore is it alone is to be revered by all who wish for liberation, and this according to the interpretation of the

15 For the historical antecedents of the Logos. See Max Muller, *Theosophy* pp 334, et seq.
16 See my article on "Modern Oriental Scholarship" in *Siddhanta Deepika*, Vol. 11.
17 Vide Sarat's version of the Vedanta Sutras 1.3.28.
venerable Sankara—this is the secret!" "Here" as Max Muller rightly says "we see clearly that Madhusudana considered the Vedanta philosophy as interpreted by Sankara, if not as the only true one, still as the best of all philosophies." After giving an account of the Prasthana Theda and its contents, a list of books of reference is suggested for students who might not know Sanskrit. We should think the list is not rich and allows no choice on the part of the student to select from, in addition to some of the books being not very good of their kind. But of course the bibliography he gives in some of the later chapters when dealing with the systems individually and separately is ample. Max Muller after giving, or rather reproducing an account from Madhusudana's book, introduces us to the Bhraspati Sutras, a book that is now lost to us and the existence of which we are now led to infer, both from the account given in the Maitrayaniya Upanishad, of Bhraspati teaching the Asuras pernicious doctrines calculated to do spiritual harm to them and the short estimate given of that philosophy in the chapter on the Charvaka system in the Sarvadarshana Sangrah. of Madhava. The Bhraspati Sutras informs us of the cult of the Laukayatikas and the Charvakas, materialists and atheists. About the Vaikhanasa Sutras we find an allusion made by Bhaskaracharya and they were possibly intended for Vanaprasthas. Max Muller is almost silent about them. The Bhikshu Sutras, quoted by Panini referred to, intended it would seem according to Max Muller for Brahmanic mendicants, though identified by Taranatha Tarkavachaspati with the Vedanta Sutras. These Sutras are now entirely lost for us. The dates of the whole literature of the Sutras are in great uncertainty. We cannot be sure always when the Sutras attained their literary written-down form after undergoing through generations of years countless changes at the hands of every devoted student and receiving accretions in all ways. The latest of them namely the Sankhya Sutras can be set down at the 14th century A. D. Not that the Sankhya philosophy is modern is the inference we are warranted in making from such a recent date, but that a body of Sankhya doctrines were in the air from a very ancient time, perhaps as ancient as the Brahmana period, because their existence is testified by Icvarakrishna's Karikar, and the Tattvam Samasa, though some contend that the latter is a modern work, and others urge that in it are contained the original Sankhya aphorisms themselves though receiving some additions from a later generation or the commentator, and that the doctrines so existing in the mouths of the Sankhyan votaries received their final literary form in the 14th century A. D. The most ancient Sutras existed as accepted doctrines long before the time of Buddha and began to take their literary form and be fixed as such in the memory of men belonging to particular schools, from the sixth century B. C. up till the second century B. C. We cannot be sure of setting more definite limits in the matter of dates and so can merely say that the dogma and cult of each school must have been reduced from their amorphous state to the formulated condition in which we find it in the Sutras presented to us at the time indicated above. It goes without saying that even after the literary shackles of the Sutra form were put upon them, they were never invaded by that petrification, which cripples thoughts and allows no more reformation, addition or amplification, till comparatively very recent times. All the time after the 2nd century B. C., they have been receiving ever so many changes as each Asrama of disciples handled them, thought about them and began to work upon them. This would explain why sometimes, as in the Yoga-Sutras of Patanjali, apparently incongruous statements appear from the hand of the same fictitious author, and why the tenets expounded in one chapter do not tally with what are taught in the next. The name of the author is tackled on to the Sutras as a sort of respect shown to the original thinker or compiler, and they go on growing from generation to generation. We know in the Brahma Sutras, there are places in which it is said explicitly that Badarayana says so and so. No author would speak of himself in the third person and the explanation we have given would throw light upon such apparent anomalies which ever appear in the Sutra literature of India. So to speak, if we may compare the period of metaphysical activity which characterised India in the sixth century B. C. and in which for the first time the various codes of systems got to the first stage of literary crystallization, to a fermenting vat, Buddha we may term as one of the very prolificat yeast-cells. The grammarist Nirgranthra or Gnathiputra was one of the older cells in this vat and many an other cell was active when the vat was fermenting, and with the subsidy of fermentation some of them died, a few among which leaving a trace of their life-history, while a large number have survived with their progeny thriving and very healthy. About the common philosophical fund underlying all philosophies, we may with pleasure note that Prof. Max Muller appears quite just in his observations and completely defensive in guarding the Indian cause. Because when speaking about the so-called element of "Pessimism" with which foreigners have charged the Indian Philosophy, he is right in retorting that the Indian Philosophers are by no means dwelling for ever on the
miseries of life, and they are not always whining and protesting that life is not worth living. They simply state that they received the first impulse to philosophical reflection on viewing the suffering in the world. And in Max Muller's words “considering that the aim of all Indian Philosophy was the removal of suffering, which was caused by nescience, and the attainment of the highest happiness, which was produced by knowledge, we should have more right to call it Eudaemonistic than Pessimistic” (p. 140). When the cause of the apparent suffering which necessitates the Indian Philosopher to look to the true springs of happiness, considering that sorrow, weariness, disappointment and pain appertain to the flesh, is inquired into, all the philosophic cults have but one answer to give, though in different ways or forms. The Vedanta gives Avidyā,30 the Sankhya, Aviveka,31 the Nyaya, Mithyagama32 and so on, and to break this Bandha of ignorance by genuine Gnanā the consoles work of Philosophy. About the Gnas as a common factor in all philosophies in India, we have only to say they are made up of three constituents which correspond33 in a near way with Hegel's Thesis, Antithesis and Synthesis. In the most general sense they represent no more than a series comprising three terms, the two extremes standing for Rajas and Tamas, and the middle term for Sattva. Tension between these qualities, according to Indian Philosophy, produces activity and struggle. Equilibrium leads to temporary or final rest. This principle is applied over and over again in systems that recognise a Cosmic Parinama or Evolution, such as the Sankhya, where every step in the building of the Cosmos is explained by an application of the principle of the preponderance or equality of the Gnas. Prof. Max Muller's vindication of the ultimate Dukkha-Nirvana of every one of the Indian Philosophies, be it the Purva Mimamsa's service in lessening the ordinary afflictions of man by means of sacrifices, the Uttara-Mimamsa's removal of Nescience through Vidyā, the Sankhya's promise of a complete cessation of all pain by the liberation of the Purusha, the Yoga's reaching Kaivalya by Samadhi, the Vaiseshika's final cessation of all pain by the promise of a knowledge of Truth and Gotama's holding out Apavarga from the complete destruction of all pain by means of logic, against the charge of Pessimism brought against it by undiscerning critics who have no brains to feel that Philosophy is not after all suicide, is very just and sympathetic, and it shows in the author a true insight into the very core and tenor of the Indian philosophy. What strikes us always as par excellence about the Professor is the almost Hindu devotional spirit that lights up his weighty words and the genuine feeling of a real Vedantin or rather an Indian philosopher, that inspires his words and gives a reverent charm to his earnest expositions.

We now pass to the 4th Chapter which treats of the Vedanta or Uttara Mimamsa. All through the chapter he takes as the type of the Vedanta School, Sankara, since he is an Ultra-Monist and represents the ancient tradition and spirit of the Upanishads, though these may be two opinions if he is portraying Badarayana rightly, and is a consistent logician carrying with unflinching precision the results to their final and legitimate conclusion when once the premises are granted. The account which Max Müller gives of the Vedanta is very clear and takes up all its recondite and obscure points one by one and clears them up in a way that will appeal to European readers. The most point of the origin of Nescience is well touched upon. Speaking about Badarayana, Max-Muller says, "He is to us a name, and an intellectual power, but nothing else. We know the date of his great Commentator, Sankara34 in the 8th Cent. A. D., or 7th Century A. D. and we know that another commentator was even earlier. We also know that Bodhayana's commentary was followed by Ramanuja. It is quite possible that Bodhayana,35 like Ramanuja, represented a more ancient and faithful interpretation of Badarayana's Sutras, and that Sankara's philosophy in its unflinching Monism is his own rather than Badarayana's. But no manuscript of Bodhayana has yet been discovered." We do not know what Max Muller means by the possibility of Ramanuja's representing a more ancient and faithful interpretation of Badarayana, on the reason of his having Bodhayana, another interpreter, before him. If on this argument there is a possibility for Ramanuja to reflect an ancient interpretation of Badarayana, the possibility is twice in the case of Sankara, because he has going before him Gandapada,36

30 Nescience.
31 Nondiscrimination.
32 False Knowledge.
33 In this manner—Hegel's Thesis to the Indian Sattva, his Antithesis to the Indian Tamas, and Synthesis to Rajas.

Here evidently शास्त्रिकार refers to Sureswaracharya, the author of the colossal commentary on the Scholia of Sankara to the Brihadaranyaka Upanishad.
Upavarsha and others. Gaudapada is the author of a Bhasya on the Sankhya-Karika of Icvaraekrishna, and the grand-Guru of Sankara. Possibly he is older than Bodhayana who is little else but a figment of fancy to us in the absence of any works ascribed to him or contemporary evidence. And Upavarsha is the one mentioned in Katha-Upanishad. The identity Max Muller entertains some doubt.

As such when once the identity is granted the commentator Upavarsha must be shifted to the Sutra period itself, which means considerably prior in time to Bodhayana. We see therefore that Sankara was a prominent teacher of the Monistic School which had its paramparas as much before as afterwards. In fact we find in Gaudapada's Karikas on the Mundaka Upanishad distinct ideas about Maya, about विवेकादिक and about Advaitism in Sankara's sense. So that Sankara does not deserve any credit as the exclusive author of the Monistic Theory. He was essentially an excellent expounder, but buckled also with the strong armour of aggressive controversy, and therefore, represented a recension only of the Monistic School that had its beginnings in the dateless past. About Upavarsha we know that he was Panini's preceptor and one of Sankara's Acharaya, Varga. In this way we see that on the score of antiquity Sankara has more historical persons to support his cult. And if for one or two Sutras of Badarayana, Ramanuja's explanation would fit in better, three times the number of it could be shown in the same book where Sankara's would do so best. Our concluding evidence of fidelity to the original meaning and the rest, must rest only on our knowing the real view of Badarayana, which must be a sphinx defying solution till we get at another book of Badarayana's giving us a clearer insight into his views. As it is, it is indiscrinate to venture on guesses. Thibaut, on whose introduction to his Translation of the Brahma Sutras so much devolves, had, as his Pandit-friends to assist him at translating Sankara's scholia, two Vishistadwaitins, both Professors in the Benares Sanskrit College. The case, one can imagine, will be entirely different, if a scholar like Duessen, Max Müller or the late M. N. Dvivedi, who will combine with previous philosophic training splendid independent capacities for translation, would go to the work as a monist. As a matter of fact, Duessen's interpretation of the Sutras is at entire variance with Thibaut's. After all, whether ancient or modern in science so in philosophy, there ought to be progress in thought and the evidence of it is to be sought in the works of men standing the test of every logical proof, every right inquiry, every zealous argument. If Ramanuja who lived as late as the 13 cent A.D. could quote the name of a phantom-commentator Bodhayana, to testify to whose existence there is not a vestige of historical evidence left, and if thereby he could claim priority of teaching and faithfulness of interpretation of the Vedanta Sutras, how much more should Sankara, a thinker who lived as old as the 8th century A.D., who could claim among his Guru Paramparas, a grand-preceptor in Gaudapada and a heary commentator in Bhagavad Upavarsha, do so for his views? Sankara's philosophy cannot be said therefore to be his own as much as Ramanuja's cannot be. Both represented independent streams of tradition and the streams must have taken their rise in ancient days. Both must have had their own Paramparas. Both were Huxleys suddenly necessitated for the support of Darwin's growing effete. Sankara's philosophy, even if said to be at variance with Badarayana's, can claim a still greater antiquity, nay the greatest antiquity, because it reflects the Upanishads in the most correct and consistent manner.

About the strength of his views and the unapproachable power of his arguments I need not speak here, because Max Müller himslef speaks about them very elaborately in the book under review and elsewhere with overflowing admiration.

Prof. Max Müller in discussing the identity or otherwise of the Vyasa of the Mahabharat and the Vyasa of the Brahma Sutras, wants to make a case out of the different styles of the two works, and so he says: "Vyasa or Krishna Draipayana is the name given to the author of the Mahabharata, and no two styles can well be more different than that of..."
the Vyása of the Mahabharata, and that of Vyása, the
supposed author of the so-called Vyása-Sutras 44 (p. 153.)
If other things pointed to the identity between the two, this
cannot be taken as any argument to disprove it, since we
know there are various things to determine the diction of
an author, such as the nature of the subject, the form in
which he chooses to write, the literary style he has perfected
at a particular stage in his life. We have seen how S. P.
Pandit 43 in his edition of Malavikagnimitra has exploded
Prof. Wilson’s wrong views and shown that the Kalidasa of
Malavikagnimitra and that of Raguvamsha and Sakuntala
though apparently various, yet, judging from the sameness of
imagination between the two, and noting that the superficial
differences of style in their books are explained by stages
in the growth of the perfection of literary manner, were
really one. And we have another living example in the variant
styles of Taranatha Tarka Vachaspathi. Any good Sanskrit
student must perceive the difference of style in his Asubodha-
Vyakya:nam, a work written in Sutra-form which cannot
boast of literary grace by any means, from his ordinary mode
in the Encyclopaedic Lexicon, Vachasparya, marked by ease,
flow, elegance and nervousness. The same may be said of
the disparity of diction patent between Vidyranyav’s
Panchadasi and his Jivanmuktiviveka. The difference
of style is no complete test, whatever may be said of
evidence: otherwise adduced. Prof. Muller’s linguistic
explanation as to why the name Vyasa should become connected
with the Mahabharata and with the Brahma Sutras by
pointing to its meaning as a noun (as ‘compilation’ or ‘arrangement’,
we believe given in playful humour. It is a curious
thing in the Indian world of letters, we would urge to the
attention of Max Muller, that the name of every great person
connected with any classical movement or work, is often such
as can bear a meaning enlightening us about the labours of
the owner of the appellation, so that the meaning of an author’s
name suit his work, should not lead us to vague surmises
about his non-existence, and about the presence of a
modus operandi alone regarding the writing of a book,
or the way in which it was handed down. Any way we
must rest content with the reflection that these were the
names suggested by adherents, or cotemporary men, to the
author in consonance with his acts, in place of his true
name. This amphiboly of names is not a rare thing in
Sanskrit Literature. Other things being equal therefore
we may leave the disparity of style etc. between the Mahabharata and the Vyasa Sutras
quite out of account, as it makes a hair of difference
either in supporting or weakening a view. On P. 154,
occurs the statement: “Vachospa Miśra declares that the
Bhikshu Sutras are the same as the Vedanta Sutras and that the followers of Parśarya were in consequence
called Parsarins.” Evidently Max Muller is making a
mistake here, it is Taranatha Tarka Vachaspathi44, and
not Vachaspati Miśra that declares the identity of Bhik-
shu and the Vedanta Sutras. The occurrence of Vachaspati
in both the names has been the cause of the mistake in Max
müller’s book, because he himself rightly gives the reference
on P. 113, note 2. When discussing the relative age of the
Vedanta Sutras and the Bhagavat Gita, Max Muller quotes
a passage from the latter in which occurs the expression
Brahma Sutras and to which a wrong reference is given. It
is the 4th sloka45 of Chapter XIII and not the 3rd one as
pointed out by Max Muller. Max Muller takes this Brahma
Sutras to refer to the Vyasa Sutras and he has forgotten that
Sankara who was the most ancient commentator46 whose
works have reached us of both Bhagavat Gita and Brahma
Sutras and who therefore was in a better position to judge of
reference and like, explains ब्रह्मसूत्रेण: by अवज्ञात: सुसंशिका
ब्रह्मसूत्रेण विषयसुलभ्याणि: i.e. पद्मे गमयते गायत्रे ब्रह्मेते तानिसपदनुः
यहें, though Anandagiri who is a later scholar on
Sankara suggests as an alternative explanation, also a
reference to व्याससूत्राणि. He suggests as the greatest
concession made to the antiquity of the Gita that it may
be contemporaneous with the Brahma Sutras. We should
think with Sankara that the expression ‘Brahma Sutras’
does not refer to the Vedanta Sutras but to a different subject altogether, Professor Max Muller does not give us any
cogent proof to substantiate his statement, rather the very
theory be propounds goes against him.48 The hazy con-

43 Vide Malavikagnimitra of Kalidasa by S. P. Pandit, Bombay
Sanskrit Series, Introduction.

44 Of course Taranatha bases his note on the works of Bhattotji
Dikehsa, Naragoji Bhatta and Gnanendra Saravati. Vide his
dition of Siddhanta Kaumudi, Vol 1. p. 592

45 The Passage is this:

46 It has latterly been urged sometimes by Dravidian students
that Sreekantha was anterior to Sankara, but we must keep this
view, at the most, in abeyance till better, contemporary evidence is
brought to light. I will take up this question in a future number.
See however Siddhanta Deepika, vol. 2, p. 290. et seq.

47 Anandagiri says, “अवज्ञात विषयसुलभ्याणि” इद्यान्यपि
सूलभ्याणि अस्वीकृतानि अवज्ञाताश्रयं अवज्ञाताश्रयं
आदिरूपे” after suggesting first अवज्ञातानि. “वह
विद्यार्थियों परं” “अवज्ञातानि देखेते” इद्यान्यपि

48 For Max Muller advances that under the same name, different
bodies of religious tenets may appear in successive generations when
mnemonic literature was the only resource. So even granting as
Max Muller urges, that the Gita referred to the Brahma Sutras, it
may be to a code of doctrines which were essentially different from
the later Vyasa Sutras, since a body of doctrines undergoes so
many changes before they reach their final literary form. As such
the Professor’s suggestion does not hold water in either way.
Assuming a reference to “Brahma Sutras” which is quite unlikely, it
ought to have been to a body of doctrines of that name analogous
to or different from the later Vyasa Sutras, but which might
possibly have been the original germ which developed into the
mature Vyasa Sutras,
turers he makes even defying the view of native commentators are not supported by the evidence of any literary document. We have not the requisite space to travel over the question even fairly adequately to support Sankara's interpretation. For one aspect of the same question which leads us to Sankara's view, we will refer the reader to Telang's able treatment of it in his edition of the Bhagavad Gita in the Sacred Books of the East. After a careful examination of the internal and external evidences, he comes to the conclusion that the Gita belongs to a period very anterior to that of the Upanishads, and that in fact one belongs to the Upanishad and Brahmana period and the other to the later Sutra period, when not only definite philosophical systems, but also law books were formed. Max Muller is, beyond doubt, echoing Sankara and truly representing the Vedanta when he says, "But we must remember that it is the highest object of the Vedanta to prove that there is only one true reality namely Brahman, and that the manifoldness of the visible world is but the result of that Nescience which the Vedanta is meant to destroy." On p. 203, the Professor informs us, "As long as creation is conceived as a making or fashioning of matter, it does not exist for Badarayana. Creation with Badarayana would be nothing but the result of Nescience." Is this Ramanuja's view? We would ask, who believes that God is the real Karta of a Nominal Cosmic Evolution, and if it were not, it is a serious puzzle if he is representing Badarayana correctly. What to Sankara, and of course to Badarayana, is Vyakarana, and to Sankara, is Pratyaksha. Later on, in p. 220, Max Muller states, "It sometimes seems as if Sankara and Badarayana had actually admitted not only two kinds of knowledge, but two Brahmanas also, SaGuna and Nirguna, with or without qualities, but this would again apply to a state of Nescience or Avidya only." Surely this militates against the supposition that Ramanuja is a faithful interpreter of Badarayana. Speaking about the highest point reached by Indian philosophers, Max Muller exclaims "None of our philosophers, excepting Herac利us, Plato, Kant or Hegel, has ventured to erect such a spire never frightened by storms or lightnings. Stone follows on stone in regular succession after once the first step has been made, after once it has been clearly seen that in the beginning there can have been but One, as there will be but One in the end, whether we call it Atman or Brahman. We cannot but admire the boldness with which the Hindu Metaphysician impressed with the miseries and evanescence of the world, could bring himself to declare even the Logos to be but the result of Avidya or Nescience, so that in the destruction of that Avidya, could be recognised the highest object, and the nirvani shunya (Parashartha) of man. We need not praise or try to imitate a Colosseum, but if we have any heart for the builders of former days, we cannot help feeling that it was a colossal and stupendous effort. And this is the feeling that I cannot resist in examining the ancient Vedanta. Other philosophers have denied the reality of the world as perceived, but no one has ventured to deny at the same time the reality of what we call the Ego, the senses and the mind and their inherent forms." (p 249). As regards the mistake that has prevailed in construing Sankara wrongly, the Professor feelingly adds "The danger with Sankara's Vedantism was that what to him was simply phenomenal, should be taken for purely fictitious. There is however a great difference between the two as there is between Avidya and Mithayagama. Maya is the cause of a phenomenal, not of a fictitious world, and if Sankara adopts the Vivarta instead of the Purana doctrine, there is always something on which the Vivarta or Illusion is at work, and which can not be deprived of its reality." (p. 248). After giving an account of the historical character of Ramanuja's Doctrines and the claim his exposition has on our attention, and demonstrating also to us that Ramanuja was one of the legitimate orthodox interpreters of the Brahma Sutras, Max Muller continues, "We ought therefore to look on Ramanuja as a perfect equal of Sankara, so far as his right of interpreting Badarayana's Sutras, according to his own opinion, is concerned.* * * The individual philosopher is but the mouth-piece of tradition, and that tradition goes back further and further, the more we try to fix it chronologically" (p 245); again "In the absence of any definite historical materials it is quite impossible for us to say whether, in the historical development of the philosophy at the time of Badarayana and afterwards, it was the absolute Monism as represented by Sankara that took the lead, or whether the more temperate Monism as we see it in Ramanuja's commentary that exercised an earlier sway." (pp. 248 et seq). Alluding afterwards to the archaic nature of the doctrines held forth in Ramanuja's system, our book states, "But it does not follow that * Evidently Max Muller has in mind Sankara. * * For the same strain of admiring veneration vide also Max Muller. Psychological Religion pp. 281, 282, 283, 284, 289. * I would advise the reader in support of Max Muller's true interpretation, to look up Sankara's gloss on the Vedanta Sutras III, 2, 3, where the Sutras distinctly speak of Maya.
the opinion of Max Müller, Ramanuja is not a consistent philosopher" or unfinishing logician, since he is obliged to act the part of an egg-dancer, by trying to weave the popular conceptions of divinities, gods and goddesses into Adwaitism, and thereby making his system, hardly a well-knit logical or philosophical whole.

With an account of the main points of Ramanuja's teaching we are taken to Chap. V, which deals with the Pūrva Mimāmsā philosophy, if philosophy it may be called. In instituting a sort of comparison between the life-history of the Vedanta-Sutras and the Pūrva Mimāmsā, Max Müller observes, on P. 259, "It is clear that while Badarayana endeavoured to introduce order into the Upanishads, and to reduce their various guesses to something like a system, Jaimini undertook to do the same for the rest of the Vedas, the so-called Karma-Kanda or work-portion, that is, all that had regard to sacrifice as described chiefly in the Brahmanas"; and again on P. 260, "And as philosophy existed independent of the Upanishads, and through Badarayana attempted to make peace with the Upanishads, we must consider that sacrifices also existed for a long time without the Brahmanas, such as we possess them, that they grew up without being restrained by generally binding authorities of any kind, and that at a later time only, after the Brahmanas had been composed, and had acquired some kind of authority, the necessity began to be felt of reconciling variant opinions and customs, as embodied in the Brahmanas and elsewhere, giving general as well as special rules for the performance of every kind of ceremony." The latter observation really savours of the rule and compass work of a carpenter. It is exceedingly unjust for one to approach these ancient treatises with pre-conceived theories, and to try to make the origin, progress and the like of ceremonies and sacrifices treated of in the Brahmanas, and the method of their performance and its justification in the Pūrva-Mimāmsā, fit in with the fancies of the orientalist. The inference we are warranted in making, from the observation of Max Muller's, is that there was a time when the Brahmanas existed without any bearing on sacrifices, without any influence over ritualistic acts. This in the nature of things cannot have been when once we seriously inquire what the Brahmanas were meant for. But, no doubt, it is likely that in the domain of metaphysical speculations a different phenomenon might occur. Schools of thought independent of those the Upanishads take cognizance of, might have existed in the brains of some impulsive souls. We can conceive, as a possibility, and even as a probability, that colonies of thought remained, without receiving the sanction of any sacred canon, outside the pale of Aarmanas, where expositions of the Upanishads went on for countless generations at the hands of the Ein's; but metaphysical

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speculations which could go on untramelled without shocking the theological susceptibilities of the Indians, as testified to by the history of philosophic thought in India, are something entirely different from ritualistic observances, sacrificial liturgies and periodic religious rites which had a particular spiritual end in view necessitating their performance, and to a stupendous adherence to which, with unswerving attention, even to the minutest details, the Brahmins of all days have been remarkable. We must make a distinction between philosophical speculations which can go on unimpeded, and deeds of a religious nature which anticipated rewards and so on in the other world. Over such religious rites with the most momentous consequences, the Brahmanas wielded authority in appointing times for their celebration, in instructing the clergy for the proper conduct of the sacrificial services, in ordaining that particular series of hymns from the Samhitas should be chanted, chorally or antiphonally, in the sacrificial pavilion. In the matter of the sacrificial performance, through which the Hindu believed to conquer the sting of Death, and which was so dear to his pious nature, it is most unphilosophical to believe, that he would have gone on without any compelling sacred authority to regulate them, without an inviolable scriptural dictate ordaining injunctions to carry out with the utmost religiosity every minute detail of the sacrificial services, in the spiritual efficacy of which he was so much believed. In fact, he did want a sacrificial almanac, so to say, to which he might appeal without difficulty as an authority, how and when the sacrifices were to be performed. Such a sacrificial code exactly was, what the Brahmanas meant to supply. It is ill-conceivable, therefore, how the Brahmanas can at any time have existed as theoretical books, void of any authority and having no sway over the doings of sacrificers. We may on the whole conclude that, as far as India is concerned, it passes one's reason, and even fancy, to reflect that sacrifices were in vogue at any time without the supervising and controlling authority of the Brahmanas, or that the Brahmanas existed at all without having an inassailable voice in most sacrificial doings, that Jaimini attempted to affect a reconciliation between the sanctionless rites of happy-go-lucky Brahmins and the uncurbed theoretical rules finding an eccentric utterance in the Brahmanas; though we may sometimes grant with not a little reservation, that Badarayana's efforts were towards effecting a reconciliation between some of the uncanonical doctrines proponent by men who were outside the influence of the Upanishads, and the Upanishads themselves. Here again it is questionable if the Upanishads ever remained without exercising the most imperative supremacy in the particular Asramas in which they were severally taught. What is most probable is, that the Brahmanas varied with the Asramas in which they were the ruling authority, and the Purva Mimamsa sought to find in them a common thought inspiring all acts, and to harmonise, codify, and justify any differences that existed between observances of two different parts. If the Brahmanas had been composed independently of the sacrifices which the Brahmins were performing, who composed them and what were their intention in doing so? And where were the real rules, which were used as liturgies for the Brahmin's sacrificial services, if the Brahmanas exercised no controlling authority of any kind in regulating them? We can hardly imagine there was a time when the Brahmanas and the sacrifices did not exist side by side, for independent of any bearing on sacrifices, one cannot surmise what they existed for, and what good purpose can have been served by compiling treatises of rules for sacrifices which had no binding authority on the sacrifices of any people, may, of any Asrama. If we assume Max Muller's theory, it is hardly possible for us to puzzle out, what earthly interest the authors of the Brahmanas can have had, in compiling them at a time when no sacrifices existed to take heed of them, when, in fact, nobody cared to hear what they had to say, and what non-human kind of gentlemen those compilers ought to have been, to theorise and dogmatise about things which had little to do either with mundane or celestial matters.

On page 274 a curious mistake occurs in the sentence "For instance, we read that trees or serpents performed a sacrifice, or that an old fox sang foolish songs fit for the Madras. What is meant here is not Madras but Madras. Adverting to the short-sightedness of those who charge others, that do not agree with their own views of God, worship and final absolution, with irreligion, Max Muller says "Modern Vedantists also are so enamoured of their own conception of Deity, that is of Brahman or Atman, that they do not hesitate, like Vivekananda, for instance, in his recent address on Practical Vedanta, 1896, to charge those who differ from himself with atheism." If this virtue of tolerance, to which Max Muller is asking the attention of those who differ from him, is understood and followed, there will not be at the present day half so much quarrel and useless controversy about religious tenets, that stock the pages of many a useless pamphlet now circulating in South India. A reference to Siddhanta Deepika, 1896 p. 194, is given on p. 267 infra of his book when the Professor, after giving, according to the principles of logic followed sometimes by commentators on early Mimamsa, the five members of an Achikaranam, viz, Vishaya, Samaya, Parvapaksha, Siddhanta, and Sangeti, takes a practical example from the commentary on the first and second sutras.
of the Mimamsa, to illustrate their application and use and the reference is evidently to the translation of Srikantha Bhasy on the Vedanta sutras by Mr. A. Mahadeva Sastry, in which we get fertile examples of full adhikarana. On the page to which Maxmuller refers, we get as Adhikarana 2 of IInd Adhyaya, the case of Sutra, II, i, 3, "Thereby has yoga been answered." No doubt we get a very good idea of what a syllogism is like in Indian logic, from this Adhikarana, though there are other Adhikaranas to which we might profitably refer our readers for a better illustrating example of the Indian syllogism of five terms. Speaking about the question 'Has the Veda a superhuman origin?', Professor Max Muller exhibits to us some of the leading principles by which the votaries of the Mimamsa were guided in arguing out the subject. He says that the Hindus show a decided advance in religious thought, may, in philosophical musings, because they have begun to doubt even in those early days the infallibility and superhuman origin of the Veda and sought to establish it by a serious course of subtle arguments. The Mimamsa philosopher, according to him, would have argued that as no writer could relate his own death, therefore, Determinism must be considered the work of a superhuman writer. "Inspiration in the ordinary sense of the word, would not have satisfied these Indian orthodox philosophers, for, as they truly remark, this would not exclude the possibility of error, because however true the message might be when given, the human recipient would always be a possible source of error as being liable to misapprehend and misinterpret such a message" (p.271). So that for everything, the Mimamsakas wanted to make sure of the limits of human knowledge; and the infallibility and superhuman origin of the Veda was established on pure principles of reasoning and inference, in their own way, of course. Against the charge that, in no sense, the Purva-Mimamsa, in fact any phase of Indian thought, can be brought under a system of philosophy according to European canons, Prof. Max Muller's defence is well worth reading. He says, having in mind his European brethren, "Our idea of a system of philosophy is different from the Indian conception of a Darśana. In its original meaning philosophy as a love of wisdom, comes nearest to the Sanskrit Jñāna, a desire to know, if not a desire to be wise. If we take philosophy in the sense of an examination of our means of knowledge (Epistemology), or with Kant as an enquiry into the limits of human knowledge, there would be nothing corresponding to it in India. * * * * *

But we have only to waive the claim of infallibility put forward by Badarayana in favour of the utterances of the sages of the Upanishads, and treat them as simple human witnesses to the truth, and we should then find in the systematic arrangement of these utterances by Badarayana a real philosophy, a complete view of the Kosmos in which we live, like those that have been put forward by the great thinkers of the philosophical countries of the world, Greece, Italy, Germany, France and England." Now coming to Jaimini's ethics, the reward which the sacrificer received for performing sacrifices, did not accrue from any superintending Lord of the Kosmos or Brahma, but issued, as a result, or an invisible something, something Purva or Miraculous, of the deed which represented the reward inherent in good works; or in other words, according to Jaimini, for the moral government of the world, no Lord is necessary. Here we see then that Jaimini differs from Badarayana. This was not atheism, as some accuse the Purva-mimamsa cult as tending to, but was an attempt to clear the Lord from those charges of cruelty or undue partiality which have so often been brought against Him by the unthinking multitude. And in the Professor's words, it "was another attempt at justifying the wisdom of God, an ancient Theodicee, that whatever we may think of it, certainly did not deserve the name of atheism." The Mimamsakas merely tried to justify the ways of God in their own way. The account that is given of the Mimamsa philosophy in the book is culled from Madhava's Nyaya-Mahâ-Vistara, a sort of modern digest embodying in good form and lucid arrangement, what is said by Jaimini in his Mimamsa Sutras, and also the later developments in the hands of commentators, Kamarilla Bhatta and Prabhâkara. Though the ritualistic side of the system is not a welcome study for one who is of a philosophic bent of mind, we must remember that curiously enough larger space is devoted, to what we in modern phraseology might call Scientific Method, such as the subject of the Pramanas, or the authoritative sources of knowledge, the relation between word and thought, and similar things. It is true that most of these questions find a repetition in the Nyaya, Sankhya, Yoga, and even Vaisheshika. Just as the later Mimamsas of Kamarilla and Prabhâkara exclusively devoted itself to the meaning and utility of sacrifices, leaving the logical portion comparatively in the shade, a reverse phenomenon assailed the Nyaya, depriving it, in its medieval form, of its philosophical character, and making of it a sort of hair-splitting logic, a limbo of sophist ccaffrini. The Pramanas recognised by Jaiminiar, (1) Pratayaksha 68 (2) Anumana 69

68. Also cf. Cowell and Gough's Sarvadarshana Sangrah, pp. 128-202. The portion relating to logic was predominant in Jaimini's Sutras. Later on, this aspect was developed more in the Nadiya School of Nyaya. In fact, Jaimini's system is sometimes known as Nyaya.

69. They were scholiasts on Jaimini and their views are diametrically opposed to each other. Kamarilla Bhatta is sometimes associated with Sankara in expurgating Buddhism. 71. Sense-perception when the organs are actually in contiguity with an object.

66. Inference or the apprehension of an unseen member of a known association (Vyavahi) by the perception of another seen member.
Now we come to a very important system of Indian philosophy and that is the Sankya. It is treated of in an exemplary and elaborate manner in Chap. VI. The Chapter is prefaced with an account of the later Vedanta mixed with Sankhya. But the account is very meagre and has very much disappointed our expectations. We had hoped that it would receive the treatment it deserved at the hands of a scholar who is, perhaps, the best well-meaning student of Indian Philosophy at the present day, and the capacity he possesses as a comparative student of all the world's philosophies would have been immensely useful to us, if he had chosen to dwell fully on these later developments of the Vedanta which are inextricably mixed with Sankhya, nay, with the Yoga, in various degrees. To such latter-day offshoots belong the tenets preached by such latter-day offshoots belong the tenets preached by such latter-day offshoots belong the tenets preached by such latter-day offshoots belong the tenets preached by such latter-day offshoots belong the tenets preached by such latter-day offshoots belong the tenets preached by such latter-day offshoots belong the tenets preached by such latter-day offshoots belong the tenets preached by such latter-day offshoots belong the tenets preached by such latter-day offshoots belong the tenets preached by such latter-day offshoots belong the tenets preached by such latter-day offshoots belong the tenets preached by such latter-day offshoots belong the tenets preached by such latter-day offshoots belong the tenets preached by such latter-day offshoots belong the tenets preached by such latter-day offshoots belong the tenets preached by such latter-day offshoots belong the tenets preached by such latter-day offshoots belong the tenets 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preached by such later...
The Sankhya system is in a sense compact, in so far as all we could know of it are contained in a few books alone. Foremost is Kapila's Tatwā Samasra referred to by Vignana Bhikshu in his Sankhya Pravachana-Bhashya, next we have Icvara-Krishna's Sankhya-Vaikākas having three commentaries, one the Bhshya of Gaudapada, the other the Sankhya Tatwā Kaumudi of Vasishpati Miśra and the third the commentary of Nārāyaṇa Tirtha, and lastly we have the modern Sankhya Sutras, about the literary authorship of which there is a good deal of doubt, though some think (advanced originally by Balasastri of Benares in the Pradīt) that Vignanabhikshu was the author, with three commentaries, one by Aniruddha called Aniruddha vrittis\(^2\), the other by Vignanabhikshu called Sankhya-pravachanabhaskara,\(^3\) and the last by Vedantin Mahadeva.\(^4\) All through the discussion in which Professor Max Muller enters, in trying to ascertain the date of Gaudapada, the Tatwā Samasra and the Sankhya-Sutras, he does not make any mention of Aniruddha or his commentary on the Sankhya Sutras. The latter commentator cannot be passed over in silence, in speaking of the dates of the developmental stages of the Sankhya system, since he is one of the important commentators of the Sankhya-Sutras whose sentences are quoted ipissimīa verba by Vignana Bhikshu. Professor Max Muller apparently wants to make out that the modern Sankhya Sutras were the latest recension of the Sankhya doctrines which had been handed down from the Upanisad period through ever so many channels of books, tradition, contemporary authors and the like. It would much strengthen the case he wants to support, viz., that the modern Sankhya Sutras may have often changed their dress of language in the hands of the previous disciples, before they received their final literary form, if he could show the relation between the Sutras in Vignanabhikshu's and Aniruddha's commentaries. There is good reason to believe that the Sutras followed in Vignanabhikshu's commentary is different from those in Aniruddha's commentary. Granted that it is so, it would lend the weight of an argument to support Max Muller's view, that the Sutras were undergoing ever so many changes in the shape of accretions and omissions, and even thorough modifications of language, because, if within the limited space of time that divided Vignanabhikshu from Aniruddha there could be so much difference introduced into the text of the Sutras, how much more should have been the case in the wide interval that divided Vignanabhikshu from the fermenting period when Kapila evolved his doctrines? I hope to investigate shortly this striking difference in the apparently identical text of the Sankhya-Sutras used by Aniruddha and by Vignanabhikshu, and think of using the results of such investigation in ascertaining the true character of the Tatwā-Samasra. On p. 303 Max Muller states, "Of course we must leave it an open question for the present whether the extreme monistic view of the Veda\(^5\), was due to Sankara, or whether like Ramanuja, he also could claim the authority of Purvacharyas, in his interpretation of Badarayana's "Sutras". Max Muller has evidently forgotten the historical Gaudapada, who in his Kurikas on the Mandukya Upanishad, shadows forth Sankara's Monism as patently as is conceivable, and the stotma of Sankara we have given elsewhere should give the Professor an idea of Sankara's Purva-charya Paramparā, not to mention the names of other eminent teachers referred to by name in his Scholia on the Vedanta Sutras itself. The extreme Monistic view was floating in the air, and worked into the very thought of the thinking Hindus, long, long before Sankara defended it like a Huxley. Upavarsha and Gaudapada are living characters about whom we know so much from their works, and not phantom figments that we have to call up in our minds without knowing anything about their works, history, and so forth.

It is a moot point whether the Sankhya ever paid any heed to the authority claimed for the Vedas by other philosophers, whether it regarded them with feelings of respect and whether it cared to comply with what is enjoined in them. But Max Muller wants to effect a compromise, though not avowing his intention clearly, by asserting The Sankhya, whatever we may think of its Vedic character, never denies the authority of the Veda in so many words \(\star\star\star\). Some scholars think that the recognition of the supreme authority of the Sruti was an after-thought with Kapila, a mere stroke

\(^1\) Does Max Muller mean by this the Vedanta or the Upanishada?—V. V. B.
of theological diplomacy." Here we must make a distinction between "Not denying the authority of the Veda in so many words" and "Assuming the authority of the Vedas, in words, but disregarding, disobeying and insulting it actively in spirit." The two sentences have a common-sense distinction for us, in reality they meant the same thing for the Sankhyas. "The recognition of the supreme authority of the Sruti" was not "an after-thought of Kapila," because he never recognised it except as a sort of sop for the censorious orthodox theists, and that too, for form's sake only, in words; but the ignorant and contemptuous violation of the Vedas in a decided way, and actually finding fault, with them on all points, could be seen at every step. "The real theological diplomacy" never appertained to the Sankhya, but to the Sankhya as explained by the later commentators. The reason of this is not far to seek, because we know that the commentators on the Sankhya system were one and all of them Vedantins, and we may well imagine how anxious they would be to explain away Kapila as consistent with a submission to an infallible Veda. Max Muller says, To judge from a passage in the beginning of the Sankhya-Karikas it might seem indeed that Kapila placed his own philosophy above the Veda. But he really says no more than that certain remedies for the removal of pain enjoined by Veda are good, and that other remedies enjoined by philosophy are likewise good; but that of the two, the latter are better, that is, more efficacious. The first part of the quotation does not picture Kapila in his true complexion: nor does it give a correct idea of what Kapila thought of the Veda. Max Muller is certainly referring to the second Karika of Icvara Krishna when he is "judging from a passage" and that is, 

**Somuch for the first part of the quotation from Max Muller, but the second part is certainly not the view of Kapila, as Max Muller wrongly declares, but, if we may so put it, is the view as gathered through the Claude Lorraine glasses of the commentator's spectacles. The fact is, Kapila is uncompromising, and Max Muller wrongly lays the view of Vachaspathi Misra, the later Vedantin commentator, to Kapila's charge. But Vignanabhirishkhu, who is again a Vedantin commentator of the Sankhya and too liberal in his views to be a faithful representative of any system, equates the Sankhya and the Vedanta, finding in the former, statements that are thoroughly endorsed by the Veda (vide Sankhya Pravachana Brashya I, 5 infra.) In p. 302 ambiguity, nay, positive mistake in expression ensues by imperfect punctuation in the sentence "and the Sankhya was clearly dualistic when it postulated Nature, not only as the result of Avidya or Maya, but as something real in the ordinary sense of the word * * *". Here "not only as the result of Maya" should be "not, only as the result of Maya" for, otherwise the sentence makes no sense."* Again on p. 315 Max Muller speaks in a compromising way about the Sankhya's view of the authority of the Veda, but I must say once for all, that, as a matter of fact, the Sankhyas do not accord to it the respect with which the Vedantins quote it. From the way they are quoted, it would appear they are introduced more for the purpose of showing that they too have the support of the Veda, and that too, not in very great seriousness, and only as an after-thought. They gladly counted upon the sanction of the Veda when it had one, by chance, to give, and quietly ignored it, sometimes aggressively attacked it, now even advanced their doctrines more strongly on that account, when the Veda would not chime in with the Sankhya cult. The passages in the Sankhya Sutras wherefrom Max Muller in p. 306 is desirous of establishing the supposed respect shown by the Sankhyas as

**After this in Max Muller's (p. 304) there is a reference to Tattvakaumudi v. 2. It is a mistake. The reference must be to the 15th Vishaya under Karika II. Vachaspathi Misra whom Max Muller cites, be it remembered, was not a Sankhya, but, a stout follower of San-kara, and he is declared to be a Mithila Brahmin and set down at the 9th cent. A.D., by Gangasath Jina. (See his edition of Sankhya-Tattvakaumudi. Sanskrit Introduction).**
to the authority of the Sruti are untenable, since in the Sankhya Sutras, the Advaitist expositors and reconcilers of the Sankhya of a later time, speak a great deal, more than Kapila.

Max Muller puts Vachaspati Misra in the middle of the 12th century A.D., following Prof. Garbe (p. 289), and elsewhere states (p. 479) that it was not till the 13th century that Vachaspati Misra finally re-established the brahmanic view of the Nyaya in his Nyaya-Vartika-Tatparyntika. From this it would seem that the Professor is minded to halt between the 10th and the 12th centuries in dating Vachaspati-Misra, while Gangaganath Jha in the Sanskrit introduction prefixed to his edition of Sankhya-Tattva-Kannyaed suggests some new facts in support of placing him more decidedly in the 9th century A.D. He says:

"** निःपत्तयायेन सम्बन्धते यद विद्वानार्थः: विष्णुवल्ली सहस्रवर्धते ग्रंथं, विष्णुवल्ली सहस्रवर्धते ग्रंथं

यतीष्ठा तत्तत्त्वकीया: परिशुद्धिः अष्ट्यव्यासमेवादिपि विनवी अथर्ववर्धपि विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने विने वि
as much, unless he is right in recognising here the germ
of the later Vedantic Ideas of Prajnapati, called Visva or
Vaisvanara, Taittiriya, and Praguna. We do not know what
he means here by the later Vedantic Ideas. This division
is already found in the Mandukya, Upanishad and
Guadapada's Karikas to it. We can call the ideas later
Vedantic if we put the Mandukya after Sankara. The
account of evolution given according to Tattwasmrams
is very confusing. The Purusha is represented as superinten
ding Prakriti and hence the efficient cause of Evolution in a
sense, Max Muller's apology for the existence of the Sankhya
as a philosophy in the world, and his learned discourse "on
the Nature of Pain" from the point of view of Indian philosopbers
are admirable and well worth reading. Pointing to
the two solutions proposed by the Vedanta and the Minamsa
to rid man of the trammels and misery of this world, he says
that none of the solutions proposed by other philosophers,
either ancient or modern, "seems to me to have so completely
realised what may be called the idea of the Soul as the
Phoenix, consumed by the fire of thought and rising from
his own ashes, soaring towards regions which are more real
than anything that can be called real in this life", and
later on adds, "Does Kapila really work upon perception
and thought as an instrument, ready made by Prakriti
for the use of the Purusha, but remaining inert like a
telescope, till it is looked through by the Purusha, or is it
the first glance of Purusha at Prakriti in its first state of
Ayakta or chaos, that gives the first impulse to the activity
of Prakriti, which impulse is generally ascribed to the
activity of the Guna?" He says he does not feel compen-
tent to pronounce any decided opinion for either view. The
vindication of Sankhya from page 395 to page 398 is exhaus
tive and fortified with a good many arguments. The
analysis of the human mood or attitude that may have given
rise to the Sankhyayn cult, on p. 323, and his thoughtful
remarks on the special mental or psychic difficulties that
ought to have harassed the original founders of the
Sankhya, bring the ancient problems nearer to our heart.
The comparison of the Sankhya Prakriti and Purusha
with the Cartesian antinomy and close presents very
 instructive. Descartes' theory, in the light of Huxley's
explanation, approaches nearer the Sankhyan Prakriti and
Purusha, if we forget the reservation which Descartes made
in not giving a Purusha to anything else but man. I
hope to deal with this zolly in my forthcoming paper on
"The teachings of Prof. Huxley on the Infinite."
The later Sankhya developments are mergedly touched we
have to make here the same complaint that Vigen
abhihaksha and Vachaspatti Misra are left in the dark as we
made in connection with the Vedanta as developed by its
later representatives.

Chap. VII is entitled "Yoga and Sankhya. In it are
pointed out the common path travelled over by both Yoga
and Sankhya together, and the point from which they
began to diverge, as also the leading tenets as embodied
the Yoga-sutras of Patanjali. Points that may appear
somewhat startling or surprising to the English mind, not
acquainted to the rigorous and, sometimes, hair-splitting
dialectics pursued by the Indian Logicians, or rather the
philosophers that apply the Indian canons of logic to prove
their assertions, are dealt with in a way that will appeal
more readily to Englishmen and other Europeans, because
always the underlying human springs are exposed, and
comparison is instituted between the Greek and Roman
philosophers on the one hand and the Indians on the
other. In the philosophical portion, Yoga and Sankhya
are one except for the fact that the Yoga recognises
an Isvara corresponding to the Sakyamuni Brahman
of the Vedouts, and the Sankhya an absolute Purusha.
Less stress is laid by the Sankhyins on the aspect
of meditation, while more of it is inculcated the
Yoga which has necessitated such an elaborate system
of rules and practices to be observed by the Yogins for
their Samadhi leading up to Kaivaly "aloneness." In the
Sankhya meditation is recommended, though the intellec-
tual method of reasoning and argumentation leading us
up to a true discrimination between the Purusha and Prakriti
is more what Kapila looks to. In this aspect Yoga is
sometimes called the Theistic Sankhya. It is probable that
both Yoga and Sankhya grew out of the same undifferti-
ated matrix, and the divergence set only a little
previous to the period of Sanskrit Renaissance, eventually
ending in latter days in a complete divorce between the
two systems. The Professor is right when he says that
Rajendra Lal Mitra was wrong representing the
belief in one supreme God as the first and most important
tenet of Patanjali's philosophy. It was only one of many
of the outward steps, which as Bhoja Raja the commen-
tator on Patanjali adds, "towards fixing the mind on one
subject and of thus in time obtaining Samadhi." When
conditions are the symbols in consequence of the changes taking
place automatically in the organism. See Huxley, Method and
Results, pp. 182-190.

Vido Bhoja's Scholion on Patanjali's Yoga Sutras I, 33, 2.
comparing Darwin, Kapila and Patanjali, Max Muller says, Darwin himself went so far as to maintain most distinctly that his system of Nature required a creator who breathed life into it in the beginning. He is thinking of the concluding lines of Darwin's "Origin of Species." Darwin himself distinctly tells us in one of his letters that he alluded to such a Creator simply as a sop to Cebereus and to enlist the sympathies of clergymen and the like in propounding a doctrine which was sure to shock the religious susceptibilities of men moving in an altogether different mental groove in their conceptions of a Personal Creator and the whole creation that was of his making. His own opinions were that of an Agnostic. I think he says that generally (and more and more as I grow older), but not always, an agnostic would be the most correct description of my state of mind and without doubt, the influence of conclusions deducible from the theory of Evolution, as Edward Clodd says, "are fatal to a belief in the Supernatural." Prof. Max Muller would have found a better friend to Kapila and Patanjali in people like Dr. A. R. Wallace. About the Yogic methods of obtaining Samadhi, and the devotional contemplation in which the Yogins indulge, there is a fine and ungarbled account. There is a reference to Mr. M. Sheshagiri Sastri's Report of Tamil and Sanskrit Manuscripts, when Max Muller speaking under the section of Vairagya about the doubtful nature of the real authorship of Bhartrihari's Vairagya Catakas. Max Muller thinks he might have collected verses from various sources as Subhashitas and made them into a compact Cataka. In fact Bhartrihari's work is sometimes actually called Subhashitatrasati for which Max Muller refers us to Sheshagiri Sastri's Reports (p. 14, infra). He credits in a way the 'miracles' wrought by Kriyayogins though with a good deal of reservation. The Siddhis which are the outcome of Sanyamana, not the last and highest goal of Yoga-philosophy as has often been supposed by Indian and by European Scholars, he says touching on the practises of the Modern Hindu Yogins" ** ** we must also remember that the influence of the mind on the body and of the body on the mind as yet but half-explored." In P. 456, Jyengar appears as Jyengar. In the course of Patanjali's speculations, we do not find him locating the mind or the act of perceiving and conceiving, in the brain, or in the pineal gland, but, in one place he claims the muscle of the heart "as the seat of the consciousness of thought." 194 Prof. Max Muller doubts on this score, I believe, if the 3rd Sutra, say, the whole chapter in which it occurs may not be spurious. He cannot understand what is meant when in the terms, 'Vasanas' and 'Samvedanas.' Rajendra Lal Mitra is able to discover the theory of kaja in the mind of Patanjali, and when he compares the 'three adhvams' through which objects assail one's mind to the Universalia ante the Universalia post. The final goal whether of the Yoga, or of the Sankhya, may even of the Vedanta and of Buddhism, always challenges conception. We cannot predicate of it anything except as a state that transcends everything we know or imagine, and in which there is entire oneness with the spirit of Nature. If we attempt to speak of the PIlaniMam in language that is necessarily conditioned by the limited nature of our understanding, and by the binding influence of the law of Causality and of Time and Space, we are sure to make of it an unmeaning phantasmagoria. To say therefore that the final of the Yogins implies nihilism is as absurd as to say that the final of the Vedanta is atheism. Max Muller is of the same view, and adds speaking of all our philosophers, There remains with me a strong conviction that Indian Philosophers are honest in their reasonings and never use empty words. But there remains much to be done, and I can only hope that if others follow in my footsteps, they will in time make these old dones to live again. These ancient Sages should become fellow-workers and fellow-explorers with ourselves in unknown continents of thought, and we ought not to be afraid to follow in their track. They always have the courage of their convictions, they shrink from no consequences if they follow inevitably from their own premises. This is the reason why I doubt whether the admission of an Icvara or Lord by Patanjali, in contradistinction to Kapila, who denies that there are any arguments in support of such a being, should be put down as a mere economy, or as an accommodation to popular opinion" (p. 473.)

"Nyaya and Vaiseshika" form the subject of the eighth chapter. The information about the books on later Nyaya is unfortunately not given by Max Muller even to a fairly good extent, and of course, it is enough for readers who do not think of extending their studies deeper into Nyaya. Gotama's Nyaya Sutras which is commented on by Vithisya is the chief book Prof. Max Muller follows in giving an account of the Nyaya-system. For a comprehensive summary of the history of the Nyaya philosophy in India, there is not any good book at present.

57 op. cit from the chapter on 'Religion' in "Darwin's Life and Letters" in 3 vols., edited by his son, Francis Darwin.

58 Pioneers of Evolution, From Thales to Huxley, by Edward Clodd, pp. 160 et. seq.

29 Vide Tawney's metrical translation of Bhartrihari's Catakas, Introduction.

106 The mistake is certainly imported from Gerbe's Handbook on Yoga and Sankhya" in 'the Encyclopaedia of Indo-Aryan Research series.

101 Patanjali, Yoga Sutras III. 34 ‘हति विज्ञानिनुः.’


103 He is also known as Pakshilaswamin.
to which the student might refer with advantage. But what
Max Muller gives in his present book, compiled with that
given by Mahadeo Rajaram Badm in his introduction and
preface to Athalye's edition of Annambhatt's Tarka Sa-
graha must be sufficient to anybody who seeks general in-
formation on the Nyaya. However to supply the deficiency
of the book I shall here give a short account of the salient
points of the history of Nyaya. After the Buddhist Diga-
naea brought out a Scholion, explaining Gotama's Sutras,
in Buddhist fashion, came into existence the starting
point wherefrom diversity arose the place of what
was previously unity. A whole world of schools was
fashioned from time to time, two agreeing with
each other, giving rise to an amount of polemic dialectics
that is almost incomprehensible. The whole movement
eventually culminated in the "Nadiya School," in which the
primary aim of the Nyaya as a philosophy searching after
the Infinite in Nature and joining Man to it was lost sight
of, but Logic as a science began to be developed. Gange-
padhyaya, the author of Chintamani, and Gadadhara, the
author of "Gadadhari" which is sometimes looked upon as a
sort of scholia on Chintamani, were the two leading men of
the Nadiya School. The amount of commentaries, scholia,
and dissertations, dealing with subjects dealt with in
the Chintamani, we can measure only by cart-loads, making
the literature on Indian Logic something very bewildering,
and not possible for even a man of unriveting applica-
tion to master them in his life-time. In the early Nadiya,
Udyotakara commented on Vatsyayana in his work the
Nyaya-Vartika, and a Scholion on the latter work the
Nyaya-Vartika-Tatparya-Tika, was written by Vachaspati
Misra, the well-known Vedaritan commentator on Sankara's
Brahma Sutras. Udayana who lived about the 12th century
A.D. wrote a gloss on Vachaspati's work called Paracendhi,
A dayana and Vachaspati, and even Gangad padhyaya were attacked by Sreekshna in his work called
Khandakshankhakalida which was usually set down later than
the 14th Century A.D. Khandamadhara is the work written
by one Vachaspati who lived about the 14th Century
and in which attacks were directed against Sreekshna's
views. It may be remarked that Gangacpadhyaya
the man that gave to the logical portion of the Nyaya
extremely prominent place, and his work is truly neither
Nyaya in the old sense nor any other philosophy. The
book written by him namely Chintamani is an independent
work, which is not indebted to any previous work for the
plan or conception, and what it seeks to do is to divest the
Nyaya philosophy, of its religious element and to develop
and perfect the logic which always preponderated in the
Nyaya more than in any other philosophy, because it went
to the Infinite by pure reason, as resting on Pratyaksha,
Assamana, Upamana and Saba, and which was present
though in a less degree in other philosophies, as for instance
in the Sankhya and the Mimamsa. In Chintamani, the syl-
logism as such is perfected to a degree unknown anywhere
else and as a consequence, logic reached a finish and
exhaustiveness that cannot but vent itself in hair-splitting
dialectic egg-dancing and ingenious argumentative feats.
Anambhatta, and long previous to him.
Sankara Misra (who was anterior even to Gangesop-
padhyaya) had begun the independent work of welding
the Nyaya and the Vaiseshiika, and making of the mixture
an independent system, retaining the Saptapadarthas and
the atomic theory of the Vaiseshiikas, appropriating
the logic of the Nyaya wholesale, and rejecting the rest
from both of these. I was obliged to speak so much
about these developments of the Nyaya, since what Max
Muller gives about these is next to nothing, and as a
historian of philosophy, he speaks more about the ancient
Gota-Sutras.

On P. 483, M. N. Devi-devi is mentioned by mistake as
the editor and translator of the Nyaya-sarasangraha, instead
Ganganath Jha. The Nihcayasa is, according to Gotama,
the Samanu Samamani, the Nya Nya Chit who was blessedness,
and this can be realised as taught by him through
knowledge of the sixteen great topics of the Nyaya
philosophy. No doubt logic plays a great part also in
Jainini's philosophy, though, it is only in the Nyaya and
especially its later developments that logic began to be
cultivated almost as an independent branch of thought.
The Buddhists took immense interest in the Nyaya
philosophy, and the many recensions we have in it are
due to the first impulse given to it at independent exposition
by Gangesopadhyaya, Dhamakeirthi and others. And the hot
controversy that ensued between the Buddhist and the
Brahminic branch of the Nyaya gave rise to an immense
number of dialectic publications from both sides in the
centuries following the Renaissance period of Sanskrit
literature. Gotama's Sixteen Padaarthis were rejected
by the later Niyayikas, excepting Prama and Prameya,
and we can easily see that Vitanga, Galpa, Khal and the
like deserve a place as topics in schools, that were given
to perfecting Logic as a science, as a branch of thought.
After dealing with the Nyaya according to Gotama, in order
to give us a good glimpse into the attitude of later men as
Mahavaccharya and others towards the Nyaya as a system
of philosophy, Max Muller takes the account of the Nyaya
from Madhava and discusses it. We must not lose sight
of the fact that as the Nyaya degenerated into logic fro
being a philosophy, later men who were commentators
and staunch friends of the Nyaya betook it only as a
piece of dialectic exercise, having their faith elsewhere in
any one of the two prominent systems of philosophy, the
Sankhya and the Vedanta, as a whetstone to sharpen
their wits and a peg to hang their culture, learning,

1 Of the same school are Bhaskaracharya chulna with its Comment-
tary Muktravali (of which the Tarkasangraha is an abstract), Sva-
diyara Saptapadarthis, Tarkaakhyana. Tarkamrita etc. The school
may be said to have restored the Nyaya in a sense after the shock
it sustained at the hands of the Nadiya School.
and word-display on. People of Vachaspati Misra's manner who was a Vedantin by creed and culture, well represent this division. But of course if of the higher philosophic points that may lie smothered under a heap of controversial discussion were to be attacked by the Buddhists and others, these people who were the commentators, whatever their own views might have been in philosophy or religion, used to defend the Nyaya against the opponents, for the sole sake of its being a Hindu system. It is also useful to remember that the later Nyaya principles were much useful to men of any system of philosophy in later times, as a strict training and a powerful instrument in attacking each other, just in these days a good logician of any following converts us to his creed by the strength of his controversial vigour. The points of resemblance between the Nyaya and the Vaiseshika, their relations to each other are admirably handled in this chapter. Indian and Greek logic are contrasted and their points of similarity well emphasised. In p. 590, "Comparison of Anumana" is the heading of a paragraph which ought to be corrected into "Comparison of Upanama". Such mistakes show that Gough whom Max Muller feels bound to thank so much, has done his work very conscientiously, and well testify to Gough's unsparking troubles to run over the proofs. The transformation of sensations into percepts and of percepts into concepts, falling naturally to the function of Manas, have not been fully realised by Indian philosophies, though with the European nations they have assumed larger proportions in importance. Max Muller is of opinion that the Greek and the Indian logic must each be supposed to be autochthonic till better information about the inter-relations of the two countries in the beginnings of the historic period could be had, though the members of a syllogism are curiously enough found both in Aristotle and Gotama. He defends the Nyaya against the accusations brought against it by Ritter in his "History of Philosophy", if the philosophical portion were to be properly sifted and then looked at, if the Indian principles of classification in bringing about the Sixteen Topics which on account of the wrong translation of some people Ritter took to be tables of categories were well analysed, and if the conception of philosophy from the Hindu point of view were well understood, then the Nyaya would have struck Ritter as good a system as any European system of philosophy. In the later or modern Nyaya, Pramana, receives the best attention. Max Muller strives a good deal, after telling us what all the Indian schools of philosophy thought of Sphota, to equate it, in significance, conception, and evolution of meaning, to the Greek Logos, and he is most likely right. But the similar growths in the two countries were only autochthonic. There is fault of syntax and confusion of ideas in the sentence (p. 524), "The opinion that sound exists always and eternally, and is only made manifest by each speaker, which is held by the Mimamsakas, is rejected by Kanada, sounds and words being accepted as momentary manifestations only of Eternal Sound". In connection with the meaning of Sphota and with the value of sound as the essence of language, or rather that thoughts cannot exist without words, (an old theory with Max Muller) Panini who is introduced to us as a philosopher with a cult of his own in Madhava's Sarva Durandamangala, is made to bear witness to the validity of the view of Max Muller. Every system of philosophy, may, all our Hindu scriptures are searched for what they have to say on Sphota, till Max Muller gloriously comes out with the view that the Human Mind, according to himself and Indian philosophy has its true existence, home and life in the Divine Mind, an idea that is little more than hinted the Neo-Plato philosophy.

In the last chapter, the Vaiseshika philosophy is brought in and the dates of its Sutras are discussed in entirety. Max Muller takes up the work of Haribhadra प्रभुदेव स्वरूप who was Brahmin convert to Jainism and died 528 A.D. From the treatment the Vaiseshika philosophy receives his work, from the researches of Prof. Lennemann in Jaina literature, and from the dates derived from Tibetan sources, brought to light by the Journal of the Buddhist Text Society, the Vaiseshika Sutras are set down in the first century A.D. The tenets of the Vaiseshika as given in the Vaiseshika Sutras and their later reception as given to us in Annabhuma's book are described. The chief commentator of the Vaiseshika Sutras, Pracastapada, does not so much as even receive a mention in the book. According to our Professor, the Greek atomic theory as expanded by Empedocles and others have nothing to do with the Indian system. Kanada's atoms are supposed never to assume visible dimensions till there is a combination of three double atoms, neither the single nor the double atoms being supposed to be visible by themselves. This is not the view taken by any of the Epicurean Philosophers. Therefore the conception is quite peculiar to Kanada and it distinguishes him from the Greeks as being thoroughly independent in speculation. The last category of the Vaiseshika philosophy, Samavaya (Inclusion or Inseperability) is peculiar to the Indian soil. The relationship and interdependence and inseperability between two halves odd a whole, for instance, though known to European philosophies did not receive a name of its own. This is another of the proofs that our logic is of independent origin, and worked out by our ancient thinkers in times lost to memory. At the end, the whole of the Six Systems are summed up, with the object of tracing the common fountain from which all the rivers have taken their rise. They have all sprung from the same soil.
though cultivated by different hands. Vignana Bhiṣikṣu is quoted largely to bear out the Professor's view. To illustrate with what regard or contempt, each system of thought was considered at particular periods of Indian philosophic activity or intellectual life, opinions from the Bhagavat Gita, the Mahābhārata down to the Padmapurāṇa are quoted by Vignana Bhiṣikṣu. And to him behind all the manifold diversity of cults of Indian Philosophy, there is the same attempt to find the Divine Mystery that pervades the visible universe. They represent various stages reached by different phases of thought in their endeavours to unravel the mystery of the apparent disparity of the Universe, and to unite the inner Man with the outer God.

Whatever may be thought of the study of Indian Philosophy as a piece of "intellectual training", there is no doubt, that to the seriously thinking student, it opens out vistas that transcend the reach of his vision, and gives him glimpses of the majestic Enigma of this Cosmic Scheme, setting him thirsting for the real Light. It is doubtful if the philosophers of any other nation in the world went the length of seeing in the splendour of the Inner Self the blinding glory of the pulsating Spirit of Nature. And it is this solemn eloquence that is implied in the silence, or the dim reservation, of our philosophers, when they have to touch upon topics appertaining to the Infinite Goal of man and all the passing Panorama of sound and music, of wail and woe, and sometimes of cheer and happiness, that rings in the ears of Max Müller with a stately melody, by one of our own earliest Brāhmaṇa:—

तत्वप्रतिद्वारो निविषयास्याश्रयन् 107

V V Ramanav.

CORRESPONDENCE.

A QUERY.

In Prof. Max Müller's Translation of the Upanishads published in "the Sacred Books of the East," the copy of Mundakopanishad followed does not seem to have been a complete one. For we miss a translation of the following text or mantra:

अपिवा यश्चाद्वासः सिव तेजा विचोत्तितेन तद संवेद्यते, तेन तस्मात् संवेदते, तेन तस्मात् विचोत्तिते।

"Apiya yas chandālasa Siva iti vēcham vadēt tēna saha samvadēt, tēna saha saṁvāṣa, tēna saha bhūngita" which means: "A chandāla though a person is, if he utters the name Siva, converse with him, live with him, dine with him."

This text is quoted as from the Mundaka Upanishad by the first great commentator on the Vēdanta Sutras, Nilkantha Śivāchārya, in his commentary on Sutra 16, Pada I of Addhyāya IV. Appaiya Dikṣitā quotes also this very text in his Sikharinimala, but at this distance of time it is difficult to determine whether the Dikṣitā quotes it at first hand from the Upanishad itself or only indirectly from the commentary of Nilkantha Siva Achārya. Whichever it is, it must be conceded that in Appaiya Dikṣitā's time this mantra must have been well-known as a genuine text of the Upanishad, for else the genuineness of it must have been questioned, especially in an age when religious controversy and philosophical word-fight were the order of the day. Besides, some later works also have been shown to refer to or quote the same text "Apiya etc.;" these, to mention the more important among them, are Bodhāyana Vṛitti, Nāmakoumudi, Nāmarasayanam, Bhākti-mimamsa and Harīharabhedha-dhikkaram of Bodhāyāna Yadindra.
It is this same text of the Mundaka Upanishad which the great author of Drávida Bhāshya also, Sivagnānaswamigal, translates into Tamil:

"..." (The incomparable sruti which says:—("If even a wretched chaudala utters the name "Siva," live with him, converse with him, abide near and dine with him."). In this it will be seen that the author explicitly speaks of it as a mantra of the sruti. The sense of this text is also embodied in the following stanza of Appar Swamigal's Devai-am:

"..."

When thus we find so many references to this mantra in various Sanskrit and Tamil writers, it seems strange that none of the copies of the Mundaka Upanishad collated by Prof. Max Muller contained this mantra. It is a significant fact, however, that Sankaracharya in his Bhāshya or commentary on the Upanishads, has omitted this mantra. And might this omission have been primarily due to the Acharya's inability to explain this mantra in accordance with his Mayāvīda System.

Senti Natha Aiyer.

ON URNS IN ANCIENT SOUTH INDIA.

We have great pleasure in publishing the following, regarding the use of urns among the Tamils in ancient times, from Mr. C. Brito, an eminent Tamil Scholar of Ceylon:

Sir,

I had occasion to look into Dr. Caldwell's "Grammar of the Dravidian Languages" for something that I wanted, and I accidentally came upon the statement (p.594, 2 En.) that there is no tradition in the Tamil literature as to the race which used the burial urns found in different parts of the Dekkan. I give below the translation of two stanzas from the collector known as the Pura-nā-umr. They prove that it was the Tamils who used these urns, Both stanzas are lamentations put, by the poets who composed them, into the mouths of the widows of the illustrious dead whom they celebrate.

Stanza 223. "Pot-making chief, pot-making chief, pot-making chief, of the extensive old city from whose kiln, the thick rolling smoke, in colour resembling condensed darkness, covers the broad sky. You must be pitied. You have a difficult work.

The great Valavan, (owner) of the elephant of the waving flag, scion of the race of the Chempiar, who spread his army to the limits of the Earth, who was deservedly praised by poets, whose greatness shone far and wide, like the spreading rays of the rising sun, has gone to the world of the gods; if you desire to make the copious urn for such a man, is it any way possible for you to make it, (using) the Earth for your wheel and the Mahāmeru for clay?"

Stanza 256. Pot-making chief, pot-making chief, pot-making chief, of the extensive old city of this extensive wide world, kindly make a sepulchral urn so that it may be broad (enough) for me also, who have come with him through many desert places, like a little white lizard perched on a spok of the axled wheel. The original for "sepulchral urn" is G. The commentator renders it as G . This urn or jar is also found in stanzas 238 and 364. The first begins thus:

"He is gone to the ground where revel, as they like, the eagle perched on the convex surface of the covered beautiful urn, (the bird) poohal, the fearless hard-beaked crow and the owl, in the company of assembled devils &c."

Stanza 364 ends thus: "On the day he reached the ground containing the urns" i.e., he was buried or burnt.

I must confess, I do not remember reading anything about the burial urns, except in the instances given above.

I trust others will be able to furnish more information on this interesting subject.

NEGOMBO, CEYLON.

C. BRITO.

AUGUST AND SEPTEMBER.
NOTES AND COMMENTS.

We extract the following from Professor Bullock's article on the intercourse in the past between China and foreign countries.

"The Buddhist religion was the great link between India and China. It has nowhere been recorded how the Chinese first came to hear of this creed. But it is known that in the year of our Lord 65 the then Emperor sent an express mission to India, and that two years later the ambassadors returned, bringing with them priests to teach..."
the new faith. For ten centuries after that time, we are
told missionaries from India were constantly coming both
by the overland route and by the way of the sea. At the
same time not a few pilgrims from China made the diffi-
cult journey to India; and some of them have left accounts
of their travels, giving interesting and valuable information
concerning the countries which they visited. Buddhism
in China had its alternations of fair weather and foul. After its first acceptance, there came a period of
persecution, when its books were destroyed, its temples
burnt to the ground, its priests relentlessly hunted down
and slain. Then, again, Emperors and Empresses arose,
who showered every favor on the ministers of the the-
cult. Later the feeling of both statesmen and people
lapsed into one of utter indifference; and so it has been
now for many centuries. There is a curious tale told—
a true one—which shows how great at one period were
the power and the boldness of the priests. A certain
Emperor, grown old and weary of affairs of state, gave
over the reins of power. There came a time of national
difficulty, and the retired Sovereign was called forth
by the popular voice to assume the direction of the
government once more. But the priests intervened: the
first monarch had become one of them: he must pay a
heavy fine before he could leave his cell and return to
secular pursuits. The priests had their way and the fine
was paid.

What has been the effect upon China of the Buddhist
religion? A competent authority, who certainly had no
prejudice in favour of Buddhism, tells us that its salutary
influence on the national life of China cannot anyhow be
denied. One freely acknowledges that it must have
worked good in early days, when it was a live faith; and
as the present is the child of the past, may be the Chinese
of to day benefit by what it did of old. But at the pre-

cent moment the Buddhism of China is a thing of naught.
Crowds of people, whether by custom or for amusement,

flock to the shrines of certain days do their obeisances,
burn their incense, make a tiny pecuniary offering
and go home again; but the effect on their thoughts, on
their actions, for all one can see, is nothing. The opinion
of the educated Chinese themselves is that Buddhism in
its early days was good, and its teaching beneficial, but
that it has long become merely a machine by which crafty
priests cheat and defraud the people.

As will appear from the extracts given in the Review
of Professor Max Muller's latest work appearing elsewhere,
we are glad to find that the veteran Professor speaks
appreciatingly of our humble work and of the great
importance of South Indian Philosophy and Literature.
The Professor says, "The longer I have studied the
various systems, the more have I become impressed with

the view taken by Vignana Bikshu and others, that there
is behind the variety of the six systems, a common fund
of what may be called National or Popular philosophy
a large Manasa lake of philosophical thought and lan-
guage, far away in the distant North and in the
distant Past from which each thinker was allowed to
draw for his own purposes." We have now and then
indicated what this old philosophy was and which is
connected with the present national and popular philo-

sophy, and we will have occasions to explain at greater length
on this subject in the near future. Our other remarks
we reserve to the next issue.

The July number of the Abkari is a very interesting
one. It contains the report of the "Anglo Indian Temperance
Association" as also the report of the annual meeting
held on the 15th of June. We are glad to note that the
work of the Association has been very useful and highly
successful. Regarding the Temperance work in the
Madras Presidency Mr. Grubb found a good deal of
slackness among many of our societies; and that no suita-
ble Indian had been found to act as a lecturer for this
Presidency. We are glad to note, however, that Divan
Bahadur Rakunatha Raw has promised to resume work ere
long, and that the veteran temperance preacher Rev.
Thomas Evans is again returning to our country. As one
of the articles of our faith is strict abstinence, we hope,
that our Saiva Samajas and Siddhanta Sabhas will find no
difficulty in getting themselves affiliated as branches to the
"Anglo Indian Temperance Association." At any rate they
should keep themselves in active touch with the secretary,
Mr. Frederic Webb, offices 33 North side Clapham Common,
London S. W. The Magazine contains two full page illus-
trations and several other portraits of eminent temperance
workers. We call elsewhere from one or two interesting
bits in the same number.

We are glad to note that, for the first time in the His-

tory of the Tamil country, we have


A Tamil daily newspaper, "Sathesa-

Mitrana." Thanks to the energy


and enterprise of Mr. G. Subramania Iyer M. A., who has

converted it into a daily. We wish our contemp orary a long

life and an useful and successful career.

We are also glad to find that the editor of the "Upani-


sad Ar'ha Deepika" has adopted

our suggestion to print the text in

Shadara Shad Ar'ha Deepika" has adopted


the Grantha characters also. The
work is being turned out very neatly and at very great
trouble and labour, and we hope the Monthly will have a
wider circulation among the Tamil people.
We give our sincerest apologies to Pandit A. Govinda-Charyar for not having noticed his pamphlets and books earlier. In his pamphlets on Inspiration, Intuition and Ecstasy, Mr. Charyar has given us the benefit of his vast reading of the philosophic literature of both the past and the present, of both of India and Europe. His first lecture he reviews the thought of Europe from the days of the earliest Greek Philosophers down to the time of the immortal poet Tennyson. Of course this review is more concerned with the question of innate ideas and the ultimate basis of knowledge. In Part II we have a learned discussion of the several phases of Indian philosophy with special reference to the Yoga and Bakhti Margas. In Part III we have the author's impressions of the best of the teachings of Theosophy, together with the struggles and difficulties which he had to go through in the pursuit of knowledge and truth. These pamphlets bear every mark of earnestness, sincerity and truth, and we recommend them for the perusal of every earnest student of religion. Mr. Govinda Charyar's Gita deserves a long notice and we defer the task for a future number.

We were agreeably surprised when we received the first three parts of the Nityanusandhana Series containing the text and translation in English with valuable notes and comments of some of the famous hymns of the Tamil Alwars. For, this was what we were heartily wishing should be done so as to bring home to the Tamil students and others as to what treasures of philosophic and religious thought was available to us in our own mother tongue. The first part is devoted to Tiruppālāndu of Periyālvar. The second part contains the text and translation and very useful introduction of Tondhradippodi Alvar's Turuppilli Yeluchedi. The third part contains the famous hymn sung by the saintess of the Vaishnavas, Sri Andal, and it contains very valuable introduction of nearly 6 pages which any body who wishes to have a good idea of the Vaishnava philosophy must surely go through. The principal tenets of this school arc illustrated from passages from Tiruppāvai and also corresponding passages from the Upanishads. The subject of the Thiripatharta is also fully illustrated from passages from the Upanishads, and it will be noticed what great agreement there is between our Siddhanta and the Vaisishtadvaita. The subject is so well treated that you would even excuse the trick of the author in introducing the word Narayana between brackets in almost every passage cited from the Upanishads, even though the word never even once occurs in most of these Upanishads. The learned editor is Mr. M. B. Srinivasa Iyengar M.A. Translator, Educational Department Mysore, and the books are prettily got up and printed in the Kalaraïnakaram Press, Madras.

We ought to thank our brother Thirugnana-Sambandan swami Pillai, secretary of the Saiva Siddhanta Sabha of Trichinopoly for a copy of his interesting and learned Catechism of the Saiva-Siddhanta religion and philosophy. The book is divided into twelve chapters, discussing variously the nature of the world, of Chit, of the books held as authorities by the Saiva schools, of the nature of Pathi, His Sakti, His Sons, of the nature of Pashu and Mukti and an account of the great teachers of this school, and of the places and waters held sacred by the Saivas. The book is embellished with several fine wood cuts of the gods and of the pagodas and Acharyas. The book is a very learned one and ought to be in the hands of every Tamil student of the Saiva Siddhanta. The printing and get up is creditable to the Madras Mattuvār Kulambal PRESS. The book is priced cheap being only 8 annas.

We thank the learned Editor of the Madras Mail for the following kind review of our July number which appeared in the issue of 30th August 1899.

"The July number of the Siddhanta Deepika, or the Light of Truth, an Anglo-Tamil monthly magazine, contains some very interesting contributions. Mr. A Mahadeva Sastri gives another instalment of his learned translation of the Vedanta Sutras with Srikantha Bhaasha, and Mr. J. M. Nallasami Pillai has begun the translation of Sivagnana Siddhār of Arul Nanthi Siva Chaiyar; which is a Tamil work devoted to a discussion of the different systems of Indian Philosophy. Mr. R. Shanmuga Moodilliar continues his translation of Thayumanavar's poems, which are, so to speak, the Tamilian's Hymn book. The leading article in the magazine is a review of a book on "The Age of Manicka Vachakar," the great South Indian Brahmin saint who is said to have lived about the second century after Christ. Pandit D. Savarirayan also discourses on Tamil Philology."
THE
LIGHT OF TRUTH
— OR —
SIDDHANTHA DEEPIKA.

A Monthly Journal, Devoted to Religion, Philosophy, Literature, Science &c.,
Commenced on the Queen’s Commemoration Day, 1897.

VOL. III } MADRAS, OCTOBER 1899. } No. 5.

TRANSLATIONS.

THE VEDA'NTA-SUTRAS WITH S'Rl'KANThA
BHAG'HYA.

(To be continued from page 29.)

It is neither the air nor the activity, because of its separate mention. (II. iv. 8.)

This vitality with its fivefold function is not the air; nor is it the general function of the sense-organs, as it is separately mentioned in the Sruti.

"Heuce is prāṇa born, manas and all sense-organs, ākās'a, air, light, waters, the earth which maintains the whole universe."*

Wherefore prāṇa is quite distinct from the air and from the function of the senses.

Though distinct from the air, still it does not constitute a distinct element of matter by itself, as the Sūtrakāra says:

Like the eye etc., indeed, because of its being mentioned along with them, and so on. (II. iv. 9.)

Though distinct from the air, it is not a distinct element of matter like fire etc. On the other hand, the air itself, acquires the power of keeping up the body, because it is rooted in the Parames'vara, as the following passages shew:

"Himself the supporter, being supported by Parames'vara he supports, the one Deva who dwells in many a form."

"Thou art one, having entered many."*

"Thou art the knot of the vitalities, O Rudra. Enter not as destroyer."†

Moreover, prāṇa is the jiva's instrument like the eye and other organs, inasmuch as in the dialogues among prāṇas or vital organs, prāṇa or the vital breath is mentioned along with the eye, etc, as subserving the jiva's purposes in the same way as the sense-organs do, as being the chief of them all, and so on.

And there can be no objection on the ground of its inactivity. According'y, indeed, the Sruti says there is no objection. (II. iv. 10.)

No objection can be raised against the foregoing on the ground that prāṇa does no service to jiva. For, the Sruti itself declares that the vital breath is the cause of the body and the sense-organs not being

† Mahānārayana-Upanishad. 35.
unloosed. When Prajapati said (in the dialogue among pranas, “Whoever departing, this body looks very wretched, he is the chief among you,”* the sense-organs such as speech departed one by one at a time; but, on each occasion, the body and the other sense-organs did remain in their places. When, however, prāna or vital body left the body, the body and the sense-organs are said to have been unloosed.

It is declared to be of fivefold function, like manas. (II. iv. 11.) The one prāna or vital breath is designated differently as prāna or upward breath, as apāna or downward breath, and so on, after its own five different functions, just as the one manas is spoken of as desire (kāma) etc. Therefore, it has to be concluded that the one prāna, which is distinct both from the element of matter called air and from the function of the sense-organs, subserves jiva’s purposes.

Adhikarana 5.

And it is minute. (II. iv. 12.)

A doubt arises as to whether this prāna in its fivefold function is minute like the senses, or all-pervading.

(Pūrvapaksha) — It is not minute. Prāna is all-pervading, being the support of all, as the s’ruti says:

“He is equal to a grub, equal to a gnat, equal to an elephant, equal to those three worlds, nay equal to this universe.”†

“In prāna all is established.”‡

“All this, verily, is enveloped by prāna.”

(Siddhānta) — As against the foregoing view, we hold as follows: The vital air is minute, because of its being declared in the S’ruti “Prāna departing.”§ The prāna of the plane of cosmic intelligences, known as the Hiranyagarbha,—the prāna in the aggregate,—is all-pervading while the prāna of the individual organism is not. Thus there is no self-contradiction. Therefore, minute is the prāna in its fivefold function.

Adhikarana 6.

The dominion over the eye, etc., is verily dependent on Parames’vara, because of its being so declared: as also of the living soul, on account of the word. (II. iv. 13.) The s’ruti declares that the sun, etc., are the lords of sight etc., in the following words:

“The sun became sight and entered the eyes.”||

Jiva, too, is said to be the lord of the eye, etc., with the object of perceiving colour etc., in the following words:

“Thus does that soul take those various senses and moves about, according to his pleasure, within his own body.”*

Now a doubt arises as to whether the lordship of the sun etc., as well as of jiva, over the sense-organs is dependent on Parames’vara, or quite independent.

(Pūrvapaksha) — In the passages such as “The sun became sight and entered the eyes,” the sun etc., are said to be independent, and their dominion is therefore not dependent on Parames’vara.

(Siddhānta) — The dominion of the sun etc., over the sense-organs etc., is dependent on Parames’vara. Why? For, the s’ruti declares as follows:

“Who, dwelling within, controls the sun.”*

“Who, dwelling within, controls the Atman?”*

and all activities proceed from the will of Parames’vara. Wherefore, the dominion of Jiva and of the sun etc., over sense-organs etc., is quite dependent on Parames’vara.

And because of its eternality. (II iv. 14.) Parames’vara’s control over everything is eternal. For this reason also is their dominion quite dependent on Parames’vara’s will.

Adhikarana 7.

They are the senses, because of the designation being applied to other than the chief. (II. iv. 15.)

Now, a doubt arises as to whether speech and other sense-organs mentioned before are distinct from the functions of prāna or not.

(Pūrvapaksha) — They are the functions of the chief prāna or vital breath, because of their being declared to be forms of prāna in the words “of him alone did all become the form;”* and because, at death when speech etc., are quiescent, it is generally held that life is gone. Wherefore the senses are not distinct from prāna or vital breath.

(Siddhānta) — As against the foregoing we hold as follows: The senses are distinct from the chief prāna or vital breath; for, in the words “the senses, ten and one,”* it is sight and others that are designated as the senses, thus shewing that those vital activities (prānas) which are distinct from the chief prāna are the senses.

Because of their separate mention and of a distinction in their nature. (II. iv. 16.)

“Hence is born prāna, manas and all senses.”§ in these words the s’ruti speaks of the birth of prāna and

* Chhā. Up. 5-1-7.  
† Bri. Up. 3-3-22.  
‡ Pra. Up. 2-6.  
§ Bri. Up. 6-4-2.  
* Bri. Up. 4-1-18.  
† Bri. Up. 3-5-21.  
‡ Bha. Gītā. 13-5.  
§ Mundaka. Up. 2-1-3.
the senses separately. We also see a distinction in their nature, which consists in the functions of prima.

the functions of prima.

Adhikarana 8.

Creation of names and forms verily belongs to Him who triples, because it is so taught. (II. iv. 17.)

In a former section, it has been said that the A'kāsā and other elements of matter with their presiding deities such as Sadāsiva, are born of Parames'vara. A doubt arises as to whether, when they thus born, the subsequent creation of names and forms of Devas etc., proceeds from Him alone, the First Cause, or from some one else.

(Pārāmaksha) :- From the passage That light willed, may I be born as many, and it created waters, we learn that Rudra, the Intelligence identifying Himself with light, creates waters and casts therein His own seed that in them arises Vishnu endowed with sattva. Vishnu is called Nārāyana because the principle of water which is born of Rudra is His abode, as the s'ruṭi says: "Waters are born of Nara, and Nara is Rudra," Nārāyana, the Intelligence identifying Himself with the water, creates earth spoken of as food in the s'ruṭi: "The waters willed and they created food."* There, in the egg made up of the earth-principle, arises Hiranyagarbha. Accordingly the s'ruṭi says: "The Golden Egg in the midst of the ocean was first born of Rudra's seed. Therein Vishnu was born as Brahmi, with his wisdom manifest." Mann says:

"He created the waters alone first and placed his seed in them. That seed became a golden egg, in brilliancy equal to the sun in that egg He Himself was born as Brahmi, the progenitor of the whole world. The waters are called Nara; as they were his first residence (ayana), he then is named Nārāyana. Nārāyana transcends Ayakta; from Ayakta is the birth of the egg; within the egg are these worlds, as well as the earth with its seven islands."†

Purāṇa, too, says:

"The form of the Deva called Rudra becomes a tangible body. By Him identifying Himself with the body was the seed cast in the sun. That seed became an egg, in brilliancy equal to the sun. Vishnu entered into it directly, by My great power, indeed.

Again, by My command, he obtained the designation of Nārāyana. In this connection they quote the following verse regarding Nārāyana: 'Water, it should be known, is the subtle essence, and water is called Nāra as born of Nara. Thence came Brahmā. Nara is declared to be Śiva Himself. Nara is said to be His residence and therefore He is called Nārāyana. Brahmā also, O best of men, entered the body of odour.

Thus, in accordance with the s'ruṭi "by Veda Prajāpati developed the forms, manifested and unmanifested,"* either the Hiranyagarbha dwelling within the egg must have created the names and forms of Devas etc., dwelling within the egg, or their creator may be Nārāyana, as declared in the s'ruṭi, "the egg was born of waters and of the essence of earth;"† but the Parames'vara who is beyond the Brahmi śaṁtā cannot be their creator.

(Siddhanā):—The order of creation explained above is not sound. On the other hand, it is Brahman, designated the Existent, that is the cause of the five elements of matter, as the following passage shews:

The Existent alone, my dear, this at first was, one alone without a second. It willed, may I become many, and created light."‡

It was already shewn that light was not the first thing created. Accordingly, Brahman assuming the form of elements from A'kāsā down to earth under the designations of Sadāsiva and so on, every preceding element is the cause of that which immediately succeeds it, as may be learned from the s'ruṭi "It willed. the light willed. . . . the water willed. From the passage "I shall enter these three elements in the form of this Jiva and differentiate name and form; I shall make each one of them threefold."§ we learn that it is Parames'vara Himself—who triples the elements—that, assuming the form of the air etc., enters the three elements of light, water and earth through the jivas, viz. Brahmā, Vishnu, and Rudra, and creates name and form. Therefore it is reasonable to hold that He alone, who triples the elements and who ensouls the four-faced Brahmā and others, creates all names and forms. The tripling of elements is not possible for the four-faced Brahmā alone, inasmuch as the Egg is born of the tripled elements of light, water and earth. After this comes the

* Chh. Up. 6-2-3.
† Chh. Up. 1-9...11.
‡ Chh. Up. 6-2.
§ Chh. Up. 6-3.

- Taitt. Bra. 2-6-2.
four-faced Brahma’s creation, as said in the following s’ruti:

“The golden egg in the midst of the ocean was first born of Rudra’s seed. There Vishnu was born as Brahma, with wisdom manifest.”

(Objection :)—It is possible that the four-faced Brahma himself is the author of the tripling of elements. The process of tripling that takes place among jivas created by the four-faced Brahma subsequent to the creation of the egg is taught in the s’ruti as follows

“Do thou, my dear, learn from me how indeed these three elements, entering the creatures, become each threefold. The food eaten is resolved into three. The grossest ingredient of it becomes the dung, the middling one becomes flesh, the subtlest becomes manas.”*

(Answer): The Sātrākāra refutes the objection as follows :

Flesh etc., is earthen; and as to the other two, according to the word. (II. 1v. 18)

In the passage “the food eaten is resolved into three,” something other than the tripling process previously declared,—namely, the process of transformation that takes place in the food etc., eaten by persons dwelling in the egg—has been described; but not the tripling process. Otherwise, flesh and manas, being subtler than the dung, would have been respectively composed of water and light. So that, the commencement of the tripling process of the earth alone as started in the words “The food eaten is resolved into three,” would be inconsistent with the declaration that manas is made up of earth as stated in the passage “made up of food, verily, is manas, my dear.” Similarly the threefold division of the other two, viz., water and light, would involve a contradiction. Therefore the sātrākāra says, “Flesh etc., are earthen; and as to the other two, according to the word.” Like the dung, flesh and manas also are earthen; so, like the urine, blood and vitality are watery; and so too, like the bone, marrow and speech are made up of light.

(Objection):—If the elements have been tripled already, then everything must be made up of the three elements. How then, can we speak of food (earth), water, light?

(Answer) : The sātrākāra says :

Owing to preponderance, verily, are they spoken of as such. (II. iv. 19).

Owing to the preponderance of food (i.e. earth) we speak of a thing as food (earth). Wherefore it is quite reasonable to maintain that Parames’vara who triples the elements also creates all names and forms, by ensouling the four-faced Brahma etc.

END OF THE FOURTH PADA IN THE SECOND ADHYĀYA.

THIRD ADHYĀYA

FIRST PĀDA.

Adhikarana 1.

In attaining to another (body), (the jiva) runs embraced (by subtle elements), as the question and the answer shew.

(III. 1.)

In the second adhyāya have been answered all objections against the theory which was established in the first adhyāya as the one taught by the Upanishads in one voice, the theory, namely, that Brahma is the cause of the universe. To go into further details: in the first pāda of the second Adhyāya, all objections brought against the theory on the strength of the Sāokhya and other modes of reasoning were answered; in the second pāda was shown how the doctrine that the Pradhāna was the cause, and other such doctrines were opposed to reasoning; in the third pāda, it was first shown how the passages speaking of the creation of elements of matter are not contradictory, and then jīva was defined as eternal, and so on; in the fourth, after describing the nature of prāna or vital breath as well as senses and declaring that they were all born of Brahma, it was shown how the names and forms of all things were differentiated.

Now, the first pāda of the third adhyāya will treat of the departure and the return of the eternal jīva; the second pāda will treat of the essential nature of I’svara, after first explaining the Jīva’s avasthas or states of consciousness; the third will shew how we are to gather together the various details of the prescribed modes of worshipping the I’svara as given in different places in the Veda; and the fourth pāda will treat of the duties of the āśramas or religious orders, and so on.

Now in the first adhikarana of the first pāda, a doubt arises as to whether the jīva, in going to and returning from the other world, does or does not carry with him the subtle elements of matter wherewith to create another body.

A. MAHADEVASASTRY, B.A.
SIVAGNANA SIDDHIAH
OF
ARUL NANTHI SIVA CHARIAR.

SUPAKSHAM.—SUTRA I.

Adikarana.—2.

(Continued from page 56).

51. They know not that His possessing various and inconstant Forms prove that He is not of this world; they know not that all these Forms are manifestations of His Grace. And that His Act of Samhara (destruction) is an act whereby He destroys Sin.

Note.—The great Poet Kalidasa brings out the meaning of the first three lines as follows, in his Kama Sambhava

“No selfish want ever prompts a deed of mine;
Do not the forms—eight, varied forms—I wear
The truth of this to all the world declare.”

And he observes in another place

“The gods, like clouds are fierce and gentle too
Now hurl the bolt, now drop sweet heavenly dew.
Beneath the fary of the God of day
Then in due season comes the pleasant rain.
And all is fresh and fair and full again.”

Long before the gifted gift, Lord Krishna had brought out the selfsame contradictory character of the Supreme Being in the following passage:

“Large-armed Yudhishtira, understand from me the greatness of the glorious, multiform, many-named Budra. They call Mahadeva Agni, Shatana, Maheswara, One-eyed, Tryambaka, the universal formed, and Siva. Brahmins versed in the Veda know two bodies of this God, one awful, one auspicious; and these two bodies again have many forms. The dire and awful body is fire, lightning, the sun. The auspicious and beautiful body is virtue, water and the moon. The half of his essence is fire, and the moon is called the (other) half. The one, which is his auspicious body, practises chastity; while the other, which is his most dreadful body, destroys the world. From his being lord (Iswara) and great (Mahat), he is called Maheswara. Since he consumes, since he is fiery, fierce, an eater of flesh, blood and marrow,—he is called Budra. As he is the greatest of the gods, as his domain is wide, and as he preserves the vast universe,—he is called Mahadeva. From his smoky colour, he is called Dharjati. Since he constantly prospers all men in all their acts, seeking their welfare (Siva), he is therefore called Siva” etc. etc.

European scholars have puzzled and bewildered themselves over this character of Budra, and they have sought to explain it on various hypotheses. Some have thought that the conception of the God was borrowed by the Aryans from the aborigines and savages of Southern India, who say copied it from the Hamitic tribe of the Jews, and some go so far as to say that the addresses to Budra as gentle and beneficent, are made by way of flattery and not otherwise; and that this beneficence consisted more in refraining from doing mischief &c. Some of these views we have met elsewhere, and the following remarks may also be borne in mind. European scholars have themselves noted how the God Budra, even in the Rig Veda, is now spoken as the god of storms and clouds (Indra) and father of Maruts (winds) and as wind itself, (vayu), and now as fire (Agni) and now as the sun (Surya and Vishnu) and now as the moon (Chandra) and is associated with Soma, as the healer and Supreme Physician. He is spoken as the Destroyer, and the Destroyer of Andhaka (yana) in the Atharva Veda. And these scholars speak of the God Budra having slowly supplanted all the Vedic deities Agni, Vayu, Mitra, Varuna &c., except Vishnu and yet they forget why it is He is spoken of in these Vedas themselves as the Lord of sacrifices (mepatapi) and the Lord of all living creatures (Pasupati—Pasu meaning jivas and not cattle) and the ruler (Iswara) and God of gods (Mahadeva) and as deriving his power from himself and as self-dependent. None of these epithets are connected with other gods. And as lord of sacrifice and Pasupati. He gets the first portion of the offering, and the hands have to be washed after giving the first portion. Connecting these with the position He holds in the upanishads, Itihasas and the Puranas, as the only one without a second and as the supreme Brahma and consort of Divine knowledge (Uma; the Position of Rūdhra, as the Supreme Being, identified with all animate 10), as the father of the world, mighty, exalted, undecaying (vi. 49, 10); as cognizant of the doings of men and gods by his power and universal dominion (vi. 46, 2); as putting the waters in motion (x. 92, 5); as self-dependent (vii. 46, 1), and as deriving his renown from himself (i. 129, 3; X 92, 9), as the lord of heroes (i. 114, 1, 3, 10; X 93, 9), as the lord of songs and sacrifices (i. 43, 4), the fulfiller of sacrifices (i. 114, 4) brilliant as the sun, and as gold (i. 43, 5, 6); tawny-coloured (this epithet is frequently applied), with beautiful chins (ii. 33, 5), fair-complexioned (ibid 8), self-dependent, fierce, arrayed in glittering ornaments (ibid 9), youthful (v. 60, 5), terrible as a wild beast, dear to the gods (i. 23, 11), wearing spirally-braided hair (i. 114, 1, 5); and as the celestial boar (ibid 8). He is frequently represented as the father of the Maruts or Rudras (i. 64, 2; x. 85, 4; i. 114, 6, 9; ii. 33, 1; ii. 34, 2; v. 62, 16; v. 60, 5; vi. 50, 4; vi. 66, 3; vii. 58, 1; viii. 20, 17) He is once identified with Agni (i. 1, 6). He is described as seated on a chariot (ii. 33, 11), as wielding the thunderbolt (ii. 33, 3), as armed with a bow and arrows (ibid 10, 14; v. 42, 11, 125, 6), with a strong bow and fleet arrows, with sharp weapons, (vii. 74, 4; vi. 49, 1 vii. 27, 5). His shafts are discharged from the sky and traverse the earth (vii. 40, 3). He is called the slayer of men (ni-grha iv. 3, 6) His anger, ill will, and destructive shafts are decreed (i. 114, 7, 8; ii. 33, 1, 11, vi. 28, 7; viii. 46, 3, 4). But he is also represented as benevolent (i. 114, 9), as mild, and easily invoked (ii. 33, 5), beneficent (ii. 47, 3) gracious (Siva, X 92, 9), as the cause or condition of health and prosperity to man and beast (i. 114, 4). He is frequently described as the possessor of healing remedies, and is once characterized as the greatest of physicians (i. 43, 4; i. 114, 5; ii. 33, 2, 4, 7, 13, 12; v. 42, 11, vi. 74, 3; vii. 35, 6; viii. 46, 3; viii. 39, 5). He is supplicated for blessings (i. 114, 1, 2; ii. 33, 6), and represented as averting the anger of the gods (i. 114, 4; ii. 33, 71). In B. V. vi. 74, 1 ff. he is connected with Soma in the dual, and entreated along with the latter to bestow good and avert evil.
and inanimate existence, being the indweller (as ashta-murti) in all Nature, and who is the Generator, and Preserver and Destroyer—the universal Evolver—is readily perceived; and as pointed out by Kalidasa and Arundhati Sivacharya, and by Mr. Annie Besant. His cruel or destructive aspects, though apparently so, are really the most beneficent aspects. This is also explained by the Puranic description of Him as "inwardly beneficent (Antas Satwam, and outwardly cruel!" (Babu Tamas). And when we perceive the really beneficent action of the terrible storms and cloudburst, and thunder and Lightnings, Sun and Heat in such a purely agricultural country as India, we can also conceive, how His Wrath is productive of the greatest benefit to suffering and Sinning humanity from freeing him from this mortal and effete body and from this world, as the Vedic Poet so rapturously sings, like a cucumber severed from its stem (Yajur Veda) to regenerate (arishtam) again after proper rest (Droupada) to undergo with greater strength the struggles of life, and thus cut off his karma and eventually to obtain final release from birth, and rest in God. The whole difficulty of European scholars will vanish even on their own evolutionary method, if they will only see that in and around the Personality of Rudra or Siva, the highest Ideal of the God-head was slowly and surely secreting from the time of the Rig-Veda, and which is most distinctly evolved in some of the Upanishads like Swetaswata, Kaivalya, Atharva, Sivas, &c., and much more plainly in the Mahabharat and several of the Puranas, though since and after the days of the Mahabharat, the cult of Vishnu, influenced by the tales of Rama and Krishna was gaining greater footing, though it never succeeded in supplanting the oldest faith anywhere in India.

In the Gana again, the reference to His being the killer (Devourer of Katha Up.) is to His power of destroying our Pass (sin and sorrow and ignorance), and our material environments (body &c.) and as the Killer of evil, He is represented as fierce and terrible, and yet He is the beauty of our soul by this very same act He is called Siva (gracious) and Sambura (Beneficent), and Sambhu (the beautiful) and Nandi (Lovable); and the reason is not far to seek why the latter set of names became more popular than the former set of names, such as the generator (Brahma) and Ugra (fierce), &c., Rudra (destroyer of sorrow) &c. And what our author has now in view are all the Puranic episodes in which the supreme One or His consort Uma, or His sons (Kumara) are represented as fiercely contending with Mumbhna and Demons, and Asuras, the real meaning of which is that of course is that God is the destroyer of Lust and Evil and Ignorance and His aid is absolutely required for man to conquer sin and death. And the most popular festivals representing these conquests of knowledge are the Brahmostavam, and Dasara and Kaman-Pandlignl and Skanda-Saahithi and Vinayaka-Chaturthi. Writing to the Hindus some years back on the Brahmostavam we gave the following account.

**The Brahmostavam or the Car-feast.**

In every grand feast lasting over several days, each day is performed what is called 'ithikona' (q.w.d.), a logical term meaning an ancient tradition or an actual truth and which I may compare to the mystery plays. And the grandest event in a Brahmostavam is the car-feast; and that feast only is called Brahmostavam in which the car-feast is one of the events. The Brahmostavam would mean a feast in honour of the true Brahmin or where the Truth of Brahmin is manifested.

To describe briefly the festival: the principal thing is the huge car, in the body of which all the 'Devas' are worked in wood. We find attached four horses, and above them is seated a figure with four heads, and behind this figure its modern representative is the 'Kamandalu' waving his red handkerchief. Behind him the musicians. In the middle is seated the representation of the 'Deity,' with a single arrow and bow in its hands. We see the whole town or village turning up to see what is popularly called Karki (q.w.d.) or Dormam, meaning the manifestation of God's grace.

The breaking of the car's axle is also an ordinary event in the car-festival. Now, consider the ancient tradition recorded in the Yajur Veda and elaborated in the Puranas* and Mahabharat and the story is also alluded to in the Ramayana. The story I allude to is the story of the Tiripurnamsahara, I give the story first as given in Yajur Veda (6th Kanda, 2nd Prasna, 3 Asuraka and 12th Mantra).

Tisham Asura-dana tiwa pura asatayamnaya puna matha va jayathu haratita deha jvanana Sakhvarnta Upapadati jhi shat teunah yasochyam veda yuca yajnadharm.

Mahapuram Jastunti te shoma
Sanas Kunva to guin asaka
Soma Salyam Vishnu tejana

tevrana ka iman avihyanita
Rudra iti udra, adi ud rito
Krata; Soma tunti ukrohit

Punar Visra abham eva Pasumam
Adhipatamurta tuhina udvna
Pasumam adhipatamurta evana

Scriti Satyena, Paris bhirna elhyn:
lakehyo Svaran puranam.

Three Asuras had acquired by their rajas (human will and desire) three flaming forts whereby they were committing woe and destruction.

* Matya Puran. Chapters 129-140.

Skanda-UPadea kanda; Chapters 70-72, and Linga Purva 72 chapter cf. in last

Athasa bhagavan Rudra devin avalkyam Sankura:
Pasunum adhipatym me dattam hammi tatotaran.

Thus Sankara, the Bhagavan Rudra looked to the devas (and said) the Lordship of Pasas was given to me and therefore I will kill the Asuras.

† There were the three cities of iron, silver, and gold (belonging) to Asuras. The gods not being able to win them by fight wished to win them by siege. (The great) say that He (the Brahmin &c.), who knows (what ought to be known) and he (the non-Brahmin &c.) who does not know—they are able to win by siege the great city which cannot be overtaken by fight: (then) the gods made an arrow composed of Agni as (the bottom hilt) wood (q.w.d.) Soma as (the middle) iron (q.w.d.), and Vishnu as (the top) (q.w.d.) and declared (consulted) who will discharge it, and determined Rudra, the cruel (was) able: He (the Rudra) said the boon was made over, I am the Lord of Pasas (bot. the two-footed and four-footed); so Rudra the Lord of Pasas discharged it, broke up these three cities, and blew up them all from these worlds (q.w.d.).

† Our own account follows the more improved puranic accounts where incidents and details are altered somewhat to bring out the plainer meaning much more fully—for instance, the Puranic account states that the arrow was never fired and that the car became a ruin.

Cf. Tiruvachakam.
ion on men and Devas. The ‘devas’ repaired in a body to the supreme and invoked his aid. He consented to destroy them provided each rendered his help as he is described as śānti bhūr tīkṣṇatāna sevasam avatāram. (He who is not aware of His own greatness) Then the ‘devas’ shaped the huge car in which each had his part. The upper and lower halves were the ‘heavens’ and the earth. The sun and the moon became the wheels. The four vedas became the 4 horses, Brahma his charioteer, Mount Meru and Vasuki became the bow and string; and the arrow was shaped out of Vishnu, the iron, Vayu, the feathers, and Agni the head. The structure had become complete and the Deity had taken its seat, and the dreadened asuras were tempted by curiosity and were yearning to view the ‘wonder.’ (śānti bhūr tīkṣṇatāna)

When, lo! pause! The Devas could not contain themselves and each began to think ‘I foolishly invoked the aid of the one,’ what could he do without my help.” The very moment the Deity smiled; the three puivas (three flaming forts) had joined and were consumed to ashes, and the three Asuras took their stand by the Deity, and the axe broke and the car was a ruin. The devas woke up smashed and addressed the Deity that he is the Pasupathi and that themselves are all destroyed. And from that day, the one began to think ‘How did I foolishly invoke the aid of the one.’

Now for its meaning. Not to be accused of the foolish and blind error ascribed to the so-called Hindu Revivalist, I simply quote the verse from Thirumantram of Thirumular which is being translated and published in these pages.

Here the three puivas are compared to three mala or Pasu or Human coats of the soul or Atma. And I proceed to draw out the parallel. The Asuras typify the human monad in itself pure but working mischief through its encasement in the flesh and senses (flaming forts). Liberation comes when these coverings are destroyed and the feet of the Lord reached. “śānti bhūr tīkṣṇatāna sevasam avatāram.” To effect this liberation is the effort of the humanity and their labour and perseverance is truly wonderful. They way to all sorts of gods and read all sorts of books and think out all sorts of methods, but the one thing running through their whole fibre, their Egoism, that pride of self, Ahankara and Mamakara, they do not forget, and it ever end anon crops up. Even when they pray to the ‘true One’ this pride of self does not vanish and he exclaims ‘what a great gnan, what a great bhakta am I! ’ “Am I not achieving Salvation by my own Guanam and by my own Bhakti.” This poor human effort can only provoke a smile, and the huge structure built by this so-called Guanam and Bhakti falls to pieces. And yet the Asuras who nearing to view the Supreme (they forget their own peril, their self) for the time being unite

This very stanza is very suggestive of the true meaning śānti bhūr tīkṣṇatāna sevasam as leaving off one’s humanities when śānti bhūr tīkṣṇatāna sevasam avatāram. (He who is not aware of His own greatness) The Divine Guru happens, and then śānti bhūr tīkṣṇatāna. Our Pasu botha and Pasu coats are all destroyed.

* Pass as used in the Purusha sukhra and Kaivalya upashannah and other places technically mean body.

Durga Puja.

Last Saturday (Oct 14) was a day of universal rejoicing and sacredness in the land of Ind, and from the poorest peasant and village artisan to the richest and bravest warrior and king, and the devout Brahman all unite their gladness heart in doing Puja to the Universal Spirit which is all knowledge and all bliss. As is generally the case in Hindu Religion, the central idea is one thing and it assumes a symbolism and slowly and surely in course of time, the thought and symbolism is expanded and adopted in the multitudes of creeds and sects, we have among our midst. The central thought is that the Supreme Intelligence and Wisdom arises out of darkness and conquers evil, and that it is only with the aid of this Divine Light we can conquer also our darker passions. This idea runs through stories of Indra and Ysitra, God and Satan, Ahura and Ahriman, the sun myth and Buddha and Maya &c., &c. This central thought is contained in the famous “Na Sad Aish” hymn of the Rigved (x 129).

“1. In the beginning there was darkness hidden in darkness; all this was indistinguishable chaos. That which, being everywhere was wrapped in indistinguishness grew into one (Sat) by the

* This Rudra Bhumi is represented on earth by the sacred shrine of Varanasi (Benares) where yogis obtain release through the fontanelle and obtain the feet of Śiva the blissful, (hence all men aspire to die there)-Oh! if only they will really reach the true Varanasi in the same way as the case of the yogi, the Haridasa, for the Dhakara upanishad is represented by the sacred shrine of Chidambaram in South India. The word emana both mean a crematorium and Benares.
Great Power (Kriya Sakti) of the austerity of contemplation (Guna Sakti).

4. At first arose Desire (Icchha Sakti) which is the initial germ of mind; Sages searching with their hearts’ thought have found the kinship of the existent in the non-existent.

5. Their spreading ray of light, was it across, below or above? These were impermanent powers, these were mighty forces; Self-supported was below, and the Energiser above.

As all the Vedic (mantric rituals and philosophy were subsequently clothed in Agamic (Tantric) symbolism, the thought comprised in the above verses were symbolized by Durga warring with Mahishasura and trampling him under foot triumphant and her standing also on the bosom of Her Lord Siva. Durga is the “Power,” “thought” and “Desire (Kriya, Guna and Icchha sakti or chit-sakti) of the above mentioned verses, and she is the Energiser and her Lord is the Self-Supporting Sat. Mahishasura, the Asura with the buffalo head (what more stupid than the buffalo to the Hindu?) means Ignorance, Avidya or evil. This is the Universal war going on from eternity and which war is represented in various shapes from time to time. This exactly is the meaning of the war in the Skandapurana, in the Ramayana and in the Mahabharatha.

Whenever there is decay of Dharma, O! Bharatha, and there is exaltation of Adharma, then I myself come forth for the protection of the Good, for the destruction of the Evil doers, for the sake of firmly establishing Dharma. I am born from age to age”, says Lord Krishna to master and Guru of Arjuna, and Arjuna is enjoined to fight out the evil in himself, his egoism. This story also is instructive in this way that without the divine Guru (Arul Sakti) we cannot know ourselves and our Lord. And the original of this story and teaching is in Arul’s (Sakti) own person in the famous Brahma Upanishad (Kena), teaching the nature of the Brahman, the Supreme. This Supreme Wisdom, this Maha Sakti, this Great Chit, this Mahadevi (whose feast is the Mahanobhu) this Durga who is addressed as the ‘One with the Brahman’ in the famous Hymn of Arjuna in the battlefield of Kurukshetra, this Uma (Wisdom, Light; see a beautiful article on the derivation of the word and history in the Madras Mail by Charles Johnston) highly adored, the daughter of Himavat, took the highly conceived Devas, who thought the victory was theirs, when the Brahman it was who obtained the victory. “It is the Brahman. It is through the victory of Brahman, that you have thus become great.” This Brahman who is (verses 1, 2 and 3 of the 2nd khanda) known and thought by one who thinketh he does not know Him, and is not known to him who thinks he knows the Devas each in his own mind, thought he was the great being, the great actor, and their own insignificance and the great truth, they did not know, till they were told by the Supreme Sakti (Arul) herself. This teaching is repeated in the story of the Thiripura Samantha. This is what is taught to Arjuna by Krishna, not to think that he is the actor, that he fights, and that he kills, but that he should dedicate all his acts to Iswara as His acts, in whom he must fix his thoughts, attaining a mind perfectly balanced towards evil and good. When therefore Durga or Sakti means Supreme Sakti or Wisdom, it is easily conceivable after the nine dark nights of conflict of good over evil, all arts and learning and knowledge and work and sport should receive their light and life, and the Puja to Mahadevi, Mahalakshmi and Mahasarasvati and weapons and tools (Ayudha pujah) &c., should be celebrated. This was originally celebrated in the spring, when after the death and darkness and misery of winter, nature herself put on her best and freshet robes, and everything assumed beauty and life and light. But it was changed from spring to autumn as Rama worshipped Durga in this season before commencing his great fight with Bavana. And Arjuna invokes her aid also in the famous battle of Kurukshetra, and it is said that ‘Durga Ki Jai’ was the universal war-cry in India. And from this also, we gather what were the notions of true warfare among Hindus. No war could be justifiable unless its object was to put down injustice and vice and lawlessness, and no war could be sanctioned which had merely the object of greed and gain and power only.

People may ask why God should be represented as terrible at all, but this goes to the history of evolution of all religious ideas in this land and elsewhere (even the god of the Christians is an angry and jealous god), and we gather also our own feeling on the matter when we speak of “righteous indignation.” The story of Uma-Haimavati being the mediator between the Ignorant gods from Indra downwards is repeated in all the Saiva puranas, with the more explicit mention of Siva as the Supreme Brahman and this has vast bearing also on the history of the evolution of the Brahmic Ideal. This story taken with the stories of Daksaha’s sacrifice, and the sacrifice performed by the Rishis of Dharmakavana, leave no doubt about the true meaning.

**The Fire Sacrifice.**

In any of its three forms was the original mode of worship by the ancient Aryan, and in this worship all the gods are invoked. Thereby the idea of the only One without a second was being forgotten, and the rituals and sacrifices became more and more formal. The improving conscience and thought of the people felt that something must be done to make the sacrifice to the One true God more explicit, and to eliminate from the category of the true God, all the minor Gods who were till now addressed as one with God. And greater veneration was being paid to the sound of the Vedas as mantra and not to the true spirit, (this class gave rise to the Purva mimamsa or Sabda Brahma Vadam) and this pernicious influence had also to be checked. And hence, the Purusars, who narrated not facts in political history, but a much more important aspect of history, namely, the mental and spiritual history of a people, invented these episodes, to illustrate the usual trend in the public minds, and the changes which were being slowly introduced. Were Kena Upanishad story proves that the earlier gods, even accredited at the time of this Upanishad, and it explains also that the worship paid to these deities in the Vedas was nominally so, but really to the Supreme and that these Gods and their triumphs merely represented the One true God and His Triumbs.

**The Daksha Story.**

Would even point to a time when the Aryans had fallen to a lower level, and the true spirit of sacrifices (Dakshayani-Kriya Sakti) was totally ignored, and they turned a deaf ear to true counsel, and more heroic measures were necessary, which was nothing else than the entire putting down of sacrifices. And the Gods from Vishnu downwards are smashed by Virabhadra, the creation of God’s anger, and the sacrificial place is turned to a crematorium. And when Daksha relents, we find actually in the Valmiki Ramayana (See the account in Wilson’s Volumes), God Siva, telling him that all sacrifices and worship which is not directed to the glory of the true Brahman is bound to end in such failure, and that all worship really belongs to God, and must be directed to Him solely and wholly to ensure salvation. And the proud and haughty Rishis of Dwaraka.

*cf. The famous lines “<i>saumam Namah</i> prasannat.” “follow the mother and embrace the father.”*
THE SABDA BRAHMA VAYANA.

Had also to, he put down similarly, and the Deev which they created, and sent to destroy God (Siva), by its fearful noise, represents merely the Veda (Vēda), pronounced without meaning, and God Siva, took up this Deev at His fingers' end, held it up close to His Ear; without evil effect, only to illustrate, that however loud we may shout out the name of God, it cannot reach His ears and have any effect, and unless and until we bring to bear our whole heart and whole soul, in His praise. And in this connection how full of meaning is the line from St. Matien Vaschaka.

(Sand 48, 12, 68-76.)

(The Vedas cried Oh Father, and Thou transcendentest far far beyond.)

and each one of the five words following the word Vedas, shows the ever increasing distance between Vedas and God, though in other places, God is exalted as "Thy".

This is the true meaning of these episodes, and Oriental Scholars have sought vainly to read into these, conflicts between a savage creed and the true ancient Gods, and nothing can be further from fact than to say that Siva was not the God of the Brahmanas, Lascu truly observes after a careful reading of Mahabarat that Siva was the god of the upper classes, Brahmanas and Kshattriyas and Muni in mentioning the caste of the Gods, makes out that Siva is Brahma, Vishnu Kshattriya, and Brahma Vaishya and Indras Sudra and their worship by the respective castes are recommended. And Sri Ramanujama Paramahamsa speaks of Siva as the ideal of all contemplative and self-abandoned men, and as the God of the Yogis; and the description of the Muni (Yogi) is almost the same as that of Rudra even in the Rigveda (R. V. X. 136) and the Muni and Rudra are declared to drink the Vino together. And in the Mahabarat, Siva is over and over again spoken of as the Yogi of Yogins. And the form ascribed to Siva, his bearded hair, his naked body or body clothed in skins (skin consisting of Ambarm-Akash), with Upavasana of snakes, with his Ganga and Danda, are exactly the features and accompaniments of a Brahmin Ascetic (Yogi) and the remarkable resemblance will be strikingly noticed in the Poona Art Pictures of Shiva and Parvati, Vishvata or Vishwamitra and their wives. And today 90 percent of the Hindu Population wear the emblems of Siva, Ashtes and Rudrakshas, and the temples of Siva cannot be counted in numbers and one need only try to count the temples mentioned in Mr. R. Bowell's book on South Indian Antiquities.

52. When Uma out of playfulness shut the eyes of the Supreme Lord, the whole worlds became dark, which darkness was removed by His third eye. They know not that by this tradition that all the Lights of heaven are but reflections of His Supreme Joti Form.

"In this Indestructible, (Brahman) the sun and moon established." (Br. Up. 3, 8, 11.)

53. They know not that the Devas felt dejected and unhappy for want of sense-enjoyment when the Supreme Siva assumed Yoga. They know not that when the God Vishnu persuaded His son Kama Deva to face Siva, the latter burnt him to ashes by His Upper Eye; and when the Supreme however became united to the Gracious Mother, Uma Haimavati, all sentient creatures recovered their happiness.

54. Unless the Supreme can assume Forms, we cannot have manifestations of His Panchakariya, and of His Grace to His Bhaktas. We cannot get the sacred Revelations. We cannot eat the fruits of our Karma, and seek release by Yoga, and by sacred initiation.

Once we assert Form to the Supreme, it follows that It is Formless also. From this again, we derive a third Form which is neither Form nor Formless. All these three varieties of Forms are assumed only and solely for the purpose of destroying our own physical forms, (cause of birth and death).

Note. The first is called the Sakala or Apayra, the second is called Nishakala or Pum, and the third is or Sakala-Nishakala or Parapara.

56. If asked why God is spoken of as Adhwa Murti (having the Adhwas for His Body), it is because He is Eternal and omnipresent and inseparable from all these bodies, and He actuates and moves both Chit and Achit, that the Vedas call Him so.

Note.—These six Adhwas are (1) Kala, whose sub-divisions are Santhathitha Kala (1 of 130), Santi Kala (1 of 130), Vishvika (1 of 130), Prathista (1 of 130), Nirvriti (1 of 130), (2) Bhuvana, (3) Varm, (4) Mantra, (5) Pada, (6) Tatwa, and these respectively form (1) members of His body, (2) face, (3) chest, (4) arms, (5) feet; (2) hairs, (3) skin, (4) blood (5) nerves, (6) flesh and bones. Vino Mantra No. 981 in R. A. Sastrie's Laboratory Shulkan Name.

57. If asked, why it is the Vedas speak of Mantra more specially as His Body, it is because that, of the material causes of the Universe, namely, Vindhu (Kundali), Mohini (Asuddha Maya) and Mahat (Prakriti), the Vindu body is of the purest, and is in Union with Siva Sakti.

58. And because this Mantra originates from this Pure Vindhu, and is caused and permeated by Paramasakti and is the cause of man's progress and salvation, all the Vedas speak specially of the Mantras as His Body.

59. If asked why these Mantras, the Tantras speak of the five mantras, Isana &c., more as His Body, Hear! These five mantras arose first and is the cause of all other Mantras, and are guided by the five First Saktis.

END OF 2ND ADHUKARA.
129. O Chithananda Siva of all-gracious lila! O The Pure unknowable Parabrahman! Oh! Lord! Oh! Lord! How can I describe Thy great Benevolence! Thou made me, dwelling in my heart always, understand that I might well realize the intent and purpose of this life: That I might, without simply imitating others, judge of the evils of wealth's plenitude which is like the rolling waves of the sea; that I might command respect and regard in this world by never denying alms to the poor and by going in the true path of virtue: that I might keep up bodily health, mental vigour and moral purity and by the abstract devotion in yoga of niyama &c., and pass myself through Thy Gnana marga and reach the Highest End, Thy Sayujya. And what is more, thou camest down on earth as Manna Gnaana to show me such grace.

O I see indeed that my miserable state of ignorance had also found a place in Thy Divine Will and Pleasure.*

* c. f. Verses 95, 97 & 101 with note: The holy saint impresses upon the mind of his reader impliedly the Providential scheme of the Supreme Will of God, which scheme was adopted to spiritually refine the souls; viz., first, this sahohana-world for them to live in; next, this embodiment suitable to such worldly life; and thirdly the gift such as wealth, fortune &c., to keep up this life and the sound state of this embodiment (body). It is an undisputed fact that the mid world, life and embodiment necessary for soul's refinement are in their character productive of evils which the souls can guard themselves against by Brahma-Gnana and that but for their embodied existence the souls cannot have got knowledge of God (Siva-Gnana). Now it may be asked why should the Perfect God devise such a bad scheme with illusory materials (maya or matter)? This question vanishes itself if it should be thought over and seen that the all-gracious God pitying the abject state of the soul wanted out of pure and simple Benevolence to make the best of the available materials (co-existent maya) and did effect thereon the said scheme solely for the benefit of the co-existent dependant souls labouring (in a Kevala state) under bonds of ignorance (co-existent with them). So to question the God's benevolence is to do greatest injustice and wish for complete ruin to ourselves. And such a question can never suggest itself to an unprejudiced free mind of a divine nature. This verse (126) further shows that Siva-Baja-Yoga is merely a next step to Siva-Gnana.
I must, at the mere sight of Thy devotee’s feet, fancy them Thy Gracious Love and feel Thee, The Undivided One, in all objects of the Universe.

(6) And I must, then, grow most emotional in Thy worship lifting up my hands joined, strewing flowers on the fancied object of my worship † and in my so doing, my heart must run down like pear-like drops of water beaten up by the sea-waves, my tongue flowing, myself set upon dancing and dancing and singing still Thy Glory; and, in an exalted state, I must, now and then, stand motionless as a painted picture and transported with the above described Bliss of Thy Heavenly Love;‡

R. S.

(To be continued)

LUNACY IN INDIA.

According to the annual report on lunatic asylums, only two are at present found necessary, in the central provinces of India one at Nagpur, which, at the close of 1867, contained 205 patients; the other at Jubbulpore, with 177 inmates. As to the causes which are registered as having produced the loss of mental balance, in 175 cases they are unknown, but epilepsy and sunstroke produced 26, fever 12, and privation 5. Opium smoking resulted in lunacy in four cases; spirit drinking in two. But, by far, startling is the statement that ganja smoking, it is believed, has sent more victims to the asylums than any other known cause. In one instance a youth of twenty-two confessed that he had frequented the company of Sadhus, or religious mendicants, and had taken bhang and smoked ganja in their company. This had made him a mental wreck. Another man stated that he had been in the habit of taking ganja, bhang, and wine for years, while a third had been pursuing the same course for months only, but in every instance the effects had been disastrous. When first admitted those patients refused food, had to be fed by force, would wear no clothes, and could seldom be persuaded to speak. The depression was extreme and the weakness distressing. Yet, notwithstanding these facts, there are apologists for the Government of India who contend that these drugs are harmless and innocuous.

(The Askari).
THE LIGHT OF TRUTH OR SIDDHANTA DEEPUKA.

MADRAS, OCTOBER 1890.

ASHTAMURTAM.

"Anthariiehanti Thamsat Rudram Pramanishaya
Krinanti Chikkahya Chacham. (Rig-Veda.)"

"These who meditate with love on the Supreme
Rudra who is within all, they eat food."

It is a noteworthy fact that our sages have often
compressed a whole philosophy in a single word or
phrase. We once before illustrated how pregnant
was the naming of the vowels and consonants as a, e, i,
a, i, u, and in particular, Sarcrei and Sarcrea, in regard to the
question of the relation of God to the world. We
take up to day another word which is the expansion
of the same subject. This word is "Ashta Murti."
It means Being having Eight Forms and is a synonym of Siva or Rudra. These Eight Forms are, Earth, Water, Fire, Air, Akas, the Sun and the Moon and Soul or Jiva or Pasu.

By these Eight names are comprised the whole
universe, both animate and inanimate. The only sub-
stance which these terms do not comprise is God; and
when therefore God is spoken of by His having these
eight forms as His Body, then the relation of God to
the world is clearly brought out, namely that of Body
and Soul, which relation, of course, we have fully
explained in our article of "Mind and Body." As soul
in a body, He is in every thing, and hence called Viswarathiyami; and we have quoted a kshir verse
above in which God (Rudra) is called Antharyami;
and innumerable passages are also attested abroad in
the body of the various Upanisads. As having the
universe for His form God is called Viswasorupa
"Viswarupya vi Namo Namaha."

As giving rise to the whole universe from Himself
He is called Viswakarana or Viswayoniki. By the
same way, as we often identify our own body with
ourselves, God is frequently spoken of as universe itself and is accordingly addressed as Earth, Water, Fire, Air, Sky, the Sun and the Moon and Soul.

But there are clear passages to show that He is
none of these. No one could seriously contend to
day that where these Upanisads identify God with
some of these inanimate forms that earth or fire or
any of these elements, and not the Ruler within or the
Puller as He is called in Brihadaranya is really God.
But the texts identifying the jiva with God has
caused no amount of confusion, and these texts are
quoted as standing authorities by a whole school of
Indian philosophers, though texts can be quoted as
frequently in which God is spoken of as different
from the Jiva. As being none of these Eight and
transcending all, He is called Viswadika.

"Viswadiko Rudra," (Svetas).

"Who of the Gods is both the source and growth,
the lord of all, the Rudra, mighty seer; whoever sees
the shining germ come into birth—may he with reason
pure conjoin ns."

"Who of the Gods is over-lord, in whom the worlds
are based, who ruleth over his creatures of two feet
and four; to God, the "Who," with (our) oblation let
us worship give."

These follow naturally the text "That sure is fire,
That sun, That air, That surely moon, That verily the
Bright, That Brah, the waters That, That the
Creator."

In the previous adyana occurs the passage
"What is this all, far, far beyond, That Formless,
godless That. "What God in fire, in water what
which doth pervade universe entire. What in the
plants, what in the forest lords, to Him, to God, Hail
all Hail."

"This God, in sooth, all the quarters is long,
long ago, indeed, he had his birth, he verily (is now)
within the germ. He has been born, he will be born;
behind all who have birth he stands, with face on
every side."

The famous passage in the seventh Brahmana, of
the 3rd Adyana, of the Brihath AAranya Upanishad,
brings out a full exposition of these Eight forms of
God. In the third Maatra, Earth is said to be His
body—

"Yasaprihiivi saureeram."

"He who dwells in the earth, and within (or differ-
ent from) the earth, whom the earth does not know
whose body the earth is, and who pulls (rules) the earth within, He is thy Self, the puller (ruler) within, the immortal."

And in Mantras, 4, 5, 7, 9, 11, 12 and 22 the water, fire, air, sun, moon, Akasa and Vignana are respectively said to be His bodies.

The passages are all similar to the one relating to the earth and we quote the last, however, in full.

"He who dwells in Vignana, and within (or different from) Vignana, whom Vignana does not know, whose body Vignana is, and who pulls (rules) Vignana within, He is thy Self, the puller (ruler) within, the immortal."

Professor Max Muller translates Vignana as knowledge, but he notes at the same time that those of the Madhyandina school interpret it as meaning the Atma or the soul; and according to the text in the samana prakarana—"yasvatam sarenaam"—and from the Upa-Brahmanas we will quote below, it will be seen that it is the correct interpretation.

The other text in the Brihat-Aranyas makes it much clearer. "God is to be seen, heard and contemplated and enjoyed in the soul. He is beyond the soul. His body is the soul. He penetrates into the recess of the soul." Nothing can be clearer than this text. This Soul and soul, this Atma and atma, this Self and self (The confusion in thought arises from the name which originally meant the human spirit being applied to the Supreme spirit also), are the two birds which dwell in the tree (human body); these are the two which "enter into the heart, the excellent divine abode" and these are the two which are in the "inside of" of the human eye. The confusion of using the same word to denote and connote two different things is really vicious, and later writings and the present day systems have dropped such uses altogether, and the beginning of such change in nomenclature, and precision in the use of words is seen in the Gita, and Atma is distinguished from Paramatma, Prorusha from Paroshottama or Param Purusha. Verse 22 of Chapter 13, is a characteristic verse in this respect as it gives all these names and the true definition of Sat as distinguished from Sat-asat.

"Spectator, and Permitter, Supporter, Enjoyer, Madehara, thus is styled Paramatman; In this body Parama Purusha."

We have elsewhere observed how the sole purpose of the Puranas and Ithibassas is merely to explain the particular text of the Veda or Upanishad. The passage in Uc. Upanishad embodies the particular text and explains it.

See how this passage, from Parasara Purana reproduces the words and meaning of the Rich text quoted above.


The following passage from Skanda Purana also says that the jiva is the body of God.

"Antartiyan sa Avisha jiv dnam Parameshhwarha."

"That same Parameshwara is the Antaradyami in all jivas".

Turning to Mahaburata, the statement that God ha these eight objects for His body and that the universe is His Form, that He is different from the universe occurs very frequently.

We cite the following passages from the Anusasana Parva, P. C. Roy's edition:

"Him that hath universe for His form" page 49

"Thou art of the from of all jivas in the universe" page 125.

"Thou art the Lord of jivas" page 133.

"Thou hast universe for thy form" p. 105.

"Thou art He who has the whole universe for His limbs", page 104.

"He pervades all things in the universe and yet is not seen anywhere" (page 50)

"Agitating both Prakriti and Purusha by means of his energy (Sakti); He created therefrom the universal lord of creatures Brahmah."

"He is both Sat and Asat."

"He transcends both Prakriti and Purusha" (page 50).

"Thou art He called Sat of sat." page 127.

"Having created all the worlds beginning with "Bhu" together with all the denizens of heavens Thou upholdest and cherishest them all, distributing Thyself into the well-known forms numbering eight." page 96.

The poet Kalidasa in his benedictory verse in Sakuntala explains what these eight forms are, I'ma preserve you! He who is revealed In these eight forms by man perceptible Water, of all creation's works the first; The Fire that bears on high the sacrificio Presented with solemnity to heaven; The Priest, the holy offerer of gifts;
The Sun and Moon, those two majestic orbs,
Eternal marshals of day and night;
The subtle Ether, vehicle of sound,
Diffused throughout the boundless universe,
The Earth, by sages called, 'The place of earth
Of all material essence and things',
And Air, which giveth life to all that breathe.

There is also this verse which we cannot find
any reference which gives eight names of God as He
dwells in His eight forms.

"Prthivyvo Bava, Apach Sarvah, Agne Rudrab,
Vayur Bhunah, Akassaya Mhadevalah, Suryas Yograh,
Chandrasya Somah, Atmanah Pasupathih"".

Note here that the word Hotri meaning the sacrificer or the Yajaman (master) of the sacrifice, stands
for atma, jiva or Pasu. Hence the Lord of the pasu
is called Pasupathi. (Meda Pati)

We quote a few more passages from Mahabarata.

"Thou art the eight Prakritis; Thou art again
above the eight Prakritis, everything that exists
represents a portion of Thy divine Self" page 99.

The following passage explains why God should
multiply Himself, why He should manifest Himself
into these eight forms; i.e., why God should bring
about the evolution and creation of this world; not, of
course, from any moral necessity connected with the
doctrine of samsara; not, of course, from His will to
exist and desire for enjoyment; not, of course, from a
desire to see His own reflection; not, of course, from a
necessity to seek His own salvation; but that this
evolution is necessitated for the improvement and
salvation of the sin-covered soul.

"Know O Kesava, that this all, consisting of
animate and inanimate existences, with heaven and
other unseen entities; which occurs in these worlds,
and which has the All-pervading Lord for its soul,
has flowed from Maheswara, and has been created by
Him for the enjoyment of Jiva." page 70.

The soul, in its Kevala condition, lies in utter and
hopeless oblivion, and helplessness. The Lord Wills
(Ichcha sakti) that these souls should reach salvation
out of His pure Grace (Arul Sakti); and by means of
His own Energy (Kriya sakti) He agitates and puts
motion and life into Prakriti (Maya sakti); and Purusa
(souls) and the whole of the manifested universe
is brought forth from His womb. The souls in these
material bodies act and gain experience and knowledge,
and finally freedom from the bondage of birth
and death. Thus the soul passes through its sakala

and athitha conditions; and it is the fundamental
tenet of every school of Hindu philosophers that unless
the soul enters the cycle of samsara, that wheel of
birth and death, the soul cannot reach Mukti.

We close this paper with a few quotations from
the Dravida Suruthi bearing on the question under
discussion. Our saint Tirumular says.

(1)

The body and soul, and fire and far Spreading
Air and space, and earth His form.
The fixed sun, cool moon, transcending these.
Yet stands He as the stupendous world.

2.

The wind that blows in eight quarters is He.
The whirling flood and fire, huge earth and space.
The sentient soul with these His bodily frame,
He joins, and leaves, the God with the frontal Eye.

From our Sainted Lady of Karikal, we have the
following verse.

(1)
The following is the favourite quotation from Tiruvachakam,

(1) தான் விளைந்தால் தான் விளைந்தால் நிலையான்னகம்
    விளைந்தால் நிலையான்னகம்
    விளைந்தால் நிலையான்னகம்
    விளைந்தால் நிலையான்னகம்
    விளைந்தால் நிலையான்னகம்

Earth, water, air, fire, sky, the Sun and Moon, The sentient man, these eight forms He pervades The seven worlds, ten quarters, He the One, And Many, He stands, so, let us sing.

Saint Teyumanavar selects the following Verse from St. Appar's Devarin for special praise in his "St.

(1) புருஷர் புருஷர் புருஷர்
    புருஷர் புருஷர் புருஷர்
    புருஷர் புருஷர் புருஷர்
    புருஷர் புருஷர் புருஷர்
    புருஷர் புருஷர் புருஷர்

As earth, fire, water, air and Ejaman As sun, the sun and space, as Ashta Murti, As goodness, and evil, as male and female Himself the form of every Form, As yesterday and to-day and to-morrow, my Lord with the braided hair stands supreme.

The following verse of st. Appar also explains how this Being who is the greatest of the great is so small also as to be confined in ourselves.

As Ashta Murti, He performs functions He, my Father and God, possessed of eight attributes He, the Ashta Murti is my Lord and Master He, the Ashta Murti is confined in me.

Saint Gana Sambanda has the following verse.

As Ashta Murti, He performs functions

He, my Father and God, possessed of eight attributes
He, the Ashta Murti is my Lord and Master
He, the Ashta Murti is confined in me.
Saint Gana Sambanda has the following verse.

As Ashta Murti, He performs functions

He, my Father and God, possessed of eight attributes
He, the Ashta Murti is my Lord and Master
He, the Ashta Murti is confined in me.

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Saint Gana Sambanda has the following verse.

As Ashta Murti, He performs functions

He, my Father and God, possessed of eight attributes
He, the Ashta Murti is my Lord and Master
He, the Ashta Murti is confined in me.
As Earth, Water, the Sun and Moon and Sky.
The flowing Wind, bright Fire, and Hotri, inhabit.
Sirapram, washed by the scented waters of Kottar
They who praise, they will suffer no pain.

And St. Thayumanavar himself pertinently asks
why when the earth, air &c. are spoken of by the
Vedas as God Himself, why he should not himself be
spoken of as God.

(1) 
(2) 

Siva is also called Digvasas, Digambara, Nirvani,
and He dances in Chitambara, and His person and
limbs as we have seen represents each an element or
portion of the universe. And this description of His
we notice even from the Rig Veda downwards. As the
translator of Mahabharat frequently remarks, if Siva
is identified in those passages as the Supreme Brahman
this identification has been going on ever since the
very beginning. But we speak of an identification
when there is a difference originally. Would it not
therefore be more proper to say that the words Siva
and Rudra are merely the names and His Form, the
Form of the supreme Brahman?

We cannot here omit to note the fact also that
there are temples in India in which God (Siva) is
worshipped in one or other of these eight forms.

As Earth, He is worshipped in Kanchi (Conjee-
veram,) as Water, in Jambukeswaram (Tiruchinopoly;)
as Air, in Kalahasti; as Fire in Tiruvannamalai; as
Akas, in Chidambara; as Sun, when every one
performs Surya Namaskaram; as Moon, in Somnath
as Pasu or Atma, in Pasupathi Temple in (Nepaul).

SAINT NAMMALVAR.

Buddhism is now nearly twenty-five hundred years
old. We cannot, with any degree of approximation,
state, how long Vaishnavism and Sivaism have been
in existence in India, much less in the Dravidian
countries. From the old classics we learn that the
Hindu Trinity were individually worshipped in
separate temples under the designations of Vishnu,
Brahma and Siva. The worship of Brahma dis-
appeared in the course of time. Buddhism waxed and
vained in a period of one thousand and five hundred
years, its existence in India being only nominal now.
History decisively shows that Vaishnavism and
Sivaism existed before the advent of Buddhism.
Vaishnavism and Sivaism are at least as old as the
Vedas.

When and by whom these two religious faiths were
introduced in the South, we cannot, at present, even
guess with any probability. Even the oldest of the
old Tamil classics now extant allude to the my-
thological accounts of Vishnu and Siva. Every
author invokes either Vishnu or Siva. Siva is said to
have presided over the First Madura college perso-
nally. Siva finds no place in the list of deities
guarding the different kinds of land in the Tamil
country. But his son Murugan (Subrahmanya) is the
guardian deity of hills, and Vishnu of forests, as will
be seen from

(page 10. "Faith, or Sivapram.

The commentator of Tolkappiyam states that the
four-fold division of the Vedas was not made by
Vyasa when this Tamil grammar was composed. It is
highly probable, therefore, that Sivaism and Vaishn-
avism date from a very high antiquity in the Tamil
country. The original Tamil converts probably
derived all religious information from the Aryan
missionaries and ceremonials performed by them.
Scholars began subsequently to hymn Siva and
Vishnu. These hymns began to form the religious
literature of the Tamils. Long after, they began to
compile and systematise the tenets and doctrines
involved in these faiths. These compilations formed
the Sidhanta literature of the Tamils. The Siva
hymns were about the 10th century classified and
arranged into a series of 12 books called Sivapram.
Vaishnava hymns were also about that time collected
and named the Prabhanda of four thousand paragraphs.
The Sidhanta schools also developed their
religious philosophy and wrote a number of original
works independent of Sanskrit authorities.
Of the above said religious lore of the Tamils, Professor Sashigiri Nataraj of the Presidency College, Madras, writes as follows in his Essay on Tamil literature:—"The religious portion of Tamil literature is more important than any other portion and claims a greater attention than Sanskrit itself. While the Vedas, Smritis, and Agamas constitute the foundation of the early part of the whole Hindu religion, the later part owes its origin to the customs, manners, and religions of Southern India, and are founded on Tamil literature. As the Vedic hymns are used in the Vedic and other ceremonies, so are the hymns of the Tevaram and Prabhandam sung in many religious ceremonies in Southern India. These ceremonies came into existence in Southern India and have spread throughout India in some form or other. The peculiar Vaishnava and Saiva religions which prevail in the South can do away with Sanskrit entirely and will be quite contented with a knowledge of Tamil.

"A study of the religious portion of Tamil literature, therefore, on a historical and literary point of view, will be very useful to Tamil scholars. It will put them in possession of sufficient materials contributing to a knowledge of the history and chronology of those religious teachers who are said to have founded the religious literature. We shall also be in a proper position to trace the origin of the religion to its very source and to explain the various stages through which it has been developed and has assumed the present form. We shall also be able to remove all prejudices and wrong views, correct errors and exaggerations, and sift truth from legends and imaginary tales."

Let us, then, with the object in view of making a critical study of the Vaishnava Tamil literature, take up, for the present, a superficial review of Nammalvar—the chosen saint of the Lord—one of the twelve hymnsm (Alwars) of the Prabhand of four thousand.

According to the chronology of these Alwars as given in Guruparamapram by Pinbalagiya Manavala Jiyar, Nammalvar stands 6th in the list and is said to have been born on the 43rd day of the Kaliyuga, i.e. 3075 B.C. He was the only son of Kari (the Vellala king of Tirukkurukur) and Udayinangai. The child neither sucked, nor opened its eyes and mouth; and yet was apparently growing in the order of nature. The parents taking it to be of supernatural birth, left the child in the local temple. The child beseeched himself under a tamarind tree in the posture of Yoga practice and remained so until he was sixteen years old. It was when Madurakavi Alvar (one of the 12 Alwars) came there to witness the scene, that Nammalvar for the first time opened his mouth. Understanding from the interview the divine nature of the boy, Madurakavi at once prostrated before his holiness and became his devotee. Immediately thereafter Vishnu appeared before Nammalvar. No sooner did he gaze on the divine form of Vishnu, than he began to pour forth hymns in his praise, which Madurakavi Alvar committed to writing as amanuensis. Nammalvar ascended to Heaven in his 35th year.

The first book of his hymns is called Ekalukkam supposed to be the essence of the Rig Veda. It numbers 100 stanzas. The others were Ekalukkam, Agnihotra, Ghati and Namvyanpathi the essence respectively of the Yajur, Atharvana, and Sama Vedas Ekalukkam contains only 7 stanzas and Ghati and Namvyanpathi 87. Ekalukkam—the sacred truth contains 1000 stanzas of 100 groups, each group numbering 10 stanzas (each group of course having an epilogue).

The Saint opens his works with an appeal to God to free humanity from false ideas of soul and salvation, evil conduct, and from a dirty bodily prison, and to lead them up to eternal bliss. He upholds Vishnu as the true Supreme Lord of the universe. Occasionally he assumes the tone of a submissivo petitioner. Now and then he pens love sonnets as from a sweetheart (himself) to her lover (the Lord). Here and there he praises the idols of Vishnu in the holy abrines in sacred cities. He frequently gives the reader to understand that the Lord is present in his mind and dictates His own praises and divine truths. We will substantiate these statements by producing translations of some of the hymns at an early date. We will now proceed to examine the probable age of Nammalvar.

Two of the four works of Nammalvar, viz., Ekalukkam and Namvyanpathi are written in Tolkappiyam makes no mention whatever of these metres. These were newly adopted during and after the age of the 3rd sangam. His works are all of the kind of which also there is no mention made in the Tolkappiyam. Of the kind of works—an innovation in Tamil—Nachinarkunjayar points out "Ovvilvam Ekalukkam and Namvyanpathi" &c., in his commentary on "Dr staple or putti" (page 771—Ovvar—Ovvar sivak). It is evident from this that
the first of the Annamalai Alvars. The name of the author of Annamalai and of two verses in the Kural (48 and 49) is also Nammalvar. Scholars are not certain whether this Nammalvar is the above said Alvar. The first three Alvars do not make any allusion to Buddhism, though they occasionally speak of Sivaism. Sambandar—the fourth in the list, in his Kural has "...vaiyardha Thirunavai, Venugopala Thondar." Nammalvar says in the 49th Ekakudi:

Surely then Nammalvar could not have lived as early as 3075 B.C. He should have lived only within 500 B.C.

Of the most celebrated commentators, only Urdhva quotes some passages such as "...sanma-sambandha premadhiren thondai..." (34th Ekakudi).

"...sanma-sambandha premadhiren thondai..." (78. Ekakudi), and

Mamunur and Mamunur who were contemporaries probably lived in the 12th or 13th century.

Ramanuja—the great Vaisnava Doctrinaire lived about the 11th century. Ramanuja was fourth in the list of Acharyas commencing from Sri Nada Munigal. It was Nada Munigal who collected and popularised the works of Nammalvar.

Kambar who lived in the 11th century composed before presenting for public criticism his immortal Ramayana. Pugalendhi—a contemporary of Kambar has invoked Thiruvalluvar in his Nalavenba.

Tirumangaiyalvar—the last of the twelve alvars—is believed to be a contemporary of Gana Sambandar. Sambandar is proved by competent scholars to have lived between the 5th and 7th centuries. Tirumangaiyalvar embodies in his work some lines and phrases from Nammalvar one of which we note below:

The six works of Tirumangaiyalvar are said to be the six Angas of the four works of Nammalvar—the four Tamil Vaisnava Vedas.

In the 45th stanza of Thiruvalluvar we have "...sanma-sambandha premadhiren thondai..." If the tradition on which this line is based is true, it is evident that Nammalvar belonged to the age of the 3rd Sangam and lived probably about the time of V爱爱数, இமே, and இமே. Some passages in இமே seem to closely resemble some passages in the III Book of இமே. We now refer only to one striking parallel. In இமே we find "...sanma-sambandha premadhiren thondai..." In the 45th Thiruvalluvar we have "...sanma-sambandha premadhiren thondai..." One need not read between the lines to note the parallel. Now arises a difficulty. Did Nammalvar borrow such passages from Thiruvalluvar? There can be no doubt that Nammalvar lived after Buddha. Some of the master poets of the sangam age descended to borrow passages from the great Kural. Excepting Tolkappiyam, Kural appeals to be the oldest of the extant Tamil works. No scholar has yet discovered that Kural is indebted for its language to any other of the extant Tamil works. We are, therefore, inclined to believe that Nammalvar borrowed such passages from Kural. In Nakkirar's commentary on இமே, we find among the stanzas quoted as illustrative examples, some verses eulogising இமே—another name of Nammalvar. From all this it appears to us that Nammalvar should have lived in the age of the third sangam.

We know that some points in this article are liable to irritate some of the bigotted Vaisnavaites of the Tamil country. We come forward only to invite friendly criticism, our sole object being the search after the age of Nammalvar in this article. We are prepared to unlearn and learn.

T. C.
LALITA SAHASRANAMA*

The book before us marks a unique departure in the matter of translations from the Sanskrit; and it will come upon the public also as a pleasant surprise. The department of knowledge now opened to our view is that of Mantra Sastra, about which absolutely little was known; and the student of oriental studies was apt more to look upon it askance than with any favour. The book before us ought to remove all doubts about the usefulness of such study, and its great importance. To the mystic Indian, all knowledge and science was locked up in mantras, and the reason will readily enough be perceived when in fact his whole scheme of cosmology rests upon the one primordial sound or mantra, namely Pranava. This first Mantra or Mantra Rajaa is of course the cause of all other mantras and except the Panchakshara Mantra, no other mantra can be efficacious unless pronounced with the Pranava. These Mantras are the sounds, the names and the forms, and the symbols by which we can possibly realise the nature of the supreme: and they arc, as such, the means and not the end. The end also, is both material and spiritual and though it is possible to attain both wealth and happiness by means of these mantra practices, the book before us shows us that he who chants this Gyan Mantra without hoping for any specific and selfish result alone, can obtain Brahma Jnana and not others. There is also an antecedent condition to a person who aspires to mantra practices. The worshipper ought to be devout and pure: and the secret cannot be imparted to a rogue, a wicked man, nor at anytime to one who is devoid of faith. People are apt not forget this essential qualification, and err grievously in thinking that their assumed piety and worship can cover a multitude of sins.

Of the various sets of mantras, those of Devi or Parnashwari are considered the most efficacious in acquiring various Siddhis, and Powers and Knowledge, and this is so, because our highest ideal of Knowledge and Love and Power is centred in the person of Uma. The collection of thousand names of Lalita or Parameshwari forms a portion of the Bahaundra Purana, and the chief importance of the book before us is due to the invaluable commentary on the thousand names by Bhaskararaya, a Maharattra Brahmin who seemed to have lived in Benares about 160 or 173 years ago. The commentator must have been a very erudite Pandit, for he has exhibited in his commentary all the store of his knowledge drawn from the Vedas, and Upanishads, and Itihasas and Puranas &c: and the book is as much more valuable to us for tracing the growth and history of Religion from the earlier Vedic...

With Bhaskararaya’s Commentary, Translated into English by R. Ananta Krishna Sastri, Madras. Messrs Thompson & Co 1892

books to the later Puranas and Itihasas &c. And quotations from the latter set of books are enormous, which will show that these books are not such trash as are ordinarily supposed. In many of these mantras, as explained by the commentator, we can trace easily also the history of the religion and the philosophy from the earliest times downwards, besides an uncommonly large store of mystic knowledge connected with these mantras. The book has also a special value to our readers as it unfolds the nature of the Supreme almost on Siddhanta lines and the references to the Saiva scriptures and philosophy are also very many. The Highest Ideal conceived of Lalita in this book is as that of the Highest Power and Knowledge and Love, and as the Supreme Consort of Supreme Siva and as one with Him and transcending by far far above the Trinity and Maheshwara sadasiva and that in as much as this supreme Sakti permeates and illumines matter, She is also identified as one with Kundalini and Maya and Prakriti and as with Sri-kantacharya, who does not even recognize any such distinction even in essence, this aspect of the Supreme Sakti is also much more prominent. As such also, Sakti is spoken of as theobjc, and Siva as the day; Sakti, as sound and Siva as meaning. The scheme of the 36 tattvas is noticed here and there and unless this is thoroughly grasped, the references to Nada and Biju, Kundalini and Vidya and Sadasiva and Maheshwara &c, will not be intelligible. The book is absolutely indispensable to every student of Saiva Siddhanta and we give one or two extracts below, which will tend to illustrate the subject and its importance more than any words of ours. We heartily congratulate Pandit R. Ananta Krishna Sastri who, though not boasting of the possession of great literary abilities is yet continuing to do quietly a lot of useful and important work. We should add that the book would gain greatly if an index is added.

1. **Madhva Lalita.**

“Thus by the first three names the Goddess is indicated as the creator, preserver, and destroyer of the Universe; by the next two names she is indicated as possessing two other functions viz., annihilation and remanifestation which belong to no other deity, from the sixth name to the last the same deity who possesses these five functions was described in different ways and is indicated by the name Lalita which is her special name and belongs to no other deity.

“Lalitambika: Lalita as well as Mother. The meaning is given in the Padma Pr. Transcending all worlds She sports (Lalite) hence she is called Lalita. ‘Worlds’ means her surrounding lights or deities. ‘Transcending’ being above their abodes in the Bindu-place. ‘Sports’ shines brilliantly. The wise say, “The word Lalita has eight meanings, viz., brilliancy, manifestation, sweetness,
depth, fixity, energy, grace, and generosity, these are the
eight human qualities." The Kama Sîstra says, Lalita
means erotic actions and also tenderness, as she has all the
above mentioned qualities, she is called Lalita. It is said
also, "Thou art rightly called Lalita for thou hast nine
divine attendants (in the Sri-chakra) and your bow is made of
sugar-cane, your arrows are flowers, and everything
connected with you is lovely (Lalita)." The word Lalita
according to Sâdhanavîma, means beautiful!

999. The Union, etc., (Sivasaktiyâikhyâhâpinin).

Her nature is the equal essence of Siva and Sakti. The
Yayviya Sam, says, "By the will of Siva, the Supreme
Sakti becomes one with the Siva Tatva. Again she mani-

fests at the beginning of creation like oil from the oily
grain." Here 'Union' means the supreme equality, the
being absolutely without difference. The Saura Sam, says,
"The Sakti which is separate from Brahman is not
different from Brahman itself. Such being the case it is
only called Sakti (as separate) by the ignorant. It is
impossible to distinguish the difference, O wise one,
between the Sakti and the possessor of Sakti." The Va.
Rama, also, "As there is only one movement of air, only
one Audhyai<a (in the world) and only one mani-

fested (Ut Sakti), also there is only one Union (of Siva
and Sakti)."

Or, Siva, the Siva chakras, Sakti, the Sakti chakras,
Aikya Union. The Brah. Pr. says, "In the triangle
Bindu must be united, the eight-angled one is to be united
with the eight-petaled lotus. He who knows the
necessary relation between the parts belonging to Siva and
the parts belonging to Sakti in the Sri-chakra is the real
knower of the chakra."

Or this name means the Hamsa mantra, for in this
mantra is declared the Union of Siva and Sakti. The Su.
Sam, (4-7-2) "Sakti of Him, (Siva) is said to be the end
of the syllable S'a (i.e., Sa) and end of that (i.e., Ha) is
called Bijà. The Bijà is the Vidyyâ'sakti. That itself is
Siva. Therefore this supreme mantra is said to signify
Siva as well as Sakti."

Or, Siva Sakti the five Saktis of Siva viz., Dhumâvati,
etc., and Aikya, their collective form which is Devi. The
Virunakshâ Panchâsika says, "Dhumâvati veils, Bhûvâvati
reveals, the Spand' stimulates, Viûbîv pervades, the
Hidâsakti nourishes. The Dhumâvati Sakti belongs to
earth, Hlada to water, Bhûvâvati to fire, Spandâ to air, the
Vînâv to ether, thus the world is pervaded by these."

53. The beneficial (Siva).

"From the root Vâ, desire, Siva is derived." That is,
she is the desire itself (ishâh) of the supreme Siva.
For this energy is worshipped by Siva. The meaning of
Siva is given in the Saivagamas. "Who is as a witness to
the modifications (of the mind), who is before the arising
of such modifications, who is in the modifications about to
rise, who is the cause of sensation, who is the support of
all false and inert matter, who is consciousness itself, who
is beloved of all, who is bliss itself, who is the means of
attaining all, who is connected with all, the Omniscient
is called Siva. The self-shining, pure being who is devoid
of the distinction of Jiva, Isa, etc., is Siva."

Or as she does good (Siva), she is called Siva; or that
in which everything rests (Sate); or who possesses
excellent (Siva) qualities; or that which makes calm
(Samyati); as the Bhûta says, "Because he fulfills all
the actions (of men) intending their good (Siva) he is
known as Siva. O gods, the Danavas, and the Devas
are the same to me; I do good (Siva) to all beings. Hence
I am known as Siva." The Sruti (Sve, Up, 4-11) says
"The one who is the origin (of all) dwells in every womb,
in whom all this is involved." The Kaivalya Up. says
"three eyed, blue throated, and peaceful." All this has
been brought together, by us in the commentary on the
Sivashtottarasata (a work enumerating one hundred and
eight names of Siva). "By natural purity, by posses-
sing stainless qualities, by superiority, by supporting the
Universe, by conferring immortality (on worshippers),
by the strength of Ichchá-sakti, O Parânasiva, thou art
known by the special name as Siva in the scriptures;"
or, she is identical with Siva. The Linga Pr. says
"As is Siva, so is Devi, as is Devi, so is Siva, hence, as
the notions the same Devi is called Siva. In another
place in the same book, "In reality there is no difference
between Umâ and Sânkâra; the one has assumed the
two forms. There is no doubt in this. The Paramâtman
called Siva as well as Siva." The Sûtasambhih (IV.
13–2 to 41.) also says "O best of twice born ones, she
who has assumed the energetising aspect of that Mâyá
which is connected with one consciousness (chinnmâtrâ),
who is intellect, without attributes, self-shining, unchange-
able, supreme bliss, and the cause of the destruction of
Samsâra. She is Siva, she is the supreme Devi, one
with Siva, and doer of good... he who worships this
Sânkâra, the ocean of mercy, what does he not obtain by
her grace?" Or Siva may mean the wife of Vâyû.
The Linga Pr. says "The great God Jâna, who pervades
the whole universe, the supporter of all beings is called
Vâyû, in his aspect of wind God. His wife is called
Siva, and his son Manojava, Again, "He who has the
crescent moon as a crest is Vâyû and his wife is Siva,'" In
the Vîyu Pr. also we read "Vâyû is the fourth body of
Isâ's and his wife is Siva and his son is Manojava."
S'iva, hence she is S'iva. In the Agamas we read "As heat is to fire, as light to the Sun, and moonlight to the Moon, so is S'iva to S'iva."

883. Sacrificer (Yajamāṇasvarukūpi).

One form of S'iva is Dikṣīta (Sacrificer) and his spouse is called Dikṣītha and the mother of S'antā. The Linga and Vāyu PAs say, "The seventh terrible form is the form of the Brāhmaṇas, the sacrificer and his wife is called Dikṣītha, and his son S'antā." Of S'iva's eight forms the last is sometimes called the sacrificer and sometimes Atmā, and his son S'antā. Of S'iva's light, Yajamāna, the sacrificer sometimes is called the self, rupa, both are his forms. The Linga Pr. says, "The five elements, moon, Sun, and Self (atman) the best of Munis say, are the eight forms of the Lord of Devas. The eighth form of him is self (atman) and also the sacrificer."

CORRESPONDENCE.

Sir,

I should thank you very much if you would induce any of the Sanskrit scholars or pundits with whom you are in touch, to be so good as to express in the Deepika their opinion as to the derivation of the Sanskrit word Karpura (camphor) which Colonel Yule and Prof. Skeat think is not real Sanskrit but borrowed from Malay karp which means chalk as well as camphor.

On reference to the word "camphor" (which is closely connected with Karpura) in Dr. Ogilvie's English Dictionary, one finds that it is derived from karpura the name of a tree in Borneo, from which the substance is said to be obtained.

A pandit of this place told me that the root idea of the Sanskrit word is (sukha) śaṣṭiṣṭha 'samarthya' or efficacy, on account of its medicinal and sacrificial uses and that the root is Krip; but Prof. Skeat disbeliefes this account, and says in a private letter that this derivation is as imaginary as that of the Portuguese 'Vanadhi' from a Sans. root Vṛti = to cover.

Rev. Dr. S. W. Howland formerly of Jaffna, but now in America, derived the word Karpura from Karvya or root Karp, the cinnamon, and urid = distillation, because the substance is sometimes obtained by distilling cinnamon roots.

Which of these accounts is correct I am at a loss to understand, but I think it is highly improbable that to Malay almost all the Indian languages, which possess the word Karpura with but very slight difference in form or sound, should be indelible. If Sanskrit fails to account satisfactorily for its origin, it might be a Tamil word cognate with the Malay and might have been the original of the Sanskrit word.

William Marsden, however, in his Malay dictionary seems to hint that Karpur='camphor' is derived from Sanskrit, for he shews the Hindi word to be the former form, and indicates a difference in pronunciation between this word and that for chalk, besides treating them separately.

In Malay, Karpur Baru when used for camphor is merely to distinguish it from Karpur Totohori or camphor of Japan.

If the Tamil Karpuram is proved to be borrowed, I should be much obliged if anybody would let me know the pure Tamil word for it.

Trincomali, Ceylon, May 17, 1899.

Faithfully yours, S. W. Coomaraswamy.

[We are sorry we were not able to publish Mr. Coomaraswamy's interesting communication earlier for want of space. We shall send copies of this to some of the prominent Sanskrit scholars in India and publish here any replies we may receive.—Ed.]

REVIEWS.

The Bhagavad-Gītā with Ramanuja's Viśiṣṭādvaita commentary. Translated into English by A Grivindacharya, the disciple of Yogi S. Pathasarathi Iyengar. Madras. 1898.

Schopenhauer when speaking about the Vedanta means the interpretation of the Upanishads by Sankara and in the European world it is Sankara's Absolute Monism that is so often held up and admired, or meets with such unqualified condemnation as a godless and lawless religion (for religion it is in spite of its intellectualism) at the hands of Christian Missionaries. And well it was that this system happened to be so prominently before the eyes of the western world. For reaching its conclusions by a rigorous and unflinching logic put in the clearest and the most well-defined terms possible, it was well-fitted, notwithstanding its theological method, to appeal to the regnant intellect of the West, already familiar with the philosophies of Kant and Schopenhauer, which presented startling similarities in conclusions and modes of thought to the Vedanta. Only when such sympathetic bearing had been secured for one system, would it have been possible to make known the infinite variety and wealth of the philosophical speculations of India and to have their respective merits well appreciated. We must all feel glad that our people begin to be alive to the necessity of spreading a knowledge of our philosophies and that a great part of this work is borne by native Indian scholars. On Sankara's side we have the magnificent Anandabhashas Series begun by the late Mr. M. C. Apte of Poona and the Mysore Sanskrit Series under the guidance of Mr. Maha Deva Sastri. It is a great pleasure to us to note that the Ramanuja Sch of which till now but a thin dormant is now stirring itself and it is a pleasing feature
that the pioneer work in that way, Mr. Govindacharya's
Translation of the Gita Bhashya, should issue from South
India, the country where Ramanuja was born and where
all his activities lay.

The dominant characteristic of Ramanuja's system is
the importance attached to Bhakti, Devotion or Love,
as a means of obtaining final release and the prominence
given to Karma Yoga. Sankara, on the other hand,
places Jnana as the only requisite, all other things being
only ancillary or leading up to it. To him Bhakti is only
a means of purifying the Antahkarana, which will in the
end lead up to knowledge which alone will bring about
Moksha. Ramanuja does not attach this high significa-
cance to Jnana. He makes the path of discrimination
only a way of attaining the highest Bhakti, which by itself,
leads to true realisation. Or as Swapneswara says
"knowledge of his beauty causes affection for a young
man in a girl's mind, but affection does not cause know-
ledge; hence we conclude that knowledge is subsidiary."

This doctrine of Bhakti has been a startling discovery for
the Christians and the theory was at once started that there
was one of the manifest proofs of Christian influence.
There are some even now who take a sort of middle course,
saying that it cannot be quite settled whether there really
was Christian influence in this conception and that like
so many other things it may be a product of the Hindu
mind. The difficulty in the way of their accepting that
the conception was a purely native one is that in the
olden literature we meet with the word Bhakti. We can see
how this position even is untenable when we find the word
Bhakti used not only in the old Upanishads but only
with Moksha. We can see how this position even is
untenable when we find the word Bhakti used not only
in the Bhagavatas, but also in the Gita and towards the
close of the Svetasvatara Upanishad with the same
meaning. If we take the Gita as anterior to the Christian
time, for which we have ample reasons and when we
also find the same idea in the older Upanishads but only
under the name S'raddha and not with Bhakti. We can see how this position even is
untenable when we find the word Bhakti used not only
in the Bhagavatas, but also in the Gita and towards the
close of the Svetasvatara Upanishad with the same
meaning. If we take the Gita as anterior to the Christian
time, for which we have ample reasons and when we
also find the same idea in the older Upanishads but only
under the name S'raddha, we cannot hesitate to say that
Christianity can have had nothing to do with it. In the
Sandilya Sutras also, that book about which we cannot
say by whom it was written, when, or where, we find the
same doctrine most emphatically laid down. This book
is a curiosity in a way. While at one with Ramanuja in
accepting this doctrine, it totally differs from him in
rejecting the multiplicity of souls; and differs from San-
karas in defining Maya as the Divine power of the Lord,
called Maya, or account of the marvellousness of its effects,
not from their unreality. Its doctrine is that the apparent
diversity presenting itself to consciousness, really belongs
to the Antahkarana as the disguiser and is produced by
it in the soul, realising or manifesting in the destruction of

1 Swapneswara's commentator on the Sandilya Sutras, Sutra 13.
3 Vide Sutra 94.
forming as it were the vesture, attribute (Viseshana) of Ishvara, or of the Sivam, as the Saivites would have it. Though at one in postulating the reality of the Pardarthtritaya, the Saiva system differs from Ramanuja's in bringing in another factor, the Anava Mala (the Primitive ignorance or imperfection of the soul) and making it together with Maya and Karma, the Bandha or the fetters of the soul. If we ask the Ramanujas why there should be ignorance, they say because the soul is joined to Maya (or matter as we may roughly call it) in order to wipe out its Karma. But then comes the further question why there should be any Karma at all, since, Karma being only the law of cause and effect, it must be eternal before and after, and thus no room at all will be left for Moksha. Here the Saivite shows himself more philosophic and says that the soul was eternally coexisting with Anava Mala, the primitive imperfection which prevented it from cognising, and it was out of pity for its condition that the Lord induced Karma and the evolution of Maya in order that intense darkness might be lightened a little; and when the soul has been purified by enjoying the fruits of Karma, He out of infinite grace removes the remaining Mala from it and takes it into Him. The Saivite will feel it a sacrilege to say, as Ramanuja does, that He induced all the marvellous manifold effects of Maya solely out of pastime. A pastime this to involve countless souls in unspeakable misery! Better far the primitive ignorance and inertia compared with this "manifestation out of mercy." Again Ramanuja in his "prastavanā" to his Bhashya on the Gita speaks of the "auspicious qualities, the transcendental ornaments, and the countless illuminated angels singing hallelujahs around Him." Sankara or the Saivite will never dare to use this material language about God even though allegorically. To them He is inaccessible to human thoughts and words and they would not ever use words that would convey any material image. In this and in the postulating of the Bhedabheda relation, the superior philosophic spirit of the Saivite is evident.

Such points as these we expected to be treated of fully by Mr. Govindacharya, but unfortunately it is this very thing which is omitted in his book. It is a mere literal translation of Ramanuja's words. It is only the comparative study of doctrines and the history of their origin and development and the influence of one upon the other which is of any value. Any amount of translation can be done but the really difficult part of the work is this. Too often in India authors who begin with such a programme end with the translation only. We hope that Mr. Govindacharya's work will not meet with the same fate. Mr. Mahadeva Sastri also promised to trace out the history of the latter Vedanta in the preface to his translation of Sankara's Bhashya on the Gita, but so far as known, the promise is yet to be fulfilled.

It is evident at the first glance that a great amount of thought and labour has been spent by the translator on his work. The translation is fairly accurate and readable. But we are sorry to find a good many instances of inelegancies of language, sometimes of positively bad English, scattered through the work. A certain air of pedantry is given to the book by what strikes one as the studied use of unusual or high-sounding words for ordinary simple ones. Theocracy, psychocracy, in the sense of communion with God and the soul respectively, and theopistemology are especially prominent. Demementation we have seen used for the state of sheer lunacy, but never for loss of memory. It is needless to multiply instances; the reader who turns up any page casually will meet with one. It is sometimes so provoking, as to make us think that our translator has made a good but not a judicious use of Roget's Thesaurus. We hope Mr. Govindacharya will, in a second edition which we sincerely wish his book will soon reach, correct these errors. It is from no wish to detract from his merit that we speak thus openly. Our only wish is that a valuable and conscientious piece of work should be perfect in all ways.

One other important thing has been omitted. We do not get a hint even of what critical apparatus our friend has worked. As far as we know there is no reliable edition of the Bhashya yet published. Under these circumstances it is of the utmost importance to get really good readings. We hope this defect will be supplied in his promised second volume. One little thing we would ask our friend to do; it is to take away all the verse translations of Yamunacharya's slokas, summing up in one couplet, the subject-matter of every Adhyaya, and to put plain prose in their place. They sound very like doggerel and very much mar the beauty and dignity of the Gita.

Enough of this unpleasant task of fault-finding. We congratulate Mr. Govindacharya on the exceedingly good and accurate translation he has produced of this important work. The footnotes especially are a model of their kind, evincing a great amount of thought, and with their aid, the reader can have no difficulty in reading Ramanuja in the original. We hope our friend will continue his labours in this field and produce translations of the important philosophical works of this school yet remaining unpublished.

M. N.

In this neat little volume are comprised English translations of Sankaracharya’s Dakshinamurti Stotra, the Mannsollasa (the Vartika on it by Sureswara) Sureswara’s Pranava Vartika, and the Dakshinamurti Upanishad. It also includes the Sanskrit texts of the Stotra and the Upanishad. The translation is beautifully done into good and readable English without in any way losing sight of accuracy. The book is prefaced with a good introduction giving an account of all the systems of philosophy referred to by Sureswara in his Vartika and following every sloka is a lucid explanation of any difficulties that may occur. With these aids one may very well dispense with the reading of the text itself. But we cannot commend the printing of the Sanskrit texts. The signs for the long and the short i are so indiscriminately used for both the sounds that the reader has to stumble twice at least in every line.

We cannot very well see how Sankara’s Dakshinamurti Stotra and the Pranava Vartika come to be included among the minor Upanishads, unless we accept the opinions of Max Muller that most of the smaller Upanishads were composed by Gaudapada, Sankara and other recent philosophers. Weber also mentions that two Upanishads, Tripuri and Aptyavajrasuchi, were composed by Sankara and quotes Rajendra Lal Mitra to support him; and we know how the Allopanishad was composed at Akbar’s instance to embody his new creed. But we cannot on that account put all except the thirteen or fourteen generally quoted by Sankara as modern. We have yet to acquire saier criterions than the sectarianism of the Upanishads to judge their dates by. But if it is true that what Mahidhara is said to maintain, viz., that some parts of the Brihad Aranyaka were meant as attacks on the Buddhists, is based on fact, the Upanishads come alarmingly near to us. We wish that Mr. Sastri, who is so well fitted for it by his scholarship will sooner or later enter into this question, and treat it with the fulness and thoroughness it deserves. But apart from any such scientific value, these translations will be of great use to those who are devotionally inclined.

Sureswara, as the translator himself tells us, was a contemporary of Sankara, whose chief aim in his journey north was the conversion to his philosophy of this famous Mimamsaka. His Vartikas on Sankara’s Bhashyas on the Brihad Aranyaka and the Taittiriya Upanishads, together with his Naishkarmasidhi are monumental works and referred to with great respect by the later Vedantins. We are glad to see that a translation of his Vartika on the latter Upanishad together with Vidyaranya’s Tika on the same is announced to be begun by Mr. Sastri. We hope he will also give us in due time a translation of the colloquial Vartika on the Brihad Aranyaka.

M. N

NOTES AND COMMENTS.

Canon Wilberforce’s denunciations of Prof. Huxley in the sixties after damping for a while the interests of Evolutionists paved the way only for more vigorous and trenchant combats between the theologian and the man of science. And the hold of Darwinism on the popular mind at the present day needs no better illustration than the attempt of the clergy of late to interpret the Bible as consistent with the doctrine of Evolution. The leader of German zoologists, Prof. Haeckel, in the fourth international Congress of Zoology held at Cambridge on August 26, 1898, thus sums up the attitude of the world of science towards the descent of man.

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“If we look at the results of modern anthropogeny from the highest point of view, and compare all its empirical arguments, we are justified in affirming that the descent of man from an extinct tertiary series of primates is not a vague hypothesis, but an historical fact”. But even in our own day, the republic of science has its intractable malcontents, although they are dwindling down year by year to a right- ly deserved minimum. Virchows and St. George Mivarts are not yet extinguished.

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Of those whose conceptions of religion are coloured completely by the creed of science, Dr. Paul Carus, of the Monist is a staunch defender. He writes in reply to Mr. Amos Waters—“There is nothing incomprehensible in infinitude: but we cannot apprehend infinite space. In other words it is impossible to make anything infinite (i. e., infinite space or eternity, i. e., infinite time) an object of immediate apprehension to perceive it by the senses; but we can understand it to perfection and there is nothing mysterious about it. That we cannot apprehend any infinitude is as much a matter of course as that in counting we cannot never count up to infinity, or that we cannot bodily be in several places at the same time. It is a physical impossibility but there is nothing mysterious about it: Nothing that might cause us to turn an agnostic.”

1 Max Muller, Ancient Sanskrit Literature, p. 327.
2 Weber Indian Literature, p. 161.
3 Ancient Sanskrit Literature, p. 318.
When departing from the body, the jiva does not carry with him any subtle elements of matter which may form the seeds of the future body, inasmuch as all the trouble goes in vain, the elements of matter being easily found everywhere.

(Siddhanta):—As against the foregoing we hold as follows: That the jiva leaves this world embraced by the subtle elements of matter whereby to obtain another body is shown by the question and the answer occurring in the Panchâgini—"idâ, the contemplation of the five fires.—How?—There the question was, "Do you know how in the fifth oblation, the waters come to be spoken of as Purusha?" The answer was, "Thus verily in the fifth oblation the waters come to be spoken of as Purusha." Their meaning may be briefly explained thus: the jiva dwelling in the body of a brâhmana or the like offers oblations and does other acts. Leaving this body with a view to enjoy their fruits, he departs, embraced by the subtle element of water combined with other elements existing in the present body, and reaches heaven represented as a fire. Embraced by the same waters which become transformed into a body full of nectar, he becomes subservient to the Gods (Devas), and in their company he enjoys the peculiar pleasures of the region. With the residual Karma which will give him the body of a brâhmana or the like, he again comes to this world to do works, and embraced by the same waters he reaches the clouds which are represented as a fire. Then, with the rain drops, he descends to the earth also represented as a fire. Thence, with paddy and other grains, attaining the form of food, he reaches the body of a man who is represented as another fire. Then, embraced by the same waters converted into the semen in man, he reaches a woman represented as yet another fire. Embraced by the waters converted there into a body which may be called a human being, he is born with the body of a brâhmana or the like according to karma. All this will become clear later on. Wherefore when jiva has to attain to the next body, he goes embraced by the subtle elements.
Everything is of a threefold nature, because everything was tripled; and therefore it is only water combined with other elements that is referred to by the word "waters." They are so designated because of the predominance of water among them. There is, therefore, nothing wrong in speaking of water alone in the passage. In the fifth oblation, waters come to be spoken of as "faith." Why? For, what follows can be explained only when the oblation of S'radhā means that of waters. And the word "faith" may be used to denote waters, because the S'ruti says "faith, verily, is the waters."*

The Śūtrakāra again raises an objection and answers:

(If you say that Jiva is not meant) because he is not mentioned, (we say) no, because of the doers of sacrificial rites and the like being referred to. (III. 1-6)

(Objection):—Here, in the question and in the answer, waters alone are mentioned, not the jiva embraced by them.

(Answer):—No, for, in the sequel the S'ruti says: "But they who living in a village practise (a life of) sacrifices, works of public utility and alms, they go to the smoke, from smoke to night, from night to the dark half of the moon, from the dark half of the moon to the six months when the sun goes to the south. But they do not reach the year. From the months they go to the world of the fathers, from the world of the fathers to the ether, from the ether to the moon. That is Soma, the King. Here they are loved (eaten) by the Devas, yes, the Devas love (eat) them. Having dwelt there till their (good) works are consumed, they return again that way as they came, to the ether, from the ether to the air. Then the sacrificer, having become air, becomes smoke, having become smoke, he becomes mist, having become mist he becomes a cloud, having become a cloud, he rains down. Then he is born as rice and corn, herbs and trees, sesamum and beans. From thence the escape is beset with most difficulties. For whoever the persons may be that eat the food and beget offspring, he henceforth becomes like unto them."†

This passage speaks of the performers of sacrifices who enjoy the fruits of their good Karma in heaven with the body of nectar here spoken of as the King Soma, and who, on the exhaustion of their good Karma, again come here and enter into the womb; and the same individuals are again referred to as king Soma, in the following passage.

"On that alter the Devas offer the S'radhā libation. From that oblation rises Soma, the King."†

Therefore, even in the question and the answer, it is found that it is jiva, embraced by waters and

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* Taitt. Brāh. 3-2-4.
† Chhā. 5-10.
‡ Ibid. 5-4.
having those wateer for his body, that is spoken of as waters. Hence no contradiction.

It is only a figure of speech, because of his ignorance of Atman, so indeed the S'rtti shows (III. 1-7).

(Objection):—The water cannot stand for jiva, because it is spoken of as being eaten by the Devas when it attains to the state of Soma, the king, in the words, "That is Soma, the King. Here they are eaten by the Devas, yes the Devas eat them."*  

(Asswer).—It is only by a figure of speech that they are said to be eaten, and it simply means that they, as not knowing Atman, are mere instruments of enjoyment for the Devas. Accordingly, indeed, does the S'rtti declare that those who do not know Atman are like cattle were instruments of enjoyment for the Devas, in the words "Like an animal, he is to the Devas."‡ It should therefore be understood that as the knowers of Atman are the instruments of enjoyment for the Devas, it may thus be concluded that when jiva departs from here to take another body, he goes there embraced by subtle elements.

Adhikarana 2.

On the exhaustion of works (the soul returns) with a residual karma—as the S'rtti and the Smriti say—as he had gone and otherwise. (III. 1-3).

In the preceding section, it has been shown how Jiva is enkindled with a body of subtle elements of matter, when he goes to svarga and other regions and there enjoys fruits consonant with his own karma in the body of a Deva and so on. Now, then, a doubt arises as to whether, when that jiva descends to this world again after enjoyment, he is accompanied with any residual portion of karma, or he returns to the earth after having enjoyed the whole of his karma.

(Purvakapaka):—Now it is but proper to maintain that the soul descends to this world from svarga without anusayā, without any residual karma at all. Anusayā means residual karma, so called because it remains (śete) with (ānu) jiva. No residual karma can exist in him who descends from svarga, the fruits of that karma having been enjoyed in svarga. Accordingly on this subject the s'rtti says: "Having dwell there till their Karma (sampāta) is consumed, they return again that way as they came."† Here sampāta means the aggregate karma. They remain there in svarga till their whole karma is exhausted. Wherefore, after enjoying all the fruits of their karma, the jiva descends from svarga without any karma at all.

(Siddhātā):—When, on the exhaustion of good works, the jiva descends again to this world, he comes accompanied with a residual Karma. Where is it so said?—Of course, in the s'rtti and in the Smriti: The S'rtti says:

"Those whose conduct has been good, will quickly attain some good birth, the birth of a Brāhmaṇa, or a Kṣatriya, or a Vaisya. But those whose conduct has been evil will quickly attain an evil birth, the birth of a dog, or a hog, or a chandala."*  

The Smriti says "they are born so and so by good karma." Otherwise, there can be no enjoyment of pleasure and pain for an infant just born, in the absence of Dharma and Adharma, etc. Therefore, when returning the way he went up and otherwise also, the soul is certainly accompanied with a residual karma. To explain: on his return he descends to the ākāsā, on his way to the air, and so far follows the way he went up; but he does not pass through the region of the Pitrīs and so on, and so far the order of ascent is violated.

Again the Sutrakāra raises an objection and refutes it first according to another's view.

If you say (that the existence of residual Karma cannot be proved) because of the word 'conduct.' Karṇāmāndal replies that the word indirectly points to it (III. 1-9).

(Objection):—It is the word 'conduct (charana)' which occurs in the S'rtti quoted above. That does not prove the existence of residual karma. The word 'charana' denotes the moral conduct spoken of in the Smritis.

(Asswer):—No. Here, the word 'conduct (charana), stands indeed for residual karma (anusayā), insomuch as the latter alone can produce happiness and the like.

If you say that conduct would (then) be of no use, (we say) no because the other stands in need of it (III. 1. 10)

(Objection):—If so, the moral conduct insculpated in the religious institutes (Smritis) would be of no purpose and therefore taught in vain.

(Asswer):—No, merely because all good work stands in need of it, as said in the scriptural passages like the following: "Who so is without Sandhyā (morning and evening devotion); is impure, and, as

* Chhā. 6-10.
† Bri 3-4.10.
‡ Chhā up. 6-10-5.
such, is unfit for all works, whatever other work he
does, he attains not its fruit." Such is the view of
Kārmśānājini.

But Bādari holds that the word means good deed and evil
deeds. (III, i-11)

But Bādari maintains that the word 'conduct (charana)' in the Sruti quoted above denotes the good
and evil deeds themselves, as the common usage
shows. This is also the view of the Sūtrakāra. If
Bādari holds that the word 'conduct' denotes the
good and evil deeds primarily, but not by a mere
figure, then it is tantamount to his admitting that
karma (work), to be effective, stands in need of moral
conduct inculcated in the smriti.

Therefore it may be concluded that, when jīva
descends from svarga, he comes accompanied with the
residual traces of good and evil works he had done.

Adhikarana 3.

It is declared even for those who have done no works of utility
and the like. (III, i-12).

Here a doubt arises as to whether, just as those
who do works of public utility and sacrificial acts go
to the moon, others also go to the moon or not.

(Purvapakṣa):—Certainly, even those who have not
done any acts of public utility or sacrificial acts
go to the moon. The Sruti declares that all alike go
to the moon in the words "Whoever depart from this
world, all of them go to the moon."*

No doubt the sinners have no enjoyment there;
still, it must be admitted that they do go to the svarga,
so that the fifth oblation is accomplished and the body
formed which is assumed on return to the earth. It
therefore stands to reason that even those who have
not done acts of public utility and sacrificial acts go to
the moon.

(Siddhānta):—As against the foregoing we hold as
follows:

But others ascend and descend by experiencing in Samyamana,
as the Sruti shows their passages. (III, i-13).

Those who have done no acts of public utility and
sacrificial acts or the like do not go to the moon. On
the other hand they enjoy the fruits of their karma in
the world of Yama and then return to earth. Such
only are their ascent and descent as declared in the
Sruti. "The son of Viśva is the goal of the born
creatures."†

One goes to svarga to enjoy, but not to make up the
fifth oblation, because in the case of Drona and the
like, the principle of five oblations fails, the oblation
of woman being absent. Wherefore it is but right to
maintain that sinners go to the world of Yama.

And the Smriti says so (III, i-14).

This thing is declared in the smriti as follows:
"All these, O Lord, verily come under the control of
Yama."**

And also seven (narakas). (III, i-15)

The Smriti speaks of sinners going to the seven
great hells (narakas) such as Raurava.
And because of his influence even there, there is no contradiction
(III, i-16).

Even there in the hells which are ruled by Chitra-
gupta and others, Yama their leader is active by way
of guiding them. It does not therefore contradict the
statement that they are under the control of Yama.

Vidyā and Karma being verily the things spoken of (III, i-17.)
One goes to Brahman or to the moon for the enjoy-
ment of the fruits of Vidyā (Upanāsa) and Karma
respectively. It is Vidyā and Karma that are spoken
of as leading to Brahman and to the moon in the
following passage:

"Those who know this, and those who in the forest
follow faith and austerities go to light But
they who living in a village practise-sacrifices,
works of public utility and alms, they go to the
smoke."†

Wherefore it can never be made out that sinners go
to them.

(There is no necessity for going to svarga) in the third, because
of the sruti so declaring. (III, i-18.)

Neither can it be maintained that even the sinners
must go to svarga, on the ground that even in their
case the body can be formed only on passing through
five oblations. For the sruti expressly declares that
they do not go to svarga, in the following words:

"On neither of these two ways those small creatures
(flies, worms, etc.,) are continually returning of
whom it may be said, Live and die. Their's is a
third place. Therefore that world never becomes
full."†

The "third place" means men of sinful deeds
Wherefore sinners do not go to heaven.

A. MAHA'DEVA SASTRY, B.A.

(To be continued.)
60. If it be asked how the gods Brahman and the rest are also Forms of Hara, it is so, because it is by the Power of Hara Sakti that these gods perform their functions. The objection that if these gods perform these functions, no other God as Hara is necessary is met by the fact that these Gods can only perform one and only function each.

Note:—The power of these Gods is confined to and by the respective Material planes in which they exercise these functions. Gods 'Brahma and Vishnu, cannot rise above the Prakriti plane of the Universe, Rudra and Maheshwara above the Asuddha Maya plane, and so on. So that, an All-seer and All-worker is essentially necessary.

61. The Sakti is not many but one only. It appears as Various by its manifestation in various functions. Just as the one Supreme Law and Power vested in the person of our August Sovereign appears as various when executed by Her Majesty's ministers of state, Hara actuates all Gods and grants boons and salvation according to His own Supreme Will.

Note:—One minister of State works for peace, another for war. One Educates another Punishes. One is engaged in collecting Revenue, another in spending. One attends to Home affairs and another to Foreign affairs. And all these derive power from one and the same source. The commentators mention the incidents of the Dakshas' Sacrifice, Markandeya's salvation, the churning of the Ocean, etc., as illustrating that none of the Lower Gods can act independently of the sweet will of the Supreme Paramasiva.

62. Without a Knowledge of the Law, it is impossible to regulate man's life. The man who is not in possession of the Law, is in the same condition as a man who has no knowledge of either construction or man's way of life or the laws of the universe. In the absence of a knowledge of the Law, man is like a blind man who is without a guide. The Law is the guide of man and the Law of the universe is the guide of the entire universe.

63. This one Parasakhti becomes three as Ichcha, Gnaana and Kriya Saktis. Ichcha Sakti may be defined as the Supreme Love, desiring the welfare of all living creatures. As Gnaana Sakti, God knows all, and the wants of each and every one, and grants their deserts. By His Gracious Kriya Sakti, the Lord creates all these worlds.

Note:—At the sight of the jivas weltering in sin and suffering, God's Love is excited, and He wills to save the souls. And intelligently sets about adjusting means to this end, and the special means adopted for their salvation is by creating these worlds for gaining experience and wisdom. At page 9 of this volume is quoted a verse from Mahabarat showing the worlds are created for the enjoyment of jivas, for eating the fruits of Karma, and the following line from Emerson shows also what the best Christian opinion is. Everything is prospective, and man is to live hereafter. That the world is for his education is the only sane solution of the enigma.

64. Can the Jiva by possession of his will, intelligence and power be said to be equal to God? No. These powers of the Jiva are veiled by the eternal mala or impurity. The soul knows by the Grace of God, according to karma performed by him. The soul is not self-dependent enough to secure the fruits of his works or salvation, himself.

65. When pure Gnaana, He is called Sivam, When Pure Kriya, He is called Sakti. When Gnaana and Kriya are equally balanced, He is called Sadasiva. If kriya predominates, He is called Maheshwara. If gnaana predominates He is called Vidydei. In these Forms or Bodies, He performs the various functions, constituting, Realization (Laya), Enjoyment (Bhoga) and Creation (Adhikara).

Note:—The first two forms, Sivam and Sakti constitute the 'Laya or Nishkala Body. Sadasiva is the Bhogi-Form or Nishkala-Sakala body. Maheshwara and Vidydei are the creators and constitute the Sakala-Form.
66. These five Forms of Sivam, Sakti &c., form His Five-self-luminous Bodies. As these Siva-Tatwas are in existence before the generation of Time itself, there may be said to be eternal (Nitya) The order is not order in Time, therefore, but order in manifestation of Gnana and Kriya Saktis

Note.—We will have to note that there are forms of Matter which lie beyond Time and Space too.

67. As one actor plays the part of many characters such as Ravana, Rama &c., so, the Supreme One works in all these Forms and yet remains one and unchanged. All these Forms are His Sakti. He and His Sakti are related as the tree and its inner solid core (Saksha).

69. Just as the crystal appears as the various colours reflected on it, yet remains unchanged, so God manifests Himself as variously as His Sakti Forms, and remains Pure and one. And He cannot be perceived except when He manifests Himself in His Arul Sakti.

68. All this Universe is of the Form of Sivam and His Sakti. Of their form, are all males and females possessing marks and qualities agreeing and differing from each other. By the Power of Sakti, are all our welfare secured. People do not understand the secret meaning of the Sivalinga and Pita.

Note.—Compare Mahabharat, page 74 (Anuca Parva). “This universe of mobile and immobile creatures is pervaded by two kinds of forms; male and female). Every being with the mark of the masculine sex should be known to be of Ima; while every being with the mark of the feminine sex should be known to be of Uma.”

70. Siva is neither a Rupi nor an Arupi. He is neither chit nor Achit. He does not create nor sustain nor perform other functions. He was never a Yogi nor a Bhogi. Though present in and pervading all these inseparably, yet He is of a nature different from all these.

SOME FORE-WORDS.

Who knows the greatness of our Lord? Who knows His length and breadth? Of this vast shining nameless One The root not knowing, I dare speak.

I cannot sing as God’s true Bhaktas can, I cannot dance as they alone can dance Nor do I know the path of Gnani’s true Nor seek the path of seekers after God.

In the words of praise of God’s Bhaktas In their sweet music rises He. Can even the world’s creator Brahm Of Isa, think and understand.

The knowers of Tatwas, on Kailas The dwellers, the manis and gods, They together and alone pour forth His praise They alone by their love can know my meaning.

EO NO;n 8' SUTRA.
The three thousand verses in Tamil, by Mula were composed for the world, by Nandis will rising at morn, one recites with sense The Lord of the worlds, he will reach.

In this good book Whose end is Mukti The division is Into general and special.

Note.—To the end of the 6th Tantra is the general portion. The rest is special.

**History of the Guru Math.**
Of the seven Mutts, established in Sanmarga, Mulan’s is the first, In tantra nine, of verses three thousand. The beautiful Agamas were explained.

The atoned Kalankar and Gorar The beneficient Devar and Nadhandar The wise Paramananandar and Boga Devar The world famed Mular, these were the purified ones.

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**The Trimurtis.**
Eternal youth, limitless life and beauty If pondered long to whom they belong To Him alone, to the changeless Sankara. The great praise of the devout cannot reach Ayan or Hari.

2. The First God, and the beautiful coloured One The God resting on the lotus flower When examined can’t be One The world speak variously and wrangle.

3. Isa is beyond the taint of good and evil The seed of these actions is the God of the worldly The unthinking speak of Isa as this or that. They know the Root who are clothed in Wisdom.

4. The Three and Five from Siva, The six plus two from the same; The same to Nadam and Vindu And from Sarva and the rest All these are names of Sankara.

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**Notes.**—The first three are Rudra, Vishnu and Brahma. The five are these three and Maheshwara and Sadasiva. The eight are Siva, Maheswara; Rudra, Vishnu, Pitamaha, Saiva Vaidyvar, Sarragnar, and Paramatma.

The nine are Brahma, Vishnu, Rudra, Maheshwara, Sadasiva divam, Sakti, Nadam, and Vindu. From Sarva i.e., are Sarva, Bhava, Rudra, Ugra, Bhima, Pasupati, Isana, Mahadeva.

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5. When we understand the path of securing good, Brahma and Vishnu are not alien. They are intimately connected with the three-eyed Nandi Seek from these Devas every good.
The Lord surrounded by countless gods,
The Lord of milk white body, when I bowed before

"Thou art equal to Brahma and Vishnu" He said
Go and preach my Truth to the world.

To either gods or men
Except the gracious rassia-crowned Siva
There is no other self-intelligent God
Know therefore Him who is in us.

The effulgent Lords three and five.
These the supreme transcend; they know not.
The gods Brahma, Vishnu, Rudra these alone,
They distinguish and wrangle about

Both in and out of this universe and one
And functioning as Brahma and Vishnu,
And becoming various in union with the world
And entering me too, He removed my sins.

A portion of my Lord is Sadasiva
A farther portion is manifested in Mahesvarya
In another manifestation, He dwells in us
Narayana too is another manifestation of His.

To be Continued.

J. M. N.
There were two minor poets of somewhat similar characters and fortunes in whose verse there is naturally considerable resemblance, both of whom were exceedingly sensitive, and expressed their disgust at the unfeeling and uncourteous way in which they were treated.

It may be said, by the way, that, on the other hand these ancient chieftains very often have been sorely tried by their numerous, arrogant and very pertinacious suitors.

The following is by the first of these bards, Perum-Tulai-Sittanär. He is addressing a chieftain, a wild huntsman of whom nothing more is known, who delayed his gift, and was utterly wanting in cordiality:

A somewhat deficient Plea for kindly Charity. (205)

"Though the three monarchs rich in amplest wealth gave loveless gifts, we'd scorn the self! O Lord of Kovai, round whose heights the jasmine twines its wreaths all glittering white, whose sword victorious quenches ardour of thy foes, whilst thou to needy suppliants that flee from face of conquering foes, art refuge sure! O huntsman searching out from rocky cave, and den all creatures great and small, with hounds swift-footed, bearing still thy mighty bow! May thy blest days in joyous comfort pass! The clouds that go to grace on Ocean's plain drink from its plenteous store, nor ever back come they without the gift they seek; so suppliants, from thee, or from some other, gain Due gift of car and tusked elephants!"

[I.e., Farewell, if you give not, some other will be more kind]

The following song of Perum-Cittiranar, who had obtained a handsome gift from Kumaran, shows him in an amiable light. It is addressed by the bard to his wife:

Let all share! (163).

All those who loved thee,—all whom thou dost love,—thy kindred all, with seemly virtues crowned, all who in times gone by thy wants relieved,—call then together now; bid all the world! Nor counsel nor direction ask of me!

Thus will we live, ponder no more, give thou to all, my housewife dear! The lord of Muthiran’s fruitful hill,
The patron Veliman is dead! (238).

He has gone to wilderness where ruddy urns are filled with bodies of the dead,—to wilds where red-eyed vultures, owls and fearsome ravens, birds obscene of every name, and goblins dwell and wander as they list. He loved the palm-wine jar! The beauty of the fair whose arms bright jewels lack, has faded; the minstrel band in tarnished glory past away.

The following (208) is by Perum-Cittiranar, to whom a gift had been offered by Avvai's friend and patron, Athiyaman Nedumann Aji, but an interview with the king was not allowed, and in fact no civility was shown the perhaps over-sensitive poet:

'O'er many a mountain, many a hill I have come thinking to get my gift and go. I deemed that he with gracious speech would confer his gift, and bid me go in peace. But he, resistless in the fight, my worth how did he estimate? I am no mercenary mendicant that he should give me gifts, yet never see my face! He should have cherished me, and though his gifts were small as millet seed, if given with pleasant glance and words of kindly courtesy, the gift were sweet.'

After our poet had been treated discourteously by Veliman's successor, who offered him a paltry gift which he rejected with scorn, he made his way to Kumanan's court, who on this occasion treated him with the utmost cordiality, and presented him with a lordly elephant. With his he made his way back to the palace erewhile belonging to his faithful patron Veliman, but now tenanted by his charliah successor, and tethered his elephant under the trees close to the fort gate. He then revenged himself upon the younger brother, who had occupied the deceased chieftain's seat, by singing the following song. To realise the situation fully we must remember that the bard was considered sacred, and his words of reproach and threatening would surely have effect; while for the present the song was sure to pass from mouth to mouth, and would render the new ruler an object of contempt to some, and of utter detestation to others.

Reproaches (162).

'Thou'rt no protector of the suppliant poor. Yet to the suppliant kindly friends are ever found. See here the state of worthy suppliants! See here the worth of kindly friends! Behold I tether 'neath the shadow of thy feet this elephant, another's gift; and so, farewell, thou chieftain of the swiftly running steed!'

This does not seem to be a very clever bit of spite; but the reference to the horse here implies an imputation of cowardice, and the tethering his elephant there was a prophecy that the elephants of hostile kings would soon be found in the same spot.

This ever generous Kumanan was at one period possessed of his kingdom by his younger brother and fled to the desert, where he was in great poverty. To him our bard found his way, and sought a gift from the utterly impoverished king. The generous-hearted prince drew his sword and presented it to the suppliant, saying, 'I've nothing to give thee but my head. Cut it off and bear it away!'

The poet took the sword, and made his way back to the court of the usurping brother, where he sang the following song—

in this fleeting earth some wish to live by fame's report, and so have striven to make their glory last; and they who still in utmost poverty retain the will to give to those that ask, are glorious in their woe.

I went to him who all has lost but deathless fame! He said:

'I've lost my lands, to bid thee empty go were greater loss.'

Here is my sword, Take thou my head.' Thus come I from thy kinsman's presence glad, bearing his sword, sign of his love.'

It is pleasant to know that the issue of this was that the usurper was touched with compassion for having wronged his noble-hearted brother, and restored him his kingdom.
of the devotee, but in his sacred utterances are the highest words of wisdom, words flowing from his highest spiritual experiences, and so redolent of the Highest Vedic lore, that our saint was called by God himself “King of Speech or Vach (vachanam)," and our sacred historian Sekkilar describes his utterance as the vachanam (written Veda), as distinguished from the unwritten Veda. Another point of interest in his life is his first adherence to Jainism and his subsequent conversion and persecution at the hands of his old associates. And it may be that it was he, and his youthful contemporary Saint Guna Sambantha who dealt the death blow to the ascendancy of Jainism and Buddhism in the south. And after the 6th and 7th centuries, the people and princes of India tolerated more these dying religions, and rather than hasten their decline by any persecution, they helped to keep them up even by their munificent donations.

To begin the sketch, our Saint was born in a prosperous Vellalah family in the town of Tiruvannur of Tiruninai-Nadu, corresponding to the modern division of South Arcot. The country was then under the rule of the Pallava Sovereigns, a fact which will be of greatest importance in determining his age, as well as that of Saint Guna Sambantha. The ruler of the Province at that time was known by the name of Kadaivan. Our Saint's father's name is given as Mappalar, meaning, "the Man of Fame," and his mother was Mathinar, "sweet among women." The firstborn was a female named Mathilvandar, and it was to this loving sister of his, our Saint owed his salvation. Both children grew up in love and knowledge; and when Mathilvandar was about 12 years of age, she was betrothed to one Kalippagaiyar who happened to hold the post of a general in the Pallava King's army. Before the marriage however, war broke out in the extreme north of the Pallava's dominions, and our Kalippagaiyar was deputed to go to the frontier, and the war seemed a long and harassing one. Before any news reached from the frontier, of our Kalippagaiyar, our saint's father sickness and died, and his beloved wife followed him to the funeral pyre. The orphans were left disconsolate and before even their wounds could heal, news came that the betrothed died on the battlefield. This was a great blow to them, and to Thilavandar, in special, and she resolved to follow her love. However, at the earnest prayer of her brother, in particular, she yielded to live,
but to a life consecrated to the service of God, and to loving care over her brother. The boy grew and advanced in knowledge, and engaged himself in doing acts of charity, by constructing chatturams and water pandals, by digging tanks and rearing public gardens, and by giving to the needy and the deserving. With the advancement of his knowledge however, his adhesion to the Jains grew apace, and he finally went over to the seat of Jainism, in Pataliputra, and joined their saṅgha. Evidently the Jains were in ascendency near the seat of our Saint, and as is well-known they monopolised all learning at the time. The young boy, with the love of knowledge strong in him, and no elder parents to guide him, was soon attracted to the place of the Jains and imbuing all instructions from them, it is no wonder the boy when he grew into manhood easily joined hands with Jains. He soon became a great figure among them, and they named him Dharma Sena.

This secession from the ancient faith troubled one heart most sorely, and this was his loving sister Tilatavadi. After her brother left her, she repaired to the famous shrine of Tiruvadigai Veerattānam near Cuddalore, and engaged herself in doing services in the Temple of our Lord there, such as sweeping, washing, gathering flowers, making garlands and such like, to God. With her daily devotion to God, she sent up earnest prayers for the conversion of her beloved brother, and this was soon answered. She learnt in a dream that her brother will soon come back, and that this will be the means of his conversion. Soon enough, Dharmsena was afflicted with this foul disease, and it did not yield to all the skill and mantras of the Jaina physicians, and it only increased rather than decrease whenever they treated him. All these gave him up soon for lost, and none remained with him except his cooks, and then did thoughts of home, and of a loving heart which he left behind fill his breast and he then thought of sending his servant to carry word about him to his sister in Tiruvadigai Veerattānam. The servant soon reached the place, and informed Tilatavadi about her brother’s condition, and waited for further orders. Although this grieved her heart very much, she felt she could not go to her brother’s Matt and sent word accordingly. This very much disappointed and grieved him, and he however made up his mind to quit his present quarters and go to his sister. And accordingly he left the Jain monastery secretly in a night after effecting a change in his clothes, a change which our Sikkilar says was symbolic of his leaving the dark delusion of the Jain faith, and entering the true path. He reached Tiruvadigai, and had an interview with his sister, who informed him that the grace of God alone would benefit both his body and mind, gave him the sacred ashes to wear, and took him into the Temple of God. He fell down there and worshipped God in a true contrite manner and the spirit coming on him, broke out in the praise of God, in the following lines of his first Hymn.

In his very opening lines, he appeals to the Supreme Power and grace of God, who could condone many faults of his, done unwittingly enough, though he was always trying and hoping to reach the truth and truth alone, and that he yet felt the bondage of his body and senses very sorely troubling him, and that he felt himself too weak and helpless to bear the thorns of the flesh, or to get himself released from such bonds, and so invokes His aid in the hour of his direst need. Such appeal could not long remain unanswered, and his bodily affliction left him at once, symbolic of the bonds of Mala parting from him, and a voice arose in the air that henceforth he will go forth to the world as Dharmasena, as “Master of Speech or Vakṣa in sanscrit.” Our saint recognized this Voice of God as calling him to his proper ministry and henceforth, he dedicated himself to God and to the glorification of His name, and to do His Will and His service, and recognize no other duty or call.

His reversion to his ancestral faith could not remain long a secret, and the news spread to the Jain monastery, and it galled them to the quick; and they apprehended that the care and reversion of our saint would strike a death blow to their own power and influence. Filled with hate and such misgivings, they fled to their Pallava king and prayed to him to bring Tirunavukkarasu to justice. He became greatly incensed, at this act of treachery on Dharmsena’s part, as it was represented to him, and he sent his ministers at once to fetch him. When the ministers appeared and asked our saint to follow them to the presence of the king,
our saint replied, with a boldness born of true love alone,

That he owed allegiance to no one on earth, and that he feared not death itself, and incurred not sin to deserve the torments of hell, and that he knew no earthly lord and no sickness, once he became a vassal of the Supreme King of kings.

He yielded however to the entreaties of the ministers and decided to follow them to the presence of the king, resigning himself completely into the hands of his Supreme Maker. Entering the king's presence, he was ordered by the king, noting under the evil advice of the Jain monks, to be confined in a burning kiln for seven days. He entered it and felt not the pangs of the flesh, his soul finding its resting place in the cool and refreshing Feet of the Supreme Lord, and he sung his famous hymn, translated at p. 224 of this Volume II and we reproduce here only the first and last of these verses.

The faultless harp, the evening moon
The fanning breeze the South bestows,
The early summer's swelling time,
The pond where bees do humming swarm,
—As soothing is the shelter sweet
Of God my father's holy feet

As fire in wood, as ghee in milk,
The Lum'rous one lies hid within.
First fix the churning-stick of Love,
Pass round the cord, Intelligence,
Then'twirl,—and God will bless thy sight.

And we need here only draw attention to the fact, how this last reproduces in happy language the Vedic text in the Swetaswatora and Kaivalya Upanishads, as also in the Uttara Gita, and to the discussion of their bearings in the article at p. 109 of the Vol. I.

Vedantins of the Mayavada school read in all Upanishad texts which merely say, "the soul sees or beholds God, knows God, or realises God, and becomes freed from pasa or bonds," an additional phrase as himself," a reading not warranted by the text itself. One might as well say when at the Rising of the Sun, man beholds its supreme splendor, dispersing all the long night's darkness behind it, he beholds the sun, as himself. That in all such passages, the Vedic seer's conception of God himself is as the Sun or Light, self-luminous and illuminating everything else, the absurdity of the interpretation adopted by Mayavadins is evident enough. "I know the great Purusha, Sunlike beyond darkness, Him and Him only, knowing, one crosseth over death. There is no other path at all to go." (Swetas, Mantra 8 part iii).

Pursuing the thread of our narrative, our Saint emerged from this death house with renewed life and beauty, which only spurred the hateful Jains to further deeds of sin. He was made to drink poison, and Sekkilar remarks 'how can this poison affect him who was devoted to the Great God who drank the fearful poison which arose out of the greed of the Devas and remain unscathed.' The king's elephant was further sent to destroy him, and the mad elephant, which is symbolic of one's hateful passions also, how could it affect him who had reached the knowledge of good and evil and the Feet of the Supreme Lord, who tore open, on another occasion a similar Demon in an elephant's body (Gajamukasuran).

Our Saint uttered a most beautiful and musical hymn on this occasion beginning with.

The last act of the treacherous Jains, was to induce the king to throw our saint into the broad sea tied to a stone, which was accordingly done, and our saint who had so easily braved the storms of life and crossed the ocean of sensacsra, and reached the haven of God's peace, how could he be foundered in this ordinary
material sea? To the confusion of all deluded people and the joy of the truly loving, he reached the shore near the town of Tirupadippulur (New Town-Cuddalore) and he sang his famous hymn of Namachivayappadigam, to the Unseen Helper of all (the name of Ishvara in this temple is G.evaru The unseen Helper). (A beautiful name).

Oh! Could we only recognize in all our daily acts and life that there is this Power behind us, in front of us, and all around, unseen and unnoticed, always working for our own good and salvation, and could we but place ourselves in His hands completely to lead us as He best Willed, instead of opposing and thwarting Him and His Good purposes, almost at every step, by our innate pride and wilfulness? Oh, how best could we also reach that Place of Peace and Rest and Eternal Happiness!

LORD SAMBANDHA AND AN UNKNOWN DRAVIDIAN PROSODY.

—Final a. has no usual sandhi in Telugu and Sambandha—

(Final a. has generally Sandhi in Dravidian Languages.)

Before proceeding further in our examination of Dravidian metres, we wish to diverge fora while to draw attention to one remarkable Dravidian grammatical peculiarity existing curiously enough in Telugu and ancient Tamil. Every Tamil boy knows the well-known rule of Tamil grammar that the final a. of a word or e.pu-mu.ku as it may be generally called, is dropped before the succeeding initial vowel of the next word. Perhaps no rule of Tamil grammar is more uniformly observed and admits of fewer exceptions. The rule is not peculiar to Tamil but seems to be common to the Dravidian languages. It is observed with equal uniformity even by the poets of the other Dravidian languages; only the distinction between e.pu-mu.ku and e.pu-mu.ku that obtains in Tamil is not observed in those languages. We may therefore generally lay down as a rule of Dravidian grammar that final a. is almost invariably elided before succeeding initial vowels.

(EXCEPTIONS IN TELUGU AND SAMBANDHA.)

But this rule has exceptions in Telugu and in Sambandha's poetry and there are numerous instances there in which e.pu-mu.ku does not give way before the succeeding vowel. These exceptional instances as in Sambandha's poetry are exceedingly interesting to us as much as they do not seem to occur anywhere in modern poetry. So far as our recollection goes, we do not remember having met with a single instance of this grammatical peculiarity in modern times. We are aware of certain instances of non-coalescence of final a. contemplated by the Tamil grammarians and numerous illustrations in modern poetry. But the non-coalescence of final a. as occurring in Sambandha is of a unique kind neither contemplated by the Tamil grammarians nor illustrated by modern poets. The unfortunate ignorance on the part of editors, of this simple grammatical peculiarity of Sambandha has been one of the most fruitful sources of misreadings and consequent metrical irregularities in our Lord's poetry. Editors and writers of manuscripts know the common rule of coalescence of final a. too well and they therefore found it impossible to resist the temptation of using Sandhi in the ignorant belief that the non-sandhi of a. wherever they found it in Sambandha was a grammatical error.

(SAMBANDHA'S PECULIARITY SUPPORTED IN TELUGU GRAMMAR.)

It is wonderfully remarkable that this unique grammatical peculiarity of Sambandha unnoticed by Tamil grammarians and unillustrated by modern poets should find support in Telugu grammar and Telugu literature. Sambandha's peculiarity is accurately defined and provided for in Telugu grammar and to detect peculiarity of non-Sandhi. Telugu literature. This support we derive from, we hail with great delight, for without it, it would be a very difficult task to convince the modern student of the operation of the exceptional rule in Sambandha. If the exception occurred in a verse like Venba for instance which is well-known to the modern student, we could easily prove the rule by a simple reference to the metre by showing that nonelision alone makes the line metrical. But the verses in Sambandha being unknown to us, it will not be so easy to detect the operation of the exceptional rule by a reference to Sambandha's verses unknown to us.

His metres which are unintelligible on account of the so many aberrations which abound in his metres by the license
of his times and which appear to us as marred the harmony of the verses.

(The Peculiarity Defined.)

Without further remarks we proceed to point out the exceptional instances in Sambandha and the conditions under which they occur. We shall then examine Telugu grammar and quote from it the rule which would be found exactly to explain Sambandha's poetry.

We quote the following verses from Sambandha where the instances in question abound and draw the readers' attention to the portions underlined.

(1)  

(2)  

(3)  

(4)  

The above verse is, we are glad to state, in a very easy metre which every reader may hope easily to understand for, as we said before, without knowing the metre it will be impossible to establish any peculiarity of Sandhi occurring in it. The verse consists of four lines and each line consists of two equal halves and each half consists of two मात्राण ending in a metre combining together in संवृत्त. Generally the 1st is either ः or ः, the 2nd ः and the 3rd ः. If the 2nd however happens to be ः instead of ः the defect is made up by the 3rd being ः instead of ः so that the number of letters in each half may be constant viz., 9 if the line begins with म syllable or 8 if it begins with म syllable. So if the 1st foot is ः it is made up by the 2nd beginning with म instead of म.

Such being the metre of the verses we shall turn our attention to the portions underlined. Consider the last word of the 2nd line and the first word of the 3rd line. They are ः and ः. The final ः in ः and the initial vowel ः in ः do not coalesce according to the common rule and if they did undergo Sandhi rule, the 2nd line ending in ः would lose the metre and become unmetrical by being short of a syllable. The lines with Sandhi would be unmetrical and read as follows:

The 1st line ending in ः on account of Sandhi instead of ः, is clearly short of one syllable and metrically defective.

Again we shall arrive at the same results if we consider the two halves of the 3rd line viz.,

Here ः at the end of the 1st half and ः beginning 2nd half do not combine in Sandhi and the ः in ः and the ः in ः stand in stern opposition to each other without elision, but if Sandhi should operate here the line would be clearly unmetrical as follows:

Now we quote other verses in the same memorable metre where such nonelision occurs. Note the underlined words,

Instances of nonelision quoted.
of final e in contravention of the ordinary rule of grammar.

(Conditions under which the peculiarity occurs.)

In the instances above quoted and in others that we shall presently consider, the peculiarity in Sambandha is, when final e occurs at the end of a line or half line, the peculiarity occurs at end of a line integral part of a line where there is a pause, it does not coalesce with the succeeding initial vowel if any. This peculiarity has evidently got a reason. Each line is complete in itself and there is a pause in reading at the end of every line and there can therefore be no absolute necessity as in other places to combine the end of a line and the beginning of next line in Sandhi.

(Peculiarity obsolete in modern poems and absent in Pre Draavidic verses)

Though therefore this peculiarity is supported by reason, yet it is surprising to note that the fastidious taste of the modern poets has discarded it altogether and we have no doubt that such a nonelision would not found even in Venba, Sekkilar nor in Tenba. Even so old a poet as Sekkilar has not indulged in it, so far as we remember and evidently therefore the peculiarity has ceased in his days, nor does it occur in Pre Draavidic poems consisting of such verses as Venba, agaval &c.

(Importance of the peculiarity in ancient literature.)

The noncoalescence in question may appear at first sight to be of a trivial nature and hardly worth the notice of the modern reader. To those that may be content with modern literature and do not wish to taste deeper, it may be so. But in solving many metrical difficulties of ancient poets, we have found the principle to be of invaluable help. Lose sight of this simple principle and you will have numerous unmetrical lines in ancient poets perplexing you at every moment and the confusion has been rendered much worse, mostly we believe by the editors whose knowledge of grammar has rendered their edition dangerous.

(The peculiarity is a Draavidian principle)

This peculiarity supported by so many undoubted instances in Sambandha seems to us to be a Draavidian principle and it is noteworthy that so many instances of this Draavidian peculiarity occur in other Dravidian verses which, as we shall show elsewhere, are unimost Dravidian verses having parallels in other Dravidian
languages. Of course it will be vain to seek for it in Malayalam as it possesses no ancient literature. But Canarese might explain we cannot understand why the ord instances, peculiarity is not known to Canarese Pundits though we believe that a careful investigation of its ancient literature might lead to its detection in a few instances.

To understand the importance of the rule in question in ancient literature, we shall here refer only to one instance. Take the following verse which is of the same metre as the above quoted.

Consider the first line with special reference to the underlined word. The reading as given here is taken from the edition. The Ist half line on scansion is found defective for it is

We have here two with an extra syllable instead of two with a . We have therefore little doubt the reading is wrong. The correct reading seems to be

where the in does not merge in and makes the metre correct with two ending in a .

In this view we are supported by the edition where the latter reading is given which we consider to be the correct one.

T. Virabhadra Mudaliar, B.A., B.L.

(To be continued.

Tamil Philology.

The July (99) number of the Siddhanta Deekika contains a criticism of Prof. M. Sheshagiri Sastri's Tamil Philology. Interesting as this criticism is, there are some suggestions which are even more improbable than some of the statements of Prof. Sheshagiri Sastri.

Regarding the derivation of and , , , and , Pandit Savarayn appears to be correct maintaining that these are pure Tamil words, and not tadbhavas as the learned professor calls them.

If one maintains that these are corrupted forms of sanskrit words, one must admit, that before borrowing them the Tamils had not given articulate expression to these abstract notions, or that they preferred the sanskrit names to their Tamil equivalents and that in process of time the latter have become extinct. Of the alternatives the first may be dismissed for the simple reason that words to express these ideas are quite indispensable to human speech, and must therefore be coeval with the birth of a language.

Now if there had been pure Tamil words for these abstract ideas, and if they had been displaced by corresponding sanskrit names, they would very naturally either, have been preserved in some of the oldest Tamil classics, or have left some traces at least in some other words in the formation of which these ideas were involved. In the absence of any evidence to warrant such conclusions, it is more probable than not, that there had been no pure Tamil words that were lost since the introduction of the alleged sanskrit words. Therefore we are driven to the conclusion that the words now in possession of the Tamil are their own production.

The pure Tamil word for water is , which still conveys that meaning in Malayalam. This comes from the root , transparent or bright as in . Therefore which is evidently derived from ought also to be of pure Tamil origin. This root has been productive of several words as to grow pale or to white wash, to grow pale throw shame, and to shine.

The identity in sound and meaning between and Latin mollis or Greek Malocas might be accidental. In his lecture on the science of language Vol. II, Professor Max Müller has clearly shewn (p. 363) that the Latin Mollis is derived from the root which in sanskrit appears in Mridu=soft.

It is however probable that and , mattress may have their origin in the sanskrit Mridu.

It is very difficult to draw a line of distinction between derivatives from and sanskrit derivatives from Bula transplanted into the Tamil language.
right hand and strength or convulsion are pure Tamil words whose genuineness cannot be contested. As the root clearly shows itself here, it is very probable that the abstract noun formed from this phonetic type ought also to be Tamil. strength may be either, the sanskrit Bala or the Tamil 

Dr. Rottler in his Tamil-English Dictionary shows to be a derivative of the sanskrit Balaka = child but the difference of meaning between the two words seems to sanction a derivation from for the former word. In this connection we may also mention that this Doctor of Philosophy derives name = child from the same sanskrit word. If one can prove the age of this word by a reference to its use in any ancient Tamil work as the Chivaka Chintamani, can it not be more reasonably derived from the Tamil uai milk? It is but natural to call a child a "liver on milk." We are accustomed to such expressions as unif, and the last word as well as are even borne as proper name, and appear to have originally conveyed the idea that the bearers of the names took a long time to be weaned.

Even if there be a sanskrit word as Bala, meaning a child and derived from a different root, it would only prove that different words may put on the same garb in different languages. The following words will best exemplify the truth of this statement.


Latin Curra has almost the same meaning but no connection whatever by birth. It comes probably from the root quaers = to seek, and means watchfulness as opposed to negligence.

(2) English Call is derived from the root Gar = to cry and is not allied to Greek Kalein, the root of which Kalor Kla is found in L. Clamor, momencator, and calendae.

Any attempt to connect the above two classical words with their English equivalents would be in breach of Grimm's Law.

Nor is there any connection between the Hawaiian Kana = to proclaim and either call or kalein. Vide Prof. Max. Muller's science of language Vol II p. 314.

(3) Compare Kafir Beta (to beat) and English Beat which have accidentally assumed the same form: compare also Irish mac = son and Tamil uai.

(4) Irish Bean as in Banshee resembles the tamil Qa, but this resemblance vanishes when we find that its original is that of the Greek Gyne, Pers. Zan and sans. jani = woman. On the other hand Qa is traceable to a tamil root Qa in Qa = to love, and of his root are Qa - (desire) and Qa derivatives.

(5) The English air as found in the river names as, aire, ayr, aar &c, is probably derived from Celt gar = violent, or perhaps connected with sanskrit ara = swift, flowing.

The Tamil a is another form of u which represents as = water from root sp = to flow, suggested by the falling of water from a height. This root is also met with in the sanskrit salīla = water, and is the same as the Latin root Ru in Rivus = river and Greek Rheo in Rheum. The falling of water may have called forth this expression from each nation independently of the other, or the root may have come down to us as remnant of a common stock in the far distant ages.

(6) Compare Celtic Ban = white, found in the names of the rivers Ben, Bann, Banden and Banney, with Tamil Oo/aw from Qa = white. Nor is there any relation between English Pole and Tamil Oo or ooy.

(7) The Turkish language itself does not fail to furnish us with similar examples. Kara in Turkish means black as in Karakum (black sand) and Kara Hissar (black castle). a in Tamil has the same meaning. Ana in Turkish conveys the same idea that a in Tamil does. These sporadic cases of similarity in sound and meaning will not go to prove a common origin for these words as well as for the speakers of the languages concerned, but will only serve as a caution to the philologist against mistaking such identity at mark of cognition. The relationship between any two languages is tested by their names for the most on common objects and attributes, by their numerals, their case-endings, their person-endings, their comparison of adjectives; their pronouns and their general structure. Every one of these tests should be satisfactorily passed before the sisterhood of the languages could be admitted. The remark of Professor Max Muller that sound etymology has
nothing to do with sound is the result of maturer judgment, and therefore has a claim on our attention. Where there are identical roots as Val in Latin Valbo and in Tamil வல், the fact of this existence proves how far long in the history of mankind these two languages or their speakers have been separated; and when there are not several such radical identities, it may safely be presumed that the few cases are accidental, the human impulse in two different climes having given expression in a similar way.

Let us now examine the list of words which Pundit Savarirayan hopes will establish some relation between Tamil and English. With regard to this alleged kinship, so eminent a scholar as Prof. Skeat is of opinion "that there is no connection whatever of any sort or kind between English and the South Indian languages and that words in these languages can only be alike either when there is actual borrowing as in cash (a coin of low value) and coir, or else by mere accident which proves nothing at all." He further states that the resemblance would disappear if we could trace the words to their primitive or original forms. The history of words therefore is of immense usefulness for a philologist to find out for what thought every word is a vehicle. The following words clearly bear out the truth of the Reverend Professor’s statement.

(1) தமிழ் முனையும் comes from தமிழ் neighbourhood. தமிழ் is probably a derivative of the root தமிழ் or தமிழ் close or near as in தமிழ் = looseness. We find 'asal' neighbourhood in sinhalese where it may either be a remnant of Eul which is supposed to be connected with Tamil or have been borrowed from Tamil. தமிழ் comes from the same root and means a close relation; hence father, brother or priest.

Alien has a history of its own; M. E. alien. O. F. alien. Lat. alienus = strange or stranger from alius = other cognate with Gr. allus = another and Goth. alius = other.

Where is the resemblance between alius and தமிழ் or their roots?

(2) ஋யசு comes from ஋யசு = to flow in a streamlet. Probably the root is ஋யசு = smallness; or ஋ய or ஋ய = to flow. cf. ஋யசு = to ooze out.

River-M. E. River. O. F. Rivere which is the same as Latin Ripar ins = (1) shore, bank; (2) river from riparins adjective of Ripa-bank.

This word has no connection with Lat Rivus a stream, from root Ru-Gr. Rheo and sans. sru-to flow.

(3) கைக்கு-This is a word which may perhaps have some affinity to the Sanskrit root jan or gan-to produce. This word is probably the ancestor of the following words:-

கைக்கு-Genus or kind; relation. கை-the producer, the sun. The English sun and the sanskrit suriya, according to Prof. Skeat, convey the same root idea.

Compare the meaning of கைக்கு or கை with that of 'kind' which originally meant genus and now designates also the quality of love, which persons of the same family shew towards one another, or which one inherits by birth. If such be the origin of கை, it would naturally acquire the sense of 'sweet' from that of 'kind.' From கை is derived கைகை; or கைகை-pleasure. கைகை, the unkind, clearly shews the primary idea. கைகை Love may be a doublet of கைகை. கைகை also probably comes from this root and means the beggar.

Yean or ean. Prof. Skeat makes the following remarks on the derivation of this word. "Here the prefixed Y. answers to the A. S. prefix Ge. A: S. eanian=to ean; ge eanian=to yean. We find ge-eane eane= to ean with young, Gen. XXXI11-13. There can be little doubt that ge-eane is here put for ge-eane; eane is plural for eacen=pregnant, lit. increased, allied to E. Eke. Thus to yean simply means to be pregnant." The Y. in this word or the A. S. Ge. is a sign of the past participle passive, and is identical with the Y. in Yclept (= called) and handy-work. In the latter word it sometimes takes the place of Y.

Now the words are in their true guise and we can see clearly that there is little resemblance between the two.

(4) ளப்ப- A variation of லப்ப, such as லப்ப, லப்ப; லப்ப; லப்ப; லப்ப; லப்ப; லப்ப; லப்ப. Its root is ல which is probably connected with ல.

Roll. M. E. Rollen, O. F. Roller, F. Rouler, Low Latin Rotulare-to revolve, from Rotula din. of Rota a wheel.

(5) ள- Probably from the root of ள hard for the idea of hardness or solidness is involved in 'biting.'
Caut. M. E. Cutten. W. Cwttan—to shorten. By the way, the Tamil $\text{sad}$—a knife may show some similarity to the root $\text{kari}$—to cut, found in Sanskrit $\text{kartari}$—scissors, and the Latin Culter—a coulter.

(6) $\text{sad}$ may be related to $\text{sad}$—to calculate, to estimate, which in its turn points back to the use of $\text{sad}$—stones in counting.

Calculation.—L. $\text{calculare}$—to count from calculus dim. of $\text{calx}$—a stone, furnishes a parallel case as regards the meaning.

$\text{sad}$—to learn, must have originally meant to count to reckon, and $\text{sad}$ is evidently a noun derived from this verb. The Tamil $\text{sad}$ and the Sanskrit $\text{Sankhya}$ are words of similar origin (The root of $\text{sad}$ to count appears to be $\text{sad}$—sesamum seed which is a common standard of comparison or measurement). Just as $\text{sad}$, $\text{sad}$, or $\text{Sankhya}$ has acquired the meaning of 'thought' so does calculation in the united states of America mean also intention, purpose or expectation. In spite of such an analysis as would prove $\text{sad}$ to be an element in $\text{sad}$ and $\text{sad}$ there are some scholars who try to prove that it is sanskrit elements that have brought about these combinations.

$\text{kari}$ is traced to M. E. Kennen-causal form of $\text{can}$—to know, from the root $\text{gan}$ which means to produce, to be able to produce or to know (Vide Prof. Max Müller's science of Language Vol II p. 210.)

Can, cor, cuddle, conning, kith and kythe are offshoots of this root.

(7) $\text{sad}$ primarily means a kind of gruel or pap which is sweet, from the root $\text{sad}$—to draw, hence toddy, and then honey, and metaphorically clay. In proof of clay being a secondary meaning, we may state that $\text{sad}$ as a rule is never used alone but always followed by the word $\text{sad}$.

Clay or the M. E. $\text{Clai}$ or clay comes from A. S. $\text{Clæg}$ which is probably allied to 'Cleave.'

(8) $\text{sad}$ belongs to a class of words which are formed by the addition of $\text{sad}$ to some root, as $\text{sad}$ $\text{sad}$ and $\text{sad}$ which are respectively derived from $\text{sad}$ to live, $\text{sad}$ or $\text{sad}$—black and $\text{sad}$ or $\text{sad}$—green. Thus ought this word also to be traced to a root $\text{sad}$ which we find in $\text{sad}$—bathe and $\text{sad}$—a pond. We are aware that $\text{sad}$ is generally derived from the sanskrit $\text{kula}$—bank or shore.

It does not follow from what we said about the ending of $\text{sad}$ that all Tamil words with that ending are formed in a similar way. For example, $\text{sad}$ which Dr. Rottler considers to be of sanskrit origin, does not submit to such a dissection, but presents some likeness to the Greek $\text{Tylos}$—cheese found in Boutyron the original of the English Butte.

Cool or the A. S. $\text{Col}$ is allied to Gelid from Latin Gelidus adjective of Gela-frost.

(9) $\text{sad}$ is closely connected with $\text{sad}$—to take, of which there are many offshoot in Tamil. What the framers of language meant was evidently taking away (life); compare $\text{sad}$ and $\text{sad}$ which come from the same root and mean respectively murder and plague or plunder.

The original of kill is the Scandinavian kolla-strike on the head, from koll-head.

(10) How $\text{sad}$ has any likeness in sound to 'Bark' any man with a nice ear will fail to see. $\text{sad}$ is probably another form of $\text{sad}$—of a layer, and hence the external coating of trees. The root of it is $\text{sad}$—to lie. Perhaps the Sinhalese $\text{Patta}$—bark may bear some relation to the Tamil word.

The English Bark is of scandinavian origin.

(11) The root of $\text{sad}$ may probably have some relation to Bhar the root of E. Bear, L. Faro, Gr. Phero and sans. Bhri.

(12) It is highly imaginary to speak of any likeness in sound between $\text{sad}$ and L. $\text{Pugno}$. $\text{Pugno}$ is derived from Pungna—fight the root of which, Pug, is found in Pungo—to prick, Pugis—dagger, Pugnus—first and Puvil—a boxer.

$\text{sad}$ is a derivative of $\text{sad}$—to fight, as $\text{sad}$ is of $\text{sad}$. The first meaning of $\text{sad}$ is to come close or to fit as in $\text{sad}$—to fit, and hence wrestling or 'coming to close quarters.' War is a word allied to English Wore. O. D. Werre from base war for wars—to twist, to entangle.

(13) $\text{sad}$ presupposes a form $\text{sad}$—draw n.ea. Even in the secondary meaning of 'beating with a stick,' the original idea of contact or closeness is preserved of. $\text{sad}$—to draw near, with $\text{sad}$—to beat.

Seytan, A. S. form of E. Shut, is derived from soctan—to shoot. We shut a door by shooting a bolt (called a shuttle formerly.)

(14) $\text{sad}$ comes from the root of $\text{sad}$.

Shrink is derived from A. S. Scrinca—to contract, to shrivel up, allied to shrimp, shrivel and shrug.
pario-to bring forth are derived. Gu$p-to bring forth may thus be connected with this word, but, tempting as this derivation is, it seems more probable that the original idea of $u$p is to get or to obtain, and that this, very naturally, gave rise to that of 'begetting.' Further, it is possible to connect $u$p with $u^a$ to seize. Cf. the meaning of E. Get from root $g$had to seize. (Vide Prof. Skeat's Eng. Dictionary).

Birth is a word derived from A. S. Beran-to carry or bear, of which Bhar is the root. It has no connection whatever with $D$p or the L. pareo or pario. Bopp's surmise however that l. Pario may be akin to Sans. Bhri and E. Bear is apparently contrary to the Law of phonetics as laid down by Jacob Grimm.

Boy is of Old Low German origin where the form is Boef allied to the Lat. Pupus from Pu-to beget.

How queer and unwarranted is the derivation of the English day, 'dawn,' 'devil,' and 'diamond' from a root meaning to shine. It is very strange that this idea has not crept into the head of any leading English Etymologist. Day and Dawn are respectively derived from the A. S. Dagday and Dagan-to become day. They are in no way allied to the Latin Dies which comes from the root $D$io-to shine; for, according to Grimm's Law, a classical flat like $d$ in Dies would be represented in Low German to which $D$io= to shine; for, according to Grimm's Law, a classical flat like $d$ in Dies would be represented in Low German to which is Boef allied to the Lat. Pupus from Pu-to beget.

Devil is a word which owes its origin to the Greek Diabolos 'diabein-to throw across, to traduce, from dia=across and ballein-to throw. The Greek word found its way into English through Latin Diabolus and A. S. Deoful.

In Diamond we see the Greek adamant a very hard metal or stone, (from a-m$t and damein-to conquer or tame) which in passing through Latin lent its accusative adamantia to the French who shaped this into adamant of which M. E. adamant is a copy.
With due respect to Pandit Sawairoo, let us enquire by what process of phonetic growth, or change, consequent on grammatical combination and assimilation, the root *Mū* brought forth Čaṅa. How is the presence of Č accounted for? When derivation from a Tamil root is as unsatisfactory as that from a Sanskrit root how are we to conclude that the word is of Tamil parentage? Besides, it must be clearly proved that this word does not appear in very old Sanskrit works and that its importation into Sanskrit is of late origin, before concluding that it is a genuine Tamil word. Or its presence in any of the oldest Tamil classics, which are supposed to contain few Sanskrit words, should be brought to light in order to strengthen one’s position in favour of its Tamil origin.

The argument that except Čaṅa and Čaṅa there are no pure Tamil words to express these ideas, will not hold water when we find Čāṅa-face and Čāṅa-face, Čaṅa or Čaṅa—fish which are of pure Tamil birth.

Čaṅa furnishes an example of the degeneration of words in Tamil. It appears that this word was originally used for the human face without any connotations meaning attached to it. We understand that in Malayalam this is still the common word for face. Its present restricted use in Tamil is similar to that of the English sire and Dam; originally applied to human beings. It is derived, from Čaṅa-front, and hence its appropriateness to denote the fore part of the head, or from Čaṅa-three, to denote that part of the body where the three organs of sense, the eye, the nose and the mouth are located.

Čaṅa, Čaṅa and Čaṅa come from the root Čaṅa—mean, Čaṅa comes from Čaṅa—black or filthy. The analysis of these words which mean fish, discloses that the Tamils considered fish to be mean food.

In conclusion of this review let us quote the four fundamental truths of philology which have been established by Professor Max Muller and which he thinks constitute the Magna Charta of this science.

(1) The same word takes different forms in different languages. E. G. Lat. Ipse becomes Même in French and medesimo in Italian. The Sans Kshaya-phthisis is changed into the Tamil Čaṅa, Čaṅa, Čaṅa, Čaṅa and Čaṅa.

(2) The same word takes different forms in the same language. Compare wise, wile and Bet or Čed with Guise, Guile and Gage respectively; also the different tamilled forms of Kshaya with their original.

(3) Different words take the same form in different languages. In proof of this statement, we have already given a sufficient number of examples.

(4) Different words may take the same form in one and the same language.

For instance:

(a) to last—A. S. gelasta—to endure.
   last—A. S. lastest-latest.
   last—A. S. loest-burden.
   last—A. S. last-mould for making shoes.

(b) to count—L. computare-reckon.
   count—L. comes- companion.

(c) sound—A. S. sund—hale.
   sound—A. S. sund—swimming, hence a strait or that which can be swum across sound—L. sonus—tone.
   sound—L. subandare—to dive.

(d) Čāṅa—sans. chaya—crowd.
   Čāṅa—sans. saya—hand.
   Čaṅa—sans. Jaya-victory or loss.
   Čaṅa—sans kshaya—consumption.
   Čaṅa—a water-lily from Čaṅa—water.
   Čaṅa—sun, as husband of Čaṅa-ch’han or shadow personified.
   Čaṅa—juice or sugar is by origin the same as Jaya-strength, vigour or victory
   Čaṅa—a garland, perhaps meant originally a victor’s wreath or Čaṅa—wreath.
   Čaṅa—a bed or couch is very probably a corruption, or apocopated form, of sans. Sayana-bed similar to that of Čaṅa from sans. Dabana—burning or it is a derivative of the Tamil Čaṅa—to recline.

S. W. Coomaraswamy.
NOTES AND COMMENTS.

We are glad to announce that Dr. Pope's Tiruvachakam will be published before the end of this year and that the work is progressing rapidly.

We publish below the letter received from the learned Editor of this Series and we are glad to be assured that their was no particular meaning in his adding Narayana within brackets except to follow the views of Veshistadvaita commentators. And we assure him also that we are perfectly indifferent as to by what names the One is denoted by any people, but we thought that when expounding our Tamil Veda, not only for the benefit of followers of this school, but for a larger public, it's too narrow sectarian character need not be kept up, even to the extent of putting Narayana within brackets. Of course we all understand pretty fully that all the Hindu scriptures are claimed as the property of all alike, and that all the names of God occurring in every book is interpreted as the most High as postulated by each school. Even now, we think the series will improve if the practice is dropped. We know only too sadly that all bigotry is not at an end even in this fag end of the 19th century, and we need not place any unnecessary obstacles in the way of bringing about some sort of union among the various Hindu religions.

Our friend writes as follows,

"I was also glad to notice on page 84 of your Journal a short notice regarding the publication of the 'Nityanasandhanam' series which is being edited in three Languages- Tamil Telugu and Kanada with and without English Translation.

"While thanking you for the short favourable review you have given of the 'Nityanasandhanam' Series, I cannot help remarking that in the latter part of the paragraph the use of the word 'Trick' seems to be uncalled for and may be misleading to many of the readers of your widely circulated Journal.

"The insertion of the word 'Narayana' in brackets was never intended to throw dust into the eyes of the public, but had only a reference to the view taken by the commentators of Veshistadvaita school of thought, an exposition of which forms the main portion of the preface to the 3rd Part. These philosophers use the term 'Narayana' as synonymous with Brahman, the Supreme Being. The insertion of the words, Siva, Jehovah, Jove, or Lord instead of the term 'Narayana' will be found equally reasonable to fit in with Saivism or Judaism or Christianity or any other system of Religion, recognizing the Tripadartha doctrine, to denote the Supreme Being in such a connection.

"The 10 principal Upanishads are, as you know, a great ocean of sublime and philosophic thought, so universal and elastic as to be found appropriately applicable to the Supreme Being, by any school of thought or by any class of Religions. Yet certain terms such as 'Narayana', 'Siva' &c. have found favour with the Acharyas or religious expounders of different Samayas (schools), who have adopted them more to keep company with and thus more easily realize Him, who is beyond conception. Hence nothing unreasonable can be noticed or implied in the insertion if a particular Term to denote the Almighty. To get one's feelings ruffled in any way by noticing one Term instead of another as synonymous with Brahman is worthy only of the dark ages. Let me quote what the venerable saint "Sesamanekam" says in the opening verse in his immortal work on this unreasonable fight about words to denote the Supreme Being.

"Sesamanekam 3-4-10.

"If these views be found acceptable to you, I need hardly request you to be good enough to do the needful in the matter and give insertion to the same in the next issue of your valuable journal with your own remarks at the end."

At a meeting of the Bombay Prarthana Samaj, held recently to celebrate the anniversary of the death of Raja Rammohun Roy, the Hon'ble Mr. Justice Ranade made a notable speech on the progress of Monotheism. After passing in review the various monotheistic movements working in the country, and pointing in what respects they differed from one another he said that the future of them depended, in a great measure upon their efforts they put forth to sink their differences and harmonise with one another. "Work that has to be done in this way," continued he, "has
two aspects. I would best describe them by saying its one aspect is to idealize the real. Its other aspect is to realize the ideal. The work of all reform progress requires both these attempts. We have in all our concerns of life to make ourselves feel that the real, i.e., the every day human life in what we live has an ideal aspect which we should never lose sight of. At the same time in our admiration for the ideal, we should never lose sight of the fact that its basis after all is real, the history and the environments which surround us. The mistake we commit is either to make it too real and to forget the ideal, or to be absorbed in the ideal and to forget the real altogether. I shall take an illustration from our own practices. We have, as our boys grow, the feeling that they must be put to school. The Upanayan ceremony is intended for this necessity. The ceremony is intended to impress on us its ideal character, i.e., its relation with the divine; therefore it becomes a religious ceremony. There are among us who think this ideal character is not needed for a common every-day life concern. No greater mistake can be committed than such a supposition. We cannot make it too religious a ceremony, because otherwise we lose sight of the ideal. We cannot also become so absorbed in the ideal as to lose sight of the fact that it is a boy who has to be put to school. The same remark applies to every other concern of life, to marriage, death, to our worship and our faiths. We must keep a full consciousness of both the ends in view. At one time one requires to be more attended to than the other, but they are both essential. It seems to me that partly owing to the growth of a wrong conception that the movement is a modern movement, a sort of a new discovery, this essential character of a historical national growth has not been sufficiently realized. The ideal has absorbed more attention than the real in some quarters. Among our orthodox classes the reverse is the case. The whole is real, forms, ceremonies, rites, precepts is all stereotyped and formal. The happy medium between the two can only be found by attending both, to the calls of the real and the ideal. Dr. Fairbairn when he characterized our people as metaphysical, while he claimed for the Europeans the distinction of being philosophical, had apparently this double aspect in his mind. When we attend to both the real and the ideal, we understand the importance of the historical and are not led away by the mythical.

"In an obscure night
With anxious love inflamed
O happy lot!
Forth unobserved I went,
My house being now at rest.

"The obscure night of the soul."

In darkness and security,
By the secret ladder disguised,
O happy lot!
In darkness and concealment,
My house being now at rest.

In that happy night
In secret seen of none,
Without other light or guide
Save that which in my heart was burning.

That light guided me
More surely than the noontday sun
To the place where He was waiting for me
Whom I knew well,
And where none but He appeared.

O guiding night!
O night more lovely than the dawn!
O night that hast united
The Lover with His beloved,
And changed her into her Love.

Then His hair floated in the breeze
That blew from the turret;
He struck me on the neck
With his gentle hand,
And all sensations left me.

I continued in oblivion lost,
My head was resting on my Love;
I fainted away abandoned
And amid the lilies forgotten
Threw all my cares away."

The above is a poem by a Spanish mystic S. John of the cross, and which appears in an excellent article by Miss Hardcastle, on "the Function of Quietism," in the October number of Theosophic Review. We invite comparison to S. Irnt Thayumanavar's "Revel in Bliss" published in these pages (Vol. I p 145) and which strikes the same Keynote.
And it is said in the world. (III. i. 19)
In the world it is said that even in the case of persons of virtuous deeds such as Draupadi, one of the five oblations is dispensed with in the formation of the body.

And because we find (a passage in the Sruti (III. i. 20).
Moreover, we find it declared in the following passage of the Sruti

"Of all living things there are indeed three origins only, that which springs from an egg (viparous), that which springs from a living being (Viviparous), that which springs from a germ."*

Here, in the case of the sweat-born and the germ-born, we find one of the five oblations (viz., woman) is dispensed with.

(Objection:) — In the Sruti quoted above, there is no mention made of the sweat-born.

(Answer:) — The Sūtrakāra answers as follows:
The sweat-born is included in the third word. (III. i. 21).
The sweat-born is also included in the mention of the germ-born. Therefore the conclusion is that sinners do not go to heaven.

Adhikarana 4.
He attains to a similar form, because it is reasonable. (III. i. 22).
In the preceding adhikarana it has been shown that in his descent from svarga after the enjoyment of the fruit, the soul is accompanied with a residual Karma. The sruti declares that while descending he becomes ether (Akāśa) and so on, in the following words:

Then they return again that way as they came, to the ether, from the ether to the air. Then the sacrificer, having become air, becomes smoke having become smoke, he becomes mist, having become mist, he becomes a cloud: having become a cloud, he rains down."*

* Chhā. Up. 5:10.
Here a doubt arises as to whether the soul becomes embodied in the ether and the like or becomes similar to them. (Pūrvapaksha:)—From the words “having become,” it appears that the soul becomes the ether and so on.

(Siddhānta:)—As against the foregoing we hold as follows: When descending, the soul does not become embodied in the ether and so on; but he becomes similar to them; for, there he experiences no pleasure and pain. It is only for the experiencing of pleasure and pain that the soul assumes the several bodies; and it cannot be that one thing actually becomes another thing. Hence the only rational conclusion that, while descending, the soul attains to a form similar to ether and so on.

Adhikarana 5.

Not very long, because of the specific mention (III. i. 23)

A doubt arises as to whether the descending jīva lingers or not according to circumstances, or he does not as a rule linger at all. (Pūrvapaksha:)—In this connection, the sūtra declares that jīva attains to the state of the rice-grain and so on in the following words:

“They are born here rice-grains barley-grains, plants, trees, sesame-seeds, and beans.”

Prior to this attaining to the state of the rice-grain etc., the soul may or may not linger in the ākāsā etc., according to circumstances, there being no specific rule as to the one or the other. (Siddhānta:)—As against the foregoing we hold as follows: Prior to attaining to the state of the rice-grain etc., the jīva does not linger long in the ākāsā and so on. How?—For, the sūtra says that it is difficult to escape from the state of the rice-grain etc., in the following words:

“Thence it is very hard indeed to escape.”

Thus, as the jīvas are said to linger long in the rice-grain and the like, we have to infer that in other places they pass on swiftly, and we therefore conclude that in ākāsā etc., the jīva does not linger.

Adhikarana 6.

(II is only a contact with the rice-grain etc.) indwelled by another (jīva), because of the mention similar to the above. (III. i. 24)

Now a doubt arises as to whether the jīva comes in mere contact with the rice-grain etc., or he is born as the rice-grain etc. (Pūrvapaksha:)—He is born as the rice-grain etc., because the sūtra says that they “are born” as the rice-grain and so on.

(Siddhānta:)—As against the foregoing we hold as follows: The jīva comes in mere contact with the rice-grain etc., in which other jīvas abide. Because of the sūtra not declaring the cause of the birth (in the rice-grain etc.) of the descending jīva any more than when passing into the ākāsā, the words of the sūtra “are born” should be understood in a secondary sense. Where the jīva is born as a brahma etc., he does not linger at all, there the sūtra speaks of the causes of such births in the words “those of good conduct...those of evil conduct...” Wherefore, because of the sūtra declaring that he is born only as a brahma etc., the conclusion is that mere contact is meant in other cases.

(If you say that there was) an impure act. (we reply) no, because of the word (III. i. 25.)

(Objection:)—Of the sacrificial rites which had been formerly performed by the descending jīva, such rites as Agnishonitya were impure acts, because they involved cruelty to animal life. To reap the fruits of those acts, he should be born as rice-grain etc.

(Answer:)—No; for, the sūtra declares that such cruelty to animals is no cruelty, in the following words:

“Golden-bodied, to the upper svarga does it go.”

“Not indeed dost thou die, nor wilt thou ruined.”

Therefore (the descending jīva) is not born as the rice-grain etc.

The sūtrakāra gives yet another explanation

Contact with the semen-shedder (is declared) in the sequel. (III. i. 26.)

In the sequel, the sūtra speaks of jīva’s mere contact with him who sheds semen, in the following passage:

“Whoever, indeed, eats the food and whoever sheds semen, full of that does he verily become.”

Wherefore, in the preceding case of rice-grain etc., the sūtra must mean mere contact.

From the womb (comes) the body (III. i. 27.)

When he reaches the womb, then alone is the body produced. Prior to this, there can be a mere contact.

Thus Ends the First Pūda of the Third Adhyāya.
SECOND PADA.

Adhikarana I.

In the intervening state is (Jiva’s) creation: indeed (the Sruti) says, (III. ii. 1).

The preceding section has treated of the jiva’s departure and return. Here his avasthas or states of consciousness will be discussed. In the intervening state, i.e., in svapna or dream, the Sruti speaks of creation in the following words:

“There are no (real) chariots in that state, no horses, no roads but he himself sends forth (creates) chariots, horses and roads.”

A doubt arises as to whether this creation is the jiva’s or the Paramesvara’s act.

(Purva-puliska:)—It seems to be an act of the jiva; for the Sruti declares that Jiva himself who is conscious of the dream is the agent, in the following words:

“But he himself sends forth (creates) tanks, lakes, and rivers. He indeed is the maker.”

And as the maker, some declare, (creating the objects of desire such as) sons and so on. (III. ii. 2.)

Some Upanishads declare that in Svapna the jiva himself is the creator of the objects of desire, in the following words:

“That Purusha who is awake in us while we are asleep, shaping one lovely sight (kama) after another.”

Here the word ‘kama’ must mean sons and the like, the objects of desire; for, having said at first, “Ask for all objects of desire as you choose,” § the Upanishad says, by way of explanation, “Ask for sons and grandsons who will live a hundred years.” || For this reason also, the creation of objects in Svapna is only an act of jiva.

(Siddhanta:)—As against the foregoing, the following is said in reply:

But it is mere Maya, (Jiva’s) nature being not fully manifested. (III. ii. 3.)

All the objects such as chariots created in Svapna are mere Maya, created by Isvara, not created by jiva, intended to be experienced by him who sees the dream, and ending with the end of the dream. They are said to be mayamatra, mere maya, because they are so very strange. Jiva can have no power of creating chariots and so on, inasmuch as his unfailing will is quite obscured. Therefore the ‘Purusha’ who is said in the upanishad to create the objects of desire, does not mean Jiva. On the other hand, the ‘Purusha’ is the Isvara Himself, as the sequel shows:

“That indeed is the Bright, that is Brahman, that alone is called the Immortal. All worlds are contained in it, and no one goes beyond.”

As pointing to the same Being, the words “He indeed is the maker” refers indeed to Isvara. Wherefore the creation of objects in Svapna is an act of the Paramesvara.

The Sutrakara gives the reason why Jiva’s true nature is obscured:

By the will of the Supreme, indeed, is it obscured; hence, verily, are his bondage and the opposite state. (III. ii. 4.)

Owing to the continuous current of Jiva’s beginningless transgression, his unfailing will and other (divine) powers are obscured by the will of the Paramesvara. By the same will of the Paramesvara, caused by his transgression and its continuance, jiva is subject to bondage and liberation, bandha and mukti. Accordingly the Sruti says:

“When he finds freedom from fear and rest in that which is invisible, incorporeal, undefined, unsupported, then he has obtained the fearless. For, if he makes but the smallest distinction in it, there is fear for him.”

Or it may even be on account of contact with the body. (III. ii. 5.)

The Jiva’s true nature becomes obscured at the time of creation by contact with inert matter in the form of bodies, such as the bodies of Devas, men and the like, while during pralaya or dissolution his true nature is obscured by contact with inert matter in a very subtle form, with matter undifferentiated in name and form. Thus, the power of creating strange objects in svapna which last for the time being cannot exist in jiva whose unfailing will and other powers are obscured.

The Sutrakara affords another explanation:

And foreboding indeed it is, as the Sruti says. And its precept is to declare. (III. ii. 6.)

Svapna is indeed indicative of good or evil, as the Sruti declares in the following passages:

*Bri. Up. 4-3-10.
†Klbs. Up. 5-8.
‡Bri. I-3-26.
§Ibid 1-23.
If during sacrifices which are to fulfil certain wishes, he sees in his dreams a woman, let him know success from this vision in a dream. yea, from this vision in a dream.

"Next come the dreams. If he sees a black man with black teeth and that man kills him," and so on.

The proficient in the science of svapna speak of particular dreams which are indicative of good or evil. The objects seen in the dream are not created by the jiva. If they be jiva's creation, then those objects which may forebode evil would not be created at all. Therefore it stands to reason that creation in svapna is an act of Parames'vara.

**Adhikarana. 2.**

*Its cessation is in the nādis and in the Atman, because of its being declared.* (III. ii. 7.)

"Its cessation", the cessation of svapna, here points to sushupti, or dreamless sleep. We are given to understand that during sushupti jiva sleeps in the nādis (tubes), in the puritāt (pericardium), and in Brahman, as the following passages declare:

"And when a man is asleep, reposing, and at perfect rest, so that he sees no dream, then he has entered into those nādis (tubes)."

"Next when he is in profound sleep and knows nothing, there are the seventy-two thousand nādis called Hīta, which from the heart spread through the body. Through them he moves forth and rests in the surrounding body."

"When a man sleeps here, then, my dear son, he becomes united with the Sat, the True."

There arises a doubt as to whether jiva sleeps in any one only of these, or in all of these together.

Thus to interpret the passage as pointing to an alternation is to subject the statement that jiva lies in the nādis to four objections: the abandoning of what is prima facie evident, the admitting of what is not evident, the admitting again of what has been abandoned, and the abandoning of what has been admitted. Similarly, it may be shown that the statement that jiva lies in the nādis is subject to the same four objections. Thus the interpretation of a passage as pointing to alternation involves eight objectionable points. Therefore, when a conjunction is possible, it is improper to resort to alternation.

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* Chha-Up. 5-2-9.
† Aita. Aranyake. 3-2-4-16, 17.
‡ Chha. Up. 8-6-3.
§ Bri. Up. 2-1-19.
Adikarana. 1.
(Continued from page 114.)

God's Relation to the World.

1. Whether (1) as between substance and attribute, substance and phenomena, cause and effect, substance and cause alone are real; attribute phenomena and effect are unreal, (2) whether the latter are real, and the former unreal.

All these are distinct questions and require distinct answers. And if one wishes to be exact, he must try and answer these questions.

The 2nd Sutra is the Sutra which discusses this Relativity. Or name for this relation is Advaita. This Advaita relation differs from that of every other school, though it shows the way to reconcile all these schools by accepting the element of truth contained in each.

Mayavadi's objection answered.

2. When all the Vedas proclaim the Oneness of God without a second why do you postulate a second by speaking of His Presence in Souls? No. You misread the Vedas. They only declare that there is only One God. His relation to the souls is that of the letter (A) to other letters.

God is all and not all.

3. As the soul is attached to its forms and organs (physical body) and is yet separate from the body, so also is Isā attached to the souls. However, the souls cannot become God, and God cannot become the souls. God is one and different from the souls.

2nd Adikarana.

How God Actuates Souls and Karma.

4. This Soul, subject to good and bad Karma endures birth and death, and pleasure and pain. The soul enjoys the fruits of Karma through the Power of God, in the same way, as a King metes out reward and punishment in this Mundan world. The fruits cannot attach to a future birth by the appropriate bodies etc. of their own force.

The Lokayatha's objections.

5. If you object to the existence of Karma, by saying that both pleasure and pain are only natural to us, then natural characteristics must be harmonious. Men should not be subject to pain and pleasure which differ. You again point to a natural fact such as water becoming fragrant when flowers are soaked in it and becoming warm when heated.

Man is different from his attachments.

And must be intelligent.

6. Just so; the water becomes fragrant or hot, not by its own nature but by its attachments. So also the two Kinds of Karma become attached to the soul. Pains and pleasures cannot attach themselves to a non-intelligent, non-conscious substance.
13. Karma are either good or bad, performed without harmony by the mind, speech and body. By good karma you do good to all sentient creatures. By bad karma, you injure all. The Supreme Lord understands your deserts and makes you suffer pleasure or pain accordingly.

Notes:- The definition of Good and Evil, Right and Wrong. Puṇya and Pāpa as herein given has to be noted carefully. It is the doing of acts which give pleasure or pain to all and every sentient creature within one's own sphere, and one's own pleasure and pain is also involved. Humanity is so tied that one cannot think of his own good or his own loss absolutely. It is only when a man judges of his act in their effect on the whole of humanity, that he can be judging rightly. In our view of Puṇya and Pāpa, the doing of good is enjoined as a positive duty, as much as the refraining from evil or injury. The list of 32 Dharma or charities contains every one of those active duties which a man can think of to benefit his fellow creatures by removing their sufferings and adding to their pleasure. The sole trait of the Saintly consists in their ever flowing love towards humanity and their pain and sorrow at their fallen brethren.
Further objections answered.

17 & 18 Acts themselves produce fruits; no God is necessary you say. But these acts themselves are lost to view even here. You further instance manure and medicine which die and produce results. But this rule does not hold good in every case; as when you give food and betel to a starving man.

Further answers.

19. Further the example of manure and medicine is not a proper one. But if you still say there are instances where acts performed in one place produce fruit in another, such as gifts bestowed here at yajnas etc, yet these are found to perish even here. How can they produce effects in another world?

The same argument continued.

20. You say that all these acts leave their impress on the doer's mind, and are reproduced from the mind in another birth. If so, sir, the heaven and hell and earth attained to by the virtuous and vicious resolve into your mind and they were born again from your mind. My dear sir, your words are wonderful!

God is the Supreme Law.

21. The gift and giver, the rites and receiver, all perish; as such an Eternal Knower who can mete out good and bad is necessary. All good actions are the ordinances of god. He who follows His Law, will also be freed from his disease.

How?

22. Souls enjoy alone in conjunction with body and organs, place and time and order, action and object; all these latter are non-intelligent and cannot attach themselves to the Soul of their own accord. The soul being bound cannot choose these of its own power. As such the Infinite Being brings about their union by the Supreme Power of His Law, (Agni Sakti) and out of His Supreme Law.

Love is Law.

23. Good behaviour, Love, Grace, Achara, courteous reception, amity, good sense, blameless austerity, charity, respect and reverence and intelligent truthfulness, faultless Sannyasa, humility, if these constitute blameless Virtue, they are also the ordinances of the Loving Lord.

J. M. N.

(To be continued.)

Thayumanavar poems.

(Continued from page 95).

130. O Chithamanda Siva of all gracious Ila! O The Pure Unknownable Parabrahnam! The aim of my embodied existence is, I see, that I should, by means of satvic predominance, place myself in the turiya state of Thy Thought of perfect innocence like that of a mad man or a demoniac or a child and become absorbed and self-devoted to the school of Thy devotees, quite regardless of the circumstances of this mundane life; but, yet, how was I destined to struggle and get through this illusory maya-world? Its natural history is greater than the Mahabharata or the allegorical story of the brahmin named Kasi.†

Will Thou tell me how I did deserve this conditionality in spite of Thy Resplendent Eternal Existence as the Inner-Soul to the universe?

Is my mind to be doomed to such allurement still? Oh! Lord, is this the reward due to one who is possessed with absolute reliance on Thy Grace?‡

J. M. N.
131. O Chithamanda Siva of all gracious love! O The Pure Unknowable Parambrahman! Glory be to Thy pure everlasting grace. O The wearer of the cool moon on Thy Brai! I do always adore Thy manifestation as Holy Dakshina-Murti under the sacred banyan tree in the North in order to symbolize by Thy Chinnadra the blessed Mauna-Grama to the Great sages Sanaka &c, which unveiled at once the real meaning of the sacred word.* Ah! admirable were its results! The god of death, Yama, withdrew from his cruel work and confined himself to his buffalo. All alien religionists humbled themselves down shame-faced say, the unholy Ahambrahmaradi* calling themselves the Ahamta God; or those quibbling bigots who indulge themselves in vain controversies with jugglery of technical words.

The Secret of Chitharambam.

132. O Thou most devoted Friend of Thy lovers who are accomplished by the uttering of the Holy Syllable in universal Yoga and to whom therefore this manifested world has become the universe of eternal bliss! O Thou Friend of even me!

* It can be understood only by the initiated.

† It is by bhavana (Conception) that bhavana is attained by the help of the Divine Atma. Therefore try and try over and over again to see the Lord of Love in all and all will become to you the Lord, the Brahm. See the warp called ‘Vetuvam’ P. c.f. Notes to verse 93.

0 Rock of endless Bliss, Thou pervadest the whole universe of body and souls even as the sweet fragrance of the half-opened buds beautifully shaped like the tinkling bells.

133. O The animating Principle of all co-existent souls in all their different conditions of existence! O The Eternal Ananda! O The Absolute Intelligence beyond all methods of logic! O the limitless Sitasat* with no Below nor Above! O God illuminating the Glorious Temple of Grace! O The Supreme Honour, Thou hast chosen to exalt me and place me in the beatific region of Thy devotees, so that I might not bear the pain of deer separated from its kind.

O Thou Fruit of Bliss supreme generated out of Thy own Grace!

134. O Boundless Ananda of endless Beatitude that dost trifle away all the excellent gifts of this sadhana world!

* The epithet ‘Satasat’ is generally applied to jivatmas or souls in this school. But the saint beautifully used the term to devote the Paramatma (Supreme Siva) also. A jivatma is from the stand point of its anubhava called ‘satasat’ (satasat); for, in the course of sadhana or evolution it is one with ‘asat’ (maya world) and in the Sakti or Akrota Sirsmayujya Multi it becomes one with sat (God). Likewise the Supreme Paramatma may, from the stand point of drd-pa, be called ‘Satasat’ too; for, He is one with atma in its bhanda state i.e., one with ‘asat’ or ignorance though free from it and in His Anugraha He is one with a Jivan-Mukta (emancipated atma) in its (atma) bright state of Sivamayujya i.e., one with each soul-asat though untouched by it.

† The Parä-sakti though inseparable and indivisible from Parama Siva (Supreme Sat), Yet Parama Siva is said to be independent in nature and existence and power and the Parä-sakti a dependent on Him (Vide ‘Gourilila Samanditha Moortham’ in Siva-Parakramam.

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Note: The text contains several references to Sanskrit and Tamil terms and concepts, which might require additional context or translation for full comprehension.
O Providential Lord that dost, out of pure Grace, constrain Thy advanced Siva-yogius towards Thyself! O Blissful Omnipresence resting beyond the plane of maya which is replete with millions of illusory phenomena!

O The Ancient Resplendent Love* of Bliss wherein do merge the myriads of different creeds just like the rivers empty themselves into the Great Ocean!

didst manifest Thy spiritual nature to Thy devotees wearing the cool moon as Thy head ornament! Thou deified them Thy sacred symbol of chintamudra which changed and defined their human nature. This silent teaching of Thine disclosed to us at once the final Truth that the next step of Sadana to moksha consists in the harmonious state of Thy Silent Meditation, wherein alone Thou wilt be manifest and discernible to Thy devotees. And Thou wilt not show Thyself, O The Eternal Immutable Lord, either to the Vedaists or to the different religions not two of which agree in Thy worship or to those obstinate contraversialists who simply contend against one another in words or indulge themselves in bare faced technicalities.

R. SHONMEGAM MUDIALAR.

(To be continued.)

* When love to all creatures increases, the love leaves the lower in the common platform where all creeds and all religions become truths and truths of various stages i.e. Dasa marga; or Sama marga; or Patputra marga—all which lead to the Highest Truth or Stage the San-marga. So the several religious schools or faiths are mere steps lower than the higher one and each lower step cannot be avoided just as much as boyhood cannot have been avoided in attaining the old age. Thus every lower step is a necessity to reach the higher one and all the lower steps are indispensable to souls for getting at the Highest Sanmarga aforesaid, whereby alone the Parabrahman can be reached.

PURANA-NURRU.

THE FOUR HUNDRED LYRICS.

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The Pandiyar, Nedum Ceyran.

In considering the kings and chieftains celebrated in ancient Tamil song the first place must be given to this great king and hero,—the Pandian Nedum Ceyran, whose praises are sung also in the 'ten Tamil Idyls.'* He is said to have gained a great victory in early life at a place called Talai Alanganam, where he defeated the Cera and Cora kings, and seven other of the minor majesties of the south. He is hailed by four minstrels in this collection; but the lamented Sundaram Pillai Rai Bahadur, published articles in the Madras Christian College Magazine (March and August 1891), in which, with an abstract of the lengthy poems in this king's honour (found in Pattu-Patru), a summary of his history is given. Nothing could really illustrate the life and condition of ancient South India like a full and literal translation of a song that has been sung in honour of this almost forgotten chief and warrior. It seems humiliating to record the fact that his name is found in no list of the Pandiya rulers, and we are left to conjecture that it is but an epithet applied to him, while his real name has perished.' 'Ceyran' means 'the Flourishing,' and is a title giver to any of the Pandiyas, or Madura Kings; while 'Nedum' merely means 'tall' or 'great.' He is said to have been a great friend of poets, though nothing of his own has been preserved save one small but beautiful lyric. (72.) His generosity was greatly celebrated.

The following lyric is addressed to this king by a poet, of whom nothing is known except the two poems in this collection. The verses in a remarkable way illustrate the supreme importance to the people of South India of Irrigation Works, which the poet is most anxious to impress upon the youthful sovereign, who was more given, it may be, to the shedding of blood, than to the construction of works for the distribution of water to the fields of his subjects.

* This is the famous Pattu-Patru, or ten songs. They are by different poets. In the paper on Kahilar an account of one of these is given: 'the highland song.'
The vast importance of irrigation has been recognised by all rulers of South India, though their constant wars have often prevented their doing efficiently what they knew should be done. This piece is in Tamil a really magnificent bit of sage advice, expressed in highly poetical and forcible terms. The whole land was then as now divided into 'the good land' (Nanjey), or the alluvial soil along the banks of rivers and in the deltas, which could always be irrigated, and the necessary reservoirs and anicuts were provided; and 'the poor land' (Punjey), which was solely dependent on rain. Very extensive irrigation works were carried out by the ancient kings of South India, who had at their disposal large treasures and an immense amount of forced labour; but the works in the delta of the Godavari and in the districts through which the Kaviri and its tributaries flow, are unrivalled in any age of South Indian history. Wherever this is attended to, the Government will be successful in securing the happiness of the people, who will not be ungrateful to those that secure their temporal welfare. An old Indian almost grudges any expenditure on the part of the Government which does not aid in bringing out the wonderful resources of the land. The great remedy against famine is, and always has been, irrigation. Considered in this light, this old lyric possesses singular interest.

On the Necessity of Irrigation.

[P. P. 18.]

'Descendant of the Mighty Ones, who put beneath their feet
The wide extended earth, girt by the roaring sea.

Ten times a hundred million years
Prolonged be thy mighty sway!
Thou art the victor king of the city rich,
Whose moat is filled with both small and great,
Whose mighty guarded wall to heaven uplifts itself!
Dost Thou desire the wealth of all this world
And of the worlds beyond
Or wish to overcome all Kings
And hold them 'neath Thy sway;
Or seek for glory and good renown?
Then Mighty Ruler, listen to my song,
Who give to frames of men the food
They need, these give them life—
For food sustains man's mortal frame.
But food is earth with water blended:
So those who join the water to the earth
Build up the body, and supply its life.
Men in less happy lands sow seed, and watch to skies for rain,
but this can ne'er supply the wants of kingdom and of king.
Therefore, O Ceryan, great in war, despise this not;
Increase the reservoirs for water made.
Who bind the water, and supply to fields
Their measured flow, these bind
The earth to them. The fame of others passes swiftly away.
Troubled by the evil ways of the bigoted Jains
I reach Thy Feet, the Source of all Salvation
Thou didst smash the body of the evil Rakshasa who
shook the Rock
Save me, Thou Dweller on the Flowery City from
future birth.

This last stanza by the way among others clearly
refers to the fact of his having been a Jain once, and
having come back to the fold of Hinduism again. From
this place he went to Tiruvadignai, where the people
gave him a most magnificent reception, and visiting
the God of that place, he expressed in the Hymn that
he sang there what every one who has gone through
the same sad experience, must have felt.

He asks indeed how he, poor self, ignorant of his
own bondage and the cause thereof, could have
forgotten the God of Gods, The Golden One, The imper-
ceptible, and the Glorious and Infinite Being, and
should have spoken ill of Him too.

The tortures he inflicted on our saint and the miracu-
loving escape he had from them all, and his far spreading
fame soon created a revulsion in the King's feeling
towards him, and he also reverts to Hinduism and visited
our saint at the very place. As a reparation for his
past misdeeds, he built a new shrine called "Gunathara Vichchuram", out of the materials of
the demolished monasteries at Pataliputra.

And Saint Appar from that time afterwards till his
final release from this mortal coil, commenced his
preparations from shrine to shrine meeting devotees
everywhere and confirming them in the faith, and
enacting sundry miracles, but above all uttering things,
and leading a life of extreme simplicity and purity
which must have won for him more hearts than all his
miracles.

At Tirutunganai madam, he prayed to God that he
may be marked with the trident as a symbol of his
having been saved. He was soon attracted to the
Great Temple, Chidambaram and he visited it again and
again in his wanderings. And our sacred historian is
himself in raptures in describing his first visit, and the rhythm of the verses is that of a triumphal march. His slight touch at painting the scenery that met our saint’s eyes as he neared Chidambaram are excellent. And who is not affected even to-day as one sits in a railway train, and nears the place, and the group of some of the most magnificent towers rising out of a dense shade of Palm grove with the green emerald of Paddy fields circling all round, the effect is really wonderful to behold on a mind attuned to the beauty of nature.

And his first verse in the hymn addressed to God Natarajah strikes the Keynote of the mystery of this Temple itself.

And ignorant people think, He is not the saguna Brahman but the supreme Being (Para) Himself. At the same time, He offers Himself in the Supreme form of the Yogi of Yogis (Paramayogi), for the love, adoration, and worship of his devoted Bhaktas, and when loved in this Form, He gives freedom to them as He is Eternally Free God (Mukta); and all this because He is our truly Heavenly father (Atta). That love is the root and basis of all upasana and contemplation in Chariya, Kriya and Yoga and Guna is also well set forth here; and unless love inflates him, even the Yogi with all his powers will be merely as sounding brass, tinkling cymbal and the austerest ascetic who gives his body to be burned, cannot hope to reach His Feet if not possessed of this essential requisite.

Our own Saint says elsewhere.

\[ \text{As he went round and round the Temple, with his hoe, removing the weeds and bramble, that grew on the path, making it smoother and easier for us to} \]

Possessed of this one qualification, everything else is attainable, and however poor in everything else, God will not reject him. Symbolism of God in this Temple of Temples is as the Supreme Yogi, the Friend and Equal of the Freed, and every one can become even as himself, God-like, when they try to imitate Him in His Love, in Soham Bavana. And so it was that the Lord Himself declared that He is one of the Three thousand Brahmans (knowers of Brahman) of Tillai And we have elsewhere said how the temple itself represents the Human heart, the Hrid Pandarika, and Guha and Dahara Pandarika of the Upanishads, in which the Yogis worship Him. And our Saint follows with the verse.

\[ \text{The thrice-mad elephant, was by him torn up} \]

\[ \text{The loving heart He ever dwells in.} \]

\[ \text{The Dancer whose Form is this all} \]

\[ \text{Will I ever forget and hope for grace} \]

The thrice mad elephant is the three mala covering the human monad, and which we can only hope to subjugate when we seek the grace of God. Once His Light enters our heart, no darkness can remain there. Though the Light is ever present, we try our best to shut out all the avenues, and what we perceive is what creeps through little chinks and crevices. Oh how we shall be transformed when we allow the full Blaze of the Loving Father to shine on us!

As he went round and round the Temple, with his hoe, removing the weeds and bramble, that grew on the path, making it smoother and easier for us to
Trend it and follow, his heart overflowed with love and joy and in this ecstasy of delight, he poured forth many a song and verse in praise of His Maker.

Here did he utter forth that famous Danka Sloka which very few do not know.

We now approach a most affecting reminiscence in his life, namely, his relationship with his younger contemporary, that gifted Child and Son of God, Gnana Sambantha. Who could measure his greatness if this Child's personality touched the heart of such a devoted saint and veteran as St. Appar, and if the latter in his relations with him beheld even as his humblest slave, to the extent of carrying his Palanquin on his precious shoulders? How did Gnana Sambantha reciprocate this feeling? He embraced him, and called him 'Father.' Can a more tender name be thought of and can anything be sweeter than this picture of the Veteran old saint being called by this youthful Prodigy 'father'? And it should be remembered what the caste of St. Appar and saint Sambantha respectively was. How well people understood this intimate relation which subsisted between these two is evident by the fact that elder Saint has been known to posterity by the very name by which he was called by Saint Gnana Sambantha. The name given to him by Jahwara himself was King of speech, Vakisa or Narakkarasu, but "Appar" meaning 'Father,' is the name by which he is more popularly known and which we have adopted also for this article. Both of them dwelt together for some time in Sri Kasi, in a bliss of love and light and afterwards they visited several shrines on the banks of the Kaveri in company; and at the famous Tirunavavathurai, he composed the following Hymn.

He separated from the loving Child, and passing through various shrines, he reached Nallur where God granted his prayer by placing His twin Feet on the saint, which fact he records in the following verse.

The Foot (The moving Mahat Padam of Mundaka Upanishad) signifies the Divine Grace or Arul Sakti, and the Placing of the Foot on the initiate is the Highest of initiation in Saivaisim, and this initiation Lord Krishna received at the Feet of Maharishi Upamanyun Bagavan vide Mahabharat Anueusana Parva p. 56.)

Passing through other shrines, he reached Tirunavur where a surprise met our saint. He saw tanks, and wells, hostels and water pandals all named Vakisa and seeking for an explanation he entered the house of the author of these charities, a renowned Brahman named Appiluth. He was received there most lovingly, and a rich repast was prepared for him. When everything else was ready, the parents sent out one of their boys to fetch plantain leaf from their back garden. The boy as he cut the leaf was bitten by a venomous snake but the boy never paused, never cried but ran as fast as he can and handing the leaf to his mother fell at her feet and died. The parents were deeply
concerned, but they were more concerned that our revered saint would not dine and so concealed the fact of the death and invited our saint to the repast. Our Appar however divined their concern and taking the dead boy to the Divine Presence, he composed his hymn commencing with. (194).

And when he finished with

the boy woke up as though he was asleep, all of them returned home to finish their dinner, praising the great mercy of God that was vouchsafed to them. At Tirupuramam, he composed a most beautiful Hymn, which is a favourite with Devarar chanters, in which he celebrates the name of his loved friend and devotee Appudi. (p. 195).

From thence, he passed through Nallur again and reaching the banks of the Cauvery, he decided to go to Tiruvannam, another of the most famous shrines in Tanjore District famous on account of its connection with the great Mann Ki kudai Chola,* and famous also on account of an another great saint Sundarar whose favourite resort it was. Here his fame preceded him, and he was welcomed and most joyously received by the devotees there and he celebrates them in the following hymn, inciting at the same time, the importance of humility, and subservient service rendered to Bhaktas.

* We heard from Mr. Parnatall of Candy that there is an old Santhe shrine thereabouts connected with this very Chola and his son Veedi vittankar.

He stayed here for sometime and composed several of his hymns, a few selections from which we offer here.

In the Hymn of Proverbs composed at this place also, he illustrates the richness of the Tamil language in containing so many proverbs to illustrate the same subject. For want of space we can give only one of the verses and give all the proverbs separately.

To refuse God is “to eat the rawfruit when the ripe fruit was available,” and “to leave the hare and follow the crow,” and “to purchase sin, when virtue was for sale,” “to seek to make a doll of rose water,” “to enter a fruitless quarrel,” “to milk a dry cow in the dark,” “to seek to warm oneself by the firefly,” “to beg in a deserted Village,” “to reject tappas, and seek Sin,” and to bite an iron rod instead of Sugarcane.”

“A TAMIL PHILOLOGY”

PART II.

It was necessary for us in the first article to speak somewhat at length on the nature of the words instanced as tadhvahas by Prof. Sesagiri Sactri, on account of the wide-spread prejudice on the part of Aryan scholars in favour of our Professor’s theory.
As it is not possible within the short compass of an article to notice in detail each portion of his work on Tamil Philology, we shall confine ourselves to an examination of such portions of it as need urgent comment.

Our Professor’s classification of cerebrals and the rules he lays down for their combination are, we venture to say, incorrect. He classifies, \( d (\text{r}) \), \( n (\text{r}) \), \( l (\text{r}) \), \( r (\text{r}) \), \( r (\text{s}) \) as cerebrals and \( t (\text{s}) \), \( n (\text{s}) \), \( l (\text{s}) \), \( n (\text{s}) \), as dentals, and lays down the rule that, except in the case of \( r \), the dentals following cerebrals become cerebrals themselves. (Vide the 3 rules given under p. 33 pp. 8-9.) According to him, therefore, \( 
abla - n - \text{lin} (\text{r}) \) should become \( \text{vandian} (\text{r}) \) and \( \text{man} + \text{ligam} (\text{r}) \) \( \text{mannogam} (\text{r}) \) etc., which, we know for a matter of fact, is not the case. So before these rules can be adopted, we fear, it would be necessary to introduce some radical changes in the nature of the Tamil language itself.

One of the examples taken by the author to illustrate the application of his rule is the word \( \text{vandian} \); but this word is an elision of \( \text{vandian} + \text{n} \) and not a compound formed by the operation of the laws of word-combination spoken of by the author. And in philology, no less than in other subjects, exceptions cannot be regarded as the rule. But our Professor might perhaps think that the combination of \( \text{tigar} + \text{tamin} + \text{karam} (\text{r}) \) into \( \text{tigadasakkar} (\text{r}) \) by the eminent poet Katchiyappa-Muni, is in his favour. But every Tamil scholar knows that was done for the purpose of rhyme, not to illustrate the rule in \( \text{Virasoriyam} \). Now, the famous Grammarians Puttira-Mittinn, the author of \( \text{Virasoriyam} \), clearly made a mistake in this respect; (see Viras. Santi. stanza 18.) for, according to that rule \( \text{Tamin} + \text{nadu} (\text{r}) \) should become

\[ \text{Tamindtu} (\text{r}) \] and \( \text{Tamindtu} + \text{tiyam} (\text{r}) \) etc. But, this is not the use, nor has it been adopted by any other Grammarian.

With regard to the classification itself, it will be seen that the author has merely followed the traditional practice of the old Grammarians, whose dicta we cannot always expect to be correct, and has not made, as stated above, any attempt at a classification at once rational and scientific. First, we take objection to the inclusion of \( l (\text{r}) \) in the class of dentals for the following reasons (1) It is not necessary to produce this Tamil sound by means of the teeth, it is conveniently and correctly pronounced by the tongue touching the fore part of the palate. Let the words \( \text{allal}, \text{ilai}, \) for instance, be pronounced and tested. The sound \( l \) is nearly akin to the lingual, rather the cerebral \( r \), and originates more or less from the same part of the mouth, as the latter; and they are mostly substituted the one for the other.

E. g. \( \text{Pula} (\text{r}) \), a proper name, = \( \text{Pura} (\text{r}) \); \( \text{raja} (\text{r}) \), “king,” = \( \text{laja} (\text{r}) \); \( \text{pul} (\text{r}) \), “portion,” = \( \text{pars} (\text{r}) \); \( \text{nula} (\text{r}) \), “water,” = \( \text{mir} (\text{r}) \); \( \text{cilai} (\text{r}) \), “cloth,” = \( \text{cira} (\text{r}) \). (2) The letter \( l \) undergoes all those changes and modifications indicated by the rules for word-combination to which the letter \( l (\text{r}) \) is subject. It is but natural and reasonable, therefore, that \( l \) should be classed along with the cerebrals \( l \) and (the above said) \( r \). (3) Moreover, \( l \) is one of the trills \( (\text{r}) \) which belong to the cerebral class; the others being \( f \) and \( r \) and the interchange of these four letters is not also unfrequent in the Tamilian tongues. (4) Besides, a comparative study of the Tamil and English alphabets itself will show that the Tamil \( l \) may be considered as the English \( l \), a cerebral or lingual.

It is rather sad to see that our Professor far from raising Tamil grammar to a scientific status, as he had announced in the preface to his work, has after all followed the old grammarians in ranking \( l \) under dentals and what is worse, has even confounded the cerebral \( n \) and \( r \) under dental \( n (\text{r}) \) as well as of \( r (\text{s}) \) another cerebral. When that Aryan tongue borrowed the cerebral sounds form the Tamilian tongue, some sounds were borrowed in full, and some were substituted by lingual or dental sounds. Thus the cerebrals
and \( r \) are replaced by the lingual \( l \) and \( r \) or \( sh \) respectively, the cerebral \( r \) by the lingual \( r \) and the cerebral \( n \) by the dental \( n \). The old Sanskrit possessed a cerebral \( l \), not found in modern Sanskrit, and we see a separate character in the Grandha alphabet to denote the cerebral \( l \) as distinguished from the lingual \( l \). It is not necessary to our purpose to state here, that, as for the written language, the Grandha alphabet of South-India is older than the Devanagiri characters of North-India.

It is our Professor’s opinion, we suppose, that as there is no difference in sound between the cerebral \( n \) and the dental \( n \) in Sanskrit, the same also ought to hold in Tamil, and that the two letters \( n \) and \( n \) in Tamil, represent the same sound as the two letters in Greek; but in Tamilian languages the cerebral \( n \) is quite distinct from the dental \( n \) as they have each a different character. Malayalam, not the “oldest off-shoot” of Tamil as Dr. Gundert thinks, but the old Tamil, and a faithful preserver of many of its oldest forms, has not, it is true, a separate character to represent the sound of the cerebral \( n \); but we know it has not lost its cerebral sound in spoken language. On the contrary, every cerebral sound is pronounced more fully and clearly in Malayalam country than in any other part of Tamil land. In written language, however, the same letter is used to represent the sounds dental and cerebral as the English \( t \), \( d \), \( n \) which are pronounced as dentals in some cases and as cerebals in other cases compare, for instance, the sounds of tongue, \( den \), son; and mart, Guard, barn.

There can be no two opinions respecting the classification of \( n \) which, as stated above, is peculiar to Tamilian tongues, as a cerebral, and it is so admitted by all the Tamil Grammarians. This cerebral \( n \) is probably derived from the same source, whatever the source may be, from which the cerebral \( r \) has proceeded. “Strictly speaking, therefore” as Rev. John Lazurus, says, “there is not a single redundant character in Tamil alphabet.”

Therefore, \( l \) and \( n \) should be classed along with the other six cerebals which our Professor mentions, viz. \( d \), \( n \), \( r \), \( l \), \( t \), \( r \). Thus, there are no fewer than eight letters standing for as many sounds in the cerebral class, divided into groups of three, according to the part played by the tongue and the palate in the articulation of those sounds. The order of their classification and division is as follows:

1. \( d \) (\( l \)), \( n \) (\( w \)), \( l \) (\( s \));
2. \( r \) (\( p \)), \( n \) (\( s \)), \( l \) (\( s \));
3. \( r \) (\( v \)) (\( y \)).

The only dentals in Tamil are the two letters \( t \) and \( n \). Now, the rule in word-combination is (1), the dentals following the cerebals, except the cerebral-trills \( r \) and \( r \), become cerebals; (2), the last letters of the two first groups given above viz. \( l \) and \( l \) which are also trills, transform themselves before the dental \( t \) into one of the preceding letters, and before the dental \( n \) into the second letters, according to the group that they belong to. As:

(a) \( 1. \) \( k \) + \( k \) = \( k \) + \( k \) = \( k \) + \( d \), “He heard.”
\( m \) + \( m \) = \( m \) + \( d \) = \( m \) + \( d \), “He returned.”
\( k \) + \( k \) = \( k \) + \( k \) = \( k \) + \( r \), “He learned.”
\( n \) + \( n \) = \( n \) + \( n \) = \( n \) + \( n \), “He stood.”

(b) \( 1. \) \( m \) + \( m \) = \( m \) + \( m \) = \( m \) + \( m \) + \( m \), “Thorn-ground.”
\( n \) + \( n \) = \( h \) + \( n \) = \( p \) + \( n \) = \( p \) + \( n \), “Grass-ground.”

Thus, the affinity between these letters, the law of their sounds and their mutual permutation confirm the accuracy of our statement as to the classification of cerebals and dentals. While at the same time, they prove beyond the shadow of a doubt, as will have been remarked, that the classification of the said cerebals and dentals, and the rules laid down for their combination by our Professor in his Philology need correction.

To proceed now to the section which treats of verbal roots, Prof. Seshagiri Sastri divides the roots into two classes; viz. primitive and derivative. Most of the roots which he considers as primitive are not really so. Words like \( a d a i \), \( m a t \), \( m a d a \), etc. are quoted as examples of primitive roots and \( a d a u \), \( a d a \), etc. proceeding from them. Now it is an accepted theory of all philologists that the root should bodily enter into the composition...
of the words that it helps to form, without being capable of further division. But if we analyse adai, madi &c. we will find that each is further traceable to other roots respectively, from which same source also the words adangu, madangu, &c. are derived. We append here the cognate words which are of the same origin as adai and adangu, and by their analyses, we will show clearly from what primitive root these cognate words proceed:

adu (at), draw near to, approach,
adai (adai), attain to, be enclosed in,
ad (ad), heat, drive in,
adar (adar), grow thick, thicken,
adangu (adang), be enclosed, go under,
adokku (adokku), pack, pile up,
adavi (adavi), jungle, thickened by trees,
adugu (adugu), to draw near, approach,
adai (adai), to attend, be enclosed in, 
adangu (adangu), to be enclosed,
adam (ad), obstinacy, pertinacity.

These words exhibit a common root ad (ad) and a common meaning “joining.” Compare with this Tamil root ad, the Latin add- to join,” the English add, and the Vedic Sanskrit ad, “to pervade.”

The roots of a language are like the roots of the tree with its stem and branches. As Mr. G. M. Cobban says: “Analysis cannot stop at what we call roots, it must go on to letters, individual letters.” Now compare the following words with the root ad (ad):

adu (ad), to draw near;
ida (ad), to put;
udu (ud), to dress;
edu (ed), to take;
odu (od), to touch; (od was subsequently changed into od; od, “to adhere” is the causative of od).

We find here that there is a unity of thought in all these words and consequently it is clear that the generalisation of the meaning of these words is centred in the individual letter - d) and the initial vowels only modify the meaning. As Prof. A. H. Sayce says, “A primitive root, therefore, is the simplest element of sound and meaning which can be extracted from a group of words; it constitutes their characteristic mark and sign of relationship, and indicate where the line of division must be drawn between them and other unaliied words.” (Sayce, Introd. to the science of Lang. Vol II, p. 18.)

Dr. Caldwell, we think, is quite right in stating that the Tamilian roots are originally monosyllabic. And these roots of the Tamilian tongues arrange themselves in two classes, one class ending in a vowel such as a, “to become,” e, “to come,” o, “to go;” or, ending in a consonant as ad, “to join,” mad, “to fold,” ar, “to cut,” vir, “to expand” nel “to go” sol, “to tell,” &c. The other class is formed by adding to these monosyllabic roots either formative particles, or particles of specialisation or helps to enunciation. In most of the monosyllabic roots ending in a consonant preceded by a short vowel, the euphonic a is added to the consonant for the purpose of helping the enunciation. The other auxiliary vowels a, i, ai, &c. are the formative particles or particles of specialisation of the secondary or tertiary verbal stem. And so odu and madu are the euphonised forms of ad, mad; these with adi madi &c. being the secondary and adangu, madangu, &c. the tertiary of the same. We add here one or two examples of determining the root by the elision of formative particles &c. In the words ina “to walk,” nado, “to plant,” “to walk” (Tel. nadai, “walking,” “entrance,” “land of cultivation,” if we reject the last vowels a, u, ai which are formative additions, we have the radical root nad “to walk” or “to plant (the foot).” In the words tiri “to wander,” or “to whirl,” tirum “to turn,” tiram “to be amended,” by rejecting the last particles, we arrive at the root tir, from which the derivation tir, “car,” al-o originates.

Thus, Prof Seshagiri Sastri’s treatment of roots is quite unscientific and is not in accordance with philological researches. He has not inquired deeply into the origin of verbal roots, but is quite superficial, and therefore, his treatise on roots is more a work on etymology than on philology.

Even his researches on some compound roots are not correct. He says that ema (ema) “to be joyful,” tiruma (tiruma) “to be haughty,” alla (alal) “to be grieved,” etc. are formed from ema (ema), tiruma (tiruma), alla (alal) etc. by the addition of the root ka (ka=ka) which means to protect, and the final stage is owing to elision. It is our humble opinion that these compounds are formed not by the addition of ka with ema etc. as our Professor states, but by the addition of the root yel meaning “to
bind" or "to join." The root ya is softened to a just as yâr (u≈) into âr and yânai into ânai; and this softening of ya to a is very common in Tamil. Emam and a are elided into emâ. Now see, a means (joy) + yâ (binding) become emâ, lit. "binding with joy," e. to be joyful" &c. This accords well with the law of elision and with the meaning attached to it. In evidence of the accuracy of our supposition we can even show such compounds in the Indo-European family of languages. Words like the Latin mado-, and the Greek mada- "to be wet" are considered by western scholars to be compounds of mad-ya. This suffix ya corresponds to the Tamil ya, "binding," rather than to the supposed Sanskrit root ya, "going." Western scholars who have derived the classical terms from ya "going" were unaware of the existence of a similar root in the Tamilian languages and have stopped short of the Sanskrit derivation. We feel it incumbent on us to amend the conclusion in the light of further research, since we find that ya "joining," not ya "going" is the source of all these different words.

Our Professor, with his usual prejudice, treats in this section, of some Tamil roots too, which are alike in for-a and sense to the Sanskrit ones, to be sanskrit derivatives, and cites as examples para (u≈) "to fly" from Sanskrit pat "to fall," padi (u≈) "to read" and pidi (u≈) "to sing" from Sanskrit path "to learn" &c. In this manner even the peculiar Tamil nada (a≈) "walk" has its Sanskrit equivalent nat "to dance": puru (Gw.a) "to bear," Sanskrit bhrm, Latin ferre and English bear; tiruv (Gw.a) "to turn," Greek trepo, Latin torno, English turn; and the verbal noun Puru (Gw.a) "a thing obtained," Latin frus. Are we justified in regarding similarly all these words as borrowed from one language by another? If their existence in the Tamilian tongue could be accounted for only on the ground of borrowing, why should Sanskrit alone be looked upon as the fountain and source? Why, we ask, cannot Tamil have been the lender? Is it not a sounder conclusion that these words are not the result of mutual borrowing, but have been inherited by both these languages from one common parent? This is our opinion, which we request to remind our readers, we expressed in our first article where, we believe, we have refuted our Professor's theory as founded on insufficient data.

We have one thing more to add here on behalf of Tamil and its classical nature. Tamil, like Sanskrit in the Indo-European, and the Assyrian in the Semitic family, is one of the oldest and most highly polished languages of the world. It is even older than Sanskrit and has preserved its vocabulary pure from a very remote period. Rev. W. Taylor, the well-known Dravidian Scholar declares of Tamil, "It is one of the most copious, refined, and polished languages spoken by men." Rev. P. Percivil, an accomplished Tamil Scholar remarks of Tamil thus:—"Perhaps, no language combines greater force with equal brevity and it may be asserted that no human speech is more close and philosophic in its expressions as an exponent of the mind." Rev. Mr. Winslow says:—"It is not perhaps extravagant to say that in its poetic form, the Tamil is more polished and exact than the Greek, in both dialects, with its borrowed treasures more copious than the Latin. In its fullness and power it more resembles English and German than any other living languages." The unprejudiced evidence of these western scholars and our own humble knowledge compel us to regard Tamil, with that reverence with which classical scholars regard Sanskrit, Greek, and Latin, and to place this tongue on an equal rank with them.

It is true that the Tamilian family of languages is distinct from the Aryan; we venture to say, it is as distinct from the Turanian family. For, Doctor Caldwell's attempt to reduce this group to the Turanian or Scythian family, following the theory of Prof. Max muller, who reduced all the groups of languages to a "mystical triad," has become fruitless; as this attempt made in the infancy of linguistic science has long since been abandoned, as Prof. Sayce says, by the scientific Student. Though the Tamilian family of languages is distinct from the Aryan, its primitive relationship with the latter, however much, it might, at first sight, surprise some, may be easily traced out. But, we fear, we shall prolong the article to an undue length; and we mean showing this relationship in our "Ancient Tamilian Race"—a work which will soon be published.

Pandit, D. Savariboyyan.

(To be continued.)

THE WORD "ULAKU."

The article in the "Light of Truth," Vol. III, No. 2, on Tamil philology is very interesting and instructive. There can be no doubt as to the fact of Sanskrit and Tamil

THE END.
having borrowed words from each other or from a common source. I feel however a slight difficulty in following the account given of the origin of "nilakku."

The termination "ku" in such words as கை, கை, கை, கை, கை, does not denote "place" but is the same as the dative affix "kn." If they happen to be occasionally used as nouns, (in-tand of adverbs which they properly are) such use may be accounted for by a comparison with the use of the English "to-day," "to-night" &c. which are used as nouns though they are adverbs in reality.

Take for instance the word கை or கை. Here the "ku" has all the appearance of meaning a "place." However, when it occurs in a sentence, it invariably occurs as an adverb in all its various uses. In the Param: கை (st. 35. b. 18) means "as it stood." In (st. 234. b. 4) கை means "how." In 245 it means "however."

Besides this "kn," there is another which occurs as an affix in the formation of derivatives, like கை, கை, கை, and a host of others which have no definite meaning but serve to indicate some variation from the sense of the root-word.

If கை is Tamil, the "ku" must be the same as the "ku" in கை "pledge" added to the root of கை, கை, "to place."

கை, கை, கை, and கை form one set of derivatives, while கை, கை, கை form another.

In கை, I suspect the "ku" to have been added to the Sanskrit gosha, for the sake of euphony only.

If the termination "ku," in "ulakam" be taken as the word "ku" and not as the affix "ku," it will be necessary to prove that this word "ku" also is Tamil and not Sanskrit.

If we cannot prove it to be Tamil, we prove "ulakam" to be but a mongrel term of no literary importance.

In Sanskrit the word "ku" means not a "place" but the "Earth." As in கை, கை, கை.

The impermanence of everything on Earth may have readily impressed itself on a mind which invented such names as கை and கை. But the impermanence of the Earth itself and the worlds above and below it could only occur to one that had already been tutored in the system of the universe known in India. The existence of such a system must necessarily presuppose the existence of a word for expressing that which we call a "world." This consideration, however, is not a serious objection. For the word "ulakam" is necessary in Tamil only in connection with the system of the universe; for common use கை and கை are quite enough to express the Earth. And it is curious to observe that கை comes from the idea of "stability," an idea quite natural to start with.

Intimately connected with nilam is the word கை from which the Sanskrit nilaya has evidently been borrowed.

What Nachchinarkinayar says in his note on the first stanza of the Chintamani is too brief to found an argument on. There he refers to the 58th rule in கை. His commentary on that rule has reference to Senavarainyar's view, which is as follows:—

Ulakam has two original and proper meanings namely a "place" and "mankind." The latter meaning is not due to a figure of speech arising from the former. For Sanskrit books say that ulakam has those two separate meanings.

Referring to this view of Senavarainyar, Nachchinarkinayar says thus:—"The (words) called kalam, ulakam are not Sanskrit words, as the author would not take up Sanskrit words and lay down rules about them."

In saying that they are not Sanskrit words he means only that their usage in Sanskrit cannot form the subject or cause of the rule in the Tolkappiam. For we know they are masculine in Sanskrit, while the rule in the grammar is founded upon their neuter form and epicene signification.

He does not mean that they were borrowed by Sanskrit from Tamil. Nor can he possibly mean to say that Tolkappian never uses a Sanskrit word. If he means that, does he also mean that the words கை, கை, கை, கை, கை, கை, கை, கை, are not of Sanskrit origin? I dare say a good many of these words may be shown to have Sanskrit origin. But a single word that is admitted to be of Sanskrit origin must be fatal to that position. That in his commentary on rules 5 and 6 of the கை of கை are found கை, கை, கை and கை in a list of words which he gives as words derived from Sanskrit.

In those Rules the author says that all Sanskrit words are admissible in Tamil if they can be spelt with Tamil letters exactly as they are in Sanskrit or with some adaptation to suit Tamil spelling.

It is plain therefore that Tolkappian lived after Tamil has received an admixture of Sanskrit words.

On the evidence of what is found in Nachchinarkinayar I am not disposed to place much reliance.
all ages, an indication that the religious instinct cannot
be quite eliminated throughout the greater part of Christendom in
the very ancient doctrine of the feminine element of the Deity. It will be remembered that Edwin Markham recently published a poem entitled "The Divine Mother", in connection with which he mentions the primitive belief of the Hebrews in the dual nature of the God-head in the image of whom the first man-woman was created. The feminine element, which, of course, has been recognised in almost all the great religions of the world, ancient and modern, is believed by some to have been existent in the earliest concept of the Christian Trinity, in which the Holy Spirit represented the Divine Woman of the divine family. Those who accept this view find, in the high reverence paid to the Virgin throughout the greater part of Christendom in all ages, an indication that the religious instinct cannot permanently dispense with a feminine conception of the divine nature as an object of worship. The Hindus have, from time immemorial, paid reverence and worship to the Divine Feminine.—Literary Digest.

The following cutting from the Oily News of September 16th appears in the last number of the Theosophical Review:

"The latest discovery reported in the realm of electricity is an instrument which will enable the blind to see and the deaf to hear." Mr. Peter Stiens, a Russian scientist, is the inventor. He says:

"I do not claim and I do not attempt to ‘restore’ sight as restoration is usually understood. I give artificial sight, and it makes no difference whether the person was born without eyes, whether the eyes have wholly or partially been destroyed since birth, or how the sight has gone. My experiments have not completed. I have yet much to do, but the results are all that I have anticipated so far. Greater things will come. But the sight is already given. My apparatus will, as in the camera, focus the rays of light from the object to the brain, and sight is given, the objects being clearly seen, not inverted, but in their proper form. My apparatus constitutes a substitute for the lens. A representative of the London Daily News was effectually blindfolded, so that he was quite unable to see the matches and candles lighted before him, and communicated with the apparatus. "I felt," he said "a slight sensation of an electrical current passing through my body. Then quickly the darkness passed away, a dull grey took its place, and was succeeded by a light, clear and bright. I saw fingers held up before me, and a disc that looked like a coin." The person wishing to talk to the deaf speaks to the apparatus, the vibrations are carried thorough to the person being spoken to, and thence by nerves to the resonating chamber. Asked what would happen if the auditory nerve were at fault, Mr. Stiens, said a 'other nerve would be educated, so to speak, to take its place. Moreover the complete apparatus is to be of so portable a character that it will be quite easy to carry it about and use it for the ordinary practical purposes of life."

"All that is not of God shall perish.
He that is in peace is not suspicious of any.
The peculiar gift of the elect is grace or love.
It is no small wisdom to keep silence in an evil time.
Such as everyone is inwardly, so be judged outwardly.
Private affection bereaves us easily of a right judgment.
'0 that we had spent one day in this world thoroughly well!' Occasions do not make a man fail, but they show what he is.
Many secretly seek themselves in what they do, and know it not.
We are too much led by our passions, and too solicitous for transitory things.
He to whom the Eternal Word speaketh, is delivered from many an opinion.

By two ways man is lifted up from things earthly 'namely' by Simplicity and Purity. Whoso knoweth himself, is lowly in his own eyes, and delighteth not in the praises of men.

Let the love of pure truth draw thee to read. Enquire not who spoke this or that, but mark what is spoken.
Regard not much who is for thee, or who against thee; but give all thy thought and care to this, that God be with thee in everything thou dost."

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The sun is the center of our solar system, and it is a good representation of the Spiritual Self that is meant when we say, "Look within." Clouds do not put out the sun, but they keep the earth from receiving all the benefit it might from it.

Thus it is in regard to the Spiritual Sun of Being. For the greater part of their lives people have generated cloudy thoughts, and these hide the Sun of Being from their spiritual sight. If after several efforts to dissipate them, the Sun of Being does not shine in upon their spirits, they give up, concluding that the interior Sun is all a myth. But their attainment of the Immortal State of Consciousness is dependent upon their beholding the Sun of Being, for it is the Source of Immortal Life, just as the natural sun is the source of physical life. Therefore, do not be discouraged if the life-long clouds are immediately dissipated, but keep on exercising the spiritual nature until they are all gone, and the Sun of Being shines forth in all its effulgent glory.

(World's Advance Thought.)

••

It is by contrasts or opposites that all forms are evolved.

Contrast.

In the play between heat and cold, light and darkness, positive and negative, masculine and feminine, good and evil, all progress is evolved.

The ignorant light and shun "evil" as if it were something to be hated, instead of transformed by the blending of the light with the darkness. If light shunned the darkness, the latter could never be transformed.

The perfect being, like the perfect picture, is a harmonious blending of the lights and shades. The transformation of the evil in man or woman by his or her complement.

Thus all is good, for all exists to ultimate good. Perfection would be impossible if the passive spiritual force had not, for a season, its contrasting force to act upon and bring the chaos into harmony.

Evil is the crude marble block in the hands of the sculptor; out of it he produces his ideal of perfection. It is the crude material out of which wisdom fashions things of use and beauty. Without a contrasting element there could be no knowledge, no growth, no beauty, no harmony, no progress.

(The world's Advance thought.)

Dr. Fleet, C. I. E., read a paper at the congress of Orientalists entitled "Curiosities of Indian Epigraphy." He described the manner in which, by means of forged inscriptions false narrative and chronology had passed into Indian public history. Until recently the true nature of these forgeries had not been realised, but now, as the result of extended experience, it was not difficult to detect them. The inscriptions were usually in the nature of title-deeds concocted from the remotest ages to the present day to maintain claims to property, and reciting the dates and reigns of the Princes who granted them, and the pedigrees of the claimants. In these days these inscriptions would only be accepted if corroborated by records of undisputed authenticity. Dr. Fleet submitted a list of fifty-six records that had been proved to be spurious. Of these, four referred themselves posthumously to B.C. 3013, which others profess, more reasonably, to refer to various dates from A.D. 328 onwards. Mysore was spoken of especially as a hot-bed of these forgeries.

We publish elsewhere our saints' calendar for December and the next quarter. The least that we should expect our friends to do is to keep these days holy, by special readings in Devaram and Tiruvachakam, and the feeding of at least 2 Bikshus.

Pandit D. Savariroyan is anxious to make known that he is not in the least dogmatic in Tamil Philology. Whatever he writes, there can be no absolute proof in these matters. And the science of Philology deals with greater guess work than any other department of scientific investigation. He has taken some new lines of thought and he is conscious that they are new, and he is trying to work them out with the available materials in his hand, and to see whether they can give us a more consistent idea about the origin of languages and letters. At any rate, his effort will be laudable if he has succeeded in stimulating thoughts in the almost dead field of Tamil philology, and we will be only too glad to open our columns freely for the discussion of this subject in all its bearings. Pandit D. Savariroyan has however much more to say in his book on the History of Ancient Tamilian Race and having perused his manuscripts, are in a position to say that they make a real advance in our knowledge of the subject, and it contains nothing derogatory to the importance, and antiquity of other peoples or other languages, but it is highly flattering to the Language and civilization of the Tamilians themselves. All that he craves is a patient hearing and a thoughtful discussion of his thesis. The Siddhant's motto is "that every thing old need not necessarily be true and that everything new need not necessarily be untrue."
Sri Vivekananda Swami appears sometimes to have no such difficulty, judging from his references to Rammanuja in his utterances especially on the topic of Bhakti. First can you understand Rammanuja having shown to the world the richness of Vedanta, its capacities, its potentialities over and above what Advaitism would find in it? Then you would not have contended that Visishtadvaitam tortures Sruti texts or that its followers "cut themselves off from reason and from Sruti too."—Will you first grant that Vedanta contains not only the head philosophy but heart philosophy as well, the latter having been pointed out by Rammanuja, and admitted by such impartial Judges like Dr. George Thebant, Jacob, Max Muller, &c., all foreigners? If you cannot see as much as they do, we can never cease fighting. Let me now reply to some of your remarks:

You say "while it was incumbent upon the other schools to torture the Sruti texts, to keep their heads high, the Advaita did not stand in need of such methods of procedure to preserve it natural supremacy." Please think calmly over what you have said. I pointed out to you in my last article that text-torturing was no part of Rammanuja's mission. His mission was to show the great harmony and consistency pervading all the Vedanta taken as a whole. As your very name Advaita betrays, it is to your interest, you must frankly admit, to torture all the Dvaita Srutis and even the Ghataka Srutis, but it is not so in the interests of Visishtadvaita. Visishtadvaita takes all the Srutis as authoritative and equally binding, and as such, does not commit itself to accepting some and eschewing others. Advaita Srutis are the very backbone of Visishtadvaitam inasmuch as those Srutis such as "Tatvamasi" &c. proclaim that there is but one God who is secondless, and that everything else is of Him, not out of Him; 's with Him, not without Him, is in Him, not outside Him; fact everything is to Him as mode is to substance (Spinoza's term). Visishtadvaita-advaita has no purpose served by torturing any Sruti text, for its mission is reconciliation, not 'friction.' It sees clearly Advaita torturing all the Dvaita texts; and it sees what is worse that Advaita, while bound to accept them belonging as they also do to Revelational Authority, it immolates them the altar of illusion, thus sitting in judgment over th Scriptures and forcing them to adopt themselves to foregone conclusions and preconceived dogmas. If it is still maintained that the Visishtadvaita Philosophers 'read the Advaite Srutis to fit in their thought grooves,' as reasonably should they be permitted to return the charge by pointing out that the defenders of Advaita not only bend, but even break the Dvaita Srutis to suit their particular groove of thought. What Rammanuja says is: "Oh Advaitis! don't fight. Oh Advaitis! don't quarrel. Come, let me point out to you the unity, soli-

Vide Article "Visishtadvaitism" in the Awakened India p. 50, No. 33, April 1899.
darity and concord of the whole of the philosophy of the Vedanta."

As to your remark as to the impossibility of a "Compound Unity" which according to you "is as absurd as a circular straight line" let me ask if the axiomatic truth that "a number of points make a line" "a number of lines make a superficies," a man is made up of body and soul, "a thing is made up of substance and attribute" is an impossibility! (A circle too, by the bye, is an infinite straight line, say the mad Mathematicians!).

Also if it is true that 

\[ \frac{1}{2} + \frac{1}{4} + \frac{1}{8} + \ldots \]

to infinity is equal to 1, a compound unity is neither a logical impossibility nor a metaphysical nebulousness.

Next what is the difficulty in understanding a thing as compound of substance and attributes? Ramanuja tells us distinctly that the attributes of Parabrahma are infinite and each attribute is by itself infinite. Please read his Proem to Bhagavad Gita (my English Translation) Pages 6, 7, and 8. Have you ever reflected over Spinoza's definition VI, which is quoted in the same Gita, viz., "By God we understand an absolute infinite Being, an unchangeable essence with infinite attributes, each of which expresses an infinite and eternal essence." And Huxley remarking on this thus: "God, so conceived, is one that only a very great fool would deny even in his heart."

Instead of lowering the conception of God-head by ascribing to it qualities, can it not be imagined that the conception is on the other hand very much more elevated and ennobled, if instead of a quality-less non-entity, there be an infinite Parabrahma with infinite qualities, and each quality infinite!

Attributes, as it is supposed, are not finite, nor is Ramanuja's conception of God finite as believed. If again it has ever been supposed that the conception of God as infinite, illimitable, unthinkable, inconceivable, &c., is peculiar to the Advaita school alone and that other schools did not know to postulate as much, it is a mistake. It is really those who so suppose "cut themselves off from reason as well as Srutis," viz., who suppose that the Visishtadvaitins postulate finiteness for divine attributes. No. To them the infinite Brahm has infinite number of attributes each infinite. Omnisience alone would suggest such a conception, and our parvisceence alone suggests advaitic impossibilities for Divinity. Never again should it be supposed that two or more Infinites imply "local" relation or a mechanical relation or even a "chemical" relation. Such implications are the result of our scientific brains. Even then, if it is admitted that matter and mind co-exist, substance and attribute co-exist, ether, air, and light co-exist (even in spatial relation) then the infinite Brahm must know how, even without the bipher man's consent, to co-exist with an infinite number of infinite attributes. You say "we cannot grasp the infinite Brahm, which by the way is the only reality, and that Sruti gives us a substitute." But from this substitute which is graspable, you recur by pronouncing it as unreal. It amounts to this that what is not graspable is real, and what is graspable is unreal. This is an advaitic paradox which does not commend itself to the devaitins, for they ask, why when Brahm is infinite and real there can possibly be no place for the substitutes in its infinite bosom, and why should substitutes be necessarily proved false, in order to establish the reality of Parabrahma! Is it necessary to disprove all the real points (though finites and substitutes) in an infinite straight line, in order to prove the infinity as well as the reality of the straight line itself?

According to Ramanuja this qualified finite god is the highest' is what you choose to put into Ramanuja's mouth. His God is certainly not of that kind. His God is the "infinite-qualified infinite" much higher than the no-qualified hypothetical Brahman which is out of all relations.

Again by naming God, we do not limit God as you fear. If there is such fear, let us oppose an illustration to dissipate it. The word 'infinite', for example, occupies but a small space and when we utter the word, it costs us but little breath and little time, and yet does not the name signify the infinite Parabrahm? What is in a name but what the name signifies. Besides, it is not the advaitist alone who need take credit to himself for the discovery that God is unnameable. Every Theologian knows it, even the Visishtadvaitins! And yet what is the difficulty to our intellect if He is named by a hundred names, a thousand names, by an infinite number of names for all the infinity of time! If by naming is limiting, why not naming be reduction of God to a cypher? But if we could both join hands and infinitely sing Him by infinite names for all infinite time, would we thereby be less worthy of the infinite God? Unless there is something predicicable of whom we can be worthy, or a something having ears to listen to our hymns and prayers, a hypothetical something of no attributes, a Prabrahm denying Himself a creed which cannot enter into our yearning hearts.

You say again: "Ananda is not a characteristic of God but Ananda is God." Are we to understand that you ascribe reality to an attribute and deny reality to substance (Spinoza's term)? It would be better logic as well as common sense to transpose the terms and say "God is ananda" instead?

"Ananda is God" for then you would be giving reality to a substance so as to enable you to maintain your illusory character of anything of the kind of attribute. To us, both substance and attribute are real and both contribute to an inseparable unity and establish a relation of co-existence. (Let me not enter now into what is known as the Sãmãdhdhâkaranya Nyaya). The result to us is God's and
it is not a falsity or mistake made by Him. It, the world we see him manifested. Essence and attribute are both real to us and attribute ever depends on the Essence. The world is that through which we may know Him who made it and us.

As to the question of Pleasure and Pain, who created it, and what they may ultimately signify, &c., please enlighten us first with your views, according to Advaita and we shall gladly communicate to you our say in the matter.

Ramanuja's cloak is an universal one. Try it on with love to God first ablaze in thy heart. I dare say it will fit the well. But let us remind you that albeit your unwillingness to wear it, that great sage Sri Sankaracharya Swami has often beautifully worn it himself, judging from his 'Bhaja Gorindams' and 'Harimides' and 'Dehi Karavalamais' when his heart went forth in support to his Deity. Also dwell upon the meaning of the Sage's distich:—

"Satyagri bhedipagane Nitha' tavaham na mamaksho tiedm."

Swami Vivekananda has worn it, too for, otherwise, he would not have given vent to such grateful statements as "that Ramanuja's spirit of religion is such as to make Alwar (saints) of the Pancharams"!

Ramanuja's cloak is this. I say it apart from church and sect:—(1) Ramanuja postulates God. Do you deny this? (2) He postulates soul as distinguished from matter. Do you deny this? (3) He postulates that soul aspires for communion with God. Do you deny this? (4) He postulates that this aspiration is realizable by loving God. Do you deny this? If you do not, you need not hesitate to put on his cloak. If all virtues come not from God, and a loving God, they come not at all.

The tendency of Advaita is to produce overweening pride, self-will and egotism, whereas Visishtadvaite teaches humility, reverence, and submission. Advaita does not permit the proud self-will to say from the deep depths of repentance "Lord, not as I will, but as thou wilt." Understand that humility (digny) which Ramanuja teaches is not slavish, but a royal virtue insomuch as humility means the killing of the proud individual will and bending it to the supreme will of God. This virtue can never arise as long as man is taught that he is God, but becomes a mighty, wonderful and world commanding spiritual Force, when he is taught to acknowledge, in all humility, the supremacy of a Sovereign, Loving Father and realize in all fullness his kinship with him as leige to Lord &c. All this sounds as dualism. If you acknowledge it, you cannot in the same breath pronounce it as a mirage, for, if like Advaitas, we set ourselves strenuously to pronounce all God's manifestations a huge lie, there is nothing to prevent our declaring that God himself may after all be a greater lie. Instead, if God's manifestation, the universe and all it contains be accepted as His Truth, thus investing it with a beauty, sacredness and reality, and having the purpose to carry us all to His, foot-steam by gradual evolutions,—all these Ramanuja teachers—may we not all wear this cloak in gratitude, and look upon Ramanuja's message of love to man and man to God, as too serious a matter to trifle

with or quarrel about. Who with the least moisture of God-emotion in his heart can entertain hatred for Ramanuja's proclamation to mankind?

'Ask not who said it but attend to what is said' said Thomas á Kempis.

A. GOVINDACHARAYA,
Translator of Ramanuja's Gitu-Bhashya.

Note.—To The Editor of Siddhanta Deepika.
The above is sent to your Sir, column for the information of Awakened India.

A. G.

DEAR SIR.

I thank you very much for having kindly published my article in the last number of your valuable journal.

I regret however to notice that a great number of printer's devils has found a safe refuge therein, and I subjoin a list of them, which may be embodied in a sheet of Corrigenda, if you care to issue one with the next number.

1st para. 1st line for Deekika, read Deepika,
2nd para. 3rd line insert in after correct
4th para. 12 line for possession read possession
day. For Tamil read Tamil
5th para. 8 for throw read through
13th para. 3, for quarta, read quarto
15th para. 5, for Gw, Gug, Gw, Gw, his, this
23rd para. 2, for relation, read relation
3rd para. 3, for this
25 & 26 para. for alin, read alias
28 para. 1, for Riner, read Riner
40 para. 7, for aar, read aar
43 para. 6, for war, read war
45 para. 1, for ar, read ar
50 para. 3, for omit before a layer
52 para. 2, for Paro read Paro
53 para. 5, for first, read first
56 para. 1, for seyian, read seyian
62 para. 1, for carins, read carins
67 para. 9, for Gug, read Gug
69 para. 5th, for Pafie, read Pafie
71 para. 3th, for Dio read Div
75 para. 1st, for omit, read om
76 para. 9, for appropriateness, read appropriateness
80 para. 1, for Zelm, read Zelm
81 para. 2, for Zen, read Zen
P. 130—(d) for Gaur, read Gaur
19th para. 3rd line 1. gar, read Gaur
4 para. 1, for sankrit, read sankrit
For 'at' read 'as' in p. 126, last para, 2nd col.
11th line
For nam read names in line 14, para 2, col. 1st of p. 126.

Faithfully yours
S. W. COOMARASWAMY.
THE LIGHT OF TRUTH
OR
SIDDHANTA DEEPIKA.

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TRANSLATIONS.

THE VEDA'NTA SUTRAS WITH S'RiKANTHA DHA'SHYA.

(Continued from page 136.

Adhikarana-3.

It is himself indeed, because of the acts, of the memory, of the word, and of the injunction. (III. 1. 9).

Here the passage to be discussed is the following

"With the True, My dear son, he then becomes united."*

In the last section, jiva’s state of sushupti has been treated of. Now arises a doubt as to whether he who awakes is the very one that went to sleep in Brahman, or some one else.

(Pārvapaksha:)—It must be some one else, because of the impossibility of the return of one who has attained to Brahman. It is impossible that the jiva who attained equality with Brahman and unsurpassed Bliss should again return to the mundane existence which is full of misery. How can he come out who became one with the True? Where is the distinction between the two?

(Siddhanta:)—As against the foregoing we hold as follows: Though he became one with the True yet the same jiva who went to sleep rises again on awaking from sleep; for, in the absence of knowledge, he has yet to reap the fruits of the acts done already. He, moreover, remembers what he has experienced before. Further, the following passage declares that the jiva becomes again what he was before:

Whatever these creatures are here, whether a tiger, or a lion, or a wolf, or a boar, or a worm, or a midge, or a gnat, or a mosquito, that they become again and again."*

Otherwise, all passages that teach of the mean of attaining salvation would be of no purpose. In sleep the jiva does not become quite absorbed in Brahman as he does in mukti, because the s'ruiti declares the absence of all knowledge of the bliss of Brahman, in the words "They come back from the True, and they know it not."† Wherefore it is proper to hold that he alone who first went to sleep awakes again.

* Ibid. 6.10-2.
† Ibid.
Adhikarana-4.

When stupefied, it becomes half (death), as the only alternative left (III. ii. 10).

We speak of a person being stupefied or unconscious; and this points to the experience of a state (avasthā) called stupefaction (Mārchatā). A doubt arises as to whether this state is distinct from sushupti, etc. or not distinct from them.

(Pārāyaṇasūtra:)—As no state distinct from the jañg·, s·apna and sushupti is known to us, it must be one of them.

(Siddhānta:)—Against the foregoing we hold as follows: The state of a person who has been stupefied is equivalent to half death. Thus, as the only alternative left, it is different from sushupti, etc. It cannot be brought under jañg· or s·apna, because in it there is no consciousness of the universe. And the state of stupefaction must be different from sushupti because of this difference: in sushupti the free, etc., are calm and serene, whereas stupefaction is marked by a distorted face, etc.

Adhikarana-5.

Though abiding (in all) no (taint attaches itself) to the Supreme; for, both attributes (are described) everywhere. (III. ii. 11).

In the former sections there have been described the essential attributes of jīva—spoken of as 'thou',—his departure and return, as well as his various states of consciousness (avasthānā). Now will be described the essential attributes, etc., of the Parameśvara, spoken of as 'That' in 'That art thou'). The Śruti speaks of Parameśvara entering into all by becoming one with them, in the following passages:

"He entered within from within; He entered all the quarters within." *

"He who dwells in the Earth..... " †

A doubt arises as to whether, when dwelling in all states of being as the Inner Regulator of all, He is or is not subject to the taint of evil of the various sorts.

Pārāyaṇasūtra:)—He is subject to evil.—To explain: The Śruti denies form, etc., to the Parameśvara in such a way as the following:

Not stōti, not small, not short." §

Heartless, actionless, tranquil, sinless, taintless." §

Lest any such evil may be attributed to Him, He is described as mere consciousness, infinite and true, in the following words:

"True, Consciousness, Infinite is Brahman."

If He be said to have any connection with the material phenomena, He, too, like jīva, should be subject to all the evils of material phenomena.

(Siddhānta:)—No. Though dwelling in all states of being as the Antaryāmin (the Inner Regulator) of all, still, Parameśvara is subject to no taint of evil whatever.—Why?—For, everywhere in the Śruti, as is well known to all, both the attributes are mentioned,—that He is free from all taint of evil, and that He is the repository of unsurpassable excellences,—in such passages as the following:

"It is A'tman, free from sin, free from old age, from death and grief, from hunger and thirst, of unfruiting desires, of dying not." ‡

"There is that one who is the seat of excellent qualities which are infinite in extent, who is the creator of all worlds, who is distinct from pas'us (jīvas) and pāsa (bondage, matter)."

Wherefore, though dwelling as the Antaryāmin in the Earth and so on, He is not subject to evil.

(If you say: that He is tainted by evil) because of the variety (of being), (we say) no: because of the denial in every case. (III. ii. 12).

(Objection:)—Just as the jīva, who in himself is free from sin and possessed of such other attributes, is yet subject to evil because of his being connected with the body of a Deva or the like and being thus placed in a variety of state of being, so even the Parameśvara may be subject to evil because of His being connected with a body—as declared in the words "whose body is Earth"—and being thus subject to various states of being.

(Answer:)—No, because of the declaration, in every case, that He is not subject to evil. In all such passages as "Whose body is Earth, .........", the Antaryāmin, the Inner Regulator, is indeed said to be free from all evil, in the words, "He is thy A'tman, the Antaryāmin the Immortal." ‡ As to jīva, on the other hand, it has been said that his essential nature has been obscured by the will of the supreme.

Moreover, so do some (declare). (III. ii. 13).

Moreover,—literally to the effect that, between jīva and Is'vāra, though dwelling in one and the same....
body as its tenants, there is this difference, namely, that the one is subject to evil while the other is not,—some declare as follows:

"Two beauteous-winged companions, ever mates, perch on the self-same tree; one of the twain devours the luscious fruit, fasting its mate looks on."

Wherefore, unlike jiva, Is'vara is not subject to evil.

Now, the sūtrakāra proceeds to shew that, though alike dwelling in the body, there is a difference in the mode of their dwelling:

Quite like the formless, indeed, is He, that (differentiation) being His chief (concern). (III. ii. 14.)

That Brahman, that Parame'svara, though dwelling in the bodies of Devas and the like as their tenant, remains altogether like a thing that has no form.—How?—Because He is chiefly the creator of names and forms. Accordingly the S'ruti says:

"He who is called A'kāśa is the creator of names and forms; That which is contained within these names and forms is the Brahman."**

He dwells within names and forms altogether untouched by their effects. It is said that He dwells within them, simply to shew that He is independent of them; whereas, indeed, jiva dwells in the body to enjoy the fruits of actions. Hence the difference between the two.

And like light, (He must have divine qualities), since (the scriptures are) not meaningless. (III. ii. 18.)

Just as Brahman is said to be Consciousness itself, because He is self-luminous as declared in the scriptural passage—"The True, Consciousness, the Infinite is Brahman,"—which must have a meaning, so, too, Brahman must be taintless, the seat of excellent attributes, if the hundred and more passages such as the following should have a meaning at all:

"Partless, actionless, tranquil."†

"Devoid of sins."†

"Existence itself, with delight in 'thee, and with bliss in manas."||

"Who is omniscient, who knows all."§

"The Lord of Pradhāna and Jiva, the Ruler of Gunas."¶

"He is said to have a Supreme Power (Parā S'akti), of various nature."**

"Now, why is He called Mahādeva?—Because He is the Being who, rising above all states of being, excels in the great power of the knowledge of Atman and of Yoga, therefore He is called Mahādeva."†

And (the S'ruti) declares (Him to be) that alone. (III. ii. 16.),

The S'ruti, "the True, Consciousness, the Infinite is Brahman," says merely that Brahman is the Infinite Consciousness. It denies not other (attributes), because thereby no additional meaning is conveyed; nor is there any incompatibility between them. To speak of a crown as made of gold is simply to declare that it is formed of gold; it does not deny that there are no gems and the like set therein. So, too, here, the S'ruti "the True, Consciousness, the Infinite is Brahman," simply declares that the Parabrahman, as a Mighty Light in Himself, is nothing but Supreme Consciousness in essence. How can it also deny the wisdom, or omniscience of Brahman to be subsequently spoken of. He is wise, because He has consciousness which sees all things of various kinds. Hence no incompatibility.

And the S'ruti reveals it, as also the Smriti. (III. ii. 17.)

The Blessed S'ruti itself reveals everywhere Brahman of both characters, as free from evil qualities, and also as endowed with good qualities. The S'ruti says:

"Brahman is luminous in body; the existence itself, with delight in life, with bliss in mind; replete with peace, and immortal; thus do thou, O Pra-china-Yogya, contemplate."†

Brahman is A'kāśa, that which shines everywhere, the Light, the all-pervading Intelligence (Chidambaram). He is the Existence. He delights in life, i.e., in Himself, not in external things. His bliss lies in manas, in mind, not in external senses. Here 'manas' means intelligence, the inner sense (antah-karana) and it is in virtue of His knowledge—which stands in no need of external organs, and by which the whole external universe in manifestation is immediately perceived, and which is ever free from taint,—that Brahman is said to be omniscient. He is said to enjoy bliss in mind because by mind He enjoys the infinite bliss which constitutes His very nature. He is replete with peace, being quite free from attachment, aversion, and other evil qualities; He is quite devoid of all evil taint.
is immortal from time without a beginning; He is the True, Consciousness itself; He is omniscient, manifesting His inherent nature of unsurpassed bliss of Atman; He is free from all evil. The Sutra thus shows that the Supreme Brahman is of a twofold nature. The following passages also declare that Brahman is of this twofold nature:

"Partless, actionless, tranquil"**

"Who brings good and removes evil, the Lord of Bliss."†

"Him, the Highest the great Lord of lords."‡

The smriti also declares that Brahman, designated as Siva, is of the twofold nature:

"The All-pervading Being, whose nature is quite pure particularly because of the absence of all connection with the beginningless sin (mala), is called Siva."

"The Lord, who is infinite bliss itself and possesses excellent qualities, is called Siva by the wise who know the real nature of Siva."

That is to say, Brahman who is devoid of all taint of evil, who is the Supreme Goal of man, is said to be perfect in His qualities as designated by the word 'Siva' which denotes a Being of Supreme purity and excellent attributes. Brahman being thus denoted by the word 'Siva', we conclude that Brahman is endued with the twofold nature.

Hence, indeed, the simile, like the reflected sun, etc., (III. ii. 19).

It is because Paramesvara, though abiding in the earth and everywhere, is free from all taint and is the repository of excellent attributes that He is compared in the scriptures to the sun reflected in water, and so on, in the passages like the following:

"Just as the one A'kas'a (ether) becomes, indeed, different in the pot and the like, so the one Atman (becomes different) abiding in many, like the sun in the several bodies of water."

The author of this passage cites two illustrations—the A'kas'a (ether) which really exists in the different places, and the sun not really existing in the different reflections— with this idea in mind. Just as the ether, which is one alone, really exists differently in the different objects such as pots, so, the Paramesvara who is one alone exists really in the different things, such as earth, as their Atman. Thus on the analogy of ether we can understand that Paramesvara, though one alone, can actually dwell in many things. Again, just as the sun, who does not actually abide in the various bodies of water where in he is reflected, is not affected by their changes and other evil aspects, so is the Paramesvara, though actually dwelling in the earth and other objects, unaffected by their changes and other evil aspects. Thus, by the analogy of the sun, we are to understand that the Paramesvara, the Inner Regulator (Antaryamin) within all, is untainted and has all His essential attributes intact. Thus, on the analogy of the ether and the like, the Paramesvara, the Atman of all is, we may conclude, endued with the twofold nature.

Here the following objection is raised:

Not being understood as in the case of water, indeed it cannot be so (III. ii. 19).

(Objection):—The sun in water is regarded as unreal, but not so is the Paramesvara in the earth (unreal). On the other hand, it is regarded that He actually dwells there. So, how can He be free from all taint?

The objection is answered as follows:

(No) liability to growth or decline by dwelling within, because (then alone) the two (similes) will have a consistent meaning, as also because (similes are) found in similar (use).

(III. ii. 20).

(Answer):—The word 'no' occurring in the preceding Sutra should be understood here. Notwithstanding the fact of His abiding actually within the earth and the like, the Paramesvara is not liable to the growth and decline to which they are subject. We come to this conclusion, because then alone the two similes will have a due significance. Indeed, it has been already said that the use of the two similes—the sun who does not actually abide (in the reflections) and the ether which actually does abide in all objects—points to the conclusion that the Paramesvara, though abiding in all objects, is unaffected by their evil aspects though He does not abide in them. We do find similes used, pointing merely to a similarity in some particular attribute, as for example, "the moon-like face." Hence the conclusion that I'svara, though really abiding in the earth and other objects, is endued with the twofold nature.

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(To be continued).
SIVAGNANA SIDDHIAR
OF
ARUL NANTHI SIVACHARYA.

ADVAINA LAKSHANA—SUTRA II.

Adikarana—2.
(Continued from page 185).

Love God.

21. When one worships the God he loves, with mind fixed intent, and words of praise, and hands showering forth flowers, after getting rid of anger, desire and other faults, and entering on the practice of the above named virtues, then the most ancient of the ancient gods will deign to accept his worship.

Note.—The words in the text “Any God he loves” is general and refer to the worship of any deity, the sole requisite being that he leads a blameless life, and is filled with true devotion and perfect harmony of thought, speech, and deeds.

25. And the true One will show you Grace.

Whatever God you worship, even as Him, the Consort of Uma will appear. Other gods will die and be born, and sin and suffer by performing Karma.

He, who is above all this, will understand your true worship and show you grace.

cf.—(a) The words of that most ancient poet Nar-kir.

The reason thereof.

26. When we worship some beings, such as parents, &c., it is not they who show us grace in the future state. Even where these gods show us grace, it is thus. All these gods are under the guidance of the Supreme power; and the Supreme grants us our prayers through them.

Note.—Just as the honors conferred by the Viceroy of India flows directly also from Her most gracious Majesty, so do also the gods show grace each in his own sphere of influence.

Therefore worship the True God.

27. If it is Siva who shows you Grace ultimately, the love of Him will be the supreme virtue. All other worship will be lower and vain. This highest Dharma is declared in the Sivagamas. He has no desires himself; (and so this worship is not for his pleasure). Whatever you desire most, He is gracious enough to grant. So persevere in his worship.

Note.—The author explains his true attitude with regard to his own religion and other religions in these verses. He does not condemn the worship of other gods, for the simple reason that all such worship is useful, in that, all such worship, if true, tends to raise him from his own low desires and selfish instincts, and towards a nearer approach to the Supreme God; and the All-See, and All-Know, and All-gracious cannot fail to take note of his sincerity and love, and to reward him as he deserves. But however useful, the worship of the lower god cannot be the highest object of our aspiration. We can bow before the Fountain of Grace itself direct, and drink of the supreme bliss. This is also the teaching of the Gita, and in reading it, one has only to remember, that whenever Lord Krishna speaks of Himself, he speaks as the supreme Guru and Achary of Arjuna, and as such, represents, the supreme God Himself. Many a passage will be unmeaning otherwise; and the worship of Himself which He recommends is not to be taken to mean any Saguna worship or the worship of any God other than the Highest.

cf.—“Become wise at the end of many births, one worships Me. That high-souled saint is very rare to whom Vasudeva (the Supreme God) is all.” vii. 19.

(20) “Whatever form a devotee wisheth, in faith, to worship, that faith in him do I render firm.”

(22) “Possessed with that faith, whoso devotes himself to that worship, obtains thence his wishes, but they are merely granted by Myself.”

(23) “But to those of small understanding (all) fruit had an ending. The votaries of the deities join the deities; my votaries join Myself.”

(25) “This ignorant world knows me not as the birthless and deathless.” (From Srimath Govinda Charya's translation).

The way of worship.

9. अत्यद्वितियाणां तत्काल सत्तमाः प्रवेशः
साधुः श्रीमानेपि जीवाणुमिति न विक्रमिति
साधुः हि गुणेन गुणोद्धारसाधुः
साधुः हि गुणेन गुणोद्धारसाधुः

The Supreme accepts worship both in material Forms (Siva Linga) and in living Forms (God's devotees) and shows His Grace. If you can place Him in your
heart and worship, this will be adequate worship. In any mode, fail not to love and lead him every day.

The greatness of such devotion.

29. Even the sins of the Lord’s devotees become virtue, the virtues of loveless men are sinful. The anubhe sacrifice of Daksha was in vain, while the sin committed by the human child was beneficial.

NOTE.—All sins flow from selfishness, and virtue from selflessness, and love of man and God. This is the true test of vice and virtue. Even man-made law looks to the intention in the first instance, in defining most crimes. As such, where we may be sure that any act was not prompted by any personal greed, for the avoidance of pain or the gaining of pleasure to the individual but had proceeded out of pure love of God and his fellow creatures that at once ceases to be a vice. In fact, all personal responsibility ceases with such persons, in the same way, as with children, idiots, and lunatics, and the world have called such great beings fools and idiots.

cf. uirin‘i:  :i‘ii3^fi  u:‘  fh naicCiustrS ji  Qsu

“As children, lunatics and the possessed, so do holy Gnanis behave.” (Tayumanavar).

The allusion in the last line of the text is to the history of Saint Dandisa Nayunar, one of the Saiva Saints, who, when interrupted in the divine puja, by his own father, struck and severed the latter’s foot with a stick—(Vide p. 89, vol. I, S. Deepika).

We have already enlarged upon the story of the Daksha sacrifice and its import. Daksha was the first son of God Brahma, and so from the beginning of this world, the contrast between lip-service and heart worship has been manifest, between mere rituals and true devotion to God and love to man.

Where the law is contained.

30. The Veda is God’s word. They who do not follow the Word reach hell; and those who follow reach the worlds of bliss. Men suffer pain or enjoy pleasure according to the ordinances of God.

An illustration.

By the law, the king administers justice and punishes those who do not obey the law. Those, who follow the law, he loads with wealth and lands, and clothes them also with powers under the law. And all this by the power of the law.

The king’s law not an exception to the Supreme Law.

32. Even the act of the king is an act of God’s mercy. Those who commit high crimes and misdemeanours are punished surely and suffer and thus work out their Karma. Then they learn to follow the law. Such purified beings will avoid hell. The sufferings of man in hell and in earth are really the same.

God is just and the Supreme Physician.

33. He who commits wrong against the injunction contained in the sacred Shastres given out graciously by God, will suffer pain in the dark regions of hell, and thus work out his sin. The virtuous man also works out his Karma by eating the fruits in heavenly regions. This kind of suffering and enjoyment are the two kinds of physic which the Supreme Physician administers for the removal of man’s mala.

NOTE.—Both virtue and vice binds man to the earth and form the seed of birth and death. This is one of the central doctrines of Hinduism. Our Christian friends are hardly able to comprehend this truth. But this, by the way, forms also one of the chief points in the Christian doctrine. According to them, how was the fall of man brought about in this earth? How did sin arise and with it death and birth? Why by the first man disobeying God’s law? And what was this law? Do not eat the fruit of the tree of knowledge of good and evil. And what is the meaning of this sentence? To the ordinary Christian, we dare say this will be quite meaningless. At any rate, it will be a puzzle to him how the tasting of the knowledge of good will be sin. When, however, it is explained that the tree of knowledge of good and evil is merely man’s consciousness of good and bad, and his eating the fruit of them is his following out in action such knowledge. With the feeling of Ahankara and Mamakara (‘I’ and ‘mine’) most predominant in his mind, i.e., with his will as the sole guiding principle and not the supreme will of the Lord, then indeed, he commits sin and lays the seed for a course of births and deaths. If avoiding both good and bad, as we felt it, he simply and calmly submitted to the Will of God (and dedicated all his acts and thoughts and speech to God’s service and glorification &c. &c.), all sin and suffering will vanish. (“prasadatvam urbhirttvam &c.”)

But this ideal of the highest ethics and religion cannot and does not commend itself to the thoroughly materialised peoples of the West and hence their obtuseness.

As the Supreme Physician who cures our ignorance and sin, He is called Vaidyanatha; and under such name God is worshipped in the Vaidiswaran Koil in Tanjore District.

The same explained.

34. He who follows the rules given in books of hygiene will never suffer sickness. If such rules are neglected sickness will torment a man. The physician will administer medicine to the suffering man and re-
move his illness. He will cure ills even without medicine by an incantation or a mere touch.

So also, those who follow God's law, perform Karma and get freedom.

Both good and evil are for the benefit of man.

35. Our earthly physicians cure certain ills by cutting and canterising and are also rewarded. Other ills are cured by feeding with milk and sugar. So also the Lord cures the ills of Karma by subjecting mankind to pain and pleasure.

Note.—No body can accuse the physician of partiality in causing pain to one and pleasure to another. The fact is these acts are not for his own benefit but to benefit his patients possessing different maladies.

Life after death

36. When the gross body dies, the soul retains its sukshama sarira of eight tattvas, for enjoyment or suffering, in heaven or hell, under the divine decrees, and passes into the womb as an atom before it is born again into the world.

Note.—The Puri-ashtaka is the sukshma sarira or body composed of the 5 subtle elements, subda, sparina, rupa, rasa and manas, buddhi and ahankara. In this subtle body, they undergo no new experiences, but live over the life they have lived in this world, in a more intensified form than on earth. If in this life their thoughts were good and pleasant, they feel thousand times more happy in the astral world; but if they led a vicious life, their bad thoughts haunt them ever, and their suffering is multiplied a thousandfold. After the appointed time is over, they are again reborn to work out their further Karma.

The same.

37 When one gross body perishes, the soul may take on at once another gross body or it may be dormant like a stone for a time; and after the allotted time and according to its Karma, it will take on another gross body.

An illustration.

38. The snake dropping its skin, the birds leaving its shell, and the yogi his body and entering another, and the passing from a waking state into dream condition illustrate the parting of the soul from its gross body after death and its entry into a different world of consciousnes.

Karma defined.

39. Karma comprises virtuous and vicious acts and their results, becoming the cause of loss and gain, pleasure and pain. It is one of the three eternal malas covering the soul and from its appearing in the form of acts of mind, body and speech is named kamy.

The Theory of Rebirth.

40. This karma of good and evil is eternal. Yet it has a beginning as it starts with the acts performed by men in time. It has an end, after it is worked out by man fully. It becomes attached to maya, mala at the great dissolution of the universe, and is reborn with the subtle body of each soul and is continuous (like a flood) in each successive rebirths and deaths, and is of different forms (as Sthula, sukshma and Adisukshma) and is yet formless and acts under the Law of Supreme Hara.

Bhattacharya's objection.

41. You say that of living beings, both moveable and immoveable, each of them will only change its body at its rebirth, according to its respective karma, but not its form. But answer me first, whether when human beings enter Swarga and partake of the bliss therein, whether they do so there as human beings or as celestials?

Note.—The Bhattacharya's theory is that grass, herb or bird or animal or man will be reborn as grass, herb, &c., respectively and not one into another. According to Madava Oharya (Dwaita school) when mortals reach the Highest Heaven, they enjoy there as man or beast or bird according to its original form on earth.

42. If they enjoy in heaven as mere human beings, then this heaven ceases to be such. If as celestials they enjoy, your theory, that they do not change their forms, falls to the ground. After enjoying as celestials, when they are reborn on earth, they will be only reborn as human beings and not as celestials.

Some illustrations.

43. Some worms become beetles and some worms become wasps. Similarly beings change their forms according to their karma. Most of the schools are also agreed on this point, and why should you alone have doubts about it

The same.

44. The accounts of Agalya becoming a stone, of Maha Vishnu incarnating in several forms, of the Sun having given rise to a Race of far famed kings, of a spider and a rat having become powerful kings, also demonstrate our point.
A further objection answered.

45. You say that these instances only show that these change of forms were due to certain causes and not to the effect of karma. But I have already stated that the Lord is the Witness of all kinds of karma. As it is, everything follows only the Divine Will.

Karma inert unless energised by God.

46. Karma cannot of itself discover the particular body or the particular world and attach itself to Jiva and the Jiva itself is equally incapable of choosing the particular body. The union and evolution of these bodies are brought about by God. God intelligently gives each a suitable body, according to his karma.

Gross body is derived from the subtle; necessity of a Creator.

47. If you ask whence the gross body is derived, it is derived from the subtle Maya. If you ask again, whether, if so, the forms should not all be similar, we answer No. Though gold is one, different kinds of ornaments like chains &c., are made therefrom. The creation of all these forms and universes are brought about by the only one God, Siva.

Note.—The question has often puzzled people whether the higher forms of animals, and man can revert in a next birth to still lower and different forms. But the difficulty will vanish when as herein pointed out that the different kinds of gross bodies possessing form are all derived from the more subtle and formless matter. From this formless subtle matter, it will be as easy to form one body as another, the two chief powers bringing about this form being the Supreme power of God and the lesser power of the Karma of each individual. But we seem to feel doubt as to how the man’s superior intelligence can vanish into the brute’s intelligence. The intelligence does not suffer in any way but is simply covered over or hidden by the particular body for the time being, just letting in a little light or more, and just as we cage a wild animal, so that the brutal instincts of the man may not run riot and cause more damage to himself and others. And the difficulty of most people will vanish also when this fundamental tenet of Hinduism is grasped, namely, that the soul of man is ir itself perfect but is eternally covered over by Anava or Avidya and is further covered over by maya mala or matter, and the effect of the last covering is just to give just as much opening as is necessary for letting in the light of God, to shine on the individual soul and to make itself shine. The higher and the higher the body, the greater and greater will be the intelligence displayed. But as often happen, man misuses his intelligence and powers; these have to be curbed and limited again for a time, and

so a less developed body is given, where he cannot be able to use all such superior powers he possessed for mischief. When these powers have been thoroughly subjugated, modulated in perfect harmony, the individual gains back a better body for his further cleansing.

How the gross body is caused.

48. The gross body is not formed by the change and destruction of the subtle body, nor is the body formed separately in the subtle body itself. The subtle body itself possesses the power of creating the gross body, as a tree when cut off down to the foot is again produced from the root.

Note.—Various theories of formation of the gross from the subtle body are considered here, and each school have a favorite simile. According to one school, the change of body is like one piece of gold ornament changing into another ornament. According to another (Buddhist) it is like the seed giving rise to the tree. According to a third, it is like the child formed in the mother’s womb. A fourth theory is that it is derived as the rays of the moon one after another. The differences are very subtle, though each of the similes is useful in expressing a phase of the meaning. The author’s own simile a rare one is the root and the tree, inasmuch as even in our present gross body, the subtle body is present and is not destroyed; and the Sukshama body remains, even though the gross body may be cut off.

A further explanation.

49. Under the divine law, the gross body arises from the subtle body. Without such divine power, it cannot arise of itself, and from the power of Karma alone. The gross body can arise only again from its material cause, as a tree from a seed. The tree and seeds may be destroyed together, and so the subtle body can also be destroyed? No. These bodies arise and perish and arise again, as the moon and its Kala waxes and wanes and waxes again.

The ultimate causes of the body.

50. The cause of the gross body is the Puriashtaka or subtle body. The cause of the latter is Mulaprakriti. Its cause is Asuddha Maya or Mohini. Its superior cause is Vindhu or Kundali. Above it, and energising them all is the power of the Lord (Sakti) and the Lord Himself (Sivam). When the soul reaches the Supreme God, all these distinctive bodies cease, as also the soul’s bondage.

End of 2nd Adikarana.

J. M. N.

(To be continued).
136. O thou the All-knowing witness and our All-gracious protector, Thou possessest guna or attributes like refulent purity &c.; and, besides, Thou art the Being of such nature that Thou dost answer well to the description in the one-hundred and eight* and other commentaries of the Vedas; and yet transcendest far, far beyond such descriptions, and is pure Love. Thou art the gracious protector, Thou possessest one, free from all qualities, Who art ever employed, didst bless as with abilities to discriminate ourselves every moment in doing naught but good to us. §

137. O the Bright Gnanakas of Divine Grace, as readily as a cow answers to its bellowing calf Thy boundless Grace flows to such of Thy dependent souls as do cry and grow ripe for it by the constant offering of devotional prayers to Thee in terms like these:

O Father, O the supreme Lord, Thou art the One and many. Thou art the various shining objects and Thou art the broad space. Thou art all the forms. Thou art good, bad, &c. and else. Thou canst never be destroyed, since Thou wast never newly brought into existence. And Thou art today, to-morrow and beyond.

138. O the flavour of the fruit of Divine Grace! O the juice of sugar-cane, the honey of flowers! O the boundless ambrosia! O my Eye! O the All-pervading, All-gracious Lord Absolute! O Life Pure, the thought past of thought in souls! Having appointed the time and space for them, and endowing them with the powers and faculties, &c., Thou dost guide them indeed in the course of evolution according to their cravings. O Thou super-eminent Lord, do Thou also listen to my supplication.

139. It was in this school of religion that all great sages attained Siddhis and Muktis or states of moksha; for example, all Devas, Indra, Narada, &c., Saptas, those who can play well upon large flutes, the innumerable Siddhas, the rulers, &c., and the Munis well learned in the Vedas, Rig, &c. It was by the Advaita Sivagnana attainable in this school that they succeeded in realizing the true final goal as clear as the neli's fruit placed in the palm of the hand and being manifest to the whole world.

Note.—The reason why this Saiva Siddhanta school has been resorted to by all great Saints is given in the next following connected verses 140 to 143.

* The 108 Upanishads are meant here which are but the commentaries of the Vedic Sruti, varying according to the nature and maturity of the commentators.

† The souls become able to get knowledge only if they are given embodiments, &c., Thana, karana, bhuvana, bhoga.

‡ The reference is to the three qualities Satva—Rajas—Tamas.

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

R. SHUNMUGA MUDALIAE.

(To be continued)
In 124 we hear Kabilar again:

"Suppliant in auspicious hour,
Mid threatening evil omens' power
In luckless time they seek his feet!
And though they utter words: unmeet,
None empty go away who sing
The praises of the mighty king,
Adown whose mountain* steeps the torrent's wrath

In thunders seeks its long established path."

In 126 another bard called Naparaiyir, sings the praises of Kari in much the same strain, but takes care to add that he himself is no rival of Kabilar, "the Brahman of faultless learning," whom he evidently recognises as the court minstrel and Poet Laureate of Kovalir.†

"Descendant of the Mighty One
Who tore the gold from off the head
Of foes who warred elephants,
And made it shining ornament for minstrels' brows!

Who wears a glorious wreath of fadeless lotus flowers,
Who knows not flight in war!
To sing thy praise we come, or learned or unlearn'd,—

Lord of the Mount Mullur, upon whose slopes
The forest rests, dark as though night
Gathering her shades around her slumbered there,
May'st thou flourish with thine undecaying race!
The learned Brahman bard, whose praise
Is known to all the sons of men on earth,
The bard with faultless learning graced, hath sung Thy fame,
So that no room remains for any of the suppliant train.

'No rival bard, I sing! We're little barks
That sail not on the Western main,
Where Ceran's warlike fleets are seen.
Cur poverty compels we add our mite of praise
To him lord of the fertile land!
On Pennai banks where thy war-drums sound out
Like the loud thunder, scaring mountain-snakes.
And where Thou drivest back the tide of foes' war,
While lordly elephants and kings bestrew the field.'

This ends the praise of the 'Highland chief':—

"Malayan the victor, who on Kari rode,

stable in war, whose gifts were as the drops of rain."

(158)

G. U. P

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* Malaiyaman ("the mountaineer" = Malaiyan) is an epithet of the Cera King. Tiru-mudi = "sacred crown." His domain seems to have been Malade, along the banks of the S. Pennar.
† Arundhati, the chaste wife of Vasista, now a star in Ursa Major, pointed out to brides as an example.
NOTES AND COMMENTS.

So far as our own Presidency is concerned, the part-year did not prove so bad as it was anticipated, though the sword of Democles was ever hanging over it in the shape of Famine and Plague. But elsewhere in Indi, Famine and Plague have been doing their worst, and our own prospects in the coming year are more gloomy still. But a greater calamity than all these has also fallen over our empire, and hundreds of our Fellow-subjects and brethren have shed their precious blood in the War in South Africa. We agree with many learned Europeans themselves that all these calamities point to a severe lesson we have to learn to mend our ways, to have greater regard for truth and justice, to follow God's ways more and more, and not to follow the mere greed for power and pelf, a pure ideal of unmixed material good, and selfish-aggrandisement. If there is a God above us, He is surely the author of all, as much as of our evil; and even Christians of to-day are losing their belief in a Devil. This evil is intended for our own good, for chastening and purifying us. A Tamil Verse, says that all these afflictions are not for killing us but to remove the evil from us,

just as a washerman beats his clothes on the rock not to tear it to pieces, but to cleanse them of their dirt. For, so understood, writes Professor Henry Drummond, "instead of filling the mind with fear, the thought of this dread day inspires it with a solemn gratitude. The work of the Avenger is a necessity. It is part of God's philanthropy. Let us therefore pray in all contention of spirit, and meekness of heart to that Supreme Being who is Rudra and Bhima (the fearful) and Uga (the fierce) and who is at the same time, Rudra (the remover of sorrow) and Sankara (the Door of Good) and Siva (the supreme source of Peace and Bliss) to avert from us his pestilential and death-dealing bolts, and to shower on us his healing medicines, and earth-refreshing rains, and avert War and bring Peace and Brotherhood among all the nations of the world.

"Gathapatin medhapatim Rudram Jala sha-bheshajam, tat sumyoh sumnam imaha. Yah sakrithva saryoh hiran-ynam ivra rochate, sreesto devanam vasu.

We seek from Rudra, the lord of songs, the lord of sacrifices who possesses healing remedies his auspicious favour.

(We seek from him) who is brilliant as the sun, who shines like gold who is the best and most beautiful of gods. (R. V. i. 43 and 45.)


We present these prayers to Rudra, the strong, with spirally-braided hair, ruling over heroes. that there may be prosperity to our two-footed and four-footed creatures, that everything in this village may be well fed and free from disease.

2. Be gracious to us, Rudra, and cause us happiness: let us with obeisance worship thee, the ruler over heroes. Whatever prosperity and blessing our father Manu acquired by worship may we attain it all under thy guidance, Rudra.

3. May we by our divine worship obtain the good will of thee, Rudra, who art the ruler of heroes, and beneficent; act favourably towards our people: may we, with our men unharmed, offer the our oblation.

4. We invoke to our succour the impetuous Rudra, the fulfiller of sacrifice, the swift, the wise. May he drive far away from us the anger of the gods, for we desire his favour.

We invoke with obeisance the ruddy boar of the sky, with spirally-braided hair, a brilliant form. Carrying in his hand most choice remedies, may he give us protection, defence, shelter.

5. This exhilarating hymn, sweeter than the sweetest, is uttered to Rudra the father of the Maruts. Bestow on us, O immortal, the food of mortals; be gracious to ourselves, our children, and descendants.

7. Slay neither our great, nor our small, neither our growing nor our grown, neither our father nor our mother: injure not, Rudra, our dear selves.

This contingency should make it clearly manifest to our Gracious Sovereign (whom the supreme Parameshwara may ever protect) and her responsible ministers how our loyalty to
Our Sovereign and the Empire is unmistakeable. The telegraphic intelligenes of the day are awaited by the educated Indians with as much eagerness and concern as any Britisher, and the success or loss sustained by our troops there is the far off Africa awakens in their breasts as much joy or sorrow. The Indians are also making the Empire's interests and welfare as part of their religious duty, and it is remarkable in what characteristic way they are uniting to strengthen the nation's cause by appealing to the grace and mercy of the All Gracious God. A single heart's genuine prayer to the God of All, is worth more than hundreds of thousands of pounds, and we for one think with many a Christian divine, that it is not the best way to help the national cause to indulge in balls and concerts and dances and such-like frivolities. These indulgences cost more money than what is paid for the fund itself, and if only people have the heart to help, let them help without having recourse to any of these frivolous inducements. We once more invoke our God's Grace to avert all these national evils and to bring peace and plenty and health over the land.

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Turning to the events of the last week of the year, that is past, there are many an interesting event to record and congratulate ourselves upon. The Educational Conference which was the first to meet under the direction of the Director of Public Instruction himself, has to be congratulated upon the many resolutions it has passed, those especially bearing on the question of substituting a purely Vernacular education in the lower stages of school education. We print the resolutions elsewhere, and we only hope that the movement so nobly set on foot by Dr. Duncan, (and our best wishes accompany him on his retirement for long life and prosperity and joy) will be brought into successful working order, thus conducing to the better education of the larger classes of our people.

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An event of very great value, and connected with the welfare and progress of our daughters and sisters we must record. It was the ceremony of laying the foundation stone of the caste-girls school in Conjeevaram on 25th December last. With all the vaunted enlightenment said to be possessed by our educated people, it is a most deplorable fact that they are culpably indifferent to the wants of our fairer sex. Though there are many private schools and colleges for boys, there are hardly a few for girls opened out by indigenous and national agencies. In the Capital City of the Presidency itself, when the question of maintaining the Vizianagram Schools came to be considered, except one no others came forward boldly to undertake the task, and all the schools except one had to be given up. Since, however, Rajah Sir Savalai Ramasami Mudaliar has also come forward with his well-known generosity to maintain another school. With all the gratitude we may feel for Christian Missionaries who maintain many of the existing schools, we distinctly object to our girls, being sent to such schools, for the sole reason that our girls are not likely to receive a high education for a long time to come, and we could not afford just now to allow another disturbing element into our social relations. And our people should do well to bear in mind the valuable advice given by Mrs. Besant at the Prize distribution of the Chittur Girl's School. With the greatest pleasure therefore, we convey our warmest appreciation of the munificent charity of Dr. Dharmanyakaram Rai Bahadur Arcot Narayanasami Mudaliar of Bangalore in found in found and endowing this girl's school in that most ancient city in Thondamandalam. We agree with the learned chairman Sir S. Subramania Aiyar, who presided on the occasion and laid the foundation stone, that our moneyed classes should do well to turn their attention to the support and encouragement of education and learning. We have ourselves spoken about the uselessness of repairing temples, where through ignorance and the incursions of foreign religions, our educated classes are all losing faith in our own Gods and Religion. When sound education and specially on national lines are obtained, they will themselves realize the supreme importance of keeping alive such places of Public Worship and Holiness and Beauty. But still we want men even now to prevent many a most sacred shrine to go into utter ruin.

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The next events which more or less came together were the political and social and theosophical conferences; though the scene of the first two were changed to Lucknow during this year. And the speech of Mr. R. C. Dutt, may be characterised as a Famine speech: his speech was so full of the apprehensions of the ever recurring famines, and the best way to meet them. The famines are possible simply because India from time immemorial has been almost an agricultural country and the mechanical industries which existed in former days have been smothered by European enterprise and capital. There has been a steady rise in the prices and decline in the prosperity of the country during the last two decades, and the people have been reduced to great poverty by slow degrees, so that even when one or two good years intervene, they do not enable the people to recover themselves very much. And the thing has been mainly due to the bad and uncertain seasons, and this may be an act of Providence. But we can help ourselves; we cannot throw all the blame on our Creator. As the government records show, the rainfall is.
more or less uniform and even larger, and yet how is the failure to be explained. Because we do not devise better means for conserving such rainfall, that is all. So that the most pressing need of India of to day as much the need of India of more than 2000 years ago, and our prayer to our Paternal Government is, as sang the poet of old,

Therefore O Queen, great in War, despise this not.
Increase the reservoirs for water made,
Who bind the water, and supply to fields
Their measured flow, these bend
The earth to them The fame of others passes swift away.*

A little para appeared in last week's mail which showed that whereas all the money spent in irrigation projects yielded a fair profit, the money sunk in Railways was a dead loss; and yet Government hesitates to increase its irrigation projects!

The resolutions passed by the Social conference appear elsewhere, but we are constrainted to remark that the progress measured by results is very slow indeed. This cannot but be so, where the people are sunk in such great poverty and ignorance, and where the masses of the people are illiterate, and no systematic effort made to educate them, and to remove the great ignorance prevailing among them, and a few resolutions passed by a few hundreds of people in a single corner of this great continent can hardly influence them. But we will be glad if such proceedings will bring about a greater amount of unanimity and earnestness among the educated, at all events.

But the most interesting speech of the social reform movement was the speech of Mr. G. B. Ranade. A most beautiful speech it was, its purpose most admirable, the subject most opportune, but we question the accuracy of many of his facts, and his conclusion. He has repeated his libels, this time willfully, concerning Southern India, and this time, he could have had no excuse, specially after the great exposure his last speech has had, and one Bombay friend also wrote to us that even Dr. Bandarkar who was shown the reply in the "Man" stated that the horrible gentleman's facts and conclusions were wrong. In his present speech, he still holds South India as the Black country, the home of all irreligion and superstition and barbarism, and draws a clear distinction between this South India and the North India (a vision of whose past and ancient Glory and greatness actually over powered him, to the extent of being unjust to other peoples and to forget

plain facts) as found even by the earliest Mahomedan historians. But, unfortunately for the hon'ble gentlemen, the picture which these accurate and honest historians draw of the condition for him is as black as it can be; and shows that it was no better that the South India, he maligned the year before. For instance, Alberdi found Northern India worst addicted to caste and idolatry, and the people sunk in superstition and filthy customs and habits. They were disinherited and helpless and weak, and the position of their females was also low. Another traveller found the customs of Sati, and the drowning people in the Ganges and crushing men under cart wheels prevailing among the people. Baber found the Northerners unhandsome, possessing no idea of the charms of friendly society or of freely mixing together in familiar intercourse, possessing no geniuses, no comprehension of mind, no politeness of manners (a great truth, the Southerners always remark about the rudeness of the northerners), no kindness or fellow feeling, no ingenuity or mechanical invention in planning and executing their handi-craft work, no skill or knowledge in design or architecture. They possessed no aqueducts, no gardens, no palaces, &c., &c. Their peasants and lower classes all go about naked, lying on only a langoti: the women too have only a lanj. We are not prepared to say that these criticisms are really merited, but what strikes us as curious is why the learned thinker did not go into the question what mighty causes brought about the downfall of this once most glorious nation on earth, what contributed to sink these noble sons of Manu and Ikshvaku and Raghu and followers of Vishnu and Buddha, into such ignorance and helplessness, superstition and sorrow, nudity and despicableness. And he thinks, that the Mahomedan conquerors were better than these by far, and they made North India far better and nobler than what South India is even to day. And yet he forgot what he spoke last year at the Anderson Hall, when he charged to the account of the Moslem Power, the undermining of all the holy influences exerted by the Great Acharyas, Sankara, Ramanujah, Madhava and their followers in the reformation and regeneration of India.

But another place, and another time, and he readily changes his tune. And he credits the Moslems with effecting every reform in the art of Government and War, and industry and art, and even in religion, and he speaks of Nanak's worshipping the 'Nirakar' as a great improvement and that Lord Gowranga, and other teachers of Vaishnavism had extended the right of worship c: the one God to all people without distinction of caste or creeds. The fusion of the two races made the Mahomedans less bigoted, and the Hindus more puritan, and more single minded in their devotion. But anybody honestly reading through the pages of the Madras Review or of this magazine, and the excellent articles contributed by Mr. Kananaksabhai Pillai, on the "Tamils Eighteen.
Hundred Years ago, Dr. Pope's Poets of the Tamil lands, he cannot fail to see how all these excellences in arts and civilization, religion and morals were the proud possession of the Tamils even eighteen hundred years ago. When these Mahomedans were mere savage nomadic tribes, robbers and plunderers, rather than any settled or a civilized people, saints like Appar and Siva Vakhkeyar, and other Tamil Siddhars had protested against religion, and bigotry, and superstition and idolatry, and had worshiped the Nirakara Satchitananda Akhandakara and Nirmala and Nirguna Parameswara, and long before even Sunkara and Ramanuja and others whom alone our learned gentleman only knows of. And even Ramanuja of Southern India, a pure Tamilian, preached his religion broadcast more than 600 years before Lord Gautama, who to say the truth owed his religion more to Ramanuja of the South than to the Mahomedans of the North. With all the sectarianism prevailing in South India (there are only two sects) Southern India knows not of the hundred and one heterogeneous, and inconsistent and divergent sects which European Scholars have catalogued of so far as Northern India was concerned, and some of the enormities, and obscenities prevailing in connection of with Saivism and Vaishnavism in North India is conspicuous by their absence in Southern India. And to-day as during even the advent of the British, the Mahomedans and Hindus are much more united and friendly towards each other and much more tolerant of each other's religion than in North India, and we had Mahomedan saints, like Nagur Mastan Saib, who was as much revered among the Hindus as among the Mahomedans.

Another great attraction of the week was the gathering at the Adyar Head Quarter of the Theosophical Society. It presented a much greater scene of activity, enthusiasm, and animation than in previous years, and to the credit of Mrs. Besant be it said, she contributed in no small measure to the success of the gathering. She conquers wherever she goes with her own enthusiasm and feeling, and extraordinary intellect every unfeeling and stolid heart, and she was more than in her good form this year, in spite of the great weakness she was suffering from, as the result of her recent illness. It is only to be hoped that those hundreds who listened to her sweet and pathetic words would carefully treasure them in their inmost hearts and not let them go out by the other ear.

The subject of her morning address was the Avatara, and we must say we were not disappointed. For one thing, if we understood her correctly, she did not say that the Supreme being could come down and be born as a Man from the womb. She was positive that even the three Gods, the Hindu Trinity Brahma, Vishnu and Siva, were jivas who had climbed up to that position, and who could climb down again. But of even these three, only Vishnu was or could be born as a Man; and that neither Brahma nor Siva was born. The reason for Vishnu's incarnation was He was the Protector, He pervaded the worlds and was the sustaining Power of man in his samsaric condition and so he had to come down now and again in His human form to remove and destroy the accumulated evil of Samsara. But as far as Siva, Mahadeva, was concerned, He was the Guru of Gurus the teacher of all teachers and it was He who helped people to get out of this Samsara, and to whom every one who claims to be a teacher of men and to aspire to the higher life, freed from Samsara, the life of the Yogi and Gnani should look up to. And this, we are forced to say is not the real reason. So far as regards Siva of the Trinity, is concerned, the reason why He would not be born is, His material body is not formed out of Mula-Prakriti but out of a more etherial matter. And Mula Prakriti is the kind of matter which invests all men, ranked as Savikalpa and out of which also, the Trimurti Vishnu's body is also formed. And as we have explained elsewhere, the death, and birth are more incidents of our bodies than our souls, the incarnation in human form is an incident attached to the condition of material coat which invests the particular God or Man. Mulaprakriti invests all men, living things and animals and Gods from earth to Vishnu, and when a being or soul gets out of the trammels of the Mohini's influence, death and birth as we understand it, ceases to him, and though his higher material body does not vanish, yet it is so transparent that it reflects more and more the supreme effulgence and glory; and the identity of the Jiva with God is more and more perceived. To such beings, birth and death as we read of in the Puranas is impossible, but as Mrs. Besant herself pointed out, their power to appear to men to help and teach and bless them is not taken away. So it is also, from Ruda upwards, the forms and names and qualities of the Gods are almost identical with that of the supreme Siva, who is Nirguna, Nirmala, Akanda and Satchidananda. We however publish an erudite article elsewhere on the subject from one of our learned brothers presenting the Vaishnava aspect of the question, and we may say also that his Par. Vasudeva, is not the Trinity Vishnu spoken of by Mrs. Besant, in the same way as our supreme Siva, is not the Trinity Siva, known to this talented Madhavisdhanani.

The last event which we will record here is the formation, on almost the last day of the Sangam, of the Dravida Basha Sangam, the proceedings of which, together with the rules, &c., we publish elsewhere in full. Sir S. Subramanya Iyer in moving the principal resolution
spoke of the difficulties attendant on a movement of the kind and what hopes the Sangam had of doing useful work and said that it was not intended to interfere with the work till now done and most usefully by other persons; and in this connection he mentioned in particular the work done by Mr. C. V. Swaminather and his Vivekananda and by our own selves, and that the work of the Sangam would help and encourage all such work. In this connection, we may mention the almost despondent views of scores of people that this movement is only one of the long roll of similar bodies and institutions, but these estimable gentlemen never see that it is all their own fault if such movements do not succeed. Men and money are all important and if they will only unite together and supply this essential want, all other matters will surely follow and with such an earnest gentleman as Mr. Seshadriachari at the helm, we can surely argue success for the movement. A meeting, after the incorporation, has already been held and it transacted useful work and we only hope the South Indian Public will show their patriotism by lending to the movement their strongest support.

SAINT APPAR.

Who is father and who mother, who brother and sister, who the wife and son?

Whence came you? where are you going? How false? D'o you delight?

O men, hear you my simple word! He whose crown with shining snake and rising moon is adorned,

My father is. His name, Namasivaya, if uttering Heaven sure you reach.

Such are the final words of our saint, and in his own life, he proved the truth of these words. Feeling the transitoriness and emptiness of all earthly ties, and their crippling character, he abandoned the world, only to live for the whole world again, in a truer and better sense, loving and being loved by all the world and showing them by precept and example one of the noblest ideals of the Higher Life. The closing inci-
day.* In time however, the worst days came to an end, and after celebrating the glory of God by many a song and verse, they left the place, and after visiting several others, reached Veduranyam. Now, according to an ancient tradition connected with this Temple, it appeared that the front gates of the inner shrine were kept closed, the people's egress and ingress being by a side gate. The reason assigned was, that God was worshipped there originally by the Vedas themselves and they had shut the gate after them. What were closed by the Vedas the people dared not unlock themselves. Our saints heard this, and Saint Gnana- sambanthan requested our Appar to hymn a prayer to God, so that the Doors may open of themselves. Our saint commenced with.

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...and finished with 9 verses and yet the doors did not open, and in his last verse,

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he felt sore, and prayed why His Supreme Maker was relentless, and the doors flew open at once, to the music of the Heavens, and the praises of thousands of devotees. Saint Gnana sambanthana sang so that music or the Heavens, and the praises of thousands and finished with 9 verses and yet the doors did not open, and in his last verse.

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not the language of the people; and the bigotry and prejudice and self interest of a single class had also been effectual in closely preserving it from being partaken of by the masses at large. People's minds had also become unsettled owing to the spread of Buddhha and Jaina propaganda, and these sectaries were also bidding for popular favour and support by throwing open the portals of learning to all, without distinction of race or creed or caste. It was therefore a most arduous and noble work which our Acharyas and their co-mpeers set before themselves to achieve. And so well was it done, that modern Saivaisnism may be said to date from their time and time alone; and it is fully mixed up with their memories and glories, and deeds of piety. Their images have been set up, in loving memory, in almost every temple in the ancient Tamilakam* and divine honors are paid to them. In almost every temple, special feasts are held in their honor, and the greatest feasts in Southern India, the Magiladi feast in Tiruvottiyur (Madras) and the Arvathamunur in Mylapoor (Madras) and the Aru-thra feasts in Chidambaram, and the Avanimulam feast in Madura, are all in their honor. And why is it such great honors have been paid to these Acharyas and saints, and what did they do at all? Their first work for which alone, any people ought to be grateful was that they effectually checked the advance and spread of the materialistic creeds of Buddha and Jaina, and gave them their death-blow. But for them the Hinduism of the Vedas and Upanishads would have all been a dream, and a phantom of the past similar to the forgotten religions of the ancient Babylonians or the Egyptians. And the greatness of Lord Sambanthan in particular consists in the fact that he was fully conscious of his great mission and of his own strength to vanquish the antagonistic creeds and to conserve the good old religion of India. His own contemporaries recognised the greatness of his work and paid him sincere adoration. And Sekkilur sings of him,

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...".

Besides, the learning of the Vedas and Upanishads was only open to a few, being in a language which was

* A hamlet of this town is called "Andar Panthi" (feast house of saints) to this day.
"That the Vedic Paths should be cleared and the Saiva Haven should shine,
That the numbers of the faithful should increase,
with lips unsealed he cried;
He, Guna Sambanthar of cool field-girt Pukali.
His lotus-feet let me invoke in praise."
The more popular verse queries forth
"Where would have been the Vedas, and Mantras
and the sacred observances if the four great Acharyas Appar, Sambunthan, Sundarar, and Manickavachakar had not appeared? Yes, these Acharyas not only preserved old religion from falling an easy prey to other attacks from without, but they conserve from internal decay against all future. They made religion much more simpler, freeing it from too many rites and observances, and purer by laying greater stress on love of God and man, the performance of loving deeds of kindness, as more important, and all sufficient, for spiritual progress and salvation, than empty forms and blind rituals, and nobler by breathing and infusing into it this same spirit of selflessness, and love by their words and example, thus making religion, a more living thing than otherwise. What was more, they made it appear clearly and without the shadow of any doubt that, the religion and learning were not the property of only a few favoured class but was the property of all and everybody; and anybody who cares may drink of its refreshing waters, and that it was possible even to the meanest in the race to ascend up to the highest and loftiest pedestals of spirituality. And the Saiva calendar contains only about 14 Brahmins out of a total number of more than 70, the rest being derived from all classes of society down to the Panchamans. And it is a sight indeed to see with what relish the best of Brabmans recite and hear the story of the Pariah, Nanda, though alas! the moment they come out of the Bajana hall, they forget the whole teaching, and shun the Pariah who stands at the door. By means of their out-pouring of love, which Lord Sambanthan himself calls “written Veda,” “agrum,” as opposed to the unwritten Veda or Sruti, they furnished the masses with the easiest and most simple means of instruction and knowledge and an unfailing source of love and solace. Poetry has a power and influence all its own in the education and uplifting of the masses; and in these verses, we have the best and most rhythmic and chasteest of such, and we have the peculiar phenomenon in South India in particular, of the masses of the people who drink deep from this source undefiled, are far more devout than the Brahmins themselves. Hence it is, we see that, in more senses than one, our saints Appar and Sambanthar threw open the gates which opened to the people the vision of the Supreme Being, so that all can go up to Him direct, without resorting to inconvenient expediencies and by-paths and interested intermediaries, and coming face to face with His divine presence, appeal to His grace and mercy and love, as a child would do at the knees of its parent, and deserve such grace and love. Here indeed was a miracle, was it not, much greater than the one actually set forth in the book, in opening and shutting two tiny wooden gates!

There is a further lesson to be gathered from this same incident, and this by those who would deny the correctness of the Siddhanta as the only true interpretation of the ancient teachings contained in the Vedas and Upanishads. The Vow of the Vedas (the Word), when they shut the gates, was that it should not reopen except to their own touch. But the gates flew ajar at the heart thrilling words of Saint Appar. How was this? The Vedas could not lie. And so the only possible explanation is that the vow was never broken. What had shut the gates was the Divine Word, and what had opened was also the Divine Word. Only, the thoughts were clothed in different languages at different times. When both were Divine Words, there could be no inconsistency or contradiction or difference in their import. We point to the tradition to show that the people regarded clearly and believed implicitly that the exposition of Religion and Truth through the mouths of their Acharyas was fully in consonance with their ancient Scriptures. If it was otherwise, this tradition would not have gained currency, based as it is upon the authority and sacredness of the Vedas themselves; and no divine honors would be paid to such people. And this latter fact is not so insignificant a factor as might be supposed. It is not to every Siva Saint that such honors have been paid. In latter days, we had the Santhan Acharyas St. Maikandan and others, and these have not found entry into the portals of the old shrines. But there are separate Matams in the places where they lived, &c., wherein they are enshrined; as in Tiruvannamalai, Nallur, Kotravangudi, &c.
And latterly again, we have the case of Saint Tayumana, than whom there is none so universally loved by saivas and non-saivas alike. Except the one image of him set up in Ramanad, there are no images of him in any of the old Temples. Further, we could point to the fact that in the days of these Saints, no internal schisms and sects had arisen, or at any rate, had acquired any sort of prominence. Our saints hardly allude to any such except, Lokayatha, Buddhism and Jainism, in their own works (we think Mayava referred to by Saint Manikavachaka means Buddhism and not the Hindu Idealism of Sankara), no, not even to Pancharatra, unlike, for instance, the Arvans who allude to Pasi patha &c. And our own belief is that in these days, the Vedanta Sutras had not even been composed, and on a further consideration of various facts, such as the peculiarity of Mere, &c. (Mr T. Virabadra Mudaliar is doing yeoman's service in one of these enquiries) even the upper limit fixed by Prof. Sundram Pillai seems to be too late. Even taking this latter date, it will be readily conceded, that these Saints preceded all the acharyas such as Gauda Pada, Sankara, Ramanuja, Madhavacharya, and others, and it is remarkable that no works of these latter schools, we mean theological and metaphysical treatises, with the express object of propounding a certain view of God and Man, and meeting other views, are of an earlier date than the 8 or 9th century after Christ. Of course there were no such Siddhanta treatises before this time, and no necessity was felt for such, till, in fact, the other schools were more or less establishing themselves. The works of our Acharyas also were not metaphysical, but altogether devotional, and they were not sectarian. They spoke as the mouthpiece of the whole Hindu people, representing Hinduism as a whole against the attacks of enemies of Hinduism. And of course, in our argument, we refer to the whole of the Tamil literature itself, antecedent to the Devara hymns and Tiruvachakam for the purpose of showing how these also do not reflect and represent the various schools of philosophy which we meet with after the 8th and 9th centuries. If these schools were in existence, in Southern India in those ages, and it had found any adherents among the people, surely, it would have found exponents in the people's language itself. We hope to say more about this some other time, and apologising to our readers for this digression, we proceed to the narration of the rest of the story.

The incident left however a sore pain in the heart of our Saint Appar. It was due to the fact that he found it rather difficult to open the gates and it seemed so light to Saint Sambandha to shut them. The feeling was not due to jealousy, but to a fear that it might be due to his own deficiency, and to his own inability to sound the Divine Will and Pleasure. With this feeling of pain and fear and love, he slept and God appeared to him and ordered him to go to Tiruvannamalai, where he would see the Golden and Effulgent Form of Himself.

Leaving Tiruvannamalai, they both went back to Vedanayam, and while staying there for some time, the messengers of Queen Mangayarkarasi, and Prime Minister Kulachchiraiyar came to meet the Child, and after the greetings were over, they explained the object of their mistress in sending them to him. The moment he heard that the spread of the Jain faith was becoming intolerable to the people, he rose to go to stamp it out, and to make known his own faith. But the elder saint pleaded his own bitter experience at the hands of Jains, and the extreme youth of Sambandha as objections to the latter's going; and he offered to go himself if necessary. Our child for once proved refractory and would not listen to the sage advice, and told him that go he would, and the saint went on to the ancient seat of Tamil land, with great love and enthusiasm welling forth in his heart. After bidding farewell to him, he visited other places, and at Tiruppannaiar Vadathali, he recovered the old temple for the Hindus from the possession of the Jains, who had shut up the inner shrine. He visited Tiruvanantika, and Trichinopoly and other places on the banks of the Kaveri, and getting on to the other side of Kaveri, and proceeding to Tirupangili, he felt tired from exertion, and want of food. And the Unseen Helper saw it, and so He appeared as a Brahmin keeping a water pandal &c., on the road and inviting our Appar. He fed and refreshed him. Asking where our saint was proceeding, he said he was also going thither. He accompanied him as far as the gates of the temple at Tirupangili, and disappeared. Our saint at once became aware of God's grace and love, and falling down, melted in tears and praise. Proceeding from there, directly to the north, he worshipped God at Tiruvannamalai with a hymn commencing with.

* Once we stayed near a bookstall in Chidambaram, for about 10 minutes. Every other man who came to buy, asked for a copy of Tayumana's Poems.
In his "Ilinga Purana" Hymn he explains the mystery of this temple to the effect that God is infinite and that He is incomprehensible to them who would try to see him, with their own self-knowledge and Egoism and without subjecting this self completely by melting it all away in the love and contemplation of the Supreme.

"He by whom It is not thought, by him It is thought; he, by whom It is thought, knows it not. It is understood by those who do not understand it; it is not understood by those who understand it; it is understood by those who do not understand it." (Kena ii. 3.)

Yet he says,

"CE^aotb ^duabG %abG "

If we love, He will surely respond to our love, and He is always loving indeed but we know not such love, and cannot feel it. Once we establish the connection with Him, by attuning our minds to His Will, the stream of immortal love and bliss will steadily flow on and fill us, soaking through and through, and transforming us even as Himself.

In the hymn he composed at Kanchi which he visited next, he emphasises the same truth.

"Who is imperceptible to the close and deceitful minded
Who is easily obtained by the pure-minded; Who
rides on the bull,
Who, with hanging broids and swinging snakes
and fire-filled hands
Dances in darkness, Him I placed in my heart."

In the other hymns composed at this place on the same occasion he addresses him in the refrain occurring in the last line of each verse as "the Supreme One, who dwelt in his heart." Passing on to other shrines, he visited Mylapur and Tiruvottiyur, and in the latter place he sung many of his hymns, a verse out of which we extract:

With the boat of manas, and the oar of bhuddhi
With anger laden, one crosses the raging sea,
He founders against the rock of passion, and knows not God.
Grant me the wisdom to know Thee, O Lord of Tiruvottiyur.

Passing through Pana, and Tirumalankadu, sacred to the memory of our old sainted Mother of Karaikal, he visited Kalahasti, sacred to the memory of our great Kunnappa, praised by saint Manickavachakar and Sankaracharya as the very embodiment of love. In the hymn composed at this place, he addresses God as "the inside of his eye," and his very soul, though out of his great beneficence, and for the salvation of mankind, He manifests Himself in every work of creation from the lowest to the highest; and in all the worlds; and fills them with His own divine glory and grace. He also paid homage to our Kunnappa and becoming filled with the desire to visit the highest Kailasa hill, he traced his footsteps due north, and on the route, visited Srisaila* on Sri Parvata, one of the 12 great Siva Lingas of India and still reputed to be the favourite haunts of Mahatmas and Yogis. Our Sekilar describes the place himself in these terms.

The great Vigunadas, and Devas, Yakshas and Siddhas,
Gandharvas, and Nagas, and Rishis,
Ganapis, and Munis, dwell here and daily worship.
Such a shrine is Srisaila, which our Saint also worshipped and sang in Tamil.

* Many people do not seem to know the geography of this sacred shrine. The nearest Railway Station is Nandyal on the S. M. N. and from thence, there is cart track to the foot a distance of 60 miles, and after, not a difficult climb (there are halting places and dholis can also be procured), 20 miles. It should be visited during the Sivaratri feast which falls this year on 27 Feb. and friends who wish to undertake the pilgrimage will kindly communicate with Mr. J. N. Nallawami Pillai, District Muniss of Nandyal who will render every possible assistance.
Our saint from here passed through the Telugu country, thence through the Canarese country, Malwa Desa, Lad/P Desa, Madhya Desa, and to Benares'. Passing still further north, he entered the uninhabited and scarcely penetrable forests and deserts and mountain tracts of the Himalayas. Without food or drink, without guide or help, he passed straight on and on, higher and higher with the one desire of seeing Kailasa dominating him. In this ascent, he recked not that his feet became sore and useless, that his knees which he tried next also became useless, that his hands which he used next to climb also became unfit. He then tries to move with his chest, and failing this, he tries to roll and roll on and on. When the whole body became torn, locomotion was impossible, and he stood still and motionless, with the love of God alone filling his every pore. Then God Himself appeared in the shape of a Mahatma who accosts him and hearing his mission to reach Kailasa dissuades him from this attempt. But our saint would not be dissuaded and he expresses his intention to perish rather than to abandon his wish. He disappears immediately and tells him to get up calling him by the name which He Himself gave him; and he got up with all his wounds healed and his body refreshed. He prays to Him to grant him his heart's wish, and the same Voice told him to bathe in the tank near by, when he would get up at Tiruvayyur, where he would be granted this beautiful vision of Mount Kailasa. He accordingly bathes in the tank rising up at the latter place, he sees God as seated in Kailasa, and he is plunged in a sea of light and love. This incident by the way illustrates the famous lines in the "House of God" sung by St. Manickavachaka.

The more and more we part from our bodily, and sensory and mental and selfish attachments, the nearer and nearer do we approach the Supreme God, and when we see the great one, all our bonds fall off, with our own individuality. Why, there will be any number of obstacles, in trying to realize our highest aspiration, and such obstacles will even present themselves in the light of sage counsel and friendly and loving advice, but one has need to be careful about holding fast to his highest ideal, and he must cry on and on "Excelsior," "Excelsior."

He composed a large number of hymns at this place and visiting other places, he again happened to meet St. Sambantha. Near the great crowd of Bhaktas he mixed with it without making himself known, and approaching the palanquin in which our Child was carried, he also began to act as one of the bearers. While nearing the town, St. Sambantha began to inquire whereabouts our Appar was, and he soon came forward and prostrated before him. A great consternation filled our child's breast, and with trepidation, he got down from his palanquin and fell flat before our Appar and worshipped him, who worshipped him even as the latter fell. This gave great joy to their followers. Hearing from them about the great deeds that were performed at the capital of Pandi, his heart became glad, and he was also filled with a desire to know such great devotees as the Queen of Pandi, and her Prime Minister. He reached Madura, and praising God with several of his hymns, and after enjoying the friendship and hospitality of the king and queen and their prime minister; he visited other places in Pandi such as Tiruppavanan, Rameshwaran, Papanasam, &c., and returning to the banks of Kaveri, reached finally Tirupukalur and there patiently bided his time composing many a song and verse, one of them being the famous verse.

As earth, fire, water, air and Ejaman
As moon, the sun and space, as Ashtamurti,
As goodness, and evil, as male and female, Himself the Form of every form,
As yesterday and to-day and to-morrow, my Lord with braided hair stands Supreme.

He continued to perform his menial duty with the hoe, and while engaged in such work, God willed that everywhere should be found gold and pearls and precious stones of great value, and our saint regarded them no more than so many stones, and with gravel and herbs, he lifted them with his hoe and threw them into the water. There was another trial for him also, which only made his greatness more manifest to the world. Some heavenly damsels descended before him, and with their lovely form, and sprightly dance, and rapturous song, and thousand and one other blandishments they tempted him, and he simply rebuked them aside, saying that it is not possible he could care for them when he had held fast to the Feet of the Most
Merciful God. And praying for the same mercy and race, he sang his last hymn commencing with

and He was received into the self same Feet, becoming transformed into that unattainable Siva-gnana, and Sivananda.

This great event happened at Tirupukulur, on Sada-yam day in the month of Chaitra, which happy event falls on 24 April next, which it is hoped, our brothers would celebrate in a fitting manner.

THE DRAVIDA BHASHA SANGHAM.

BOARD OF DIRECTORS.

President
Rajah Sir S. Ramaswami Mudaliyar Avaragal, Kt., c.i.e.

Vice- President:
The Honorable Diwan Bahadur P. Rajarathna Mudaliyar Avaragal.
M.R.Ry. C Sankaran Nayar Avaragal, B.A., B.L.

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Rev. J. Lazarus, B.A.

HONORARY MEMBERS.

Tamil.


Telugu.
1. Mahanubopadhyaya Paravasthu Venkata Ranga Charyula Varu (Vizagapatam).

Malayalam.

Canarese.

MEMORANDUM OF ASSOCIATION.

1. The name of the Association shall be the Dravida Bhasha Sangham.

2. The objects of the Sangham shall be—
   (1) The publication of ancient Dravidian works;
   (2) The production and development of Dravidian literature on modern lines.

3. The means to be adopted for carrying out the objects of the Sangham shall be—
   (1) The publication of a journal by the Sangham in the principal Dravidian languages, viz., Tamil, Telugu, Malayalam and Canarese;
   (2) The delivery of lectures in the above languages, from time to time, under the auspices of the Sangham, on such subjects as are within the scope of the Sangham;
   (3) The publication of standard books on scientific and literary subjects in the above languages, or the payment of grants-in-aid for their publication, as the Sangham may deem expedient or necessary;
(4) The award of prizes and medals in recognition of merit in original works;
(5) The grant of honoraria for translations and adaptations of prescribed works;
(6) The determination by the Sangham, by periodical conferences of competent persons or by other means, of suitable expressions to convey scientific and technical ideas.

4. We the several persons whose names, occupations and addresses are subscribed, are desirous of being formed into an Association in pursuance of this Memorandum of Association:

RULES TO REGULATE THE WORKING OF THE DRAVIDA BHASA SANGHAM.

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   (5) The grant of honoraria for translations and adaptations of prescribed works;
   (6) The determination by the Sangham, by periodical conferences of competent persons or by other means, of suitable expressions to convey scientific and technical ideas.

4. The Sangham shall be open to all classes, irrespective of sex, colour or creed, and shall consist of—
   (i) Patrons;
   (ii) Life-members;
   (iii) Honorary members; and
   (iv) Ordinary members.

Patrons shall be those who are elected as such by the Sangham.

Life-members shall be those who contribute not less than Rs. 100 to the funds of the Sangham.

Honorary Members shall be those who, whether they are otherwise connected with the Sangham or not, are chosen as such, in consideration of distinguished literary work done in connection with the Dravidian languages and literatures. The total number of such members shall not exceed 24.

Ordinary Members shall be those who pay an annual subscription of Rs. 5.

5. The management of the Sangham shall vest in twelve of its members, to be styled Directors, resident in Madras or in its neighbourhood, and including a President, a Vice-President and two Joint Secretaries. Ordinarily, three of the Directors shall represent Tamil, three Telugu, two Malayalam and two Canarese.

6. The first Directors shall be appointed at a general meeting of the members.

7. Any vacancy on the direction shall be filled by the remaining Directors, subject to the approval of the general body of members at the next annual meeting.

8. The financial control of the Sangham shall vest in the Directors.

9. There shall be a meeting of the Directors once a month, ordinarily on the third Friday, to pass the accounts of the Sangham for the previous month and to dispose of current business.

10. Five Directors shall form the quorum of monthly meetings, and all questions shall be decided by the majority of votes of those present.

11. The President shall be the Chairman of monthly meetings and, in his absence, the Vice-President and, in the absence of both, any Director, other than either of the Secretaries, shall be elected. The Chairman shall have a casting vote when the votes are equal.

12. The Directors shall have power—
to make additions to or alterations in the rules from time to time, subject to the approval of the general body of members at its next annual meeting;

(ii) to appoint sub-committees consisting of members selected from among themselves, or of other members, or of both, for any special purpose and to issue instructions for their information and guidance;

(iii) to entertain such establishment as they may consider necessary for the working of the Sangham; and

(iv) to take such steps as they may consider expedient to promote the interests of the Sangham, provided they are not inconsistent with its main objects set forth above.

13. The Directors shall not directly undertake the printing or the sale of any of the works published by, or under the auspices of, the Sangham. It will, however, be open to them to make the most advantageous arrangement possible for the publication of its journal or of any other work with any firm or printer or publisher and to prescribe the size, type, binding, &c., of its publications.

14. It shall also be competent to the Directors to issue the journal to members on such terms as they may deem expedient.

15. The Directors shall have power to refer to one or more Honorary Members of the Sangham, any publication submitted for their approval, or any work done under their orders, for opinion and suggestions for its improvement and to remunerate such Honorary Members in the most suitable manner they may think of.

16. The Directors shall cause minutes of their proceedings and of the proceedings of the general meetings to be kept in books.

17. All moneys of the Sangham shall be lodged in an approved Bank.

18. One of the Secretaries shall be ex-officio Treasurer. He shall collect the subscriptions and other dues, remit them to the Bank from time to time whenever the amount in his hands exceeds Rs. 25, place a statement of receipts and charges before each monthly meeting, and prepare an annual report for submission to the general body.

19. The election of Patrons and Honorary Members shall be made by the general body of members on the recommendation of the Directors.

20. An annual meeting of the members shall be held in December in Madras or any other locality which the general body may previously fix.

21. The Sangham shall have power to recognize local committees in all localities in which twelve or more members reside.

22. It shall be competent to local committees recognized by the Sangham—

(1) to elect a Secretary, who shall collect and remit the subscriptions to the Treasurer, convene meetings of local members when necessary, and circulate to them the proceedings of the Directors or the general body of members, communicated to him for general information;

(2) to bring to the notice of the Directors of the Sangham the names of persons in and about the place who, in their opinion, deserve to be elected Honorary Members or to be awarded prizes and medals for original works brought out by them.

(3) to arrange for the delivery of periodical lectures or of courses of lectures on such subjects as are within the scope of the Sangham;

(4) to recommend the incorporation in the journal of the Sangham of such lectures as are of an interesting nature.

The local committees will co-operate generally with the Directors in the work of the Sangham.

23. Any petty contingent charges which a local committee cannot meet shall be borne by the Sangham and be paid out of its general funds.

24. The Sangham shall have a common seal, which shall be affixed to all documents emanating from it.

DRAVIDA BHASHA SANGAM.

The first meeting of the Directors of the Dravida Bhasha Sangam, which has been registered under Act XXI of 1960, was held at Pachaiyappa’s Hall on
the 19th instant, with Dewan Bahadur P. Rajarathna Mudaliar in the chair Mrs. Brander's suggestion about the translation and adaptation of the whole or portions of Paul Berts's "The first year of scientific knowledge" was received with thanks and it was resolved she be requested to obtain the author's permission for the same. Messrs T. M. Appunedungadi and H. Narayana Rau were requested to make out a list of scientific and technical terms employed in physics and Chemistry with a view to enable the Sangam to determine their suitable vernacular equivalents.

AVATA RAS.

We had heart-melting lectures this year on the subject of the Avataras by Mrs. Annie Besant, on the occasion of the Annual Convention of the Theosophical Society, at Adyar, (Dec 1899). We shall now offer a few independent remarks on the subject, borne out by the Sastras; and the public are invited to compare these with the utterances of the revered lady.

1. The Vishvaksena Samhita, an authority on Avataras, tells us that Avataras are infinite. They are of two kinds, mukhya and guana, or primary and secondary. To understand the place which the Avataras occupy in the process of cosmic evolution, it is necessary to tell our readers that Isvara's manifestations are fivefold.

i. Para; the transcendental, spiritual.
   Vyaha; the agency for the primary manifestation of the Kosmos, performing different functions, as Vasudeva, Pradyumna, Aniruddha and Sankarshana.

ii. Vihara; (the becoming like the creatures), or the incarnations.

iii. Antaryamin—the Indwelling Ruler.

iv. Archavatara—the visible image.

Of these V classes (for the details of which the reader is referred to the English translation of Ramanuja's commentary on Gita p. 9, and Table, p. 257—258), class iii is Isvara appearing as Avataras, containing its roots in the Vyaha form of God reposing on the waters of the milky sea (Kaharabdhika), and a verse in Harivamsa tells us:—

《$\text{रयिहा संधिक्षणं तदानं विन्नक्षिप्तं}$$

(Esotericists as well as our scientists may exercise their ingenuity as to whether the milky sea, may not be the milky way—the cosmic dust from which universes are projected,—from the material standpoint—).

The place of Avataras is thus fixed in the chain, one end of which is para, the spiritual universe, the other the material, where Isvara is most accessible through images (Arca).

2. Of the Avataras, we have said there are two kinds:
   * Mukhya=primary.
   * Guana=secondary.

Primary Avatar is direct, the secondary indirect. The primary are those where Isvara is directly the original from a special purpose, such as Matsya (the fish), Kāraṇa (the tortoise) &c; whereas the full Isvara nature is present, and as stated in verse (Visvaksena Samhita):

《$\text{विकार स्वरूप स्वरूपं मेनं तयं तयं}$$

the direct Avataras partake of the full nature of Isvara, not omitting part in one place, and taking part only for Avataric purposes; and they are further likened to one light proceeding out of another. This class of Avataras is fully explained by the Bhagavad Gita verse iv—6, explained by Ramanuja in his commentary, thus:

《$\text{कम्यंतं कम्यं कर्मं कर्मं कर्मं}$$

"I enter into My own nature (Isvara nature), take My own form; and with My own free-choice I take on births"; and Ramanuja further refers the reader to Sûtra texts such as:

"Mahā rajanam &c," Br. Up. IV—3—0.

The secondary (guana) Avataras are the Acesa Avataras, or the indirect Avataras, meaning that Isvara enters for the time being into an already ensouled organism. These are again subdivided into:

i. Svarupa-acesa.

ii. Sakty-acesa.

To class i, belong such manifestations (āvirbhara) as in Parasurama; and to class ii, such manifestations as Brāhma (demiurge), for purposes of creation, and Siva, for purposes of destruction, &c.

Mahavishnu is thus the root of all Avataras, as Mrs. Annie Besant beautifully explained; and except Him, all other souls go under the category of chit-tattva. Brāhma and Siva are workers in the field of Prakriti. and we learn
that in the Avatar of Krishna, Krishna plays, and his flute is Siva Himself.

Swami Ramakrishnananda’s lecture on Pastoral Sri Krishna (1898) reads thus:

“Tis Sri Krishna who with flute in His hand merily sings away His time leaving the duties of creating, preserving and destroying to their hands. Can the loving servants who surround a master ever bear to see Him working in their presence? The nature of a good servant is to see his master never troubled in any way. So how can the innumerable devotees who surround God ever bear to see their beloved bound in chains of duty?”

3. The motive for both kinds of Avataras is said to be Isvaras’ iccha, or lila, will and pleasure. In the one case, viz., the primary or direct Avataras, such as those like man (Rama, &c.,) like animal (matya &c.,), like vegetal (Kubjika of the forest), animal-man &c. (krishnaka), &c., Isvra is present in his own spiritual typical form (adakyakuna vigraha) and in the other case, viz., the secondary or indirect Avataras, this vigraha is absent. To this latter class belong all the God-like manifestations through the channels such as Vidhi, Siva, Pavaka, Yyasa, Jamadagni, Arjuna, Vitetta, &c.; and as said in verse:

No one who is a postulant for Moksha or final release from birth and death can worship the Sakti-avata Avataras of Vishnu, such as Rodra, Kapila, Buddha, &c., but only those can worship them who are desirous of material happiness.

4. The object for which Avataras are made is said to be three-fold:

i. For the protection of the good

ii. For the destruction of the wicked

For re-establishing Dharma.

Sri Ramanuja in his Gita Bhashya writes thus in his own emotional manner: (P. 141. English translation)

“The good or virtuous are those who feel that without seeing Me they cannot live and move; cannot sustain their very being. They are those to whom a single moment of My absence from their memory, is as it were a kalpa.”

“For the protection of these holy men,—lest they, in their agony (vibheda) at not seeing Me, pine away,—I grant them the privilege to be able to see Me and My doings, and hold converse with Me and so on.

“For this purpose, viz., (1) protecting the good; (2) destroying the wicked—and (3) for re-instating the Vaidik or Veda forms of Dharma, which had suffered decay, I take Incarnations. Dharma is, in fact, Modes of My worship. My manifestations, as Avataras serve as Objects of that worship. And hence, I become like the devas, like men, &c., from age to age.”

I incarnate whenever I chose without regard to time and place.

Kuratt—mahevan alia Srivatidinka, the immediate disciple and devotee of Ramanuja sums up the mystery of the Avataras in one verse:

5. There are Puranic stories which account for some of Isvara’s Incarnations as due to Brigar’s curse, thus making it appear that not by will and pleasure (as stated in para 3 supra) but by press of kala (as we men are) is He born. But Lingapurana 2, explains such circumstances as indicating not that He is karma-bound, but improves on any pretext opportunity may offer, to incarnate. The verse is:

6. In the Taithriya Upanishad, a passage says:

“Unborn is born in many ways” and yet His birth as in Devaki is not to be construed as that by which we karma-bound souls are born. For we have such passages in our Scriptures as tell us:

I. E. His form is not of the material kind composed of flesh, fat and bone (Mahabharata.)

I. E. Paramatma’s body is not aggregated of the (material) elements (Mahr-blha)

I. E. By His own Image, born in age and age (Do. Mantalaparra.)

I. E. Omnipresent, never did He become fetus; never did He dwell in the womb (Mahabharata.)

If it be asked by the modern day critic, how is such a Law possible, the Puranas relate a story:

“There was once a King, Yuvanasva by name—the father of MANDHATA, of the Ikshvaku-Race—who unwittingly drank magnetized water (Montra-pula-jala), inten-
ded to be drunk by a childless lady, in order to give her a child. But the consecrated water had its effect on the male, Yudhajanti, and he became big with child." If such an event is possible, and if ordinary magnetized water possesses the virtue of producing a child on a male, what is the e impossible in the Omnipotent (prabhun) Godship making it appear as if springing from a womb, and yet not so? Srimad Bhagavato (x.3-8) tells us that He, the child of Vasudeva; not the child of insignificant man, was He the child of Vasudeva; not propelled by karmic relations to suffer the fruits of karma, did He dwell in Devaki's womb, as the helpless baby man did He dwell in a woman; not in the stinking surroundings of the foetuses; not like a worm crawling in mud and mire, did He crawl like the helpless baby man did He dwell in a woman; where the women dwell in every breast-and Vasudeva in his byam to the Revealed God says:—

"Not entered, Thou appearest as entered!"

Rishi Parasar says:—

"If the sun rising in the east be in contact with the East, then has He also contact with her (Devaki's) womb."

We fail to find the passage among the papers we have, where Mrs. Annie Besant, with her heart overflowing with devotion, and her mind soaring in the mystic planes from which she could intuit the mystery of Avataras, dwelt upon the circumstances of Krishna dwelling in Devaki's womb. Her words were somewhat to the effect that not like the helpless baby man did He dwell in a woman; not like a worm crawling in mud and mire, did He crawl in the stinking surroundings of the foetuses; not like ignorance dwelling in darkness did He dwell in Devaki's womb; not imprisoned and fettered, and smothered and tormented did He immerse Himself in the dirty dungeon flesh; not like the pitiful child of insignificant man, was He the child of Vasudeva; not propelled by karmic relations to suffer the fruits of karma, did He first appear in the dark prison made by Kamsa; but He was the eternal invaluable gem, ever resplendent, and Devaki was but the pure and shining vessel chosen to hold this priceless gem for a time, acting as its protection, acting as the transparent cover, showing forth and enchanting the value of the immortal emerald contained within, &c. These are our own words. How we wish we had Mrs. Besant's own words to quote here: how we wish we had the power to carry our consciousness back to the astral records, and copy her eloquence, burst of feeling, and her contemplative mood, directly from there! How we wish we were able to fly to her in our astral form and bear once more from her own lips what we have learned, and brought tears to our eyes and drew forth our universal admiration and delight. It was a feast to be realized by one actually present there, not to be realized by the highest effort of our imagination.

We copy also a beautiful simile in connection with Krishnaavataras from Swami Ramakrishna's Lecture "The Pastoral Srí Krishna," for the information of our readers:—

"As the hungry, emaciated and famished Esquimaux living in his shant house for weeks and weeks together, spending almost all the victuals that he had gathered in his den before he entered it with all his family to pass away the longest night on earth,—when a greater portion of that night has been spent and still some more weeks are remaining to bring in the equally longest day, leaps up with joy and springs out of his den with trap in hand to hail the gladdening light of the most beautiful and magnificent Aurora Borealis, so the hearts of Devaki and Vasudeva leaped with joy at seeing the enchanting face of the smiling and sweet-looking lad that came running towards them, and thus charmingly accosted them:—"Father and Mother, weep no more. I have come at last to your rescue and to the rescue of all the good. Earth shall have to complain no more. The days of the wicked have been numbered. The wretched Kamsa is not to hold his sceptre long. He has no power to kill me. I am too subtle and too strong for him. Open your eyes and see me as your child." (Italics ours).

7. Anna Vasanta gave a reason for selecting ten Avataras amongst many, and in the order of fish, tortoise, boar, &c., as typical of the several stages of cosmic evolution, as confirmed by the latest geological researches into the earth's strata. A question arose amongst the orthodox Pandits whether the Avatar or Descent of the Perfect Isvara is only once, viz., into the fish (say) and that the descent of spirit passed on into the tortoise, thence carried on into the bow, and so on up to the Kalki. This view is strengthened by the passage: (Vishvakarma Sanhitā) or as "lights lighted from a light." But this very passage gives us the clue for another interpretation, which is accepted by the Pandits as the fact, that every Avatar is a light, an independent light, lighted from the Original light (the Vyuha light, as shown in para 1). Hence every Avatar is a fresh descent, and complete, except the Atmas and Saktis, as already explained.

Even if either interpretation be true, we see no difference, whether, every Light be lighted from the Original Light, or every Light is lighted in its antecedent expiring Light, so long as every Light is complete per se in every characteristic contained in the Original Light.
8. We shall now make a few remarks on the justification of the Avatar Sri Krishna's wonderful conduct in His relation to the cowherdesses, &c., which has been made the subject of so much avaricious controversy, by the Christian Missionary misreading it. At any rate the Missionary believes this incident, though he was no witness to it at the time! This is in itself a wonder; and must be due to the charm issuing from Krishna's Flute! But the Missionary refuses to believe,—as he believes the stories of theft and rape—such incidents as those of Sri Krishna lifting up a mountain on the top of his finger for days, when He was still very young. Why ? Further, why does the Missionary forget the Teacher in him, of Bhagavad Gita? "Oh No. Bhagavad Gita is a forgery from the Bible" says he. But how can you prove it? "Proof." Why I believe in the stories of theft and rape, I do not believe in the superhuman miracles performed by the dozen; and I say that Gita is pilfered. That is proof enough! But!!! To return.

If you consult Sri Bhagavata x.-33-28 to 41, you will find there king Parikshita himself asking Suka Maharshi, how the Mission of re-establishing the Dharma, &c.—which was Sri Krishna's Mission—was consistent with his conduct on many occasions offensive to the moral law, as is laity on society for practice. And Suka answered to the following effect.

(1) "Any refuse may be thrown into fire. Will it soil the fire? No. But fire will burn the refuse through. Such is He, Lord Krishna, the Spiritual Fire. (For example, the fire of life in the body prevents it (body) from stinking).

(2) No ordinary man dare break the moral law however. For if he does, it will be like drinking poison which will kill him; whereas Rudra drank poison born of the Ocean, and remained unhurt.

(3) "But God did act in such a manner and I shall adopt that as my rule of conduct"—you may say. But this is not right. Act as the Gods tell you how to act; say the Sátras. (Why, Sri Krishna reprimanded the cowherdesses for coming to Him, told them to return home, saying that their salvation lay in their unquestionable allegiance to their husbands, be they lame, dumb, blind, leper, or even dead), "It is death for a man to imitate the doings of God.''

(4) But why did they act in an objectionable manner," you may still ask. Their acts have no Motive, of either gain by acting in one manner or loss by acting differently. They act so as to fulfill or great as the fruit of our merits and demerits. Hence they come into our midst. (Bh. Gt. III. 22, 23 and 24) explains this point most lucidly and V. 6-9 says, "doing, they do not; eating, they eat not, &c.

(5) "Where is the change of right and wrong, My dear King! against those higher Beings, under whose rule all creatures, from rock to Deva, are.

(6) "When even creatures of him, the Munis, who are satisfied with serving the dust of his Holy Feet, who are delivered of all bonds, by the fire of devotion,—are above all Law, and can act as they will, assuming at will any body, what of their Creator?"

(7) "Not only of the cowherdesses, Prince! but as well of the cowherds, and of all, is He the In-Mover. He is Lord, and He takes up any body for sport.

(8) In compassion for man, doth He put on Man's garb, and acts so that the very holy remembrance of such acts may liken him to Him.

(9) "The cowherds certainly had as much respect for their wives' chastity as any of us have: and yet when the wives ran away to Krishna, did they resent? No. Not did they not find their wives sleeping as well by their sides? (wonder of wonders, this?).

(10) "Not liking, and yet did the wives, return early in the morning, to their husbands!"

(11) "Listen to this Holy History, King! this History which portrays the conquest over desire, and thy own desires—a disease of thy heart—shall depart.

Parisara Maharshi tells Maitreya in Vishnu Purana (V. 13, 60 to 62):

(1) That boy merily, Sri Krishna, did thus revel with the Gopis all the night through!

(2) But what is He? Is He not, like the air everywhere, as is the Gopis, so in their husbands as well, and among all? We were delighted this year to meet Ladd Govindas, that Krishna-Bhakta of Krishna-Vilasa (Madras), who gave us his Book on Krishnopanishad. This was a most opportune gift. As we heard Vasant, we read this; and one seemed to be the commentary on the other. (Mr. R. A. Sastri has done a real service by his translations of Gopalatapani and Krishnopanishads). We read in this invaluable book thus: (p. v. Introduction).

Indeed Sri Krishna has been a mystery for the enlightened generations of these days. Aye! he will be a mystery for a long time to come to the general public, so long as the "supernatural" has not been grasped within the "natural", and until the sacred writings of old are rightly understood. The hard crust of allegory and metaphor should be broken through and the cleft will then show a soft and shining interior that will amply repay a diligent search after Truth. The greatest obstacle in the way of understanding Sri Krishna seems to lie in his alleged relation with the cowherdesses. To the so-
called westerly-educated mind of our days which is prone
to criticize than to understand, which cares so much
for the physical body that it can seldom rise to any spiri-
tual conception of things, it is but natural that the love of
the Gopis should be held up as the eternal theme of dis-
cussion and misinterpretation and it is no wonder that
the Christian Missionary should single that out as the
special object of his attack."

Almost at the same time, Swami Ramakrishnānanda
favoured us with his "Pastoral Sri Krishna", and we
were delighted to read therein, among a host of other
passages, the following:

"Critics are not wanting who find a great flaw in His
character in this portion of His life (Rāṣa-līla); but they
commit a great mistake in classifying him as human.
After what we have learned about this God-man's life in
our previous discourse, is it reasonable for us to class him
with ourselves! Almost every incident in His life is
superhuman. In such a case, how can we reckon him as
man? And since He was not a man, we must not judge
Him from our standpoint. What is bad for us may be
good for Him. The food of a baby is milk; if I force it to
eat highly seasoned and amply buttered solid food, it will
die. It is a crime to give such food to a baby. But for
an adult, it is healthy and invigorating, &c."

"He is not in any way blameworthy for his conduct
which in an ordinary man of the world, cannot but be
culpable."

"We have Vasantā herself again in p. 11 of her "Indi-
viduality" (July 21st 1896); telling us:—"But remember
that whether a thing is right or wrong for any given
individual depends upon the stage which that individual
has reached in evolution. According to the rule of
the ladder upon which a man is standing will be the
righteousness or the wrongness of his activities." This general
reasoning applicable to the law of Evolution may be
applied in the particular case of Krishnaavatar. Anna
Vasantā in her Fourth Lecture on Krishnavatār dwelt
pathetically and long on the vindication of his incidents
with the cowherdresses. According to the report we have
in the Hindus we read:

"Mrs. Besant has referred to two of the incidents in
the Lord's life which blasphemy takes hold of, to insult
and annoy the devotees of the Lord. What was the period
in life of the Lord when these occurrences were related?
He was between six and seven years of age and the accu-
sation is that he had immoral intimacy with the Gopis at
this age! With fine satire she asked whether these
travestiers have ever read the history that they are criticiz-
ing. It is distorted imagination that is responsible for all
these calumnies. The esoteric meaning of the Gopis being
denied of their clothes and of the Rāṣa-kridā was told in
language of sublimity and of dignity. Eloquence could
not have been finer or nobler than that with which Mrs.
Besant depicted the Boy God. She lingered long upon
the subject and she seemed unwilling to leave this child
and to take him on to His next stage."

Nothing should stand between us and our God, is the
secret of the Gopis being deprived of their garments. The
soul should go to its Lord in the nakedness of spirit and in
poverty. All self-ness (āchāraṇa) must be set aside. Love
unselfish, love in utter self-forgetfulness, love filling
every pore of one's being, love for lover's sake, and service
for Master's sake, like our own reflection in the mirror (as
Sirinadh Balghavata tells us), love unreserved, exclusive,
unfailing intensely rich and warm love for God was what
the Lord asked and showed.

(9) But who were the Gopis? Open the 1st page of
Krishnaponishad and there you will read:—

"Om."

1. Attracted by the perfect formation of the limbs of
Sri Rama, incarnation of Mahavishnu who is character-
ised by īśā, Chit and Auwa, and bewitched by his
transcendent beauty, the Munis who were dwelling in the
forest address Him thus:

2. Our incarnation on earth is said to be unholy. May
we embrace you (and be sanctified)?

3. (Sri Rama replied): "In another cycle when I in-
carnate as Krishna, ye shall be born Milkmaids (Gopikas)."

Then shall ye embrace you (and be sanctified).

4. (The Munis rejoined). When you next incarnate
(as Krishna) you will make us Gopikas. Please let us
touch your limbs now, and then we shall take other forms.
We would (gladly) be born again and again if only we are
allowed the pleasant privilege of touching your limbs in
every one of those births.

If you want to learn all the esoteric meaning of
the great drama Lord Krishna played, we would request you
"to read the above Upanishad, the Gopala-tapani and
Rama tapani through, and that highly erudite series
known as the Nityananda Śālūkā, especially the 3rd
Part, called Tiruppavai, of St. Andal, translated
and published by Mr. M. B. Sriśivasgar of Mysore.

10. We had the high privilege this year simultane-
ously with enjoying the love-lectures of Anna Vasantā, the
enjoying,—with tears in our eyes, and heat expanding into
the universe, and mind leaping 5,000 years back to when
the Lord enacted his divine Drama,—with esteemed friends
like Mrs. B; Hon'ble M. Iyer, Bro. K. T.; G. Dasa, Ed
Beb; Lord G. Swami Ram-da; Bili; J. M. N. and many
others, the subject of Avatāras, as among that love Saint
Parankusa, or Nāmulva, the incarnation of the third for
Krithna (Krishnātṛiṣṇau-tatvam ivoditam): Thus did the Saint sing:

“Hail Lord of the hill of Venkatachala! Is it any glory to Thee if Thou be sung forth as the Lord of the celestials! Who cares for such a Lord. If the Lord is away from us, hidden, what matters it to us if he sits on the Throne, with celestials surrounding him? In the Heavens where it is all light, Thy Light is nowhere. Thy Light is not felt there. But descend (atatur) to us, come into our darkness, rise above the horizon, cast the rays of Thy Eyes on us below, then and then only wilt Thou be glorified, then and then only shalt Thou shine, then and then only shalt Thou be Lord indeed; then and then only Thou shalt be known. By Thy grace shalt Thou be known, by Thy condescension shalt Thou be recognized, by Thy love shalt Thou be glorified; never by Thy putting on the aspect of the High God, far from us sinful mortals; unapproachable, unattainable, and invisible in the darkness of our earthly life. Light! come into our utter darkness and Thou shalt shine Thyself all the better here. Here with me, is there no place for Thy Grace. O High! descend to the low; O Way, show the way to the wayless.”

“Isvara is never alone, nor does He ever desert us” is the assurance that all our Hindu Scriptures give us. In Swarga (Paradise) as well as in Naraka (Hell), Is He ever our friend and benefactor says Vishvaksennam Samhita:

and the Holy Bible echoes the same truth in psalms 139:8:

“If I ascend up into heaven, thou art there.
If I make my bed in hell behold thou art there.”

11. Blest be Anna Vasanta! May she live long enough to catch the fire of devotion even such as that which melted the hearts of the Krishna-inspired Saints Namdevar, Andal and others of South India!! May we, through her be blest with the glorious sight of our Lord, even if it be for a second—for that Divine Vision for which saints like Sri Yamunākṣhārya (the Guru of Rāmānuja) thus panted:

“Oh, for a flash, a twinkle of Thy Divine Form! for which I have sacrificed all, n-o-t only all that material universe are capable of offering (bhakti), but as well as all spiritual enjoyment and final deliverance (mukti)”

ALKNOJAVILLI, G.

RESOLUTIONS OF THE EDUCATIONAL CONFERENCE.

Recently, the Director of Public Instruction convened a Conference of educational officers in Madras at which the following resolutions were adopted:—

1. That while this Conference thinks that perfect liberty should be left to Managers to adopt whatever language they please as the medium of instruction, it is of opinion that Managers of schools, other than those for Europeans, should be strongly advised to adopt the Vernacular as the medium of instruction up to the Third Form.

2. That English should not be recognized as an optional subject until the Third Standard, and that the teaching of it for the first year be mainly oral.

3. That, considering that the obligation to teach the optional subjects is only upon those schools that are aided on the fixed grant and on the salary grant systems, the present number of two optional subjects required to be taught in the Primary and four in the Lower Secondary Standard be maintained.

4. That under the optional subject, Kindergarten boy's school be allowed to omit either No. 1 occupations) or No. 3 (action songs) of the sub-divisions.

5. That Hygiene be not begun before the Fourth Standard.

6. That the teaching of Geography begin in the Third Standard instead of the Second Standard. (This was carried by a vote of 11 to 10)

7. That Euclid be removed from the Sixth and Seventh Standards.

8. That Algebra be omitted from the Seventh Standard.

9. That pupils in Lower Secondary classes bringing up Sanskrit, Persian, or Arabic as a separate subject be required to bring up along with it Vernacular reading and composition.

10. That Book-Keeping and Commercial Correspondence be added to the list of optional subjects in the Lower Secondary course.

11. That the greatest importance be attached to translation and classical Vernacular and English Composition.

12. That sufficient importance being already attached to the subject of mental arithmetic in the curriculum, no change is required.
13. That, as a present, schools be not restricted in the number of optional subjects they bring up for grant examination.

14. That, seeing that managers have now liberty at the every term to promote pupils to any higher class, no change be made in the length of the primary course.

15. That the Indian History to be brought up for examination by pupils of the Fourth Standard be about 20 easy stories from the History of India, as in any approved book, such stories being fairly representative of whole of Indian History.

16. That the Vernacular poetry set for the Primary Standards be simple and intelligible to young children.

17. That the drawing be not made a compulsory subject in Lower Secondary classes.

18. That this conference believes that there exists a widespread misapprehension that a course of study which leads up to a University course is practically prescribed by the present courses of instruction and standards of examination and that managers have little or no option in determining what subjects shall be taught and that it, therefore, suggests that there be inserted in the Educational Rules a paragraph pointing out that the only compulsory subjects in the course of instruction, are reading, writing and arithmetic, there being a very wide choice of other subjects adapted to the needs of all classes of the community and all grades of schools, and also that managers of such schools as are intended for pupils who are not likely to continue their studies beyond the Primary Lower Secondary stage, should be recommended to choose such optional subjects as will best fit their pupils for the studies of practical life.

19. This conference desires to express its opinion that it is eminently undesirable that pupils should appear for the Primary Examination.

20. That this conference desires to express its opinion that it is eminently undesirable that pupils in boy's schools should appear for the Lower Secondary Examination.

21. That a Sub-Committee consisting of the undermentioned members be appointed to bring the curricula into harmony with the resolutions passed by this conference:

Mrs. Bunader.

The Rev. J. Coombe.

Mr. E. Marsden.
and M. R. R. J. C. Williams Fillay.

22. That, with a view to give the study of agriculture of more practical character the question of introducing a practical test in the fourth and higher Standards be referred to the Sub-Committee.

23 That M. R. R. Pravartarchara Aiyar's suggestions regarding certain changes in the curricula be referred to the Sub-Committee.

KALITTOKAI.

We quote below a poetical piece from Kalittokai— as a fine specimen of ancient poetry in that department of literature which relates to sincere conjugal pleasures according to the best ideas of ancient Tamil writers. The stanza occurs under the chapter headed of course is the name of the metre which is exclusively used throughout the book. is a purely conventional term used to denote the acts and speeches of the actors in this little drama of the wife is excited at the idea of her otherwise faithful husband visiting the village mistresse called the scene in such cases is generally laid in civilized cities containing cultivated lands called opposed to forests, hill-tracts and sea-coasts which are the scenes of other parts of this drama supposed to be appropriate to them. Why or the wife's jealous quarrel is ever associated with cultivated lands called no writer whose writings have come down to us has ever made an attempt to explain. Much less are we able to explain the appropriateness of other scenes to other parts of the story. or the wife's temporary discord is laid down as an essential characteristic of sexual enjoyment which, according to the ancient writers, is not complete and cannot attain its highest degree without it.

As for the act of the husband in visiting his mistress, the ancient writers justify it on the ground among others...
One who daily tastes milk will better enjoy its deliciousness when at times he tastes sour food. So does the husband who enjoys his wife will love her all the more if he occasionally meets the low minded mistresses. Otherwise her constancy cannot be brought home to him for pleasure becomes perceptible only because of the existence of pain.” On this and other principles the ancient writers have imposed even upon the ideally best husband the duty, as it is called by some of them, of patronising the mistresses of the village.

The stanza assumes that the husband has returned from one of such love peregrinations and is endeavouring his best to comfort his wife and regain her love by pacifying her jealousy. Various are the artifices that the poets invent for the husbands for the purpose of winning back the love of their discomforted consorts and one of them is explained in the following stanza which is in the form of a dialogue between husband and wife where on the pretext of being visited with a dream he coaxes her to daily with him in the gardens for the best enjoyment of the vernal season.

Oh thou who resembllest a flower creeper growing in the field, verily dream has an advantage of its own for it does not obstruct the enjoyment of separation.
and reunion of a lover who is enamoured of his love
damsel, though it neither affords wealth which re-
quires personal exertions and travels, nor virtue.

(The poet means that a man to enjoy conjugal plea-
sure must practise virtue and earn wealth; but dream
affords pleasure without either of the other two essen-
tials necessary in the waking state).

As if awoke Oh thou of sweet forehead I in dream
betook myself to a garden on the banks of the river
Vaigai along the huge ramparts of the busy town of
Madura.

(The wife) Oh thou of majestic and courteous ap-
pearance, and of sweet manners tell me what you saw there.
(Husband) I saw ladies assembled with their attend-
ants on sand hills like swans with their amiable gait
tired of their flight through heavens in search of food
resting in the evening on a side of the Himalayas.

(Wife) You have dreamt just what you have wished
for in your mind like a drum which reproduces the
sound passing in the mind of the drum beater.

(Husband) He patient and, curb your anger.
(Wife) Go on.
(Husband) This is it, sweet smiling lady, the ladies
(I saw) seized a flower creeper and plucked therefrom
bunches of flowers when lo, the lovely bees fled like
the enemies of Pandia of the margosa flag when he
stormed their fortress.

Then the bees which swarmed the flowers began to
attack the ladies as if bent to enjoy their feminine
beauty when in the conflict that ensued the garland
of flowers and pearls of one lady got entangled with
the bracelets of another and so the pearl necklaces of a
third lady were caught hold of by the pendants of the
ears of a fourth lady. The striped waist cloths of a
fifth lady were caught by the pointed clasps in the
anklets of a sixth lady. A lady who refused her
lover's embraces being annoyed by the noisy bees
embraced his broad garlanded arms. Another lady
again taking hold of her long flowing garments with
one hand and her dishevelled hair with the other took
shelter in a tank full of flowers.

There was another lady still, who being tired of
driving the bees with her hands took hold of a gar-
land of flowers and driving them with it entered a
boat strengthened by its rib bones.

A certain lady being intoxicated with drink and
with her eyes in consequence half closed not knowing
the place wherefrom to drive the bees, her hands
became tired of fruitless labour. The ladies moving
in different directions in great confusion like the
creepers which become entwined with one another
when breezes blow upon them in fragrant gardens
successfully caused the bees to retreat before them.

This is what I dreamt.

(Wife). Your own incidents being the disagree-
ment with your sweethearts and your successful
attempt in effecting their reconciliation with you, you
re-produce under the pretext of a dream. Do you do
so in order to pacify me?

(Husband) I shall never lie. Please consider over
my request so that you may convert into reality my
dream of separation and reunion of lovers like the
ladies and their lovers in Madura who with ceremonies
invite Cupid in great earnestness and entertain him
in the garden of humming bees in the spring season
when the cuckoo invites its female in its musical voice
on the flowery branches as if to warn the lovers to re-
unite after long separation and not to part after union.

T. VIBADRA MUDIALAR, B A, B L.

TAMIL PHILOLOGY.

PART III.

Now we proceed to the section on the verbal
terminations treated of by Prof. Shushagiri Sastri, in
his Tamil Philology. It is a fact acknowledged by
philologists that the terminations of verbs as well as
those of appellative nouns are pronouns or pronominal
fragments. In tamil these terminations do not merely
indicate person and number as in as-mi "(I) am," as-ei
"(thou art)," or as-ti, "(he, she or it) is," but also the
sex. In no other language of the world is the gender
so fully and systematically developed as in the Tamilian
tongues. The peculiar Tamilian law of gender would
appear to the scientific student to be a result of [pro-
gressive, intellectual and grammatical cultivation.

First we shall examine the nature of the third
personal terminations of verbs which are as follows.

<table>
<thead>
<tr>
<th>Higher caste</th>
<th>Masculine Sing. an</th>
</tr>
</thead>
<tbody>
<tr>
<td>[u:wi]</td>
<td>Feminine Sing. at</td>
</tr>
<tr>
<td>[u:wi#ar]</td>
<td>Epicene Plu. ar</td>
</tr>
</tbody>
</table>

T. VIBADRA MUDIALAR, B A, B L.
and I are used as Masculine and Feminine terminations respectively. Dr. Caldwell informs us that in some Caucasian dialects, \( n \) and \( l \) are used as Masculine and Feminine terminations respectively. Some of the Semitic tongues form their Plural by the addition of \( r \) to the Singular; the Plural of child was chilid in old English. With regard to the suffix \( du \), the \( a \) constitutes the sign of the Neuter Singular, the \( u \) in it being merely euphonic. This \( d \) of the Tamil Neuter Singular is very common in the Indo-European tongues; compare the sanskrit \( titr \), \( that \), \( citr \) "this\; that\; or\; what\); the Latin \( id\) ; \( id\) "that\; id\) "that\; what\); the English that, it who, the Tamil \( ad du \) "that\); \( id du \) "which\) or "what\). The Latin Neuter Plural ends in \( a \) (short) as a rule, as in Tamil. These coincidences in Tamilian and Aryan languages are not merely accidental; but corroborate our theory of their original kinship and subsequent separate developments.

It will not be astonishing, if we say that the gender and number are less fully and systematically developed in the Aryan than in the Tamilian tongues. Says Dr. Caldwell "Grammatical gender has been more fully and systematically developed in the Dravidian languages than in perhaps any other language in the world. Properly speaking there is no such thing as gender in the Scythian language. Gender appears in the Indo-European languages in the pronouns and pronouns but not in the verb. In the Semitic languages the verb distinguishes from the Masculine and Feminine in the Singular; but in the Plural as in the verb of the Indo-European languages gender is ignored. In the Dravidian languages, on the other hand not only is there a full equipment of Sex—denoting pronouns but there is the same development of gender in the verb also. We have verbal forms without the necessity of using the separate pronouns as Nominatives for expressing he is, she it is, they (persons) are, they (things) are. This is refinement of expressiveness in which the Dravidian languages appear to stand alone. Sanskrit is far less highly developed in this particular, so that if there were any borrowing, the Dravidian family must have been the lender not the borrower." (Dr. Caldwell's C. D. L. p. 147.)

We know that the terminations of the 3rd person in Tamil verbs correspond to those of Demonstrative pro-

nouns. Nevertheless, when we compare them with those of the 1st and 2nd persons we are driven to conclude that the third personal terminations are nothing but pronouns themselves. We are not in a position yet to explain fully how these pronominal suffixes have come into existence in the quadruple set of remote, proximate and intermediate demonstratives and interrogatives, which are formed from the first four letters of the alphabet \( a \), \( e \), \( i \), \( o \) with the additions of suffixes \( an \), \( al \), \( ar \), \( du \), and \( a \) in such a beautiful and philosophical regularity. From an early period of the history of these languages these systematical formations of gender and number are formed in them and it is clear that the Tamilans had these suffixes of gender and had their verbs well developed even—before they crossed the sea and landed in South India.

The Tamil grammarians tell us that the terminal suffixes of the rational or high caste gender are \( an \), \( al \), \( ar \) or \( in \), \( al \), \( ir \); but this, we believe, is an over sight; for the suffixes \( du \), \( al \), \( ar \) are not entirely formed from \( an \), \( al \), \( ar \), nor entirely different ones; but they are euphonic variations of \( an \), \( al \), \( ar \). And we have mentioned above that among these suffixes the final consonants only are the principal ones. The initial vowel is sometimes elided before a contiguous vowel, as \( kodiya + an = kodiyan \) he who is cruel", (Kan.) \( geyda + an = geydavu \), "he who did" etc., or the vowel with the preceding vowel coalesce, thus, the two contiguous short vowels become one lengthened as \( geyda + an = geydavu \) etc.; otherwise an euphonic particle as \( n \) or \( v \) is inserted between the contiguous vowel to prevent the hiatus as \( geyda + an = geyda + v + an = geydavan \). \( N \) is used in Tamil as an insertion in a considerable number of instances as \( poru (n) - ar \), "warriors", \( mugu (n) - a "animals (or things) that go." Even where Tamil uses \( v \) Telugu uses \( n \) precisely as Greek, as \( bégas \) (\( n \))—\( ēgena "I went swiftly." It is in Greek, among Aryan tongues, the use of \( n \) as an euphonic insertion has been fully developed. In Latin this is the only euphonic Copula known to prevent hiatus as \( leo "a lieu" leon (n) — es "lions." We see in English when the article \( a \) is followed by a vowel, \( n \) is added to it to prevent the hiatus. The same is the case even when the article is followed by a consonant which begins with a vowel vocalisation for the purpose of Em-

unciation. Thus we do not say "a F. a" or "a M. a" but "an F. a", "an M. a". The Aryan "alpha privative" when followed by a vowel takes \( a \) after it, \( qa a + dti \), a (n)—\( a \) etc.
By analogy, therefore, we see in Tamil that every finite verb in its primitive stage, is an appellative noun composed of two words—a relative participia and a pronoun. It is true that an, al, ar, du, and a are now used as terminal suffixes: but they were, we believe, originally pronouns themselves meaning he, she, they (persons), it, they (things). Because a (v)—an, a (v)-ar, a (v)-a, a (v)-a, literally mean not he, she, it etc., but that-man, that-woman, those persons, that-thing and those things.

Let us now turn to the subject. Prof. Seshagiri Sastri, in the section devoted to the verbal terminations in his Philology, (1) confounds the noun terminations with those of verbs. 2) differentiates one suffix and multiplies its number by joining the previous letter with it. It is quite irrelevant to introduce the noun terminations in the chapter on verbal ones; and differentiating one and the same termination into several forms, is a mode of treatment quite against the nature of philology, and makes the language very hard for foreigners to learn. Now omitting noun-terminations such as qeyda (qey) al (al), man (man), vada (vada) etc., which have no connection whatever with the chapter and which will be spoken of in their proper place, we make here our observations only on verbal terminations.

We have already shown that the third personal termination of the Masculine singular of verbs is an. This original form varies into an in combination, and the latter also becomes an in poetry. Dr. Caldwell is of opinion that an, al, ar, are corruptions of avan, aval, and avar. Our Professor not only mentions an, an, and ... as the terminal suffixes but also adding the preceding consonant, inserted for the purpose of preventing hiatus with the suffix creates as many personal terminations as there are letters preceding them such as han (han), van (van), man (man) and lan (lan) etc. We have remarked above that v and n are the euphonic copulas used to prevent hiatus between base vowels and personal terminations. It is also to be remembered that among these insertions the former is sometimes replaced by the interchangeable consonants m or k, and the letter is softened as y (y) or ə (ə). Thus in the words like jaiyan (jaiyan), girwan (girwan), Vadamman (vadaman) and Vadugan (vadugan), the consonants prefixed to the suffix are not parts of the termination, but are euphonic copulas. And the mode of adding these Euphonic Copulas with the personal suffix and an and speaking of han (han), van (van), man (man) and lan (lan) etc., as separate suffixes is, we beg to point out, an unscientific analysis. Again our Author analyses the word qeydan (qeydan), “He did” into qeyda and an, which last he holds as one of the personal terminations.

This kind of Analysis, we may say, is nothing but an unscientific as that of the Kannarese grammarians who erroneously hold alodam as a particle and distribute the word qeyyalodam (=Tam qeyyalodam) “with doing” or “immediately after doing,” into qey and alodam instead of qeyyal=Tam., qeyyal, “doing” and odam = Tam. udam, “with”. The Sanskrit Grammarians also are not free from committing such mistakes. In the words like man ini, “by the jewel,” guruna, “by the guru” the Sanskrit grammarians split the instrumental suffix as ini whereas it should be a. In comparing the words natyu properly nati (y)=i “by the river” and svayanbu (v)i, “by Bramha,” with manini and guruna one can easily judge that in the latter the i which answers to the Tam. ini (ini), is the instrumental suffix and n only an euphonic copula like y and v, in the former, and is inserted to avoid the awkwardness of contiguous vowels. No Tamil Grammarian would ever commit such an error.

From this it follows in our humble opinion, that n has a distinct office to perform in combination, viz, that of producing euphony. And we have explained above that in the word qeyda (n) an (qeydan), between the primitive word qeyda and termination an the nexus n is inserted to prevent the hiatus. There, fore, we find no necessity to hold an as a termination as our Professor says. The Tamil grammarians distribute the word qeydan into 4 parts as qey + d + an + an, and hold the an, which stands between the termination an and the particle d that indicates time, to be an euphonic increment as the in in the words tirinam, villiram etc. And it is also thought by the Tamilians that qeydan, tarinam etc are more elegant than the usual forms’ qeydan, tarin etc. But we consider the former forms be besides more ancient than the latter. The lengthened an, al, ar in the words varin etc. having, we think, come into use by, wrong analogy. This in no way violates the principle that we have here laid down.

A philologist must be able to account for even the smallest residuum in the word which he tries to analyse. The Augment in (qey) in such as tirinam &c., can be reduced to the simplest element. But our Professor proceeds in a different manner. He analyses the word tirinam, “the wearing a garland,” or “a gar-
landed man” into tir + in + an and calls ‘in’ the sign of the genitive case, not an augment. This is, we beg to say, anything but correct. The word would according to our Professor’s analysis mean “he of the garland,” i.e., “he possessed by the garland,” and not “he possessing the garland,” which is the correct meaning. The words tiran and tirinam have one and the same meaning as villan and villanam, “a bowman,” or “he bearing a bow.” Our Professor will not, we think, venture to say that there is any difference of meaning between Malaian (mələiən) and Malaianam (mələiənam) the second case of malai. “a mountain,” nor will he maintain that particle in is in the latter is the sign of the genitive case. Is not this the same with tiran and tiriina also? Therefore the Tamil grammarians’ dictum that the particle in is in the word tiranam, villanam, &c. is an augment, is, we daresay, more scientific. The origin of this augment, its simplest form, and its growth will be explained elsewhere.

Our observations on the third personal suffix of the masculine singular of verbs are equally applicable to other suffixes of either gender—rational or irrational. The Tamil grammarians mention, not only ar and ar to be epicene plural suffixes, but also pa (p) and mir (mər) as: īyka and īykarn, “They will do.” The pa in the former is nothing but the corrupted form of par, in which the initial p and in the latter suffix, the initial m are particles of the future tense which are the permutations of v, the original future particle. This v not only interchanges with other labials p, b, m, but also sometimes with the guttural k. It is also to be noticed here that the neutral singular suffix du (d) phonetically changes into du (d) and ru (r) when it follows a consonant of the cerebral class. The rule of this transformation of the dental into the cerebral is clearly explained in our second article which appeared in the is sue of December. There are other formation suffixes which belong exclusively to the class of nouns and would receive a full discussion in the due place.

Another important question we have to consider is, whether there is any resemblance in the plural suffixes of the Tamilian and Aryan tongues. One may not, at first sight, observe any resemblance between the Tamilian epicene plural suffix ar and the Aryan as. But a critical study of these two suffixes of a different family will not fail to indicate some analogy.

The interchange of s into r is not uncommon in the Indo-European tongues. Compare the Latin arbor for arbo,” “tree,” and the Anglo-Saxon ired for ired “iron.” In these instances, we see that the Aryan s is hardened into r. There is no such tendency in the Tamilian tongues as to transform their s into r; but there are evidences in which the Tamilian r is softened into s in Sanskrit as: ari (Tam.) “sickle,” “axe,” ari (Sansk.) “sword” from the root ari (ərə) “to cut off;” icsi (Tam.) “small,” icsi (Sansk.) “young,” from eru (ərə) “short” [with this Tamil stem eru compare the Latin ervus and the German Kurs, &c.]

Thus the Tamilian plu. suffix ar and the Aryan as are analogous. Nevertheless, classing the masc. and fem. together in the plural, without distinction of sex, is very common in Aryan tongues as in Tamilian. The plural suffix as in Sanskrit, es in Latin and in Greek are masculine and feminine, as ar is in Tamil. As the Tamilian tongues have no tendency to transform s into r, so there is no probability of the transformation of the Aryan s into r in the Tamilian tongues. On the other hand we see the possibility of the Tamilian r to be softened into s in the Aryan tongues. Besides, the same plural suffix as in Tamil, appears in the old Latin termination of masc. plural in or, as: subactor, for subjuci. In the Icelandic also, the most common plural is that which terminates in r. And we have seen above that some of the Teutonic tongues form their Llantra by the addition of r to the singular. From these circumstances, therefore, we may conclude that the Tamilian plural ar, er or r is older than the Aryan plural as, es, or s and their resemblance is not merely “apparent” as Dr. Caldwell says, but real. The neuter plural suffix a both Aryan as well as Tamilian is foreign to Sanskrit.

We have seen already the plural formative of names of rational and irrational beings are ar and a respectively; but kal also is used as the sign of plurality. Such as nouns of higher caste (ərə ərə) or lower caste (ərə ərə) which cannot take the gender-denoting-termination form their plural by adding kal with their singular form. Though kal is now used only as a sign of plurality it was originally a noun itself denoting plurality and added to a word of singular number in order to give it a plural meaning. So the words Ma(t)kal “men” lit “man—assembly, Māt)kal “animals,” lit “animal mass,” Marc (m)kal, “trees” lit “tree collection” &c. were originally compound words of Maga (m) “man + kal (ərə) = mass &c. And kal like most terminations is the remnant of some word which was used in general to express the underlying idea of multitudes, and there is little doubt that the word expres-
ing this idea is *kalam*, "gathering," or "collections." Kalam is now used in the following sense, *kalam*, a thrashing floor or a place where grains are gathered.

(2) *kalam*—a field of battle or a place where armies are gathered.

(3) The Sanskrit *ghanam* corresponds with this Tamilian *kalam*.

Though the root of *kalam* is now lost in Tamil, roots identical with it are found in the Aryan family of tongues. Compare the Sanskrit *kha* "to collect," the English *call*.

It is no matter of surprise that the roots of the words common to both families Tamilian and Aryan, lost in one are to be found in another. Professor Sayce says Words like our *door*, the Latin *fors*, the Greek *dura*, Sanskrit *dirvan* cannot be traced to any root; that is to say a group of cognate words has either never existed or else so utterly forgotten and lost, that we can no longer tell what common type they may have represented. If European linguists apply to the Tamilian language it will readily lend them the key for their "doors," which the Aryan tongues have lost. The supposed lost root of these words is well preserved yet in Tamil. It is *twa* (*t v*), "to open."

From these we clearly see, how among the Tamilian and Aryan languages, words and roots are tied and twisted together, and, how, the root lost in one branch is found in the other. If European philologists study the Tamil language, one of the oldest, richest, and most refined of tongues, as well as they have done Sanskrit, a new light will be thrown on the comparative science.

The learned Professor Mr. Skeat of the Cambridge University, with not thoroughly investigated opinion and premises, comes forward to say: "There is no connection whatever of any sort or kind between English and the South-Indian languages; and words in those languages can only be alike either when there is actual borrowing as in *cask* and *core* or else by mere accident which proves nothing at all." Such a declaration from so eminent a scholar as Prof. Skeat may be accounted for by his want of knowledge of the Tamilian tongues and their history. We have clearly said elsewhere that "though the Tamilian family of languages is distinct from the Aryan, its primitive relationship however much, it might, at first sight, surprise some, may be easily traced out." The alliance of many words and even of grammatical forms, which may be thought to be entirely different, when they are reduced to their primitive and original forms would be very remarkable. We need not bring in here instances, as every page of our articles clearly illustrates what we say. Even Dr. Caldwell who reduced the Tamilian tongues to the Turanian family is not scrupulous to confess his conviction arrived at after much labour and philological researches, though contradictory to many of his theories. "Nevertheless," says he, "they (words) are so numerous, many of them are so interesting and when all are viewed together, the analogy which they bring to light is so remarkable that an ultimate relation of some kind between the Dravidian and the Indo-European families may be regarded as probable." So profound a Tamil scholar as Dr. Pope, in his "Tamil Hand-Book," remarks thus: "The origin and the affinities of the South Indian group of languages have been much discussed. On the one hand, the more deeply they are studied the more close will their affinity to Sanskrit be seen to be, and the more evident will it appear that they possess a primitive and very near relationship to the languages of the Indo-European group... They certainly contain many traces of a close connection with the Greek, the Gothic, the Persian and other languages of the same family, in points even where Sanskrit presents no parallel."

Now we beg our readers to compare the learned opinions of these two Doctors with that unwarranted of Prof. Skeat. We know that the English language is mainly an offspring of the Anglo Saxon which is one of the Teutonic branch of the Aryan family. The Aryan and the Tamilian languages, are, in our humble opinion, radiated from one and the same parent tongue. Many words and roots which exhibit resemblance in both the families are not borrowed by the one from the other and are not merely accidental as Prof. Skeat says, but are of common source inherited by the two branches. If Prof. Max Muller would connect the words, like the Latin *mol-lis* and the Greek *Malacos*, not with the Tamil *mel* or *mel-lia*, but with the Sanskrit, *mard* found in the word *mridu*, "soft," it is owing only to his unfamiliarity with the former. A close identity of the Tamil *mel* or *mel-lia* with the Latin *mol-lis* and the Greek *Malacos* is more apparent than with the Sanskrit *mard* or *Mridu*, though *r* of the latter is interchangeable into *l* of the former words.

Although the Etymological Dictionary of the English Language by Prof. Skeat is really a great work of learning, and of much scholarship, and, in an attempt made.
to bring under each word the corresponding words of allied languages for comparison, yet in many cases, it has not settled the etymologies of words satisfactorily and with much success. And notwithstanding its immense usefulness we cannot say that it is sufficient to solve all questions and difficulties and is beyond errors and corrections.

For instance, with reference to the word, *ailen* "strange," originally "other" or "another," Professor Skeat in his Etymological Dictionary gives some allied words found in the other cognate tongues, and connects it with the old French *ailen* and Latin *alienus," "other" and he further states that the European stem of these words is 'Ailia.' Now we see that this European *alia* is identical with the Tamil *ayal* (properly *ailai*), "other," and the former to be a metathetical modification of the letter, the final *i* in *ail* is transferred to the middle in *alia.* Compare the metathesis in the words *luna* (Latin) "moon," and *nila* (Tam.) Even without such metathetical modification, this word *ayal* is, in its original form, found in the old Irish word *ailie* "other." *Ayal,* opposite to *urvatu,* "kin," is composed of two stems *ai,* "closeness," and *al* "not," like the word *kadal,* "sea," [from *kada* - to pass over, and *al* = not, lit. "that which is not possible to pass over"] Thus *ayal,* lit. "not a kin," either "other" or "strange." By such a kind of analogy we see that the European *alien,* etc., do not halt at 'ailia' which is said to be European Stem, but goes further beneath.

With reference to the origin of the word *mucus* Prof. Skeat traces it with the other allied words the Latin *mucus* or *mucor* "the mucus matter of the nose," and the Greek *mukos,* with its allied *muza* "the discharge from the nose," to the Sankrit *much,* "to let loose" "to dismiss." Are not the above words more allied to the Tamilian *mukku* "nose," and is not the Greek word *mueter* "nose," also identical with the latter? The mode of deriving or connecting the Indo-European words *mucus,* *mucere* from or with the Sankrit *much,* is, we believe, rather far fetched. The theme of the Tamilian word *mukku* is *muga* "to smell," and *mukku* means literally "the organ of smelling," or "the smelling sense." If our identification of the European words *mucus,* etc., with the Tamilian *mukku* is correct, is not then the Tamil etymological derivation of those words, after all, more probable, than the Sansk. root *ruch?*

We hope we shall not surprise our readers if we once again assert that by a close study of the Tamilian tongues and comparison of them with the Aryan they will discover the original connection of these two branches and it will prove of great use to philologists as well as etymological lexicographers in solving many difficulties and correcting many errors. Many methods and premises made in the new field of the linguistic science evidently, therefore, need correction and improvement. Many wrong theories of this young science founded on unwarranted premises, have made even great scholars blunder. We have seen how things are misrepresented by wrong theories and misconceptions. No less are the errors and mistakes of the grammarians and lexicographers and they all have been handed to us without any correction whatever. The linguistic science is now rapidly growing and progressing; new lights are thrown on matters which have hitherto been in obscurity; and proper means have been made to get a clue to new investigations. No scholar will now question if we suggest that Dr. Caldwell's Comparative Grammar, the first work of the kind in the Tamil tongues, one that corresponds to Bopp's Comparative Grammar of the Aryan tongues, ought to be revised and reprinted with corrections and modifications.

(To be continued.)

PANDIT, D. SAVARIROYAN.
THE SEARCH FOR HAPPINESS.

To be happy is the desire of all creatures. This instinctive desire, which is never fully gratified in this world, is nevertheless a promise that eventually perfect happiness will be obtained.

How divergent are the roads trodden by men in their pursuit of this common goal! One man thinks that the intelligence of the pleasures of the senses will lead him thither; another that the acquisition of wealth or power will bring him contentment; another that knowledge or proficiency in some art will satisfy the cravings of his soul; another that the most desirable object of ambition is fame and name; yet another thinks that it is by belief in some creed that he will find rest unto his soul. It may nevertheless be confidently asserted that not one of these realizes the object of his desire; not one finds the satisfaction he anticipated in the attainment of his ambition.

In truth, however, the solution of this, the greatest of life’s enigmas, is so simple, that one is amazed that the majority of mankind should so persistently pursue a mirage, which, receding as they approach it, ever eludes them. How much we may learn from the experience of the blâti, of the man who has drunk of life’s pleasures to the dregs, and has come to the conclusion that it is all vanity and vexation of spirit, that life, when employed solely in the search for pleasure, becomes an intolerable burden. And yet the majority of people refuse to take the lesson to heart, they refuse to profit by the experience of those who have travelled the same path before them; everyone must himself taste of the bitter cup, each must ring the changes of pleasure after pleasure, of desire after desire gratified, until he likewise finds that there still remains an aching void, there still remains a heart’s yearning unsatisfied. Lured on by desire, the modern world in its eager search for happiness pursues a phantom, a mere will-o’-the-wisp.

Can all the riches of the wealthy confer upon them the priceless boon of a contented spirit? And when a man has reached the pinnacle of his fame, or the goal of his life’s ambition, to obtain which he has sacrificed his whole life, is the happiness and satisfaction achieved anything more than a transitory nature? After years and years of unremitting effort the artist or musician, novelist or poet, produces his masterpiece. It is finished. What then? Is he now quite happy and contented? Nay, he at once sets to work on another. And so the moment one desire has been gratified another springs up in its place, and this repeats itself ad infinitum. Every time we think we have reached the summit of the highest hill, we find that another and yet loftier looms up before us, until the soul falls back baffled and exhausted. Let us remember that desire never can be satisfied, that it grows by what it feeds on; that desire, like hope, springs eternal in the human breast. And so long as one desire remains unfulfilled so long is perfect happiness unattainable.

This, therefore, suggests the solution of the problem, to solve which is the principal object of every human being. Happiness and contentment are found in the elimination of desire; or to express it more correctly in the transference of desire from the transitory to the permanent. “Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt.” Thus is the truth expressed in the Christian Scriptures. But it is in the sacred books of the more ancient civilizations of this world, namely of India and China, that it is most fully expounded and developed. In comparison with these civilizations, ours is a mere mushroom growth; their philosophy was the ripe wisdom of a race in its maturity, and for subtle analysis, and insight into human nature, the Western world has produced nothing to approach it.

Happiness and sorrow are after all matters of our own choice, for they depend upon our attitude towards external circumstances. If we are unattached to things of sense, or in other words to the transitory, nothing can happen to us, which should for one moment have the power of disturbing our tranquility of mind. The first lesson we have to learn, therefore, is to discriminate between the transitory and the permanent. And we may at once lay it down as a law of our being that true happiness can never be found in working for any exclusively selfish end; and in this connection it should be remembered that we have distinctly two selves—a lower, which is transitory, subject to decay and death; and a higher, which is eternal. What belongs to the higher and what to the lower must be left for each one to determine for himself, and this should not be a very difficult task. Be it borne in mind, however, that save as the lower subserves the growth of the higher it should be a matter of utter indifference to us. It is not “we,” the permanent part of us, that is affected by most of the accidents of life.

Enduring happiness, of the state of serene, calm joy, of a peacefulness that can never be ruffled by the storm and stress of mundane existence, is not dependent upon action of any kind, nor upon success or failure in our enterprises. For if our happiness is dependent upon the fruits of action, upon the success of our efforts to achieve definite ends, it will be a happiness often overcast by sorrow and disappointment. It is then only by non-attachment to the delights of the senses and by an attitude of absolute indifference to the results of action, that happiness without alloy can be attained. It must not be supposed that such an attitude implies inactivity, or the withdrawal of the incentive to action. It is only the motive that is altered. The fulfilment of duty should be our motive, and labouring always for the good of mankind; the frustration of our efforts should not disturb us, neither should we be elated by success. The result of our action is not our concern, for it is not under our control; our concern ends with the fulfilment of duty.

It may readily be inferred from the foregoing that the first essential to human happiness is the absolute subdual of the passions and the animal appetites for it is these, more than anything else, which retard and militate against spiritual development. Besides which, no feelings of ill-will, malice, anger, resentment, irritability, impatience, nor even indignation, should for one moment be harboured in the bosom that desires true happiness; for no one can be truly happy while harbouring such emotions. Harmony is the essence of happiness, whereas the exercise of these emotions is the cause of discord. Not by anger is anger put an end to, but by love—love that harmonises the relations of man to man, and acts as the oil which enables the complicated machinery of social life to work smoothly and without jar. If another wrongs us, what cause can there be for anger, far less for revenge? Rather should such action call forth our pity, for it is really himself that he has injured most. If we remember that ignorance is the mother of nearly all evil, we shall, I am sure, feel more charitable towards evil doers, for as Plato so truly said, “Nobody is willingly deprived of the truth.”

I would say to all, in conclusion, if you desire to enjoy happiness unalloyed, endeavour to become not to possess; endeavour to get rid of the “misery of longing,” and attachment to the transitory, by setting the affections on the eternal verities of truth, goodness and spiritual beauty, all of which are merely aspects of the Divine.

W. (From “The Herald of the Golden Age.”)
TRANSLATIONS.

THE VEDĀNṬA SUTRAS WITH S'RĪKANTHA BHA'ŚHYA.

(Continued from page 160.)

Or, (to interpret the last reason in another way),—even in the S'ruti we find a simile employed, pointing to a similarity only in some particular attribute, as in the passages like the following:

"Having shaken off sin as the horse shakes off the hair."*

Thus, the two similes being reconcilable only on the ground of similarity in some particular attributes, it may be concluded that Brahman is endowed with the twofold nature.

Adhikarana—6.

The Sutrakāra imagines an objection based on the impossibility of the twofold nature, and answers as follows:

* Chhā. up. 8-13-1.

(The S'ruti) denies, indeed, His being only so much, and so says again. (III-ii. 21).

In the preceding Adhikarana it has been shown that Brahman is of a twofold nature. Now a doubt arises as to whether this conclusion is falsified or not.

(Pūrva-paksha):—Having declared—in the words "there are two forms of Brahman, the material and the immaterial,"*—that Brahman is in the form of the universe, material and immaterial, as made up of earth, water, light, air and ether, the S'ruti says "next follows the teaching: (He is) not thus, not thus."† As the word 'thus' refers back here to what has been said already, what has been said regarding Brahman—viz., that He is in the form of the universe, material and immaterial—is denied.

(Siddhānta):—As against the foregoing we hold as follows: The words "not thus, not thus," do not deny what has been already taught,—viz., that Brahman is in the form of the universe,—inasmuch as it is not proper to deny what has been taught as a new thing, as unknown before. On the other hand, we ought to understand that the words only go to deny that Brahma—
man is not merely what He has been here declared to be; for, subse-
sequently in the following words, the Sruti again speaks of attributes which have not been already declared:

"For there is nothing else higher than He (who has been) declared to be 'not thus.' Then comes the name, 'the True of the true'; the lives are verily the true, and He the True of them."**

This passage teaches that there exists nothing else higher than Brahman who has been described in the words "not thus, not thus." Then His name is declared in the words "the True of the true." The meaning thereof is then explained in the words "The lives are, verily, the true, and He the True of them." Here "lives" mean jivas, the individual souls, and they are true because unlike ether (A'kas'a) they have no birth. Even of these jivas, the true ones, He is the True, because unlike them, His knowledge is never obscured. Thus the words "not thus, not thus," going only to deny the limitation of His attributes to those which have been already declared, it does not detract from the former conclusion that Brahman is of a twofold nature.

(Objection):—The True (Brahman) corresponds to the existence which is present in all things, of which we speak in the terms "the pot existing," "the cloth existing," and so on. Everything else, such as the pot, the cloth, etc., which varies, is denied (i.e., is said to be not Brahman (by the Sruti in the words "not thus, not thus.

* Answer:—As against this, the Sutra-kāra says:

It is unmanifested, (the Srutisays) indeed. (III. ii. 22.)

The essential nature of Brahman is revealed by no other pramāna or organ of knowledge such as praty-
aksha or sensuous perception. The Sruti says, "His form stands not within the vision's field, with the eye no man beholds Him, by mind..is He revealed; therefore, the existence which is revealed by sensuous perception cannot be Brahman.

The Sutra-kāra proceeds to shew what the organ of perceiving Brahman is:

But (it is revealed) in ecstasy as (told) by direct and indirect (Revelation). (III-ii. 23).

But the essential nature of Brahman is apprehended in ecstasy by the mind attaining to the state of intense-
meditation. That to those who contemplate Brahman regarding themselves as Brahman, the essential nature

of Brahman becomes accessible is known from the following passages of the Sruti:

"This A'tman is not obtainable by explanation, nor yet by mental grasp, nor by hearing many times; by him whomso he chooses, by him He is obtained. For him, the A'tman His proper form reveals." *

"Then does one, in ecstasy; Him free from parts behold." †

The following passage of the smriti is also to the same effect:

He is not in the ken of sensuous perception.

And as in the case of light, etc., so exactly here.

And the manifestation (takes place) by constant practice of the act. (III-ii. 24.)

They to whom, as a result of constant worship of meditation, Brahman manifests Himself,—they, when seeing by that vision of Brahman, find that like consciousness, bliss, etc., sovereignty over the universe is alike His attribute. To explain: that those who meditate upon Brahman realise in themselves all the attributes of Brahman as a result of the meditation of unity is declared by the Sruti in the following passages:

"I have become Manu as well as the Sun." ‡

"Do thou meditate upon me as life, as immor-
tality." §

Such passages as "I give thee divine sight, see my divine power," do indeed testify to the manifesting in Krishna and the like of the Divine power as the result of a constant meditation of unity. And by constant meditation of Brahman, Visvāmitra, Agastya and others attained the power of creating another Svarga, of drinking the ocean, and the like. In the world of to-day, those who take to the repetition of mantras (incantations) develop, by meditating upon Guru the peculiar properties of Guru: Thus it is clear that, when the idea of unity with Brahman has attained perfection, the Upāsakas attain to the peculiar state in which they find themselves in possession of all the peculiar attributes of Brahman. It is therefore unreasonable to maintain that Brahman is the mere existence revealed by sensuous perception, and found in association with all objects such as a pot. Thus, because con-

* Katha-up. 2-23.
† Mund. up. 3-1-3.
‡ Bri-up. 1-4-14.
§ Kaush. up. 3-2.
I Bh. Git. 11-10.
Or, (it is) like (the unity of) light and its above (which are one) because both of them are luminous things. (III-ii. 27).

(iii) 'Though light, and its abode are substantially different, yet they are regarded as one because both of them pertain to the genus of luminous objects; so also, Brahman and the sentient are regarded as one, both of them coming under the one genus (of Brahman). This forms another explanation of the unity of Brahman and the Earth, etc.

Or as before. (III-ii. 28).

The word 'or' shows that what follows is quite distinct from the two theories above referred to. In a former section it was shown that chit or spirit constitutes a portion (of Is'vara), inseparable from the universe as an integral part of the composite whole (Is'vara), standing, always in an attributive relation to Is'vara's genus. That the qualities, and bodies like light, So, too, in the case of achit or matter. It is possible to speak of spirit and matter in one word, as is done in the passage "All verily is Rudra," only when they constitute the form of one Entity and are related in the way mentioned above. In the case of the two other theories, it is impossible to avoid the conclusion that Brahman is impure. And we conclude that the chit and the achit, spirit and matter, constitute the body of the eight formed Brahman, on the authority of the following passages of s'ru ti and smriti:

"Whose body is Earth." 
"Whose body is Atman."

They call sentiency vidyā and insentiency avidyā. The whole universe made up of vidyā and avidyā is no doubt the form of the Lord, the Lord of all; for the whole universe is in his control.

And because of the denial. (III-ii. 29).

Though Brahman ensouls chit and achit, spirit and matter, He is said to be devoid of their attributes in such passages as the following:

"Not by the decay of this does It decay." 
"Not gross, not subtle, not shot..."

And for this reason, too, that Brahman, though associated with chit and achit, is free from evil, and is the repository of all excellent qualities.
That is to say: Though Brahman or (Siva) is the cause of chit and achit and is associated with them, He is ever free from mutability, ignorance and other undesirable qualities, and is ever endowed with such supremely excellent qualities as omniscience, eternal bliss, eternal wisdom, absolute independence, undiminished power, infinite potentialities.

Adhikarana 7.

Now the Sutrakara first raises an objection with a view to declare ultimately that there exists nothing higher than He, the odd-eyed Siva, the supreme Brahman, the one homogeneous essence, with the Supreme Energy (Paramas'akti) manifested in the form of the whole sentient and insentient existence, free from passions, thought-impressions, and taints of all kinds, the ocean of all auspicious attributes such as omniscience.

(There is something) beyond Him, because He is spoken of as a bridge, while a measure, relation and separateness are predicated of Him. (III-ii. 30.)

A doubt arises as to whether there exists or not something even beyond that Parames'vara, who has been described, from I-ii-2 up to III-ii-29, as the Supreme Cause.

(Purapaksha:)—There does exist something beyond. To explain: This Parabrahman is said to be a bridge, a something to be crossed over, a thing capable of measurement, and a thing leading to something else in such passages as the following:

"Now, this Atman is a bridge, the sustainer." *

"Having crossed this bridge, though blind, one is no longer blind." *

Four-footed is Brahman." †

"To the Immortal He is a bridge." ‡

Therefore, even higher than He, there exists something.

Now Siddhanta follows.

But (it is) because of a resemblance. (III-ii. 31.)

(Siddhanta:)—The word 'but' shows that Siddhanta follows as opposed to the purapaksha. It is not proper to say that there exists anything higher than He, than Siva who is higher than all. "Higher than all, is Rudra, the mighty Sage." From these words of the sruti we understand that He is higher than all. And as to His being spoken of as a bridge, it is only because of a resemblance, in so far as He prevents all worlds from getting into confusion. The Sruti says:

"This Atman is the bridge, the sustainer, that there may be no confusion of these worlds" †

It is Brahman—who is both the material and the efficient cause of the universe as declared in the sruti—"All this, verily, in Brahman," †—that is to be reached, as we may understand from the passage "To Him, hence departing, shall I go." Elsewhere, too, the sruti says:

"Him... who is Three-eyed, Dark-necked, and Serene: having meditated Him thus, the sage reaches Him who is the womb of all beings, the witness of all, transcending darkness." §

Here it is Brahman—who is beyond darkness, who is the cause of all, the Omniscient, the Three-eyed and so on—that is spoken of as the Goal beyond all. Accordingly to cross here simply means to reach. Otherwise, if there should exist a thing even above the Supreme Cause, above the Supreme Goal higher than all, then it follows that there might exist another thing even beyond that, and so on; and thus the Vedantic texts do not teach anything definitely. Accordingly the Paramas'iva is beyond all, and hence the supremacy of Brahman over all.

As to Brahman being capable of measurement, the sutrakara says:

(It is) for the sake of contemplation, as (when speaking) of feet. (III-ii. 32).

It is for the sake of contemplation that the sruti speaks of Brahman as four-footed, as when speaking of speech as a root of the four-footed Brahman. ||

(It is) on account of the particular place, as in the case of light etc. (III-ii. 33).

It is true that Parames'vera is altogether immeasurable. Still it is proper to think of Him as limited, in virtue of the seat of his manifestation, just as light appears limited with reference to the window or any other place through which it comes.

Mahâna. 10-19.
† Ch. 8 4-1.
‡ Ibid. 3-15-2.
§ Kaivalya up.
Ch. 3-18-2.
The sūtrakāra says that, though He is the Goal, He is also the one who leads the devotee to the Goal:

And because of the propriety. (III ii. 34)

It is but proper that Brahman who is Himself the Goal is also the one who leads the devotee to the Goal, as the sūtri says "He is attainable to him alone whom He chooses." Wherefore we may conclude that there exists none higher than Parames'vara.

Adhikarana-8.
Similarly, (there is none equal to Him), because of the denial. (III ii. 35).

In the preceding adhikarana it has been shown that there is none higher than the Supreme Brahman, the odd eyed (Virūpākṣa) Siva. Now, again, a doubt arises as to whether there exists one equal to him.

(Pīrṇapakṣha):—Though there is no being higher than Parames'vara, there exists a being who is equal to Him in so far as he is the cause of the universe, the lord, and so on. So, indeed, the sūtri speaks of a soul (Purusha) as "Thousand-headed Purusha, thousand-eyed, thousand-footed." In the words "Thousand-headed Purusha" and so on, the Purusha is represented to have many faces and feet. In the words "A foot of his are all the creatures" the sūtri shews that he is associated with the universe. "Three feet of his are immortal, in the shining (heaven);" in these words the sūtri says that he dwells in the Paramākāsa the Supreme Light. "From him was the Virāj born, and next to Virāj, the Purusha:" in these words he is represented to be the upādāna or material cause of the Aryakta and the Hiranyagarbha. In the words "Sun-coloured, (he is) verily beyond the darkness." he is said to be above darkness. "Knowing him thus, one becomes immortal here:": from these words we learn that he is then cause of moksha. Again, he is spoken of as the "Thousand-headed God," as the "Lord of the Universe," as "Nārāyana and the Supreme Brahman," and "as Paramātman abiding in the heart" i.e., as the being who has to be contemplated in the heart. Wherefore this being, Nārāyana, is equal to Parames'vara in attributes. These, indeed, are the attributes of Parames'vara also. The Māntropanishad says:

"Whose faces, heads and necks, are those of all, who lieth in the secret place of every soul.

* Kātha up. 2-23.
† Taitt. Aranyuka. 3-12.
‡ Mahābh. 11.
§ Svet. Up. 3-11.
¶ Svet. Up. 4-10.
¶¶ Madhavī. 10-19.
|| Kāvīvāra. Up.
‖‖ Mahābh. 11.
* * Svet. 4-14.
"* The Mahopanishad says:

"With eyes on every side, and with faces on every side.

Even in the Siva-Sankalpa, He is declared to have faces on all sides. In the Atharvas'ir, the Parames'vara is said to have many faces, feet, and so on. He is said to be associated with the universe as an integral part of His being:

"(This) Maya, indeed, as Prakriti, man should know and he who knows this, that is the Mahāvīra. All this universe is pervaded by that which forms a limb of Him."†

He is said to be the cause of the Hiranyagarbha in such passages as "seeing the Hiranyagarbha being born." He is said to be beyond Darkness in the words "who is the small (Dhārā) free from sin," and in the words "having known Siva one attains limitless peace," He is said to be the cause of Moksha. In the words "Endued with lordship over all" we are given to understand that He is the Lord of all. He has the equality in attributes such as that of being of all forms. In the Smritis and other scriptural works, enjoining divine worship, it is declared that either of the two, Parames'vara or Nārāyana, may be worshipped as alternatives of equal importance; "worship either Siva or Vishnu. And in fact in the w-c we find places of worship. Purāṇas and Agamas devoted to both of them alike. Wherefore Purusha or Nārāyana is equal to Parames'vara.

(Siddhānta:)—As against the foregoing we hold as follows: Just as there is none higher than Parames'vara so there is none, indeed, equal to Him, because of the declaration that none else can be the cause and the lord of the universe. The following passages declare that none other than Parames'vara can be the cause of the universe:

* Svet. Up. 3-11.
‡ Svet. Up. 4-10.
§ Madhavī. 10-19.
|| Kāvīvāra. Up.
‖ Mahābh. 11.
* * Svet. 4-14.
** Atharvas'ir.
The very Supreme Brahman, who is omniscient, omnipotent, ever contented, independent, "higher than the universe, the efficient cause of the universe, wills "May I become manifold" and evolves this Purusha from Himself. By this Purusha who is evolved from, and forms a part of, Himself, the Supreme Brahman manifests Himself as the universe, as the following passages in the Sārūti clearly show:

"Having created it, He entered into it; and having entered into it, both being and beyond did He become." 

"(This) Māyā, indeed, as Prakṛti, man should know, and the possessor of Māyā as the Mahēśvarā. All this universe is pervaded by that which forms a limb of His."

The upādāna state grows out of the will of the efficient cause, and therefore the efficient cause is superior to the material cause. Because of the inseparability of the upādāna from the efficient cause, the attributes of the efficient cause are applied to the upādāna. Therefore there exists nothing equal or superior to Paramēśvarā.

The sūtrakāra says that, for the following reason also, there exists none whatsoever equal or superior to Paramēśvarā:

**Hence His omnipresence, (as may be learned) from the Sūtri speaking of the vast extent and so on. (III-ii. 36.)**

Through Purusha,—who is the Upādāna, who is the part and parcel of Parabrahman,—the efficient cause, i.e., the Parabrahman, pervades all, as declared in the following passages of the Sūtri speaking of His presence throughout the whole universe:

"Whose faces, heads, and necks are those of all." 

"Whose eyes are everywhere, and whose faces are everywhere." 

"Smaller than the small......All verily is this Rudra." 

"He who is called Rudra is the Lord......He who is the True......" 

Wherefore, the whole universe being but a manifestation of Paramēśvarā there exists none either equal or superior to Him.
140. As the religion universal which can stand?
Not those religions, each in its place sound and fair:
Each would call its God 'The Supreme' and ever demand,
Though arbitrary it should be, a lion's share
By th' blinded reasons with persistence and despair,
With unsound inference and logic, no command;
And 'twere simply cry out its religion 'True and fair.'

How can one rang be nil in th' Moksha's ladder grand?
Each rang is true, and the soul in it can perceive
The need of all, a dvaitam each to love the Lord;
The Union Advaitic the dvaitic love doth weave
And ends in former, The Supreme Divine Reward:
That which would this state is the Universal Chief
Which stands above, grants the rest, and claims from each regard.

* C. F. with notes verses 91. 117, 133, 134 & 137: "The dvaitic love doth become the Advaitic Union, the Supreme Divine Reward." All Schools of religion, as already observed, divide themselves into dvaita or advaita i.e. either (1) those in which the soul (worshipper or devotee) feels God different and in the person of (2) those in which the soul loses itself in God by abstract meditation (yogic) some declaring the nonentity of soul-devotee and the existence of God alone, and the other declaring the soul's existence throughout from devotee process to advaitic Union. The last mentioned which predicated the advaitic end and at the same time is not antagonistic to the dvaitic course or means can be the mother-school of all and the world-school of all. Each School declares rightly "Path or Ladder to Moksha is duality (dvaita) and the end or destination (Moksha) is non-duality (advaita) and as such can be addressed as 'the only tolerant school' i.e. THE SAIWA SIDDHANTA SCHOOL.

What is the meaning of 'Toleration' in the Vedic sense of the term? Not, that which makes all souls equal, all castes equal and creates a confusion worse confounded, defeating the providential design. The Sacred Teaching should be adapted to the souls in the order they deserve; not that all souls, rise and unripe, rude and unripe, civilised and barbarous, Siva or non-Siva, or vegetarians or non-vegetarians, should be adapted at once to the Sacred Teaching. The right meaning of 'toleration' is non-conversion or allowing each soul to stand in its own rang as it stands and bidding it see below and see above and understand that it has got over so many rungs and that there are so many rungs to be got over still—the ladder is tremendously high. But if ym should ill-advice that soul

141. O Glory be to this Supreme Vedanta's Crown
Of blessed harmony and unremitting love;
To which Vedanyus, Vedangas must bow down,—
that its rung is false and that your rung, say several steps above the former, is true, and that that soul should get at once to your rung, is it possible or conceivable for that soul to do it i.e. to jump over at once to your rung across several intermediate rungs? The philosophers can well see the absurdity if they open their inner eyes and see the truth evidenced by the Dravida Sutri as contained in this verse.

In perfect accordance with the multifarious merit of the myriad of existent souls, the Perfect Lord has fixed the corresponding number of stages of religion (dvaita and dvaita) or stages. Therefore in whatever stage or rang you see a soul or man, tolerate him and allow him to stop there, calling his rang good and bidding him see above and look for the next rang, and the next rang alone, not more. The Saiva Religion which predicated in this way is the universal Religion. It is this Saiva Religion that has prescribed four marga or ways of exercising love to God (dvaita practices), which four ways befit the several existing classes of mankind. viz. (1) The first class for whom the religion of love and obedience (Dasa Marga) is fixed. (2) A second class most dutiful and full of filial love towards God for whom the Satapatar marga is prescribed (3) A highly advanced class with their instincts of love and knowledge fully evolved for whom the Saha Marga is prescribed, and (4) a fourth class in whom the Satagraha is best ripe for whom the Sannantra is prescribed. Not a religion we see on this earth which does not come under one or other of the said four marga. If there is any difference felt or preached, the difference is only in words or technicalities. In these circumstances the Saiva Religion further described in the next connected verses 141 and the rest may, with sound reasons, be called and known as a TOLERANT WHOLE of which all other religions are but parts. C. F. "According to Vedanta we do not come from error to truth, but from truth to truth, from lower truth to higher truth, by the process of evolution. Each of the innumerable stages of evolution cannot be called either good or bad. When we do not compare one stage with another it appears to be neither good nor bad. We cannot find fault with "any one of them. The individual soul gradually gains experience by passing through these stages and marches onward towards "perfection which is the end and aim of evolution."—Awakened India of August 90 p. 118.
and the command, "Let there be Light!" is obeyed. Humanity knows that "All is Good."

Great Heaven itself is but the mind of man
Walking in light and music through the spheres:
And God Himself reposes in the will,
And works forever in the immortal mind.
The source of all sensation is His joy:
The source of consciousness God’s introspect,
Whereby He sees Himself divinely fair,
All-great, all-good, all-perfect and all-wise.

SLAUGHTER HOUSES AND
DRUNKENNESS.

The London Slaughter Houses, "and "Cattle Ships" are two important pamphlets. Five cents each; sent out by the British Humanitarian League, 53 Chancery Lane, London England, that throw light upon the horrible cruelties perpetrated upon animals, the one-hundredth part of which, if done on the streets, would arouse the indignation of the public.

People, as a rule, do not act from a sense of justice and right, but they blindly follow after custom, whether right or wrong, and it is mostly wrong.

The flesh eater claims that animals can be murdered painlessly, and that brutal treatment is unnecessary, but the actual facts prove the contrary. No slaughterman murders painlessly or without inhuman treatment.

If every flesh-eater were compelled to witness the slaughtering of animals, flesh eating would soon be done away with.

All the slaughtermen have to drink to keep up in their awful work. The largest number and the best patronised saloons are in those districts in London where animals are slaughtered.

If the organizations that have so long striven, almost in vain, to advance the cause of temperance, would advocate the non-use of animal flesh, the use of which creates a desire for intoxicants, by precept and example, they would undoubtedly have greater success.

The temperance people are also making a great outcry against the canteen in the army, but commend the thirst for murder, which demands intoxicating drinks.

Flesh-eating, the double standard of morality and war are all countenanced by the vast majority of temperance advocates, and these evils are the cause of which the saloons and drunkenness are the effects.

Added to all this, cattle are now very generally being vaccinated for blackleg, with vaccine matter taken from animals suffering with that disease.—Lucy A. Mobsory.
SIVAGNANA SIDDHIAH
OF
ARUL NANTHI SIVACHARYA.

ADVATTA LAKSHANA—SUTRA II.

Adhikarana—3.

(Continued from page 146.)

[As this chapter is the most important portion of the whole treatise in as much as the tatvas treated of here are special to Saiva Siddhanta, the reader is requested to follow it with the elaborate and beautiful table of Tatvas prepared by Sri Senthinathier and the Catechism which is translated herein, which gives all the textual authorities bearing on the subject.]

1. God's acts are determined by love, we stated before. Making them eat the fruits of their karma in the different worlds, and giving each, suitable bodies, God removes the mala by means of these medicines, and gives the souls the highest bliss and crowns them with His own Lotus-Feet.

Maya, a purificatory means.

2. The body and senses are formed out of (Maya) mala, dirt. Why do you say that this dirt will remove another dirt (Anava Mala), you ask. Yes. Just as the washerman washes all clothes clean by mixing with them cow-dung, fuller's earth, &c, so the Most Ancient God removes our sins with Maya Mala.

Definition of Maya.

3. Indestructible, formless, one, seed of all the worlds, non-intelligent, all pervasive, a sakti of the Perfect One, cause of the soul's body senses and worlds, one of the three Malas, cause also of delusion, is Maya.

Note.—The definition has to be carefully noted. Each word in it is in answer to a particular school of philosophy. See Sivagnana Yogi's commentary for detailed explanation. Maya here means Asuddha Maya.

Its Products: Time, &c.

4. From Maya arise Time and Order (Niyati), and then Kala. Of this, Time acting under the Lord's will rules all the worlds in its three forms of the past, present and future, by creating, developing and destroying everything and giving rise to divisions of time.

Niyati, Kala and Vidya.

5. Niyati brings about order and harmony in the working of Karma: the energetic Kala arises next and lifting Anavi, a little, brings into play the soul's active powers: the Vidya tattva arises out of Kala and brings out the soul's intellectual powers.

Ragam and Purusha.

6. From Vidya tattva arises Ragam which according to each one's Karma induces Desire for Bhoga or sensory enjoyments. When the soul is thus clothed in these organs of action, intellection and volition, this combined tripartite body is called the Purusha tattva.

Note.—This body is also said to fivefold including Time and Niyati, and hence is called Pancha Kanchuka.

Mulaprajriti: Its Products.

7. From Kala rises Prakriti in Avyakta form. This gives rise to the three Guna; each of the Guna is of three kinds and these Guna pervade everything. And the soul becoming of the form of these Guna becomes bound for purposes of enjoyment.

Note.—The three Guna are Satva, Rajas, Tamas. When combining, with each other, and one of the qualities alone predominate, they form into groups of Satva, Satva-Rajas, and Satva-Tamas, Rajas, Raja-Satva, and Raja-Tamas, &c,

Chittam and Buddhi.

8. From the Avyakta, Chittam arises, and thinks out everything. From the same, arises Buddhi, and becoming attached to Dharma and Adharma, discriminates between the mental perceptions, and becoming clouded by Moha, pain and pleasure, influences both Gnana and Kriya.

Note.—If every body is not influenced by his individual good and bad Karma, and his own apprehensions of pleasure or profit or loss, then his judgment would be clear and his action true.

The several influences that act on one's Buddhi are the three Guna, good and bad Karma, pain and pleasure, fear and Moha.

Ahankara.

9. Buddhi gives rise to Ahankara which is the Seed of 'I'ness in man, and which says, 'who is there to compare with me, and which says 'I' and 'Mine', and is inseparably connected in man. This Ahankara is of three kinds, according to each of the three Guna, Satva, &c., namely Taijas, Vaikṣēṣṭī and Butha.
10. From Tâjâsa arises Manas. It perceives objects, and remembers and distinguishes and doubts them. ‘From Tâjâsa also arise’ the Gnanendriyas. From Vâikâri, arise the Karmendriyas.

Gnanendriya and their objects.

11. The Gnanendriyas are ear, eye, nose, tongue, and body. Their objects of perception are sound, form, smell, taste and touch. Each of them is united to a particular material element such as Akas &c.

Karmendriya and their action.

12. The wise declare the Karmendriyas to be mouth, feet, hands, alimentary canal, and organs of generation. Their actions are respectively speech, motion, manipulation, alimentation and excretion, and pleasure.

A classification of all the above.

13. The Karmendriyas and Gnanendriyas form external organs. Manas and other faculties form the internal organs (Anta Karana). Those who enquire further will find that Râgam and four other faculties are even internal to these four. And the soul lives controlled by these forces generated by Maya.

Butha : Tanmatras : Puriashataka.

14. From Butha are generated the five Tanmatras, Subda, Sparisa, Rupa, Rasa, and Gandha. They induce knowledge in the external organs. The subjective Tanmatras and Manas, Buddhi and Ahankara form the Puriashataka.

Note.—The former class of Tanmatras are the objective and the latter subjective, and should not be confounded with each other. It is a distinction of very great psychological importance.

The five gross elements and their relations to the above.

15. From the five Tanmatras arise respectively akas, air, fire, water and earth. These have qualities one more than the other. The relation of the original Butha to its visible products is that of the embodied to the body.

Note.—Butha, the product of Ahankara, is the invisible element out of which the gross material elements earth, &c., are finally evolved. This original Butha is mental and is subjective. The gross elements are objective, though all these are products of Maya.

Akas possesses only one quality sound, which is its special one.

Vayu possesses sound, and its own peculiar quality Sparisa.

Agni possesses sound and touch and its peculiar quality Rupa.

Water possesses sound, touch, form, and in addition Rasa or taste.

Earth possesses all the above four and its own peculiar quality, Gandha or smell.

The qualities of the gross elements.

16. Akas is space giving room to all other elements. Air moves everywhere and brings together everything.

Fire burns and unites things.

Water is cool, and it softens things.

Earth is hard and it bears all things.

Their form, and colour and symbols.

17. The earth, water, fire, air and akas are respectively of the form of a square, crescent, triangle, hexagon and circle. They are respectively of the colours of gold, white, red, black and blue. Their letters respectively are ।, ।, ।, ।, ।.

Their Symbols and Deities.

18. Their symbols respectively are: the sword of diamond, lotus, Swastika, the six points, and Amrita Bindhu. Their deities are Brahma, Vishnu, Rudra, Maheswara and Sadasiva. The deities of the five Kalas are also the same.

A summing up and classification of the Tatvas.

19. The first five named above as Suddha Tatvas, and the next mentioned 31 tatvas make up a total of 36. Of these, the first are classed as Chit, and one other is the atma, who distinguishes these as Chit and Achit and hence called, Chitachit, and the next 30 are Achit.

Note.—The commentators add that the first five only are called chit, as they reflect the True Chit, Light of Truth, perfectly. Atma or Purusha is called chitachit because it becomes light in light and dark in darkness.

Another classification.

20. The first five are classed Suddha. The next seven are classed Suddhâsuddha. The next 24 from Maha &c., are classed as Asuddha. They respectively form for the Jiva, the regions of Prâraka, (Lordship) Bhoga, (enjoyment) and Bhogya (things enjoyed).

(To be continued).
SAIVA SIDDHANTA TATVA PRAKASAM

1. How many tatvas are enumerated in Saiva Siddhanta?
   They are 36.

2. How are they classified?
   They are divided into three kinds, Atma-tatva, Vidyatatva and Siva-tatva.

3. What is the textual authority for this division?
   The following is the text of BrihadJabala:
   The Atma-tatva are in the lower part. The Vidyatatva in the middle. And the Siva tatva are in the upper part.

4. What Puranic text supports this authority?
   "Siva vidyatmatatvakhyam tatvatrya mudahrutam." says Vayu Samhita.

5. What are the Atma-tatvas?
   The five elements, the five tanmatras, the five Karanendriyas, and the four antahkarana form the 24 tatvas. Some exclude Chittaam, and include Prakriti or Guna and make up 24.

6. What is the Vedic authority for this enumeration?
   The following is the text of Prasnopanishad.
   "Pruthivicha pruthivimatraclitpaechapomitrachacha te" tijascha tejomatraclidayake cla. Vayoscha vayoscha chakshuscha drashdavyancha srottrameva cha. Aghanakarana buddhischa aham kritih khyatirvacha. (Sankalpancha) gunah........

7. What Puranic texts support this?
   a. Brhamanda Purana:
      Bhūmirkaporea vayuspako gandha evacha. Rasorapam sparsa sabdopastha pāyurpadani cha. Pānivagabharavagihva tvak chakshus srottramevach. Aghanakārachcha buddhischa manah prakruthi........

   b. Vayu Samhita and Devi Bhāgavata:
      Panel a bhūtānān tanmatrāh pancha karmendraya cha. Gaṅakarma vibhedanapancha pancha vibhekāsaḥ. Dvagavatāhatavasa saptapancha prāṇatī vāyavah. Mahābhuddhirākhyātīna gunah........

   Kailāśa Samhita:
      Pruthiviyādichabhādā vāgādyam pancha pramanam. Srotādayancha (Sirahpārsva prushtodara chatushdayam. Mano (restascha) buddhischa aham kritih khyatirevach. (Sankalpancha) gunah........

   8. What are the Vidyatatvas?
      Time, Kalā. Niyati, Rāgam, Vidyā, Māyā, and Purusha, are the seven Vidyatatva.

   9. What is the Vedic Authority?
      Svetasvatara, 1 and 2:
      "Kālasvabhavaya niyadiyadhirichi bhutaunyoni purushaiti chinnyam."
      Of these svabhava is the same as Kalā, Ichchha and Rāgam are synonymous, Būthah is Vidyā. Yoni is Maya.

10. Which is the Puranic Upa Brahmana?
    The following text from Kailāśa Samhita, which refers distinctly to the Upanishad text.

11. What are the Siva-tatvas?
    The five, Sivam, (Nadam) Sakti (Bhūdu) Sadākhyam, Iswaram, and Suddha-Vidyā.

12. What is the Vedic authority?
    Brhad Jābala:
13. **What is the Puranic Upa Brahmana?**

a. Vayu Samhita:
   "Sadātvinsiruto bindurbindor devassadāsivah. Tasmaeḥsvarerjataśuddhāvidyāmahesvarat."

b & c. Kālāsā Samhitā:
   "Suddhāvidyāmahasvarou. Sādāsivasacha saktischa Sivaschetantu panchakam. Sivatatvamidam brumman praganabrummavā kyatah."

d. Brahmāndā Purāṇa:
   "Suddhāvidyesvarasadasiva sakti siva iti."

14. **Give all the above in order?**

Sivam, Sakti, Sadākhyam, Iswaram, Suddha Vidya, Asuddha-Maya, Kalā, Time, Niyati, Vidya, Rāgam, Purusha, (Prakriti) Buddhi, Ahankāra, Manas, Chittam, ear, eye, nose and tongue, skin, mouth, feet, hand, anus, and genitals, sound, touch, form, taste and smell, Akas, air, fire, water and earth.

15. **What are the tatvas enumerated according to Sānkhya?**

Satvarajastamastim samyāvastha prakṛuter mahān mahato ahankāro ahankārat pancha tanmaiṁātani ubhayamindriyām tanmatrābhys sthūla bhūtāni puruṣā iti pancha vimsati gaṇāh.

Mula Prakriti made up of Satva, Rajas and Tamas, and Mahat, arising from the same, Ahankara arising from the last, Manas, Gnanendriya and Karmendriya and Tanmatras arising from the above, and what arises from above, namely the five gross elements, together with Purusha constitute the 25 tatvas according to Sānkhya.

16. **What do these 25 tatvas correspond to among Saiva categories?**

They are comprised in the 24 Atma-tatvas.

17. **Are the tatvas above these 24 set forth in Sānkhya?**

No.

18. **What is the authority for this?**

The following verse from Siva Purāṇa.

"Sankhyayogaprasiddhāni tatvaniyapicha kāṇi chit. Sivasāstra prasiddhāni tatonyāṇyapi krutenasah."

States that only some of the tatvas are explained in books of Sānkhya and yoga. These and all other tatvas are set forth fully in the Siva-Agamas.

19. **What are the tatvas enumerated in Piṇḍarātra?**

The five gross elements, the five Karmendriyas and the five Gnanendriyas, the five Tanmatras, Manas Ahan-

kara, Mahat and Prakriti, (above these is five, and above him, Vasudev.)

20. **How are they comprised in the Saiva categories?**

They are composed among the 24 Atmatatvas.

21. **What are the tatvas enumerated by the School of Māyāvāda?**

a. Says Varāhapanishad:
   "Guṇendriyāni panchaiva srottratvag lochanādyayuh. Karmendriyāni panchaiva vāgpānyanghirāhāyāh, Prāṇadaṣṭu panchaiva pancha subdāyas tathā. Manobuddhirākṣās chitthuḥ chetūtavāyam, chatur vimsati tatvāni tāni brahmaṇa vido vidūḥ."

The five Guṇendriyas, the five Karmendriyas, the five Vayus Prana, &c., the five tanmatras, Manas, Buddhi, Chittam, and Ahankara, forming in all 24 tatvas.

b. Says Sūta-Samhitā.

"The five gross elements, the five tanmatras, the five Guṇendriyas, the five Karmendriyas, the ten Vayus Prana, &c., the four Andakaranas, their cause, Mulaparākṛti or Avidya, and Jiva from the 86 tatvas:"

22. **Are these 36 tatvas the same as the 36 tatvas of Siva Siddhānta?**

No. 10 of these, the Dasa Vāyu are included under Vāyu of the Siddhānta categories. Avidya is the same as Mulaparākṛti and Jiva is indistinguishable from Rajas, and these 36 are comprised under the 24 Atmatatva; and do not comprise all the 36 of the Siva Siddhānta.

23. **Can the Vidya and Siva-tatvas, set forth in the Upanishads be comprised under Mulaparākṛti in any way?**

No.

From Buddhi to earth are contained and arise from Mulaparākṛti; and Mulaparākṛti itself is contained in and arise from Vidya tatvas, &c. How can the container arise from the contained?

24. **What is the highest ideal of Piṇḍarātra and Māyāvāda?**

Their ideal is only Jiva, in his Saguna or Nirguna aspect, and which is mixed up in the the lower tatvas from Prakriti downwards.
25. Whom does “Vishnu” in the following Rig verse denote?

“Tatvishnohparamam padam.
sadbhayantiasrayah.”

“The Supreme Abode of this Vishnu, the Sages always see.”

As “Vishnu” is one of the names of Siva enumerated as below this “Vishnu” means “Siva alone”?

Sivohesvases chaiva rudrovisnun pitamah. Sam-
saravaidyas sarvajnah paramatmeti mukhyatah.

26. What is the meaning of the word “Vishnu”?

“Siva is called ‘Vishnu,’ as He pervades the 36 tatvas from Siva to earth.”

27. Why should not this “Vishnu” mean “Vasudeva”?

As Vasudeva does not pervade the Vidya and Siva tatvas, He cannot be called “Vishnu,” All Pervader.”

28. What Upanishad text supports the above mentioned interpretation?

Compare the following text of Katha Upanishad.

Soddhvanah pavamapnotitadviahnoh pavamampamclam.

29. What are the Adhvas of the above text?

Mantraddhva cha padaddhvS, cha vamddhveti sab-
didadhva bhuvanaddhva cha tatvadvah kaladdhva chår-
ththatah kramat.

Mantram, Padam, Varnam, Bhuvanam, tatva, Kalā, form the 6 minds of Adhva.

Kalatvatanchabhuvanan varnam padamapathparam Mantrascheti samāsena shadvathvā paripathyate.

30. What is Kalā?

Nivrutyaśayah kalāḥ pancha kalādhiḥ kathyaite budhih.

Nivriti, Prathishta, Vidya, Sinti, Sintyāśītātī are the five Kalas.

31. What are Tatva Adhvas?

Sivatatvādi bhūmyantam tatva dhiḥ samudharutah. They are the 36 tatvas from Siva to earth.

32. What is Brahama Adhva?

Adbhādayunmanandasa cha bhuvanaddhva prakirtitah. They are the Bhuvanas from Kalagri. Rudra Bhuvana to Umanāthschtham.

33. What is Varnam?

Panchāṣadrudra rūpātst varnā varṇadhvasamajītah
They are the 50 letters from “A” to “Ksha.”

34. What is “Pada”?

Anekabhedasaapātinaḥ padaddhva samudharutah
They are the 51 Pada from Vyoma Vyapini.

35. What is Mantra?

Saptakotimahāmantra mantraddhva samudharutah.
They are the seven crores of Mahā-mantras; also the 11 great mantras.

36. How are they related to each?

They are related as Vyāpaka Vyāppya. Mantras are pervaded by Pada, Padas by Varna, Varna by Bhuvana, Bhuvana by Tatva, Tatva by Kalā.


37. What is the tatvas pervaded by Nivirikalā?

The earth.

38. By Prathishta Kalā?

From water to Prakrito

39. By Vidya Kalā?

From Purusha to Maya.

40. By Sinti Kalā?

Vidya and the two next.

41. By Sintyāśītī Kalā?

Sakti and Siva tatvas.

42. What circle (chakara) does Nivirita Kalā form? Who rules it?

Nirvīrtirupamābhikhyataṁ arushāḥ chakramidambud-
haṁ Pitamahādhishtitanca padamaddiḥ sobhitam.
Etudevvpadaṁ prapra brahmārpaṁ daṇḍiṁ nirūṇām.

Srishti chakra. Brahma. They who meditate on Brahma reach this circle.

43. What circle does Prathishta Kalā form? Who rules it?

Sthitichakramidam brahmaṇ pratishtāḥ rūpamutta-
maṁ. Janārdanaḥdhishtitanca paramapamapamulcteva.
Ramāśaktintovāme sarvarakshakaromahān.
Asyaiva vásudvádi chatuṣhham vyashtitam gatam.
Vásudevoniiruddhasa tatas sankurshanahpara. 
Pratyummaschedi vikhyátam sthiti chakramitim para.
Sthitis śrúhaśasya jagatastatakrutānānca pālenam.
Etadeva padam prapyaṃ vishnupādaprásenínām.

Sthiti Chakra. Vishnun.

He is possessed by Rānu-Sakti and protects all and is great. He has four Vyuha, called Vasudeva, Aniruddha, Pradyumna, and Sankarshana. He protects Brahma and the rest. Devotees of Vishnu reach this Prathista Kala circle.

44. What circle does Vidyā Kali form?

Samhara Chakra. Rudra. His devotees reach this Pada.

Samhārakhyamidam chakram vidyārāpakalāmāyam.
Adhisūhindhitachandra rudrapat padamentannirākāyam.
Etadevapadam prapyaṃ rudrādhana kankshinām.

Droupava Chakra. Maheshwā. His devotees reach His Supreme Abode.

45. What circle does Siddhi Kala form?

Tirobhavatmakani chakram bhāvech chāntikalāmāyam.
Maheshvarādhishtitham chapadāmetadanuttamam
Etadeva padam prapyaṃ mahesapadasevinām.

Anugrahamayam chakram sāntiyatita kalamāyam.
Sadasivadhishṭhitam cha parārampadāmetatām
Etadeva padam prapyaṃ sāntiyatītānām.

46. What circle does Santiyatita Kala form?

Anugrahamayam chakram sāntiyatita kalamāyam.
Sadasivadhishṭhitam cha parārampadāmetatām
Etadeva padam prapyaṃ sāntiyatītānām.

47. How is Maya classified?

Maya is divided into Maha Maya, Maya and Prakriti,
according to the Sivagamas.

Māyāmayācha māyā vai trividha smruta.
Mahāmayācha māyācha prakriti śrīgumetičā.

48. What are their other names?

Mahamaya is called also Para Prakriti Maya has
sukshma Prakriti, and Prakriti as Sthūla Prakriti.
Prakrutisthātam sthūlā sukṣmā paṛṛtyasau. 
Mahā-
mayāḥavatīrthā tatraśhāla quñatmikā. 
Buddhiyāti bhogyā jānani prakrutihpuruṣahāsya sā. 
Sukṣmā kalādī tatvānapavībhā gasvarāpīnti.

49. What circle does Vidya Kalā form?

Samhāra Chakra. Rudra. His devotees reach this Pada.

Samhārakhyamidam chakram vidyārāpakalāmāyam.
Adhisūhindhitachandra rudrapat padamentannirākāyam.
Etadevapadam prapyaṃ rudrādhana kankshinām.

50. What are the other names of Mahā Maya?

Vindu and Kundalini, according to Pushkara;
and Vidya, Maya, Parni, Paravakisvari according to
Chintyam, Visvam Sādakāmrī and other Āgamas.

51. What is the Siva-tatva?

Sruṣṭikāleto kutilah kundalāyākārāyē sthitāh.
Tanmaddhyeṣṇumatpannam tādṛṣṭām nādamuchyata,
Tadatītvarārāgo paratatavam nirākāyam.
Sādāshvathītikāsām siva tatvāntu yat smuruṭām.
Aramayamanirduśa ramanānapaṇamānāyām Shākṣhman
sarvagatām nityam dhuruvaṇavyāyāṃ mishvaram.
Sādāshvāṇīdām prakām sarvordhīvā pari samhitām.
Onkārātmatmatayābhāti sāntiyatītāh parassivāh.

Says Gnaṇa Siddhi on Āgama:

“When Srishti began, Kudilai (Siva tatva) became
the form of the form of Kundali: In its midst, 
Nadām arose as Intelligence. This is pure, Supreme Tatva, 
pure as crystal is Siva Tatva”

According to Śvāyambhu Āgama:

“This is past measure and past description and past 
comparison; Nameless, all pervasive, eternal, and 
permanent, and Supreme is Siva Tatva. It dwells 
Parasiva, as Sāntiyatita, and is of the form of Onkara.

52. How are the Siva-tatva evolved?

Siddhanta Sārvalī states:

Udiyogachen kūtātītavā prarastāthiśva viheṣṭkalād-
hyām sīruṣkhor hādoh praḍākṣerjābyham sadruśa-
madhirudādhyāntadesakhyātavām. Ādhiyenesatavām
manuvatā sahitam tatkrīyasaktiyogāt ċānākhya sakṣī-
ghanunivahāhakāhī siddhāvidyākhyātavām.

From the Will of Paramasīva, Kudilai arose, and 
from it arose the Sakti tatva filled with Kala Bhuvana.
From the Will of the Lord again, did rise Sādakāmrī 
clothed with Gnaṇa and Kriya, from the above said Sakti 
tatva. By the power of Kriya Sakti did arise, Ishwara...
tatva with countless Mantreshwarar. By the Power of the Gnaṇa 'Sakti did arise Suddha Vidya tatva with seven crores of Mahamantrar.'

53. What is the Upa Brahmanas supporting this?
Says Kailasa Sambita:

54. Who dwells in these five Tatvas?
Trividhampara māsaya vapuloke prasasyate. Nishkalam prathamanaikantaassakala nishkalam. Trutiyam sakalam chaiva nānyathādṛṣṭijottamāḥ. Ekam sthulām sūkṣhammakam sūkṣham mūrṭtā murtta mekanhiyamūrttham-

"Of the forms of Parameshwara, He who dwells in Siva and Sakti tatva is the Sukshma Nishkala Siva. In the Sādakalya tatva dwells the Sukshma Sakala, Nishkala Sadasiva. In Iswarām and Vidya tatvas dwells the Sthūla Sakala Maheshwara."

55. What is the meaning of 'tatva'?
The agama definition is:
Apralayam yattishti sarvesham bhogadayibhutānām, Tatvamiti khyātām tanna sariraghataditatvatah.

Unlike the bodies which perish, these 36 tatvas endure till the great Pralaya and hence are called 'Tatvas.'

56. Why are the tatvas and the dwellers therein called by the same name?
Saiva Gnaṇothara says:
Yānīnāmānītatvānāmānāmī tatvadhipānāmsa, Gnaṇatvām yojajenmantram yasmin yah prāptumihata.

By whatever names the tatvas are called, by the same name are called the dwellers therein.

57. How are the Vidya and Ātma tatvas evolved?
Māyātoṇantayogatapararati cha kalākalatvatvam niyati vidyā rākṣhakalasth prakrutī sakhamito rudra yuggaumamastā. Buddhishatpyaham kru trividha gunay蔫ta dimdiyair mānasam prakṛtāmāhānāyevamatras svaguna gatibhidhā pancha bhūtāni tebhyan.

From Māya or Sukshuma Prakṛtī, by the action of Ananteshwara of Ishwara tatva, it do arise Kala, Time and Niyati. From Kala, did arise Vidyā and Rāgam tatvas. From the above Māya, Purusha tatva clothed with the five coats of Kala, Time, Niyati, Vidya and Rāgam along with Rudra. From Kala, did rise again Prakṛtī, and from it, Guna tatva (of Satva, Rajas and Tamas) and from the latter did rise, Buddhi, and Ahankara, and from Satva, Tajāsa Ahankara arose Mānas and (Chittam) and the five Gnaṇendtrys; from the Rajas Vaikāra Ahankara arose the Karmendryas; from the Tāmāsa Butha Ahankara did arise the five Tanmatras, and from the Tanmatras arose the gross elements so says the Siddhanta Sāravali.

58. What is the nature of Pasu (Soul)?
Says Paushkara Agama:

As he is connected with māla, he is called Pasu, and not a Mukta: He is not united to kala, yet possesses Gnaṇa and Kriya (intelligence and action). He is not Isā, yet possesses all pervasiveness, and intelligence and subtleness in appearance like Siva.

59. How many kinds of souls are there?

Pasu (souls) are divided into three classes Vijnānakalar Pralayakalas, and Sukalas. Of these, Sukalar possess powers of intelligence, and will and action dimmed by Māla, and for these partial manifestations, these powers uniting with Kala, Rāgam and Viddei, the souls are bound by Karma for the purpose of undergoing pain and pleasure.

60. Who are Sakalas?
Vide definition given above.
Maloparuddhadruk saktis tatprāsruttvai kaladān. Bhogāya karmanasambandhas sakala peri pathyate.

61. How are Kala and other tatvas which induce Bhoga in the soul called?
They are styled Pancha Kunchaka (The five-fold coat).

62. How is this Pasu (Ātma) called by Mayācvalis following their own upañiṣhads?
As stated in the table at D, they call it Nirguna Brahman, Kṣajaśtha Brahman, Siva, Paramśiva, &c.

63. Is this usage found also in 'Saiva Upanishads and Upbrahmīnas?

Yes.

As stated in D, soul is called Siva, Parabrahma, Hara, Kshetragna, &c.

64. Give a text for this soul styled 'Siva, gettimj lli Paitichiakanchulia?

The Kailasa-Samhitā says.


The atma (soul) who is Siva, and possessed of the five powers of perfect action, full intelligence, and fullness, omnipresence, eternity unites itself for the better manifestation of itself, (1) with Kāla, inducing action, (2) Viddei inducing intelligence, (3) and Rāgam inducing Desire and (4) Time, inducing knowledge and ignorance of things existent and non-existent and both (5) Niyati, inducing perceptions of fitness in one's doing or not doing a thing; and being clothed in this Panchakanchuka is called Purusha.

65. By what mark is the position of the atma, called, Jiva and Panchakanchuka indicated in the table?

By E.

66. Where is the circle of the Anantar who created the Panchakanchuka out of Maya for the Jiva?

They dwell in Iswara tatva No. 33 in the table.

67. Is the Jiva called Sīva as he is Panchakanchuka alone or for any other reason also?

Yes. Kailasa Samhitā says.


When the contemplating Siva, concealing its form of Supreme Powers in Maya, proceeds to understand the object sensations, he becomes Purusha. Hence the Śrutī says "Tat Sristva." This Purusha becomes the Pasu covered by Maya. To understand himself as different from the world and as different from Siva will always leave him in delusion. This Delusion is not found in Siva. As the magician is not subject to delusion so also, the yogi is free from delusion. After the Guru imparts the truth, he becomes Siva of immaculate Powers and Intelligence."

68. How is the Brahman denoted in the Table?

By the letter D.

69. How is the Jiva subject to Upadhis denoted?

By the letter E.

70. Is there difference between this Jiva denoted by E and the Panchakanchuka Jiva denoted by E ?

Though derived in different ways, there is no difference in substance.

71. What is the authority?


Says Kailasa Samhitā: Advaita Saivism will not accept Dwaitya in any form: The Supreme Intelligence and Supreme Cause, Siva, by his own Maya dwindled into a being of small form, Jiva. By the union with Kalādi Panchakanchuka, he became created as the enjoyer. This very Purusha dwelling in Maya eats the fruits of Maya. These two Purushas of different places are not different.
72. Do the two kinds of Jivas above described really differ, before they are enveloped in the Panchaksharabdi and the Upadhis respectively?

No.

73. If so, can the Ideal of the Mayavadi be said to be the Final One?

No; inasmuch as the True Brahman is above these Upadhis, and far above the Vidya and Siva-Tatvas.

74. Is the PatJu, Isa with His consort dwelling in the Paraprakriti tatvas of Siva and Sakti, the same as the Isa dwelling in the Mulaprakrit?

No. According to Saraswati Rahasyopanishad, Rudrakitesyanopanishad and Annapurni Upanishads, this Mulaprakriti is pronounced as Anirvachaniya and false, and the reflection of Isa in the Satva and other Gunas is equally regarded as imaginary. But the Highest Lord, transcending the 36 tatvas, is regarded as eternal and not transitory, according to Isa and Kena and other Upanishads, as for instance in the text: "Nityonityam chetanaschetananam."

So the two Isas cannot be the same.

75. Is the Jiva (of Mayavada School), the reflection of Rajoguna in Maya and the marked Ei and the Jiva marked Ds the same?


Speak of this Jiva as imagined. But the atma, as spoken of in the following texts of Chandogya and Katha.

"Na mryate jivah
Najayate nryate vapischit."

is not mortal, neither is it born.

Hence the two are not the same. (In the simile of the crystal and colours, the Rajoguna Jiva will be analogous to the Red colour or picture reflected in the crystal, which should be distinguished from the real crystal, the true Jiva.)

76. Is the Mayasakti attached to Brahman, (Di) the same as the Sakti of Siva attached to the 35 and 36 tatvas?

No. They are different, the colours reflected in a crystal are different from the Light of the Sun. The Light is indistinct from the Sun itself and is in Samvaya relation; and though it enables the colours to shine and be reflected, it is yet distinct from the colours.

Consider the text.


77. Are the illustrations of a mirage, son of a barren woman, Post mistaken for a man, Batala, Gandavara City, Boye and Snake, and the terms Adhyasa, Arupam, Swapna-Loka, Kalpana found in Sarvanara, Nirammb, Tejobindu, Saharasa, Mahopanishad, Vayukam, Rudra-Hridayam, Anna Purni, Sanditya) Yoga ika, &c., are found in the Principal twelve Upanishads?

No.

78. In these principal Upanishads are the Jiva and Ishvara spoken of as imaginary as in the first set of Upanishads?

No. Besides, these Upanishads speak of Gargi Aakaasan (Chidambaram) (Dahara Akaasan) Vyomam, Parashasti, Devatma Sakti, Grace of Siva, Brahma Loka and Siva Loka. These terms do not find a place in the Mayavada Upanishads.

79. Why should the 12 Upanishads be of greater authority than the others?

For the principal reason, that the Vedanta Sutras refer to these as authoritative and do not refer to the others at all.

80. What are the Buvanās (worlds) in which these 38 tatvas are contained?

There are 1000 worlds in Prithvi (earth) tatva.

From water to the 4th tatva, there are 56 Buvana.

In the 7 Vidya tatvas, there are 27 Buvana.

In the Sudda Veddevi, Ishwar and Sadahkiam, there are 18 worlds. In the Sakti and Sivatatva, there are 15 Buvanas.

81. Why are the Buvanas in the Sakti tatvas?

Indika, Deepika, Rochika, Mosika, Urdhvaka, Vayapini, Vyomarupini, Anandai Anadi, Anasruthai are the Buvanas.

The name of other Buvanas must be studied in the Agamas.

82. Why is the term 'Brahmalokeghu' used in the plural, in the Mundaka (Brikadaranyayaka and Kavalya and Taithriya, and Chandogya and T. Mahanarayam &c., ?

For the reason that there are several lokas in the Sakti and Siva Tatvas as above.
83. Can this 'Brahmalokahā' be identified with the Heavens of Trīnūtis?

No, for the reason, that these heavens of the Gods are found far below in the scale of the tatvas and they are not the Supreme Goal from which there is no return. But the Upanishads mentioned speak of the 'Brahmalokahā' as not inducing future births.

84. What is the Sīra Tatva?

See answer to question No. 51.

85. What is the Sakti Tatva?

Gnana Siddhi says, "By means of Gnanam (Nada), Kriya arose. The form of this is Bindhu."

86. What is Sadasiva Tatva?

Gnana Siddhi says, "Where Gnana is less and Kriya is more, this is Maheshwara Tatva."

87. What is Ishvara Tatva?

Gnana Siddhi says, "Where Gnana is more and Kriya is less, this is Maheshwara Tatva."

88. What is Suddha Vidya Tatva?

The authority says: "The man whose mind involved in desire is further led into desire. This is done by Prakriti."

90. What are the five tatvas from Maya?

Kala, Vidya, Raga, Kala (Time) and Niyati.

91. What is Kala?

Says Paushkara—"For the manifestation of Intelligence, it removes the Mala a little and brightens the intelligence. This is Kala tatva."

92. What is time?

Chintya Agama says: "From the Maya of illimitable powers, Time arose. This is Past, Present and Future. This matures Mula."

93. What is Vidya?

The following Text: "For the enjoyment of Atma, the Vidya tatvam arose from Kala. On the man, made agent by Kala, is induced intelligent action by means of Vidya tatva."

94. What is Edyam?

The text says: "The man whose mind involved in desire is further led into desire. This is done by Prakriti."

95. What is Niyati?

The authority says: "What impels man to action is Niyati."

96. What is Purusha tatva?

The following is the text: "He who is clothed in the Kaladi Panchuka, and who is united to Avidya and who is ready to enjoy the Prakriti Bhogya is called Purusha."

97. Where did Prakriti rise from?

The Maya which arose in a gross form from Kala is Mulapraakriti and comprises from earth to Guna.
NOTES AND COMMENTS.

We have not been the first to notice the happy conjunction of the Great Sivaratri day and the Transvaal War, the Relief of Ladysmith. Anyhow it is matter for sincere congratulation that the British Arms were victorious on this day which will be ever memorable. And we repeat our Prayers to the Most High to bring about the end of the war and plague and famine as soon as possible.

More than two years ago, we remarked as follows and in doing so referred incidentally to the Hindu Gains of Learning Bill:

"It should be apparent to every one, how but for our established Courts of Law, Hindu Law in the hands of the people would have undergone many changes; and how many shifts and contrivances people have recourse to, to keep themselves clear of the presumptions of our Law Courts. Even the Legislature is too slow (perhaps justly) to move with the times, and we know what difficulty the Hon'ble Mr. Sankaran Nair had in carrying a mere permissive piece of Legislation through the Council. And the Hon'ble Mr. Basyum Ayyangar's tiny Bill is still hanging fire."

But nobody could reasonably complain of the thing being rushed through the Legislature, when in fact it was hanging for nearly 9 years, and every body whose opinion was worth taking had stated his views freely and fully. Of course there has been difference of views on this question, as there will be upon every blessed point on the face of this earth, but when the majority had clearly pronounced upon it's merits, nobody could cavil at the passing of the bill. If a thing is to be decided by the mere weight of intelligence and learning alone, the names of few such in favour of the Bill, Sir T. Muthusami Iyer, Prof. P. Ranganadh Madhavan, Sir S. Subramanya Iyer, Sir K. Seethadri Iyer, Sir V. Basyum Iyengar, and Dovan Bahadur S. Srinivasa-ragavachari and Dovan Bahadur R. Ragunatha Row and the Hon'ble Mr. Norton and the Hon'ble C. Vijnaragavachar must alone suffice.

And it will be simple perversion of sense to even think of accusing such a galaxy of learned and tried men of be-
over, they give annual grants that of Sheffield amounting to as much as £7,600,000 towards a budget of £13,000. The Edinburgh University was originally started by the Town Corporation. Zurich made heavy sacrifices to get the Federal Polytechnic in its midst. The Bursa permitted its location in that City only if the City provided a worthy habitation. The amount of local contribution may be inferred from the fact that the Physical Institute of Dr. Weber alone had cost over £70,000. The Swiss Universities are all maintained by the Cantons, some of which, like Basel and Geneva, are mere small cities, and yet do everything to make their University attractive to students from all parts of the world. Bornaul in recent years has spent about ten million francs on reconstructing Institutes and Laboratories. The Municipality of Paris maintains institutions like the Ecole de Physique et Chimie, and it appears to have endowed more than one chair at the Sorbonne. The Ville de Lyons contributes annually a moiety of the extraordinary budget of the University, establishes business and makes grants for apparatus besides defraying two-thirds of the cost of buildings which has already exceeded half a crore in Indian money. Brussels and Amsterdam maintain Universities, towards which they respectfully contribute annually £5,000, and £18,000, the total cost being £15,000 and £30,000.

In America several of the States, like Michigan, maintain their own Universities, and though the Colleges of Agriculture and Mechanical Arts were originally designed to be maintained out of the Congressional grants of lands and cash annual contributions, yet the individual States in the aggregate add every year £80,000 to the £140,000 spent by the Congress."

If such encouragement and inducements are essential in regard to the Language and Literature of modern Europe, what face can it be said that the Vernacular Languages should progress and be maintained by the purely 'learning for learning sake' spirit.

We elsewhere reproduce the excellent speech of the present gifted Viceroy of India, delivered at the annual meeting of the Asiatic Society of Bengal. No doubt the Government is to be thanked for the little they have done till now and we will be all owing an unfailing debt of gratitude to Lord Curzon if he will carry out his own promptings of the true spirit of Art, during his stay in India.

Professor Ladd brought his long series of lectures to a close last month, and his lectures marked a clear advance on those of Professor at such vast length ere long, and in the meanwhile we offer him our warmest thanks for his having taken the trouble to come over to this country on a purely philanthropic mission.

SRI PARVATAM.

"'Oh Yes, when I reach the Alps', he hath said to me, 'I always pray'. He would betake himself to some quiet corner, among that grand scenery, and fall on his knees. He was praising God in the work of His creation, the Alps, and bowed in simple praise of it."

This is what is reported of the saintly Ruskin, and the noble feeling given expression to above, clearly explains the wide spread system of worship obtaining among the Hindus. We refer of course to the system of setting up places of worship to the Most High on the highest mountain Peaks and most magnificent hills. And the more inaccessible and difficult of reach these hills are, the more sacred do they become in the eyes of the people. And there can be no possible doubt that some of these pilgrimages call forth no small amount of endurance and toil and patience, and expense, which the people will never show, unless they were animated by an equal amount of fervid piety. And there can be no doubt whatever about the elevating influence of Nature in her grandest and magnificent aspects. The sense of elevation and freedom, purity and beauty, awe and reverence, one feels when one reaches one of these mountains tops must be felt and not told, and yet writers have held forth about the marvels of a sunset or sundawn on Mount Blanc or on the Himalayas, and one cannot but cry out at such sights from his heart of hearts.

In fact the Siva Linga is nothing but the hill top in its origin, and the custom of worshipping God on mountain tops was current among the Jews and Romans. And to

* A friend of ours mentioned to us how the picture at Tiruvannamalai, with the setting sun, and the flaming hill top, and myriad lights, called him at once these lines. Yogis have a different explanation of the triple light.
Moses, God appeared as fire and light on mountain tops, accompanied with thunder and clouds and lightning, the true picture of Siva, as Girica and Kapard. And the highest peaks in India had from the beginning been dedicated to the worship of Siva and Parvati, on Himavat on the Vindhya, on the Western Ghats, on the Central Ranges, on the Eastern Ghats, and on Mainaka, &c. Of these, the most sacred, of course, is Kailasa, and when we find that even St. Appar did not succeed in finding this Mountain Abode on earth, we will be correct in stating that this Mount Kailasa does not represent any material plane, but certainly means the Highest Summit of Man’s spiritual moral and intellectual elevation, reaching which, after leaving his sense of his own greatness (Ahankara), he will surely unite in that Abode of Eternal Peace and Beauty and Bliss.

But mortals identify this Supreme Abode with this and that Mountain Peak in particular, with Mainaka in Ceylon, with the Rock at Trichy, with the Hill of Kalahasti, with Sri Parvatam, with Himavat, &c., and there is a purpose in view. Man cannot reach up to the Highest Ideal all at once. He must climb and be made to understand by slow degrees, mark each as the highest and then ascend higher, and higher, not condemning what he had already reached but always looking up higher and higher, until he may have reached the highest of these hills.

Of these hill-shrines, none is more sacred than the hill called Sri Saila and Sri Parvata, Sri Mallikarjuna, and Mahanandi, &c. Its importance may be guessed from its appellation itself “Parvata” “The Mountain.” It is so called by its pre-eminence, whereas all other hills are distinguished by peculiar names. And for one thing, this hill is much more difficult of approach and presents a much grander scenery than those below in the south. And the people and princes of ages gone by, have expended their wealth and labour in building and beautifying this Holy Shrine, though their degenerate descendents simply sit with folded hands and see the disintegration of this noble edifice.

To southerners generally, a temple is sacred, if it had been visited by the Saiva Saints or Alvars; and Sri Sailam has been visited by all the three Saints Appar, Sumbhandar and Sundarar, and their separate hymns appear in the Devata Collections; and the place is called Sri Parappatam, Tamil rendering of Sri Parvatam, and the hill is locally known by this name more than by the name of Sri Sailam or Mallikarjuna.

Now to describe briefly our journey to the place. From Madras, we reach Nandyal, by the M. R. and S. M. R. lines, and from Nandyal, we go by cart to Atmakur, a distance of 28 miles. The road is wretchedly bad for the greater part, and does not reflect much credit on the Board in charge of it. In fact, cart men avoided the High Road for nearly 10 miles and preferred to go by the country roads. Atmakur is a small town and is the seat of the Deputy Tahsildar and Police Inspector and an L. F. Hospital. From here to the foot of the Hill (Nagaluti) is a distance of 12 miles. This road, too, except for a few miles, is of the worst description. The situation of Nagaluti is very pleasant surrounded by shady groves, in which there is a nice and cool spring, the water flowing into a small tub from the mouth of a bull. There is here a small Temple dedicated to Siva and Verabadraswami. From Nagaluti we commence the ascent, and it is a steep one for over 2 or 3 miles. The chief difficulty of the ascent is due to the flight of steps that have been constructed over this distance. After we have gone up two or three hills, the road is not bad and it is slightly up and down and as we reach Peddacheruvu, we get into a big plateau, a valley surrounded on all sides by the hills. Peddacheruvu is our halt for the day and its distance is reported to be about 16 miles. There is a fine tank here and it is edged with tall growing bamboos, which gives it a most picturesque appearance. In the tank itself beautiful white lotuses and water lilies and tall cuscus grasses grow, and the water actually tastes sweet with the smell of the cuscus grass. Early next morning we resumed our journey, and after some distance, the way was rough but not difficult, having to go over several small hills; and nearing Beemani Kollum, we descend into a deep ravine which cuts off Sri Parvata proper from the surrounding hills. And both the descent into this ravine and the ascent from it are both difficult, but not so bad as it was reported to be. The view from above into the ravine, and far below is very grand. The ravine cuts through these rocks to a considerable depth, and the cut sides look more like fort walls, so steep and straight and brown they are. The bed of the Ravine is one slaty bed, there are no loose stones or sand. From the bottom of the Ravine at this spot, called Bhimani Kollum, commences the ascent of Sri Parvata or Mount Kailas; and as we go up, Vista after Vista of hills and ranges of hills present themselves before us, the distant peaks and the line of trees on them become shadowed like our Temple Vimanas and the row of Kalasams on them. One view specially seemed a remarkable likeness of the Siva Linga, with the pedestal. It stood between two ravines, the highest Peak and another small one forming Siva and Parvati, and the Pedestal was a table like rock in front. Our artist has taken a view of this beautiful picture and has named it Siva Parvati, and it is not unlikely that similar views had given rise to the symbol of the Siva Linga itself. We ascend higher and higher, and our toil and trouble seems to burden us, till at last we have reached the Top, where is situated what is aptly called the Kailasa Vakkili, the “gate to Heaven.” As the weary traveller feels the refreshing breeze, under the cool shade of this tower, the feeling of...
rest and pleasure one feels is simply thrilling. Indeed, in this world, at least half the pleasure we feel will be lost to us if it is not that in seeking and securing this, it entails any amount of pain and trouble. From the gate of Kailas, we travel over more or less level ground slightly falling, till we reach the Temple, of which we catch a glimpse from some distance and which is situated in a dip of Mount Kailas. Mount Kailas is surrounded on all sides by deep ravines, and by the Kistna, so that on any side, it is steep and inaccessible, the ravine at Bhimani Kolam joining the Kistna below. Its situation is also central, and any way you have to go 30 or 40 miles to reach the low country.

The temple proper is surrounded by castellated walls, longest sides being 1500 feet each, and the shortest being nearly 1000 feet each and the height is 21 feet and thickness 4 feet. Nearly the whole outer face of these walls (fancy such a dimension of 5000 X 21 feet) is fully sculptured with the figures of animals and men, and Gods. There are hunting pictures of all kinds, there are horses and elephants in every pose, Puranic representations of episodes, Bishis doing tapas in all kinds of postures; and there are animals and reptiles in every grotesque form, athletes, wrestling with each other, &c.*. These pictures show that the race of men who cut them were a warlike and manly race. There are three towers, one of which is the highest, and will compare favourably with the highest in Southern India.

Passing within, the whole space is intersected into 3 squares, one below the other and the sides are filled with innumerable mantaps and shrines, the shrines mostly without any images and in the worst of repairs. There are large number of wells with small towers or domes above, the only source of supply to all the pilgrims who resort to the place. Some one or two of the tanks were altogether dry and filled up more or less.

The central shrine is that of Mallikeswara and is the most costly structure. The principal Vimanams is covered from top to bottom with plated gold, unlike any other Temple in Southern India, and all the images of Nandi and Dakshananurti placed over the terrace in the mantapam fronting the Vimana are also similarly covered with gold. It is reported that old these images contained inside untold wealth, and the Bohillas who once plundered the whole Temple have left their marks in the mutilated condition of most of these images. The style of the principal structures is quite-dissimilar to those in Southern India, the Chola and Pandyan styles, but there is remarkable resemblance between these and the shore temple at Mahamalipuram (corrupted into Mahabalipuram) and the traditions in connection with the latter Temple show that priests from Sri Sailam were brought to the Mahamalipuram Pagoda, which in itself proves the great antiquity of Sri Sailam Temple. The structure is clearly Chalukyan, and the Conjeevaram Pagodas and the seven Pagodas were also constructed by the Rulers of the Chalukyan Dynasty when they held sway over those parts. The rock cut Temple at Ellora, also called Mount Kailasa, was also their work, and it speaks volumes for the great religious zeal and piety of these noble sovereigns who adorned this ancient line of Kings, and yet to-day the student of South Indian History knows hardly any thing about them.

The Temple of Sri Parvati is a very small one at present, but it is reported that the original image was stolen or mutilated and its place has also been changed. The Principal Amman Shrine is occupied by a Goddess called Brahmaramba, in whose name a big feast is held in the month of Chaitra when bloody sacrifices are also offered. This is clearly an image of Kali, and this shrine stands apart and is shut up after sometime in the night, even when other shrines are open. Evidently the image was set up sometime after the Temple came into the hands of the Pushpagiri Mutt. Perhaps the image which was outside the Temple was set up in the place of Sri Parvati when the image of the latter was lost. Anyhow the worship of this Brahmaramba is not to be confounded with the principal worship of the shrine itself.

The Temple tree is a fig tree, and it must be a very ancient one. It towers far above the tallest tower, and at its base, it measures more than 55 feet. Under its shade are seated Sanyasins and Yogis, and a good picture of this was photographed by our artists. The tree on the right hand side of the principal picture is the fig tree we have mentioned above. Such an old tree we have never seen anywhere else.

There is one liberty allowed in this Temple and other Temples in this District, namely the right of free worship allowed to every caste Hindu, a right which we dare say were obtaining at one time everywhere in the South, as they are still to-day in the north. And we had the satisfaction of worshipping God with our own hands and at our own leisure and our abhisheka and archna were performed with the accompaniment of Devara and Tiruvachaka Hymns. One has necessarily to attain to that calm and resigned and reverent attitude of mind and body, forgetting all self, which is necessary in a worship of this kind, before one can expect to feel any soul elevation.

A visit to the Kistna which cuts through the Nalla Malais at this point and a bath in it are held very sacred; and this is a pretty stiff job. It is one steep journey, down and down you go, till at the very bottom lies the perfectly blue and placid waters of Patala Ganga or Nil-
The distance between Peddacheru and Mount Kailas is about 5 miles and from Mount Kailas to Patala Ganga (Kishna) is about 15 miles and from Mount Kailas to Patala Ganga (Kishna) is about 5 miles.

For the greater part, the hills are covered with bamboos and various valuable forest trees, but at the time we went, owing to the drought and other causes the trees were more or less bare and the bamboos presented a withered appearance. The forest produce are all enjoyed by the Chenchus, the native inhabitants of these jungles and hills. On the route to Sri Sailam, these Chenchus occupy three settlements, called Gundem, one near Nagaluti, one near Peddacheru, one near Sri Sailam. They levy from the pilgrims a kind of poll tax at these different points, at one anna per head; and this is said to be in consideration of their protecting the property and person of the pilgrims in these wild regions, and the Police Inspector himself told us that they are so far remarkable for their honesty. These hill men do not differ much from other natives of the low country, but they almost are naked except in the piece cloth (langoti) which they wear. One big cloth besides they wear with which they cover their upper part of the body or lay it loosely over their shoulders. They have a peculiar way of tying their hair, in the style known as Kannai Mudali, and which kind of dressing may be also perceived in some of the ancient Sculptures in Madura and elsewhere.

By no means are these savages or aborigines, but they must certainly have belonged to a very ancient and civilized race, but from the circumstance of having been confined to a residence in these hills, had gradually degenerated more or less. The females are better dressed and they could not be very much distinguished from the people of the plains. As residents of Kurinji, the marriage which usually obtains is what may be called the Gandarva form. As a Chenchu put it, boys and girls roam about and get acquainted with each other, and choose for themselves, and after a time, the marriage is published by the inviting and feeding of a few guests; just in the same way as we read of in Kurinjipettu. Of course the environments favour them so much, and the people are so few, and the liberty of movement is so great that you cannot but expect such kind of marriages in such a community. Of course our poets and lawyers put it as such and such a kind of marriage is required for such a kind of land (Thinai Siva) and our friend Mr. T. Versabadra Mudaliar wonders why our poets should of necessity people 'arasi' with prostitutes and dancing girls. Of course there is no necessity, but as in their view 'arasi' (Maratham) the land covered with paddy fields represented the seat of wealth and luxury, civilized activity, and prostitution clearly follows in their wake, the poets always lay down as a law that whenever 'civilised towns' are spoken of, prostitution should also be maintained.

In a sense this rule appears rigid, but ample scope is given when they usually speak of 'narasikas.' An account of the trip cannot be complete without a special description of the famous spring and Temple at Mahanadi; and usually all pilgrims to Sri Sailam pass through Mahanadi on their return. It is about 9 miles from Nandyal, and the Tank is situated at the foot of the same range. Our artist has also photographed the beautiful Temple with the whole Tank. The chief interest lies in the Tank, which is a perennial spring, and there are two big outlets which carry off with great force the ever bubbling water. The water is slightly tepid, and it is of remarkable purity and cleanness. Light is refracted as in a perfect crystal, and you could see all the colours of the rainbow on the bottom of the tank. The depth is about 5 feet all round, and once you get into it, you are reluctant to get out of it. You can see a pin at the bottom clearly and however you may dirty the water, it becomes clear in no time. There is not a speck of dirt in the water or at the bottom, and any leaves or other matter that may fall into it are all lifted up and carried out. Visitors marvel generally failing to account for the clearness and pellucid character of the water, but if one places his eye in level with the surface of the water, he would easily perceive that all over the tank, there are streaks rising above the water, as in a tumbler of soda water, and this cannot be anything else than compressed air arising out with the water. Bigger bubbles can also be perceived here and there. The force of the spring and this compressed air both combine together to lift up all dirt and rubbish, and they are carried outside by means of the flowing outlets. The waters running from this spring serve to keep hundreds of acres under permanent cultivation and here in fact may be seen an instance of what our poets are fond of delineating, the commingling of forest and hill and country scenery, of what is called 'narasikas,' of Kurinji, and Mulla and Maratham all in one place, and the scenery about this place is accordingly very enchanting. We wish our Magazine could reproduce the beautiful views taken by our artist; but this is clearly impossible. But our artist who has advertised his views in our pages elsewhere has been good enough to consent to sell to bona fide subscribers of this journal at half the advertised rates. These will make splendid pictures, and decorations for halls and study-rooms, instead of the prints of rubbish which we see are usually found.

A pilgrim.
THE LIGHT OF TRUTH or SIDDHANTA DEEPIKA.

THE PROBLEM OF EVIL.—No. 1.

There is some soul of goodness in things evil.
Would men observingly distil it out."

Shakespeare, Henry V. Act 4, Scene ...  

Evil? What it is? It has been the task of every religion in the world to find a solution for it. As such it is a vast problem. For ages, men have attempted to solve it and yet to-day can any of us say that it has been ‘finally determined? Consider any of the three planes on which human activities have play, the material, the moral, and the mental, and could any single act thereon be selected and pronounced as positively and absolutely evil? No. Any fact which the world usually puts down as evil will be found to be not absolutely so, but as in relation or in difference from what it calls ‘good’. ‘Evil’ then is a relative term. Nor is there absolute ‘good’ in this world. What relative evil there is, if resolved into its ultimate significance, will be found to be paining the way to good. What is known as pain for example, is considered evil, and what individuals take for pleasure (as it may appear to themselves) is consider as good. But really, when radically examined, they are not as supposed for the time being; for in pain, pleasure may be detected, and in pleasure pain is enciente.

A poet says—

“Thy pleasure is the promise of thy pain.
She (misfortune) makes a scourge of past prosperity.”

2. Whatever then be the human standard of evil, it has its existence but it is relative. When had this an origin? many people question. The Christians for example give it an origin. When Eve tempted Adam, and Adam disbelied God, they say that evil began. But it is a philosophical necessity that ex nihil nihil fit? Then Eve must have been tempted by the Serpent, and the Serpent, by whom? This is infinite regress. Hence no origin. Scientists who are deft in handling questions of conservation of energy and transmutation of forces will sooner admit Aryan Philosophy stepping forward with its scheme of Karma, and declare that nothing has an origin. And therefore evil has none. The Karma doctrine is the basis of Eastern Philosophy on which hinges the question of the so-called origin of evil. Karma then, or those acts of an evil type, say, which produce effects unpleasant, being thus the eternally receding chain of causes, there is nothing of an origin for evil. An interminable chain, the links of which indicate the individualized groups of several karmas, is Karma. Evil then according to the Aryas did not have any commencement as it had for Christians, in the days of the patriarchal Adam. Karma or acts connect a subject with an object; and these are, respectively, spirit and matter, the two eternal bases for all Indian Philosophers. Karma is

the product of the union of these two Principles called Purusha and Prakriti. Pure spirit, with its inherently characteristic knowledge and bliss, is in union with matter, and Karma is manifested on the gross plane; and on this plane of opposites arises the inquiry as to what is ‘evil’. This being so, emancipation or disjunction of spirit from matter is the death-knell to what is known as evil. That indicates the future spiritual estate to which we are all heirs, a state which our Saints, viz., Alvars, and Acharya tell us is one of fearless security, imperpurbable serenity and infinite blessedness.

3. The notion of evil largely depends on what view is taken of the world per se, and in its contrast with the spirit-state. In the world itself, there are two ways of viewing things, beautifully expressed by a Mahomedan Saint, Jelaludin, in his work ‘Mesnevi’. (Jelaludin who is the founder of what is called the Order of the Dancing Dervishes or of the ecstatic Bhakti-school).

“If thou examine things with hell-fire in thy heart, "How canst thou see the good from bad apart; "Seek by degrees to drown that fire in Heavenly Light, "So shalt thou, sinner! soon thy weakness change for might.”

Pillai Lokacharayar, a celibate Saint who flourished 800 years ago in Srirangam, proves in his great work, Sri Vachana Bhushana,* that the evil that we see is in ourselves. To rise to this high platform of viewing things generally requires many years of spiritual training indeed. A parallel passage occurs in Srimat Bhagavat 11th Skandha, viz., “gunadosha-dhivas-dhosa (h) &c.

4. To matter is attributed what the world calls evil; or as it is called “prakriti-samsargagha” in Sanskrit. Prakriti is matter as said above, and it is said to have three dispositions, called Satva, Rajas and Tamas, inferred from the karmas or acts of men. Whichever of these humours predominates in man’s nature impelled by the complicate law of karma, present and past, that is severely distinguished as good, mixed or evil. These interact with the soul in presenting to its view either clear or blurred images of objects pleasurable or painful. The eternal whirl of matter in conjunction with the soul, you might imagine to be that of a wheel, with three spokes representing the three qualities of matter above-named, acting as the centrifugal impulses of sanskara, but from which, the spirit, when the time arrives, may be imagined to fly off in a tangential line drawn by a centrifugal force inherent in the spirit. Till then, the relative consciousnesses of good and evil persists according as the humours are uppermost, and the soul inclines for the time being, to one or either of them.

* Janma and granda.

He hath an evil mind who of his virtue thinks.
“ṇaḥ caiva grandaḥ caiva."

POSTSCRIPTS
5. I would now attempt to show that even while revolving in this wheel, our views can still somewhat widen to a better comprehension of the meaning of evil, and its salutary effect on life. Evil is in our own hearts, Sages say. Many other great thinkers of the modern times also state such an opinion. They say, 'detect it in your own will.' According to Johnson, "the depravation of human will was followed by a disorder of the harmony of nature; and by that Providence which often places antidotes in the neighbourhood of poisons, vice was checked by misery lest it should swell to universal and unlimited dominion. We can discover that where there is universal innocence, there will probably be universal happiness; for, why should afflictions be permitted to infest beings who are not in danger of corruptions from blessings and where there is no use of terror nor cause for punishment. But in a world like ours, where our senses assault us, our hearts betray us, we should pass on from crime to crime, heedless and remorseless, if misery did not stand in our way and our own pains admonish us of our folly. Almost all the moral good which is left among us is the apparent effect of physical Evil." Johnson further tells us:

"Goodness is divided by the Divines into soberness, righteousness, and godliness. Sobriety or temperance is nothing but the forbearance of pleasure, and if pleasure was not followed by pain, who would forbear it? Righteousness consists of justice and charity; we are incited to the righteousness, and godliness. Sobriety of temperance is distress and may sometimes implore the same assistance. The Other Life is the future, and the Supreme Being is invisible. None would have recourse to an Invisible Power but that all their objects had deluded their hopes. Reason has no authority over us but by its power to warn us against evil." Again he tells us:

"That misery does not make all men virtuous, experience too clearly informs us: but it is no less certain that of what virtue there is, misery produces by far the greater part. Physical evil may therefore be endured with patience since it is the cause of moral good, and patience is itself one virtue by which we are prepared for that in which evil shall be no more. The unequal distribution of good and evil, the sufferings of virtue and the enjoyments of vice had long busied and perplexed the understanding. It cannot be discovered why a Being, to whom all things are possible, should leave moral agents exposed to accidental happiness and misery; why a child often languishes under diseases which are derived from a parent, and a parent suffers yet keener anguish by the rebellious ingratitude of a child; why the tenderest affection is often abused by the neglect of indifference or the insults of brutality, and why vice has external advantages put into her power while virtue is compelled to renounce.

These phenomena are considered as blemishes upon the moral system. Here is all confusion and deformity. Good and evil seem to be distributed by design, not by chance. Religion is not founded on Reason alone, but Faith. Here all is order, harmony and beauty. Vice itself is only a deep shadow that gives strength and elegance to other figures in the moral picture. Happiness does indeed in some degree depend upon externals, but even external advantages are the appendages of virtue.

6. Why is good and evil designedly distributed, not realised? Because the confined view bounded on either side of our one life with birth and death, introduces the difficulty of not being able to see the working of justice. There are always two sides to a picture. The events of one life, if judged by themselves,—posing that there are no pre-existences or post-existences,—baffle both the Christians and the Materialists to grasp the meaning of 'evil.' Not so with the Aryas, who posit a continuous stream of life till eternity, which thus affords a large view by which no cause can exist for sorrowing over a simple event; a view by which things must appear as relatively good or bad, a view also recognising the conflicting standards by which society judges men and events. What then is that justice that justifies the relative evil, it may be asked? The justice is that it is a providential means to a beneficent end. The difficulty of the apparent conflict of the contrary, as evidencing discord in the place of harmony, vanishes in the recognition of the great Kosmic Law which manifests itself as variety from unity. This is a necessary condition of manifestation. This Law works in cycles, and it is no other than that of the Sanskrit Philosophers, called the ājña-rājaḥa-nyāya, (or the law of seed and its tree). From a homogeneous substance proceeds heterogeneity,—the tree from the seed for example: and this heterogeneity by the same Law of cycles, returns again into the seed. Unless manifestation meant this exhibition of variety, there would be no manifestation as we find this world to be. The not seeing discord however in the world-working consists in looking upon all manifestation as a harmonious whole, a variety in unity. If one were able to review past lives, and find reasons therein for his present sufferings, what goes by the designation of evil would find a different meaning than if things and events were considered evil per se, i.e., as disjoined from one another of the connected series of lives. It is only under such an expanded view can the conception of an origin of evil,—such a conception involving the investing Providence with a capricious will—appear impossible. It would be difficult for Christians to convert Hindu minds which are hereditarily saturated with the far-reaching conceptions of the ever-working karmas, its working in cyclic periods, affording a very much more scientific explanation of evil than having to impute it to an arbitrary will, having an origin.
7. I must not be understood as advocating 'karma' as the all-sufficient explanation for all the riddles of life. That would again be Buddhistic. In addition to Karma we require an Intelligent Governor, to keep account of karma as karma per se is inert and insentient. But as my subject is Bhr., I must drop the discussion of this doctrine which separates the Vedantists from the Buddhists.

ALKONDAVILI G.

KAMPANOLOGY I.

1. a.pū = "to come up to," as in a.pū  ṣravāḥ  as ṣravāḥ  is  ādi  āsrama—though they have come to the water's edge yet they see no way to reach the water (Pāla Kadimana 2).

2. a.ṛv = "to remain," "to enter upon, as in a.ṛv  ṣravāḥ  as ṣravāḥ  went and remained (Tiruvatara 207); a.ṛv = "the house in which you remain permanently" (The Kural).

3. The participle in a occurs more than a hundred times in the Ramayana. In every instance it implies an act that is past or concomitant, but never a purpose.

4. a.ṛv = "to end," both trans. and intran. And a.ṛv = that it may finish, and a.ṛv = even to finishing it.

These remarks will enable us to find out what Kampan means by his:

As the (proverbial) cat approached the sea of milk and remained (there) greedily licking it in order to exhaust it, so I have greedily come to (the task of) reciting Raman's history (with the intention of exhausting the subject).

As a.pū ṣravāḥ is a ṣravāḥ by its position, (that is, squinting construction) it is taken up in both the members of the sentence.

6. The words for a.ṛv are introduced into the second member of the sentence in order to balance it with the first.

Such, I humbly believe, to be the true explanation of the stanza. And I earnestly trust that kampan will no longer be accused of solecism in the use of the participle, or that this supposed solecism adduced as a proof of his being a modern author.

7. I know of no author, ancient or modern, who uses the participle to express a purpose. Of course, I take no account of the Silappatikaram or Mr. Sundrampillai. Mr. Sundrampillai, however, it must be said to his credit, expressed in a private letter to me his intention to correct his Manonmaniam in this respect in the second edition of that work, which he said he was about to bring out. As to the age of the Silappatikaram its genuineness and authenticity, there remains a great deal to be said.

KAMPANOLOGY II.

1. Under the word a.ṛv, Winslow quotes the phrase a.ṛv ṣravāḥ and translates it "as those who cut the plucked betel nuts" a.ṛv never means "to cull" in the mere sense of selecting. It means "to break": an act which may be done by first making a selection of what you want to break. The root is a.ṛv "to lessen" from which proceed the other meanings "break," "beat," "gather," &c. In the following passage it certainly means to select and break.

It also means to husk paddy as in.

It sometimes stands for a.ṛv (pierce) for the sake of rhyme.

2. On referring to the word a.ṛv, I find Winslow marks it as a Sanscrit word and assigns to it the meanings (1) syrup, (2) sugar, (3) portion, (4) a lunar mansion, (5) arm, (6) groat, (7) arecanut, and (8) alms.

Of these 8 meanings, the 5th is the same as the S. bhāha, an arm. (Wh. 3rd Ed. p. 625). The 3rd, 4th, 6th and 8th are derived from that of the S. bhāga, a part (ib. p. 630). The 1st and the 2nd are perhaps derived from the S. pāka, cooking (ib. p. 539). I am unable to discover the 7th meaning, viz., arecanut, in the Sanscrit Dictionary. But I trust some of the readers of this article who are conversant with Sanscrit will be good enough to explain it.
though of frequent occurrence in the sense of treacle, can mean so, only by a figure of speech derived from the sense of "cooking." And it may have come to mean "arecanut" by a further figure. Or is it a contraction of ？

If so whence do we get ？ itself? It looks as if it has been derived from the Singhalese which, by its very form, appears to be older than ？, the root of which is given as ？ to cleanse (ib. p. 566). Compare ？ and ？, and ？, ？, ？, ？, and ？, ？, and ？, and the like.

3. I do not remember if I have seen ？ used for arecanut. And I suspect it does not mean so in,

\[ \text{\textit{XAMPAKOLOGY III.}} \]

The eleven stanzas of which the ？ consists and the first twelve stanzas of the ？ form a ？, the scansion of which is somewhat intricate. This ？ also occurs in the ？ (sta. 23-51), ？ (55-72), ？ (4-30 and 220-233), ？ (9-38) and elsewhere. Its scansion is usually represented by the formula ？, ？, ？, ？. To reduce it to this formula, there is need of much violence. And after all the violence done, it will be found unequal to embrace the nicety of cadence necessary for intoning it. The difficulty will be apparent when we try to apply the ordinary ？ to such lines as these:

\[ \text{\textit{xampanojology III.}} \]

1. Each line consists of four ？.

2. Of these the first ends in what should be called a ？ according to the ordinary system of nomenclature. But a little examination shows that it is not a ？ but ？. Even this limitation is not sufficient, or if this happens to be followed by two consonants it is necessary that they should be such consonants as would readily coalesce and sound almost as one consonant. As for instance ？, ？, ？, ？, and the like.

3. The second ？ begins with a ？ and ends as a ？ or ？.

4. The third and fourth begin according to the law of ？ and ends as a ？ or ？.
5. It is hardly necessary to remind the reader that 
requires, a>»(yitianes), and 
is inadmissible.

6. The peculiarity in this Qaw is that a line partly 
observes Oo/iwi-Sfeir and partly does not. Times of 
Q^fiii constructed wholly on the Oa^emi-Ssir principle 
are common enough in other authors, (as in ^uitrra^widsi 
i.> the paratam of Villiputturar). I do not remember 
seeing such lines in the Iramayanam. They may be 
there. But I have not searched for them.

7. It must be observed, by the way, that there is a 
difference between the Oo/awi-asir of 'Soianrua and 
and the /3<ii<oti_.35it aS'^.f.asti. In eSQ^ui 
the ^Ssir 13 optional and doas  not extend  from  one  line  
but in .#?etr is  of the essence  of Qanmu'r  and 
and aoSJi"!  satun, but  not in acSQ^aDm 
hero nic'Mit  CtntHBoiAa^aap  and  not cSQifi^a^sS-

8. Nachchinarikiniyar does indeed observe that the 
leir is sometimes broken in seSQeuearurr. But  it is 
evident that he was using false readings without sus-
pecting them to be false.

C. BRITO.

THE WORD MURUGU.'

The following information, which the Rev. Dr. G. U 
Pope of Oxford has kindly sent me in reply to an 
enquiry about the root idea of QPOg, will, I hope, be 
of interest to some of the readers of your valuable 
journal.

"I think QPOg really means 'perfume,' and is thence 
given to the tree, under which dances in honour of 
their hill-deity were performed by ancient South-
Indians.

I am sorry to say that there is no great interest felt 
here in Tamil literature.

The glossaries to my Kurral and Nālādiyar have 
been carefully compiled.

On the strength of the above suggestion, the different 
meanings of the word in question may be, I 
believe, satisfactorily accounted for as follows.

QPOg (1) Perfume, or, by Synecdoche a flower.

(2) 'Aki' (agallochum), the wood being sweet 
scented.

(3) Honey, which is collected by bees from 
the flowers of plants.

(4) Toddy, which is sweet as honey, or which 
is obtained from the spadix of the palmyn-
ra or coconut tree.

(5) Youth or the flower of age. Compare also 
the expression the bloom or bud of youth.

(6) Beauty, which attends Youth and fades 
with age.

(7) Elevation (of mind) or high spirits, which 
distinguish youth from old age.

(8) Murukan or the Dravidian hill deity in 
honour of whom dances were performed 
under the Muruku tree; or Karttikeya 
with whose attributes Murukan was in-
vested after being admitted into the 
Hindu Pantheon. (Vide Dr. Pope's Ex-
tracts from Purra Porul-Venba-Malai, 
Padalam Ind. Para, last but one).

(9) A festival, originally dances and feasts in 
honour of Murukan; QPOgwa is a drum, 
probably used on these occasions.

(10) An ornament (for the ear), which adds 
grace or beauty to the person of the 
weaver.

QPOg-the lemon tree-has no connection with the 
above word but is an incorrect form of QPOg so called 
on account of the thorns common to that tree and the 
Indian coral tree or Mochie, which is very fragile 
and serves only for fuel. The root is QPOg found in the 
verbs QPOg and QPOg respectively meaning to 
perish and to destroy.

In his edition of Nighandu Ist part, A. Kumaraswmi 
Pulavar of Jaffna says that Murukan (Subramanya) 
was so called on account of his being the younger son 
of Siva.

As this explanation may not satisfactorily account 
for the application of the word Murukan to a demon 
or a demoniac, and as Murukan is represented as 
the son of Kottavi or Fotti, the great Demoness of the 
South, in Purra-Porul-Venba-Malai which is, according 
to Dr. Pope, more than a thousand years old, there can 
be little doubt that Murukan also was originally a 
demon of the south and that the name should be dealt 
with agreeably to this notion.

S. W. COOMARASWAMY.
LORD SAMBANDHA AND A DRAVIDIAN PROSODY.

(Final e has no usual Sandhi in Telugu and Sambandha.)
Continued from p. 125.

We shall quote a few more instances of misreading in Sambandha in consequence of ignorance of the rule in question.

\[ \text{instances quoted from } \text{though in agreement with both the editions are perhaps liable to be explained away on the ground that the word } \text{being the most important word in the } \text{Sambandha wanted to preserve it entire from mutilation by Sandhi and for the exigency of that purpose overlooked the ordinary rule of Sandhi. Such an argument may at once be met by the consideration whether Sambandha would have indulged in any looseness of grammatical construction in an assemblry consisting of his most learned and bitterest enemies and presided over by such a potentate as the Pandia king of old when such important interests were at stake. But without resorting to any argument we quote other instances from Sambandha where such argument cannot apply.} \]

\[ \text{Other instances in Sambandha.} \]

Note the end of the 2nd line and the beginning of the 3rd line which are underlined. In both the editions unfortunately there is Sandhi which evidently mars the harmony of the 2nd line.

Now we come to a much clearer instance which occurs in a metre that has survived to us and of which the modern poets are fond though we find no intrinsic merits in it except noble and pure Dravidian parentage—what we may call for want of a better name the ordinary \[ \text{As the metre is well-known to us, every one of us may thoroughly understand the peculiarity occurring in it and the editions are also agreed as to the peculiarity.} \]

\[ \text{These instances we have quoted to shew how the lines become irregular from ignorance of the rule in question and in these instances we are supported by one edition.} \]
If the underlined words were united in Sandhi we would get नामः + अद्यावधे and the line would then run as follows:

where the 2nd line is evidently wrong in metre as any reader might easily judge without any explanation of the nature of the metre.

We shall quote only one more instance from Sambandha where also unfortunately we beg to differ from both the editions and leave the reader to judge for himself without any argument.

The second line is not in concord with the other lines and is obviously defective of one syllable and the defective syllable can only be obtained by splitting the last word into तदनि + जनमेन which would make the 2nd line as harmonious as the other lines and we are unable to justify the defect on any other principle and there is no other similar defective line elsewhere though there are three in this same metre.

There are numerous other instances in Sambandha where the editors have combined the vowels in Sandhi and sacrificed the harmony of the lines for the sake of a supposed rule of grammar where we believe if the vowels are relaxed from combination the harmony would be perfectly restored but however as it would require much explanation to establish the principle of non Sandhi in those instances we pass them over for the present.

INSTANCES FROM APPAR.

If, after all these instances the reader should still feel unconvinced that the instances do really establish a principle of Dravidian prosody, we have only to quote a few instances from Sambandha's best and most venerable disciple St. Vagisa. Vagisa's sentiments, his ever flowing tears, his never ending struggles and exertions, his heartmelting verses, his gifted tongue and even his metres are to some extent as intelligible to us as his life. If Sambandha's metres and verses are as incomprehensible to us as his life we have only to appeal to the disciple for an explanation.

The following instances quoted from Vagisa occurring in a metre which is perhaps the commonest metre of the modern times, viz., what we have called the Sandhi metre for want of a better name must prove the principle beyond the least shadow of a doubt.

VAGISA.

Several instances from Appar.

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VAGISA.

Several instances from Appar.
Several similar instances are also found in Sadagopa, Thirumangai, Perialwar, Natchiar, Khulasekara, and Thondaradippodi and we believe there are no other works which contain such clear instances of the peculiarity in question.

T. VIRABHADRA MEDALAI, B. A. B. L.,

(To be continued.)

A SHORT SKETCH OF TAMIL LITERATURE.

INTRODUCTION.

What the Tamil Language needs at present is a correct history of its literature on a sound chronological basis. The task is of a stupendous nature when the great antiquity of the Tamil tongue and the absence of historical records are taken into consideration. The only course left open for the structure of Tamil Literature is the critical search after internal evidence; Indian Archioology is yet in its infancy and no great help can be derived from it towards the ancient literature of the Tamil land. There are also other difficulties such as are not usually met with in the literature of other nations. Herein we are to deal in some instances with the lives of yogic sages such as Agasthya, Tirumular, Taikkadar, Auvaiyar, whose periods of existence cannot easily be determined; with the lives of saints of precocious wisdom such as Nammalvar, Tirugnana sambandar, Meikandar, whose careers are full of thrilling but true incidents which can puzzle even the greatest psychologists; with the lives of other saints such as Manickavachakar, Appar, Sundarar, Kāraikkal Ammaiyar, Umapatī Sivacharyar, who by virtue of the divine grace which was incessantly showered on them performed uncommon deeds which are deemed miracles by the common mortals. In addition to these supernatural elements, Tamil Literature has for its materials the lives and writings of literary giants as Nakkirar, Tiruttakkatcvar, Ilangoavadi, Sittalai Sattanar, Kumbhar, Pugalendi, Ottakkuttar, Kumara raguparar, Sivagñānamunivar.

The growth of Tamil Literature is intimately intertwined with the rise and fall of several heretic religions from remote times. The unbreakable tie which steadily keeps pace with the development of the Tamil Literature is the Śaiva creed which remains immutably fixed witnessing the growth and fall of other religions. The history of Tamil Literature is essentially religious, secular literature forming little
THE LIGHT OF TRUTH or SIDDHANTA DEEPÍKA.

or, no portion of it. This religious element which pervades the whole field of Tamil Literature is due to the fact that the Tamils were essentially a religious race and considered their sojourn on earth as a mere preparation for beatitude. Hence they laid down that all literary works should conduce to the welfare of mankind, in this world as well as in the world to come, by conferring upon the reader Virtue, Wealth, Terrestrial Happiness and Heaven.

It is proposed to treat Tamil Literature in three parts:
1. Ancient Literature which comes down from the remotest antiquity to the time of Tirugnanasambandar.
2. Medieval Literature which extends from the time of Tirugnanasambandar to the closing years of Umapati Sivacharyar, the last of the Tamil theologians.
3. Modern Literature which comes down from the death of Umapati Sivacharyar.

We are quite aware that no sufficient justice can be meted out to the treatment of the Ancient Literature, but no pains will be spared to make it as trustworthy as possible, and should unavoidably errors creep in, the readers are requested to remember that the blame rests more on the difficulty of the work undertaken.

TAMIL LITERATURE.

Either in point of antiquity, or in point of grammatical subtlety, or in the extension of literature, the Tamil Language is second to none of the languages on the globe. There were three ancient academies conducted for very long periods and the last of them came to an end as early as 100 A.D. If the account given by Nakkirar in his valuable commentaries on Iraiyanar Agapporul be accepted the first academy should have begun its sittings at about 9890 B.C. This date does not mark the beginning of the Tamil Literature, as the professors who presided over the academy were simply engaged in the investigation of Tamil Literature. Thus the Tamil tongue should have reached a very high degree of culture even long before 10,000 years preceding the Christian Era. There is irresistible evidence corroborated on all hands to the fact that there was a deluge which submerged a great part of South India which lay south of the modern Cape Comorin which was a river before the deluge. The present sanctity of the place is indeed due to its having been one of the seven sacred rivers of India. Some scholars are of opinion that the deluge referred to in the Tamil ancient classics was identical with the deluge in Noah's time mentioned in the Bible. Tolgappayam, the most ancient Tamil grammar in existence, is considered to have been composed before this flood. The author of this grammar gives the forms of the Tamil letters and thus the Tamil Language was reduced to writing long before Noah's time. The occurrence of the work taki (a corrupted form of the Tamil word Tamil) meaning a peacock in the Hebrew Language also speaks in favour of the antiquity of the Tamil tongue. Further Tamil was decidedly the Language of Southern India during the time of Rama and Arjuna.

Tamil is the name of the language spoken by an ancient race of people called Tamil. All the word 'Tamil' sorts of fanciful etymologies were devised to explain the origin of this word. The Sanskritists, who would not allow any originality in other languages and claim all that is good and great for Sanskrit, suggest that the word 'Tamil' has come from the Sanskrit word 'dravida.' Dravida was the name by which the Aryans designated the Land of the Tamils. Dravida literally in Sanskrit means to run and bend and it fitly describes the Tamil land as it runs far south before it bends at Cape Comorin. They conceive that dravida became dramida then dlamida and then tamil. If such be the procedure of philology then any word can be derived from any other word by stupid ingenuity and philology may well receive the last word of farewell from us.

The absurdity of deriving the word Tamil from dravida will be easily manifest. A foreigner, it is usual, gives his own name to a neighbour tribe which may not be known to the tribe itself. If we ask a Tamil man about his nationality he would unhesitatingly say that he is a Tamilian and not a Dravida which perhaps may be unintelligible to many Tamil ears. A Telugu man calls Tamil as aravam. And this fact is very little known to the majority of the Tamils. The Tamils designate Telugu as Vadugu and the Telugu people of the north. In the ancient classics of Tamil the word Yavanar occurs and some apply it to the Greeks, and some apply to the Persians, and a famous commentator to the Mussalmans or Turks. Thus it seems to us certain that dravida the language and it has no sort of connection with the word Tamil. Tamil is decidedly a native designation given to the language and Tamilian is the name by which the race was known.

Rev. Dr. G. U. Pope considers the word Tamil a corruption of the Sanskrit word 'dravida.' Though this is a good suggestion, with great deference we beg to differ from the gentleman. There is no authority for such a derivation. In several of the ancient classics the word Tamil occurs in the sense of sweetness' or 'juice'.

Mr. C. W. Damodaram Pillai proposes to derive the word Tamil from the Tamil root 'dravida' which has received the termination 'dravida' and has become 'dravida.' The word, therefore, literally means 'the solitary' or 'the unique or the incomparable.' Tamil according to his derivation
signifies 'a tongue which is incomparable' or 'a language of unique celebrity'. However ingenious this derivation is, and however refreshing it may be to the Tamil ears, we are not prepared to give credit to such a derivation in the absence of antique authority in support of such etymology.

S. A. THIRUMALAIKOILTZTHU PILLAY, B. A.

REVIEWS.

We gladly welcome this series of neat little volumes due to the liberality of Mr. Seshacharri, not more because it fills up a gap in the translations of Sankara's great commentaries, than because such an aid as this is indispensable even for reading the original for those imperfectly acquainted with Sanskrit, as his style is elliptical, sometimes enigmatic, always knotty, so much so that in some places without Anandagiri's aid, the whole affair would become a game of hide and seek between the commentator and the reader. It argues also a great deal of freedom of thought in the publisher that he, a follower of Ramana by birth, should yet undertake to publish translations of the text books of a rival school. He is to be congratulated on the successful way in which this volume has been done and it is to be hoped that the succeeding volumes in which he is to bring out translations of the Katha, Prasna, Aitareya, Taittiriya, Chhandogya and Brihadaranyaka Upanishads will be even better than this. Why the Mandukya, which with Gaudapada's Karika* on it and Sankara's commentaries on both, forms an important text-book of the Advaita school, is omitted, is because, I believe, we have already a scholarly translation from the hands of the well-known scholar Mr. Manilal. N. Dvivedi. The publisher will, on the same principle, have to omit the Taittiriya also, since Mr. Mahadeva Sastri of the Mysore Sanskrit Library is already preparing a translation of it, with in addition Sureswaracharya's Varttikas. But there is an important matter which seems to have been forgotten by the publisher.

There are two commentaries on the Kena Upanishad by Sankara, of which we have in this book only the first. Sankara himself felt the importance of this Upanishad, and as Anan-dagiri says, he wrote a second commentary in order to establish the positions taken in the earlier commentary by 'Saranaka Niyas' supported by texts from the Shruti. It would be a good addition if a translation of this commentary also were included in the series, because there is in it some amount of important matter which is not found in the earlier one. The Swetavatara, I hear, is being prepared for this series. This would make a complete set of all the commentaries by Sankara on the Upanishads with the doubtful exception of one on the Nrsimhapatapini. The Swetavatara Bhashya also must be put in the same doubtful position, since there is a great deal of suspicion thrown on its authenticity, into the grounds of which we need not enter here.

Coming to the book itself, it is a creditable feature that it is readable, and that without sacrificing unduly the litera-
tress of the translation. To steer clear of two extremes, of making an abracadabra of the thing which will be the same word for word commentary, there is in Sankara's case the additional difficulty of contending with his style, teeming as it is with technical philosophical terms. The translator has on the whole fairly succeeded in overcoming this difficulty, though here and there are passages which have defied him, and which one might think he might have rendered more intelligible by a little more labour. One or two instances may be given. On p. 126 the sentence describing the attributes of the elements is quite unintelligible and might have been considerably altered. On the very next page one or two sentences of the Bhashya have been entirely omitted and the same is the case on p. 124. In some other places a little care in punctuation would have made things clearer. We may be allowed to take a few examples. On p. 115, 'living by begging' should be connected not with householders as it is at present, as it would mean that only householders living by begging should be counted as 'learned', but should be separated and put by itself. On p. 155, the imagery of a lighted lamp should be applied to the matter of the previous sentence and not as it is at present. Barring a few mistakes of this kind, there is nothing to complain about the book. It is on the whole very well done and the publisher and the translator must be congratulated on having brought out such a really good version.

But two little matters have not been attended to. One is that no hint is given as to what edition of the original has been

* Gaudapada's book is important in another way. It is supposed by many that Sankara was an innovator and that his Advaita had no historical antecedents. For example Col. Jacob, that camp-follower of the church militant, who pokes his Christianity into places where it has no business to enter, in the preface to his edition of the Vedanta Sarira. This gentleman is so horrified at Sankara's daring that he would have us Hindus turn to the Bible for refuge. If the Colonel only reads Gaudapada, he would see how completely Sankara had been anticipated in this book.

* I have drawn up a list of the reasons for this opinion, taken from various sources, which I hope will be published in the Deepika soon. It has been sleeping with the Editor for five months.
followed. This precaution will save some amount of variation where readings happen to vary in different editions. I should think the Anandashrama edition has been followed, though it is rendered doubtful by indications in two or three places. The other is, that a few notes from Anandagiri scattered sparsely here and there would have rendered the idea of many a sentence much more easy. Sometimes, though rarely, Sankara passes by without explanation, where Anandagiri is indispensable. For instance Brihad Aranyak, VI. 3-5 and Gaudapada Karika, Vaitiya Prakarana, Slokas 20 to 28, in commenting on which Anandagiri gives an interesting summary of various shades of opinion among the schools.

In conclusion, the readers must be recommended not to rely too entirely on Sankara's interpretation of the Isavasya, for I think there are about ten commentaries on it, each construing it in its own way. This will furnish a study in the Indian commentator's ingenuity in twisting texts, even to the extent of making them mean what they evidently will not bear.

M. NARAYANASAMI:

EXTRACTS

THE MONUMENTS OF INDIA.

THE VICEBOY AND THE ASIATIC SOCIETY.

His Excellency the Viceroy addressed the annual meeting of the Asiatic Society of Bengal as briefly wired by our Calcutta correspondent the other day. The following is a full report of His Excellency's remarks.

I hope that there is nothing inappropriate in my addressing to this Society a few observations upon the duty of the Government in respect to ancient buildings in India. The Asiatic Society of Bengal, still, I trust, even in these days, when men are said to find no time for scholarship, and when independent study or research seems to have faded out of Indian fashions, retains that interest in archaeology which is so often testified in its earlier publications, and was promoted by so many of its most illustrious names. Surely here, if anywhere, in this house, which enshrines memorials and has frequently listened to the wisdom of great scholars and renowned students, it is permissible to recall to the recollection of the present generation a subject that so deeply engaged the attention of your early pioneers and that must still, even in a breathless age, appeal to the interest of every thoughtful man. In the course of my recent tour, during which I visited some of the most famous sites and the most beautiful of historic buildings in India, I more than once remarked, in reply to Municipal addresses, that I regarded the conservation of ancient monuments as one of the primary obligations of the Government. We owe a duty to our fore-runners as well as to our contemporaries and to our descendants, and to the latter classes in itself demands the recognition of an obligation to the former since we are custodians for our own age, of that which has been bequeathed to us, and posterity will rightly blame us if, owing to our neglect they fail to reap the same advantages that we have been privileged to enjoy. Moreover, how can we except at the hands of futurity any consideration for the productions of our own time, if indeed any are worthy of such, unless we have ourselves shown a like respect to the handiwork of our predecessors? This obligation which I assert and accept on behalf of the Government, is one of even a more binding character in India than in many European countries, where there is abundant private wealth available for the acquisition or conservation of that which is frequently private property, and corporations, societies, endowments, and trusts provide a vast machinery that relieves the Government of a large portion of its obligation. Historic buildings, magnificent temples, and inestimable works of art are therefore vested with a publicity that to some extent saves them from the risk of desecration or the encroachments of decay. Here all is different. India is covered with visible records of vanished dynasties and forgotten monarchs. These monuments are for the most part, though there are notable exceptions in British territory, on soil belonging to the Government many of them are in out-of-the-way places, and liable to the combined ravages of a tropical climate, exuberant flora and very often of a local and ignorant population, who see only in an ancient building a means of inexpensively raising a modern one for their own convenience.

All these circumstances explain the peculiar responsibility that rests upon the Government in India. If there be any one who says to me that there is no duty devolving upon a Christian Government to preserve the monuments of Pagan art or the sanctuaries of an alien faith, I cannot pause to argue with such a man. Viewed from this standpoint, the rock temple of the Brahman stands on precisely the same footing as the Buddhist Vilhar, the Mahomedan Masjid, and as the Christian Cathedral. There is no principle of artistic discrimination between a mausoleum and a sepulchre. What is beautiful, what is historic, what bears the marks of the face of the past and helps us to read its riddles, and to look it in the eyes, these and not dogmas or combative theology are the principal criteria to which we must look. Much ancient history, even in an age of great discoveries, still remains mere work. It is only slowly being pieced together by the efforts of scholars and by the outcome of research. But clues are lying everywhere at our hand in buried cities, in undeciphered inscriptions, in casual coins, in crumbling
pills and pencilled slabs of stones: they supply data by which we may reconstruct the annals of the past, and recall to the life, morality, literature, politics and art of a perished age.

Having referred to special features of Indian monuments, Lord Curzon proceeded:—The later pages of Indian history are known to us, and can be read by all, but the curtain of dark, romantic mystery hangs over the earlier chapters, of which we are only slowly beginning to lift the corners. This also is not less an obligation of the Government. Epigraphy should not be set behind research any more than research should be set behind conversation. All are ordered parts of any scientific scheme of antiquarian work. I am not one of those who think that the Government can afford to patronise one and ignored the other. It is in my judgment equally our duty to dig, to discover, to classify, to reproduce, to describe to copy, to decipher to cherish, and to conserve. Of restoration I cannot, on the present occasion, undertake to speak, since the principles of legitimate artistic restoration require a more detailed analysis than I have time to bestow upon them this evening. But it will be seen from what I have said that my view of the obligations of the Government is not grudging, and that my estimate of the work to be done is ample. I could give.

**Instances of Vandalism**

on the part of previous conquerors, which throw a greater responsibility on the British Government for inaugurating a new era and for displaying that tolerant and enlightened respect to treasures, which is one of the main lessons that the returning West has been able to teach to the East. In the domain archaeology as elsewhere, original example and duty has been set to the Government of India by individual efforts and by private enthusiasm. Only by slow degrees has the Government, which is at all times and seasons a tardy learner, warmed to its task. The Government of India was concerned with laying the foundations and extending the borders of the new Empire, and thought little of the relics of old times. From time to time the Governor-General, in an access of exceptional enlightenment or generosity, spared a little money for the fitful repair of ancient monuments. Lord Minto appointed a committee to conduct the repairs of the Tej at Agra. Lord Hastings ordered works at Fatehpur, Sibiri and Sikandra. Lord Amherst attempted some restoration to the Kutub Minar at Delhi. Lord Hardinge persuaded the Court of Directors to sanction arrangements for the examination, delineation, and record of some of the chief Indian antiquities. But these spasmodic efforts resulted in little more than a collection of a few drawings and the execution of a few local perfunctory repairs.

Lord Curzon mentioned several cases where officials had destroyed or disfigured ancient monuments and works of art, adding "That the era of vandalism is not yet completely at an end is evident from

**Recent Experiences**

among which I may include my own. When Ferguson wrote his book the Diwan-I-Am or public hall of audience in the palace at Delhi was a military arsenal. The outer colonnades had been built up with brick arches and lightened by English windows and all this was afterwards removed. But when the Prince of Wales came to India in 1876 and held a Durbar in this building the opportunity was to good to be lost. A fresh coat of white-wash was plentifully bespattered over the red sandstone pillars and plinths of the Durbar Hall of Aurungzebe. This, too, I hope to get removed. When His Royal Highness the Prince of Wales was at Agra the various pavilions of Shah Jehan's palace were connected together for the purposes of an evening party and ball, and local talent was called in to reproduce the faded paintings on the marble and plaster of the Moghul artists of two-and-half centuries before. The result of their labours is still an eyesore and a regret. When I was at Lahore in April last, I found the exquisite Little Moti Musjid, or Pearl Mosque, in the fort, which was erected by the Emperor Jehangir exactly three hundred years ago, still used for the profane purpose to which it had been converted by Ranjit Singh, viz., as a Government treasury. The arches were built up with brick work and the marble floor had been excavated as a cellar for the reception of iron-bound chests of rupees. I pleaded for the restoration to its original state of this beautiful little building, which, I suppose, not one visitor in a hundred to Lahore has ever seen. Ranjit Singh cared nothing for the taste or trophies of his Mahomedan predecessors of half a century before. The British military occupation, with its universal paint-pit exigencies and Public Works engineer, has assisted in

**The Melancholy Decline.**

Fortunately in recent years something has been done to rescue the main buildings of the Moghul palace from these two insatiable enemies. At Ahmedabad I found the Mosque of Sidi Sayid, the pierced stone lattice-work of whose demi-lune windows is one of the glories of India, used as a Tasmildar's Kutchery disfigured with plaster partitions and omnivorous white-wash. I hope to effect a reconversion of this building. After the conquest of Upper Burma in 1855 the palace of the Kings at Mandalay, which although built for the most part of wood is yet a noble specimen of Burmese art, was converted by our conquering battalions into a Club House, Government Office, and Church. By degrees I am engaged in removing these superfluous denizens with the idea of preserving the building as a monument.
not of a dynasty that has vanished never to return, but an
art that, subject to the vicissitudes of fire, earthquake, and
decay, is capable of being a joy for ever. There are other
sites and fabrics in India upon which I also have my eye
which I shall visit it possible during my time, am which I
shall have to rescue from a kinderred or worse fate. These
are the gloomy or regrettable features of the picture. On
the other hand, there has been during the last 40 years
some sort of sustained efforts on the part of the Govern-
ment to recognize its responsibilities and to improve itself
of its own accord. This attempt has been accompanied
sometimes delayed, by dispute as to the rival claims of
research and conservation by discussion over the legitimate
spheres of action of the central and local Governments.
There have been periods of supineness as well as of activity.
There have been moments when it has been argued that
the State has exhausted its duty, or that it possessed no
duty at all. There have been persons who thought that
when all the chief monuments were indexed and classified
we might sit down with folded hands and allow them slowly
and gracefully to crumble into ruin. There have been others
who argued that railways and irrigation did not
leave even a modest half lakh of rupees per annum for the
requisite establishment to supervise the most glorious
galaxia of monuments in the world. Nevertheless, with
these interrupting exceptions which I hope may never again
recur, progress has been positive and on the whole continu-
ous. It was Lord Canning who first invested

ARCHITECTURAL WORK IN THIS COUNTRY

with permanent Government patronage by enacting in
1860 the architectural survey of Northern India, and by
appointing General Cunningham, in 1862, to be Architectural
Surveyor to the Government. From that period date the
publications of the Architectural Survey of India, which
have at times assumed different forms and which represent
varying degrees of scholarship and merit; but which constit-
te on the whole a noble mind of information in which
the student has but to delve in order to discover abundant
spoil. Orders were issued for the registration and the
preservation of historical monuments throughout India.
Local surveys were started in some subordinate Governments,
the Bombay Survey being placed in the capable hands of
Mr. Burgess, who was a worthy follower in the footsteps of
General Cunningham, whom he ultimately succeeded as
Director-General of Architectural Survey. Some Native
States followed the example thus set to them, and either
applied for the services of the Government Archaeologist or
established small departments of their own. For my part
I feel far from clear that the Government might not do a
good deal more than it is now doing, or than it has hitherto
been advised to do. I certainly cannot look forward to the
time at which either the obligations of the State will have
become exhausted or at which archaeological research and
conservation in this country can dispense with Government
direction and control. I see fruitful fields of labour still
explored, bad blunders still to be corrected, gaping omis-
sions to be supplied, and plentiful opportunities for patient-
renovation and scholarly research. It is my opinion that
the tax-payers in this country are in the last degree unlikely
to resent a somewhat higher expenditure—after all a few
thousand rupees go a long way in archaeological work—and
the total outlay is exceedingly small—upon objects in which
I believe them to be as keenly interested as we are ourselves.
I hope to assert more definitely during my time the Imperial
responsibility of the Government in respect to Indian
antiquities and to inaugurate or to persuade a more liberal
attitude on the part of those with whom it rests to provide
the means to a faithful guardian of the priceless treasure
house of art and learning that has, for a few years at any
rate, been committed to my charge.

A DREAM OF WOMAN'S LOVE.

I sought for Love in roses, but found her sad forlorn;
I sought for Love in pleasure, but found her burning hot.
I sought for Love in riches, but found her sour and bitter;
I sought for Love as living, but found her dumb and mute.
I sought for Love as safety, but found her weak and spare.
I sought for Love as peace, but found her worn with care.
I sought for Love in verdure, but found her sere and dry;
I sought for Love as tune, but found a riven lute.
I sought for Love as sweet, but found her sour and bitter;
I sought for Love as golden, but found a tinsel glitter.
I sought for Love as fragrant, but found a scentless dust.
I sought for Love as solid, but found a hollow crust.
I sought for Love as lasting, but found her breath; I
sought for Love as living, but found her, oh, as Death!

N. L. B.
THE VED'ANTA-SU'TRAS WITH SR!'I'KANTHA BHA'SHYA.

(Continued from page 200).

Adhikarana 9.

The Sūtrakāra now proceeds to shew that, being thus the Lord of all and the all-penetrating Entity, the Parames'vara Himself is the dispenser of the fruits of all actions, either Himself directly or in the form of the respective Gods concerned:

Hence is the fruit, because of the propriety. (III, II. 37.)

Here a doubt arises as to whether the dispenser of the fruits of all actions to those who perform them is the Parabrahman Himself who has been declared in the preceding adhikarana to be the Lord of all, or some one else.

*(śūrṣrapakeha):—Karma (action), though vanishing away the moment it is produced, has yet the power of yielding the fruit at some future time through the medium of the apūrva (the unseen form which action is said to assume prior to the realisation of its fruit). Thus action itself being capable of yielding its fruit, it seems unnecessary to postulate a distinct unknown entity in the form of the Parames'vara. Therefore, the Parames'vara cannot be the dispenser of the fruits of actions.

(Siddhānta):—It is from the Parames'vara duly worshipped that all obtain the fruits of their actions; for, it is reasonable. It stands to reason that devotees should obtain the fruits of their actions from the Parames'vara who is worshipped, as from a king to whom service is rendered. Certainly, neither the insentient action itself nor the insentient apūrva (its invisible form) has the power to discriminate and dispense the fruits of several actions just in accordance with their respective nature; for, we do not find any such power possessed by service which is insentient. Here, Parames'vara, as known through the scriptures, is not a mere postulate, and there is therefore no fault of a needless assumption. It is in fact said:—

"For He makes him, whom He wishes to lead up from these worlds, do good deeds; He makes him, whom He wishes to lead down from these worlds, do a bad deed."*

* Kauś. Up. 3-8.
In these words the S'ruti declares that Is'vara alone dispenses the fruits of the acts of Dharma and Adharma and impels people to them. On the other hand, it is the postulating of the apūrva not taught in the scriptures that involves the fault of needless assumption. Hence the conclusion that Paramesvara Himself worshipped by works dispenses the fruits of actions; not the actions themselves.

And because so He is declared to be. (III. ii. 39)

Indeed the Parames'vara is declared to be the lord of all works,—as worshipped by their means and as the dispenser of their fruits,—in the following passages:

"...Rudra, the Lord of hymns, the Lord of sacrifices, possessed of medicaments that confer delight."

"Secure Rudra, the king of sacrifice..."

The Smriti, too, based on these passages of the S'ruti, declares that the Parames'vara is the lord of all sacrifices:

"Let everyone worship, by soma, the Divine Being who is associated with Uma and who is adorned with the moon."

And the Pāmaṇya, too, says:

"There is no sacrifice, higher than the horse-sacrifice (asvamedha), in the matter of Rudra's worship."

And in the Chāmaka also (Taittiriya-Samhitā IV. vii. 1—11)—which read "May food (come) to me, may permission (come) to me; ...may Dāṣṭri (come) to me, ...may Vishnu (come) to me"—all things such as food, and all Gods such as Vishnu are declared as things to be given, so that,—as the sole alternative left,—the Parames'vara alone is the dispenser of the fruits of all actions. Therefore it is the Parames'vara alone who is to be worshipped by all sacrifices, and who is the dispenser of all fruits.

For the same reasons, Jaimini holds that it is Dharma. (III. ii. 39).

Jaimini thinks that Dharma itself is the dispenser of the fruits for the same reasons, i.e., because it stands to reason and because it is so declared in the s'ruti. It stands to reason, because in the case of tilling, crushing, and so on, we see that the result is produced either directly or indirectly by the action itself. That the act itself in the form of apūrva yields its fruits may be taken as declared in the s'ruti, inasmuch as we cannot otherwise account for the injunction of an act as the means by which he who seeks a particular result can attain it.

But Badarayana (thinks it is) the former, because He is mentioned as the cause. (III. ii. 40.)

The blessed Badarayana thinks that the Parames'vara Himself mentioned before is the dispenser of the fruits of actions, inasmuch as in the very injunctions of works,—such as "he who seeks prosperity should sacrifice a white animal in honour of Vāyu; Vāyu indeed is the swiftest God... and he alone leads the sacrificer to prosperity,"

—Vāyu and other Gods, ensouled as they are by the Parames'vara, are mentioned as the sources of the fruits. It is only in the absence of a God that we will have to postulate that the transitory act assumes the form of Apūrva. On the other hand, when in the sequel of the section enjoining the act the s'ruti itself explains—with a view to satisfy the natural curiosity that arises close upon the injunction—who it is that dispenses the fruit, that explanation alone must be accepted, just as from the passage "they are very well established, they who perform these rites"—the fruit of the act enjoined—without which the injunction is not complete—is accepted as declared in the sequel. From the Atharvasirasa, which reads "He who is called Rudra is the Lord," we understand that the Is'vara is in the form of all Gods such as Vāyu. In the same upanishad, in the words "He who knows me knows all Gods" it is declared that by knowing Him one gets a knowledge of all Gods who are all ensouled by Himself. Hence the conclusion that it is the Parames'vara,—the Supreme Brahman, S'iva, Uma's Lord Himself—who is in the form of all Gods, who has to be worshipped by all acts, and who is the dispenser of all fruits.

THIRD PAD'A.

Aðhikarana—1.

In the preceding portion of the work has been determined the nature of the Pāśa, the worshipper (upāsaka), spoken of as 'thou' (in "Thou art That"), and enounced with the attribute of eternity etc.; as also of S'iva, the Lord (Pati), the object of all worship, spoken of as 'That', and endowed with omnip-
ience and other attributes. Now a question arising as to how to worship Him, the answer comes in the sequel:

What is enjoined in all Upanishads (is the same) because of the absence of all difference in the command etc. (III. th. 1).

In all the Vedantases (upanishads) the Dahara-upasana and the like are treated. A doubt arises as to whether the upasana treated in different upanishads is one and the same or differs with the different recensions.

(Purapaksha) As context (prakarana) differs with difference in recension (S'akhā), the upasana differs with different s'akhās. Now, in the Chhandogya and the Taittiriyaka, the Dahara-upasana is treated. In the one, such attributes as sinlessness are described in the passage which begins with the words, "The A'tman who is free from sin, free from old age, free from death," etc. In the other, in the passage "The right, the true," etc., such attributes as dark-brown-noss are mentioned. Here, owing to the difference in the attributes, the upasana differs. In the Chhandogya, again, the Panchagni-Vidyā (the contemplation of Five Fires) is designated as Kaushuma, while it is designated as Vājasaneyā in the Brihadāranyaka. Here, owing to the difference in the designation, the upasana differs. In the Mandaka-s'akhā is spoken of a rite called S'irovrata (the ceremony of carrying fire on the head) in the words,

"Let a man tell this Brahma-vidyā (science of Brahman) to those only by whom the s'iro-vrata has been performed according to the rule."†

S'irovrata is a special ceremony connected with the study of the Vedas and it is enjoined on the Atharvanikās (the students of the Atharva-Veda), not on others. Owing to this difference in the rite, the upasana differs. Thus, the upasana differs owing to the difference in the s'akhā etc.

(Siddhānta) —The Dahara-upasana and the like, taught in all the different upanishads, are one and the same; for, as in the case of injunctions of sacrificial works, so here, the words of injunction (chotta), the results to be attained, the form of the Devata, and the designations (of the upasanas) are all same. In the first place, the terms of injunction—such as "let him know", "let him contemplate"—are same in the different s'akhās. Even the results to be attained,—such as the attaining of Brahman,—are same. The objects of worship, too, are same, such as 'Vaisvanara-Brahman. And even the designations are same, such as the Vaisvanara-Vidyā and so on. Therefore the Upasana is one and the same. Notwithstanding the use of different verbs—such as 'let him know', 'let him contemplate', the upasana does not differ. In the Chhandogya, the Dāfara-Vidyā is enjoined in the words, "What exists within that small ether, that should be sought for;"* and the Taittiriya enjoins it in the words "What is there within, that should be contemplated."† In this case, since the seat of contemplation etc., are same, since Brahman, the object of contemplation, is the same, and since the attributes mentioned in the two upanishads are not opposed to one another, the Vidyā (upasana) is the same. The Brihādāranyaka and the Chhandogya-Upanishads describe the nature of the five fires to be contemplated,—namely, heaven, rain, earth, man and woman; and the nature of these fires is described in the same way in both. Hence no distinction in the Vidyā (upasana).

If (you say it is not so) because of the distinction (implied), (we reply that the distinction is possible even when the upasana is one). (III. III. 2.)

(Objection) —Repetition of the same thing, combined with difference in the context (prakarana) or sākhā, points to a difference in the upasana. Therefore the upasana taught in different sākhās is not one and the same.

(Answer) —Though the upasana is one and the same, repetition of the same upasana in a different context (prakarana) or sākhā can be accounted for by the fact of the people who learn the Vidyā from that other sākhā being different. Therefore, the fact does not point to a distinction in the upasana.

(The s'iro-vrata) pertains to the recitation of the text, because as such, indeed, it is treated of in the ritualistic section. And as in the case of sava, it is restricted to them. (III. III. 3).

The s'iro-vrata enjoined in the Atharva-Veda in the words "To them alone let him tell this Brahma-Vidyā"‡ is intended as an appendage to the recitation of that Veda (svādhyāya), not as an appendage to the Vidyā or Upasana; for, the passage "He shall not study it who has not performed the rite"§

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* Op. cit. 8-7-1.
† Mahānā, 11.
‡ Mund. up. 3-2-10.
shows that the rite pertains to the recitation of the Vedic text, and in the samāchār-granthā, i. e., in the work called Samāchārā (ritual) it is declared to be a Veda-Vrata—a ritual pertaining to the Vedi recitation—in the words "This, too, has been treated by the treatment of the Veda-Vrata." In the phrase "Brahma-Vidyā," the word "Brahman" means Veda. Therefore just as the Sava-homa is confined to the followers of the Atharva-Veda, so is the śiro-vrata confined to them alone, so that it does not point to any distinction in the Vidyā or Upāsana itself.

The Śruti also declares. (III. iii. 4.)

The Śruti itself shows the unity of upāsana. In the section of the Dahara-Vidyā, the Mahopanishad and the Kaivalya-Upanishad describe the form of the Īśvāra as follows:

"The Right, the True, the Supreme Brahman, in person dark-brown, chaste, divers eyed."*

"Associated with Umā, the Paramēs'vara, the Lord, Three-eyed, Nilakantha (dark-necked, tranquil)."†

From this one may think that, as a corporeal being, the Īśvāra is subject to sin, decay, death and the like. It is to prevent this supposition that the Chhāndogya-Upanishad declares that He is possessed of the eight attributes mentioned in the passage beginning with the words "Now, as to the small lotus in the city of Brahman" etc.;† In these cases repetition can be accounted for by different attributes being spoken of in different sākhās. So, there is no room for the attribution that it points to a difference in the Vidyā itself. Accordingly, since the terms of the injunction are identical, i. e., owing to the absence of a difference in the terms of injunction, etc., pointing to a difference in the Upāsana, the Upāsana taught in all the Upanishads is one and the same.

Ajbhikarana—2.

The Sūtrakāra now proceeds to state what is aimed at in shewing the unity of the Upāsanas enjoined in all the Upanishads:

A collection (should be made of attributes) owing to identity of the purpose. As in the case of the appendages of an injunction, so, i.e., in the case of (an Upāsana which is) similar (in kind) (III. iii. 5.)

Here, though oneness of Upāsana has been established, a doubt arises as to whether the attributes mentioned in one sākhā should be gathered in another sākhā or not.

(Purvapakṣa:)—They should not be gathered. To explain: in the Chhāndogya are mentioned in the Dahara-Vidyā the attributes such as sinlessness, but not in the Taittirīya-Upanishad. The attributes mentioned in the Chhāndogya-Upanishad should not be gathered in the Taittirīya, because they are not mentioned in the latter. As to the purposes of the Upāsana, they are served by the attributes mentioned there, namely 'dark-brown' etc. What need is there for the gathering of attributes mentioned elsewhere, for which there is no direction in the Śruti?

(Siddhānta:)—As against the foregoing we hold as follows: In all cases, where the Upāsana is one, such attribute as sinlessness mentioned in the Chhāndogya in connection with the Dahara-Vidyā etc., should be gathered together elsewhere in connection with the Daharavidyā etc., taught in the Taittirīya and other Upanishads, inasmuch as the purpose of these attributes is the same, namely, to subserve the upāsana. Just as the subsidiary acts (angas) enjoined (in different sākhās) as parts of one main act enjoined are gathered together in the case of the Agnihotra and the like, so in the case of the Dahara-Upāsana or the like, where the terms of injunction etc., are same, the attributes (mentioned in different sākhās) should be gathered together. Wherefore, it stands to reason that the attributes mentioned in different sākhās in connection with the same Upāsanas should be gathered together.

Adhikarana—3.

(If you maintain) that they are different because of the scripture, (we reply) no, because of the non-distinction. (III. iii. 6.)

In the Brihadāranyaka-Upanishad and in the Chhandogya-Upanishad, the contemplation of the Udgīthā song as Prāna, leading to the enemy's defeat, is enjoined. A doubt arises as to whether there is, or there is not, a unity of upāsana in this case.

(Purva-pakṣa:) Since the terms of injunction etc., are same, there is a unity of upāsana.

(Opposition):—The object of the upāsana as Prāna enjoined in the Brihadāranyaka is the agent in the act of singing, i. e., the one that sings the Udgīthā, as may be known from the following passage:
Then they said to the breath in the mouth: 'Do thou sing for us.' 'Yes,' said the breath, and sang.'

But in the case of the Chhandogas the object of contemplation is the Udgitha itself which is sung, i.e., which is the object of the act of singing, as may be seen from the following passage:

"Then comes this breath (of life) in the mouth. They meditated upon the Udgitha as that breath."†

Therefore, the upasanās are different.

(Answer :)—The opening statements in both are the same. The Brihadāranyaka opens the section with the following words:

"There were two kinds of descendants of Prajāpati, the Devas and the Asuras. Now the Devas were indeed the younger, the Asuras the elder ones. The Devas who were struggling in these worlds, said 'Well, let us overcome the Asuras at the sacrifices by means of the Udgitha.'"†

The Chhāndogya opens the section with the following words:

"When the Devas and Asuras struggled together, both of the race of Prajāpati, the Devas took the udgitha thinking they would vanquish the Asuras by it."‡

Therefore as the opening statements are same, the upasanās are identical.

(Siddhānta:)—The sūtrakāra states the conclusion as follows:

* Bri: Up. 1-3-1.
‡ Op. Cit. 1-3-1.

Or (they are) not (one) owing to a difference in the context, as (in the contemplations of the udgitha) as greater than the great, etc. (III. III. 7).

The Vidyās taught in the two upanishads are not one and the same, because of a distinction in the context (prakaraṇa). Now, the contemplation taught by the Chhandogas refers to the Pranava which is a part of the udgitha as declared in the passage "Let a man meditate upon the syllable Om, (a part of) the Udgitha."§

But the contemplation taught by the Vajias refers to the whole udgitha. Thus owing to a distinction in the way they begin, the forms contemplated upon are different, and the upasanās, therefore, are also different. Just as among the Udgitha-upasanās taught in one and the same sākha, the contemplation of the udgitha as 'greater than the great' differs from the contemplation of the same as 'golden,' so, too, here the upasanās differ.

The Sūtrakāra raises an objection and answers:

If (you think they are same) owing to (an identity in) the designation, that (is answered by what) has been said (above). This (identity in designation) is possible indeed. (III. III. 8).

It should not be contended that the upasanā taught in the two sākhās are same because of the identity in the designation 'Udgitha Vidyā.' For, though the things enjoined are different, the identity of designation is possible. For instance, in the case of the daily Agnihotra and the Agnihotra pertaining to the Kundapayin's sacrifice, though the names are same, the rites are different. So here also. Hence no discordance.

A Maha'deva S'astry, B.A.

(To be continued.)

All are Tatvas.

21. The whole "Universe, consisting all that has form, the formless, and those that have form and no form, is the manifestation of the Tatvas. These Tatvas manifest themselves, each in three ways, Stūla, Sākshma and Para. The Jivas that always stand connected with the Tatvas which are under the impelling influence of the Sādākya, also bear their names. Thus all things are, in fact, Tatvas only.

Note.—the original, gives us 'those that have form and no form.' Para—Atisākshma. Sivas here stand for the three kinds of jivas, Vijnānakalar, Pralayākalar, and Sakalar.

22. The twenty-four Tatvas, from earth to Mula Prakriti complete their involuition in the Atma Tatva, and the six Tatvas beyond the Mula Prakriti, in the Vidya Tatva; the three, Suddha Tatva upwards, in the Siva Tatva. These three, viz., Atma, Vidya and Siva Tatvas are eternal, say they. The other two Sakta Tatva and Siva Tatva involute in the Suddha Siva. The evolution of the Tatvas also follows the same order.

Note.—Siva is eternal. The other three Tatvas are so, only in name. As the Tatvas involute in and evolve from Suddha Siva, it follows that He is the cause of involution and evolution.

Creeds and their place in the Tatvas.

1. All false creeds take their stand severally in the Tatvas from Bhūtas (elements) to Mohini (Asuddha Māyā). The six true creeds beginning from Saiva have their respective places in the Tatvas from Vidya upwards. Our Lord is beyond the Tatvas.

Note.—False creeds are 18 in number, of which six are external, six externo-internal and the remaining six are externo-external. The names of these creeds and their explanation can be gleaned from commentaries.

Creeds here stand for the deities worshipped by the people who profess them. The Tatvas, which form the seats of the deities, also form the Makti Sthāna of the creeds. "Our Lord"—Suddha Siva, the deity of the Siddhanta Saiva Religion.

Nine kinds of Manifestation of Siva.

2. The one Lord alone acts, pervading through the nine vargas—Siva, Sakti, Nāda, and Bindu, the formless four; Sādāsiva, of form and without form; Maheswara, Rudra, Vishnu and Brahma, the four of form—who manifesting themselves in different Tatvas, perform their several functions.

Note.—Sakti and Bindu are included among the male energies of Siva in spite of their female character, because, unlike Manonmani and other saktras, they partake of the characteristics of both the male and the female energies in causing the manifestations.

Sakti of Siva.

3. The sakta-kinds appertaining to the manifestations of Siva are seven in number—Sakti, Bindu Sakta, Manonmani, Mahesā, Uma, Lakshmi and Sarasvati. Yet they are all one, Parasakti. Whatever aspect Her Lord manifests Himself in, in that she manifests Herself also.

Note.—The manifestations of Siva reckoned here are only seven; for, Sakti and Bindu have been left out, as they stand midway between the male and the female energies.

The oneness of Sakti with Siva.

4. It is Sakti who manifests Herself as Nāda and the six following vargas. It is Siva who forms all vargas from Sakti upwards. Whatever of shape there is, that proceeds from Sakti, is Sakta and Siva combined. The Sakti who manifests Herself in whatever forms the Saktas wills is His matchless consort.

The creative Power of Siva and Sakti.

5. Siva begets Sakti and Sakti begets Siva (Sādākya). Both in their happy union produce the worlds and the Jivas. Still Bhava (Siva) is a brahma-achāri (celibate) and the sweet-speechd Sakti remains a virgin. Sages only comprehend this secret.

The Characteristics of a Tatva-jñāni.

6. The Tatvas manifest themselves as the body, senses, worlds and enjoyments, bondage (bandha) and freedom (moksha) arising from these, affect the Jivas. He who thus understands the nature of the Tatvas and eliminates them one by one, realises
the Supreme beyond. Such is the true sage just described.

Why Tatvas affect the Jivas.

7. Why do all these Tatvas together affect the Jivas? It is for reaping the fruits of past Karma completely, for rooting out the very seed of Karma so that it may not arise again, and for getting rid of the evil A'nava Mala.

Note.—Since it is Jivas, not Siva, that are got rid of Mala and Karma by means of the Tatvas, it follows that the Tatvas do not affect Siva.

Añhikaranā—5.

Nature of A'nava Mala.

1. A'nava Mala, with its many Saktis, is one. Pervading through the numberless Jivas as the dirt in copper, it binds them from Jñāna and Kriyā. It also affords them the capacity for experience, and is ever the source of ignorance.

Note.—The dirt that is inherent in copper can be removed once for all only by alchemical processes; and, when it is so removed, the copper remains no longer copper but is transformed into replendent gold. In like manner, the Jiva that is affected by Mala can be freed from it only when Śivajñāna is attained; and the Jiva that is so freed from Mala remains no longer a Jiva but attains Patitiya merging into Siva. The illustration of dirt and copper is favourable with the Siddhantā and should, therefore, be carefully noted.

A'nava and Māya differentiated.

2. Do you say, 'There is no other entity as Mala (A'nava). it is only the effect of Māya.' Understand well that Māya causes Icchā, Jñāna and Kriyā to arise in the Jivas but A'nava causes the same to disappear, that A'nava is inherent in the Jivas but Māya is separate from them and, besides, manifesting itself as the universe, forms the body, senses, worlds and enjoyments.

Note.—This forms an answer to the false creeds that identify Māya with A'nava Mala.

Pūrva Pākṣha Vāda (continued) and Siddhānta.

4. As the expansive light disappears when the cloud veils the sun, so Jñāna and Kriyā disappear when the body screens the Jivas.

Siddhānta. Icchā, Jñāna and Kriyā are manifest in the Jivas when they are embodied. When they are not, nothing but darkness prevails.

Note.—'Embodied' includes both the gross and subtle bodies.

Siddhānta (continued).

5. What veils Jñāna and Kriyā of the Jivas is the A'nava (whose existence you ignored). Since it is commingled with the Jivas, it may also be said to be one of their qualities. Māya graciously provides the Jivas with the Tatvas from Kala downwards, so that they may shake off the shackles of ignorance. These two, therefore, are as opposed to each other as darkness and light.

Note.—By commingled, it is to be understood that Mala is separable from the Jivas and by 'one of the qualities' that it is so very intimately connected with them. The word 'also' indicates that A'nava is not a quality of the Jivas. Vide following stanza.

Jiva and Mala differentiated.

6. Do you mean that ignorance (avidyā) is a quality of Purusha (Jiva)? Then, Purusha should be matter. Would you say that the defect in the eye of a blind man is a quality of the eye itself? Possessing ignorance as its attribute, Mala always remains matter. But Jiva is spirit (chīt) which has Jñāna for its quality.

Note.—It is clearly shown by the illustration that Mala is a defect, not a quality of the Jivas.

How the three Malas act.

7. The three Malas—A'nava, Māya and Karma—delusive in their character, veil the true nature of the Jivas, and produce, in them, inausory enjoyments, bondage and capacity for experience as the sprout, bran and chaff in paddy. There are also two other Malas which we will point out presently.

Note.—A'nava Mala, in conjunction with the efficient cause, provides the Jivas with the capacity for experience as the chaff is the efficient cause of sprouting. Māya, being the instrumental cause, makes, with its effects bodiess and senses, the bondage of the Jivas, as the bran favouring the growth coexists with the other ingredients. Karma being the material cause, affords enjoyments to the Jivas as the sprout becomes manifest by a power latent in it.
The two other Malas.

9. One is Māyeyā, which is the effect of Asuddha Maya; and the other is Troḍāyī, a Sakti of the Pure that commands the three Malas to perform their respective functions. So the learned say These five Malas stand adhered to the Jivas.

Note.—Māyeyā is the Mala that limits Icchā, Jñāna and Kriyā of the all-pervading soul.

Reincarnation of the Jivas.

9. The soul, affected by the five Malas—A'navā, Māyē, Karma, Māyāya, and Troḍāyī-passes in a moment at the good Lord's behest, through the wheels of birth and death, on earth, the higher and the lower worlds, like the whirling fire brand and the whirlwind which cease not in their motion.

Note.—'At the good Lord's behest' shows the agent with whose grace the escape from the wheel of birth and death can be effected.

Rariness of the human birth.

10. When we consider the case of a Jiva which, after passing through the eighty-four hundred thousand kinds of yonis (embryo), of fourfold nature as Andaja, Swetaja, Utbija and Sarayuja, becomes human born, we can but compare it with an individual who has with his own bands swum the wide ocean.

Note.—It is to be noted that the human frame only is fit for the attainment of eternal freedom by the Jivas.

Rariness of a high class human birth.

11. It is a great blessing to be born in a land where savages do not inhabit but the study of the four vedas reigns supreme. Escaping birth among the lower classes of the human race, rare is it that one should be fortunate to be born among the people privileged to perform religious austerities, and to profess the Saiva Siddhanta religion without falling into the ways of other creeds.

S. ANAVAKATANAYIKAM PILLAI, M.A.

(To be continued.)

TA'YUMA'NAVAR'S POEMS.

(Continued from page 202.)

142. O what an admirable one is th' Saiv-Siddhant! The best and purest course to raise the souls to Heaven; The best and purest made to invocate the Lord's grant Of boundless Grace, which is as by Devtarūs * given. To souls advanced in tatvas twenty-five and leven. Lo! This is the best munificent faith fit to plant. In the minds of true jñānis to researches driven. The high conviction that this is the mother-grant. Alike to suit the Siddhāst playing in anima † And other powers; or to great devotees drowned In blessed silence the best concentration law; Or to those sunk in Indra's great delights§ profound; To all alike; to all beloved; to all the one. Inspiring; and to all a Universal Sound.||

R. SHUNMUGAM MUDALLAR.

(To be continued.)

* The devtarūs are the wishing-trees. They yield what the owner wishes for.
† Here the saint refers to the wide accommodating characteristics of the Saiva Siddhanta School of Religion. Of the mages ādhas, yogis, bhaktas and devoted Jñānis, the saint mentions the first and the last, so that all the four classes of mages may be included. The order is as given above according to Dravida Sūtti.
§ Indra's bhoga (sensations or sensual delights) is considered the greatest Temporal Happiness in the Universe.
|| Universal sound can be the name of this religion since it is an inviting peal to all as पर्वते पुरस्वरूपः (O ye, men of the world, come and join this), being the mother-religion to all the rest.
The fiat of the Government of India has gone forth that there is no need for legislation, in regard to this question, and the reasons with which this conclusion is propped are really wonderful. No petticoeting counsel could have fished out reasons to back up their false position with greater ingenuity than the Government of India, and if these principles are only to obtain, no legislation in India will be possible. It seems almost an irony of fate that one of Her Majesty's Indian subjects, which would alone affect a handful of men, does not affect the masses of the people in the least, and which would subject them to any amount of loss and worry and annoyance, as for instance, the Irrigation Cess Bill, and yet the Bill which does not affect the mass of the people in the least, and which would alone affect a handful of men and those only, if they fail to do their duty. The valuable endowments attached to these temples and mutts were mostly the gifts of kings and princes of ages gone by, and if the general body of the people do contribute anything at all, it is quite infinitesimal in value. Besides the complaint of the people is that they have so little voice in the management of these endowments, and that the members who happen to get appointed once and for life have all the thing in their own sweet way, without absolutely any check or hindrance. But like the religious cat who felt for the tenderest regard for the religious sentiments of the people, and they are afraid that such interference must inevitably rouse the strongest resentment in the minds of those who are subjected to it? (we could produce the opinions of 90 per cent. of their trustees and committee members themselves) and who possess immense influence over the masses whom it is proposed to exclude by a property qualification from all voice in the management of their own temples" and that it "might not improbably excite a wide spread suspicion of its intentions among other religious endowments which might appear to be scandalous to Englishmen or to Natives of India imbued with our ideas, would almost certainly be regarded in an entirely different light by the great body of the Hindu worshippers who look upon an offering to a priest or a Brahman as a religious act; and it does not appear to the Governor-General in Council to be established that the mass of such worshippers feel any appreciable grievance in the present system of management or recognize the existence of any evil that calls for a remedy!! And yet the Government of India is aware that the Local Government is convinced of the need for legislation, that a certain Section (?) representing a considerable body of educated and thoughtful opinion also backs up this demand and it is aware that the demands have been made in numerous addresses and memorials on the subject, and in the native press, and yet wonder of wonders the Government of India do not think it safe to inform the general public is really in favour of such course!!! It is said that it is hard to rouse up a waking man, and no amount of reasoning is sufficient to convince the Government of India who have willfully shut their ears to the just and earnest prayers of the people. Do the Government of India resort to any other methods for ascertaining the public opinion in regard to other measures they themselves are determined. Are they prepared to leave the working of the Government machinery itself and that of the most of Local and Municipal Boards to be taken of by the public spirit of the people. Do they think that the interest of the public at large in the Local and Municipal institutions is less than in the case of these Temples and would they advocate universal franchise in their case? As it is, it is useless and hopeless to argue with the Government and it is only left to the people to convince the Government in only one way—to get up monster memorials from one end of the country to the other, and it is even a question if the Government of India will not even then find some reason for rejecting such Memorials.

We suggest a small and short memorial and in the following form to be adopted everywhere:

To

His Excellency the Governor-General and Viceroy of India in Council

We the undersigned memorialists representing the Hindu Population beg to approach you with the following prayer:

(1) We are thoroughly convinced that the Hindu Religious endowments are thoroughly mismanaged and that the defective provisions of Act 20 of 1863 is altogether responsible for it and that public have no manner of control over these endowments.
(2) That the managers and trustees, both hereditary and otherwise should be compelled to furnish accounts to District or Local Committees and that the accounts should be subject to audit by a qualified auditor and that the Committee should also be made to publish such accounts with the result of such audit in the District Gazette.

(3) We therefore earnestly pray that the Act of 20 of 1863 be at once amended to contain these vital provisions.

We beg to remain,
Your most dutiful servants.

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<th>District</th>
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We cannot praise in sufficient terms the Splendid address delivered by the Hon'ble Mr. Nicholson. The address brims full of useful hints and sage advice in every line and one has to study it with considerable thought and attention. The Hon'ble is a specialist in Agricultural questions, and he has not studied it in any purely academic spirit, but with a spirit of sympathy and thorough knowledge of the actual requirements of the masses of the people. He has done no little to move Government in the path of agricultural reform and the amelioration of the conditions of the people and his advice to the people themselves and the leaders of the people (but the Government of India would seem to set so little value to the words of their leaders!) should be carefully treasured up and worked out. But one thing we may say that the recently passed irrigation cess act will paralyse all effort at agricultural improvement and that the losses to the people and to the Government itself will far outweigh the anticipated gains.

The following pages we call from a book called “The Woodlands in Europe” intended for Christian Readers, and we could not produce better arguments for the truth of our Conception of the supreme Siva, the Destroyer and the creator and the Preserver (Vide p 6, Sivagnanabotha English Edition.)

"And how about the dead leaves which, season after season, stew the ground beneath the trees? Is their work done because, when their bright summer life is over, they lie softly down to rot under the bare wintry boughs? Is it only death, and nothing beyond? Nay; if it is death, it is death giving place to life. Let us call it rather change, progress, transformation. It must be progress, when the last year's leaves make the soil for next year's flowers, and in so doing serve a set purpose and fulfill a given mission. It must be transformation, when one thing passes into another, and, instead of being annihilated, begins life again in a new shape and form.

It is interesting to remember that the same snow which weighs down and breaks those fir branches is the nursing mother of the flowers. Softly it comes down upon the tiny seeds and the tender buds and covers them up lovingly, so that from all the stern rigour of the world without they are safely sheltered. Thus they are getting forward, as it were, and life is already swelling within them; so that when the sun shines and the snow melts they are ready to burst forth with a rapidity which seems almost miraculous.

It is not the only force gifted with both preserving and destroying power, according to the aspect in which we view it. The fire refines and purifies, but it is also destructive; and the same water which rushes down in the cataract with such over-whelming power, falls in the gentlest of drops upon the thirsty flower cup and fills the hollow of the leaf with just the quantity of dew which it needs for its refreshment and sustenance. And in those higher things of which nature is but the type and shadow, the same grand truth holds good; and from our Bibles we learn that the consuming fire, and the love that passeth knowledge are but different sides of the same God:-just, and yet merciful; "that will by no means clear the guilty, yet choosing mercy unto thousands.

REVIEWS.

DRAVIDA PRAKASIKA *

We welcome this publication as containing the valuable results of a life study by one of the very few learned Tamil scholars of to-day. He is also a learned Sanskritist and is fully versed in the great treatises of his Master, Sri Sivagnana Yogi; and he is one of the very few who have studied the Yogi's great Dravida Bashiyam.

In his book, he displays considerable ability and critical acumen; but we are afraid the language he uses towards those whom he differs from is not at all becoming in these days, however much they might have been tolerated by old usage. This is the blot in his book and we hope it will be remedied in a future edition. The book is also printed in too small letters. The subject deserves better typography and the question of cost should not stand in the way as this is a book intended for the educated classes and not for the ignorant poor.

In the book, he reviews the whole body of Tamil Literature rather too briefly, we regret, and he divides his subject into four chapters, entitled—"Ilakkana Marabial" (Gramatical works) Ilakkia Marabial (Literary works) Sathira Marabial (Philosophical works) and "Oribial" (other works) and in the introduction he discusses the question of the ancient character of the Tamil Language and literature. He thinks "Tamil" means "<b>குளை+</b>" but that "sweet" but a word may come to obtain a number of meanings, but the root meaning may after all be different and it does not therefore justify the dogmatism and warmth which our author displays. He holds that Tamil Grammar is independent of Sanskrit Grammar and there can be no doubt about it. He gives a learned note on the

*By Srihari K. Sabapathi Navalar Avl. of Chidambaram. 1899
first tute of Tolgappia, the first cural of Tiruvalluvar the first verse of Periah Purana and the introductory verses in Sivagnanabotham. He is convinced that the Philosophy as indicated in these Tamil work is clearly the Advaita Siddhanta and not the Maysvada Vedanta, and that this is also our view we have expressed on several occasions.

The book is unique of its kind and supplies a long-felt want and ought to be popular. The style is not too difficult to be followed by an ordinarily well-educated student of Tamil. Our Navalar deserves to be congratulated on the whole on the useful and learned work he has brought out.

2. Sivakshetralaya Mahotsava Unmai Vilkkam

3. Saiva Bhushana Chandrika

4. Panchakshara/Rahasyam

We highly commend these books to all our readers and they form very useful and important hand books on the subject as treated therein. The first book gives the meaning of the symbolism of all the Forms in our Temple as also the meaning of the various festivals, &c.; and what we are bound to say these meanings have been arrived at after considerable study and texts are quoted from most of our religious and philosophical works to bear out these meanings. With regard to the car-feast, we ourselves discovered the meaning by a chance, and we sounded many a Pandit to discover this meaning, and not one gave this meaning, though several suggestions were made, and we are glad to find that this very meaning is given by our Pandit in this book. We only instance this to show with what great care and knowledge the subject is approached.

In Saiva Bushna chandrika, the same author treats on the meaning, uses and texts bearing on the question of the sacred ashes, sacred beads, and Rudraksha and accordingly the volume is very highly useful to all Saivas. From the several texts quoted from the Tiruvaimozii it will be seen that the authors of those sacred Hymns were still conforming to the general usage of wearing Holy ashes, and the custom of wearing namam had not come into use in their time.

“The light of Truth or Siddhanta Deepika.

The book on Panchakshara is planned on the same model, and ought to be of the highest value to all our readers.

We congratulate these two authors on the excellent books they have brought out and we hope their efforts will be continued in works of similar character.


Our friend and brother is always engaged in doing some useful work; and the books he has brought out in Tamil comprise all sorts of useful subjects, and will form a library by itself. The latest work which he has given to the public is his book on Agriculture, and the part now before us contains so much information that we thought at first this was the whole book. But nine parts more are to come and we may feel sure therefore in getting a most useful and comprehensive book on Agriculture; and this book by the ways shows also that it will not be difficult to write Tamil books on science. In his preface, the author gratefully acknowledges the valuable help and advice he received from the Hon'ble Mr. Nicholson, and it will not too much to ask that government will also show their appreciation of the learned authors disinterested work by substantially helping him. In the meanwhile we beg to tender him our warmest thanks on behalf of the sorely stricken down agricultural population.

EXTRACTS.

A PLEA FOR LESS DOGMATISM IN PUBLIC TEACHING.

We extract the following article from Theosophical Review, which almost sums up our own attitude towards the Theosophical movement.

In one of her recent lectures Mrs. Besant told us that if any of the leaders of the Society adopted a course of action, which to the best of our judgment was prejudicial to its interests, it was our duty to protest. No other apology or justification, therefore, will be necessary for what may appear the presumptuous criticism I am about to make with regard to the policy of the Theosophical Society. Let the assurance suffice, however, that in doing so I am acting in what I believe to be the highest interests of the Society.

Briefly put, my experience has led me irresistibly to the conclusion that many teachings which are put forward publicly should, if taught at all, be reserved for private instruction; that these teachings militate against the use of the Theosophical Society by repelling those who would accept its more important ethical doctrines; further, that the teaching I refer to are absolutely of no use to the evolution of the race; inasmuch as they benefit nobody. In thus criticising the wisdom of our leaders, nay, it may be even of the Masters for aught I know, I am aware that I shall call down upon my head the censure of many an earnest Theosophist, who will doubtless be shocked by my apparent presumption. That, however, cannot be helped, nor does it deter me from what I believe to be a duty. Besides, are we not told that H. P. B. herself *stru-

*By S. P. Narasimhalu Naidu Crescent Press, Coimbatore 1900.
In the introduction to her Ancient Wisdom, Mrs. Besant says: "Right thought is necessary to right conduct, right understanding to right living." Quite so—but only up to a certain point. The foregoing quotation may very well be construed as implying that all right thought and understanding is necessary to any right conduct. Whether Mrs. Besant meant this or not, I do not know, but so it may be understood. This, of course, would be a fallacy. No knowledge of astronomy, for example, is necessary to play the piano. So to act and live rightly I require the right understanding of some things but not all things. It cannot matter to me whether there are planetary chains, manvantaras, and so forth; if there are I shall know it by direct knowledge when it is necessary that I should, until then the belief that there are is of no use whatever to me. Let us recognise that the teachings which have no direct influence or bearing on life are useless, nay, perhaps mischievous, if exoterically given out. Such teaching it would seem to me should be restricted to an inner circle—to those, i.e., who desire such knowledge—but should not be flouted before a sceptical world; for, by so doing, as I have already said, we repel many of the most eligible of those who are not already within our ranks.

E. Martin Web.


EXTRACTS.

The following we take from the Sanskrit Journal, as it will prove of interest to our readers.

Mons. A. Barth, Honorary member of the Royal Asiatic Society, Member of the French Institute, the distinguished French Sanskrit thus writes of the Sandhyavandana and Purushasukta, which originally appeared in our journal.

Paris.—6, Dec. 1899.

"Both papers are exceedingly well done. They do much credit to the learning and healthy feelings of Professor Kamesvara Aiyar. No doubt, there are many passages we should translate otherwise in the West; and, as the learned author is well aware, our general view of the subject in both cases would also be somewhat different. But the whole of Vedic interpretation is still so widely open to controversy, that any sensible man must be glad to hear what Hindu scholars and enlightened Hindu patriots of our days have to say about the monuments of their past, the more so if, as in the present case, these monuments be still in holy use and a part of their actual liturgy.... Therefore no friend of India will deny his sympathy to Professor Kamesvara Aiyar doing his best endeavours to restore in a scholarly manner the Sandhyavandana to its Vedic purity or even trying to bring it up to date. But at the same time the foreigner will have the right of considering from without what the house-born heir is considering from within. The standing of both being different, the conclusions cannot on all points be the same.

I shall not dwell on minor discrepancies; yet I must give you some samples. On the whole it may be said that feel ourselves less at liberty with grammar and vocabulary than does the learned professor, on the authority, it is true, of most able commentators. Thus for an instance, god annadatavakati (Purushasukta 2) will never mean with us what is made out of it in the translation. Thus again, Pumsnta bhakranteswarih bhakrasrupa Pandita Madan would not be styled by us as a grammatical puzzle, but sheer nonsense, as it stands, and therefore a prima facie corruption.

But I have no space to sift any longer such minute particulars, and must turn to some topics of a more general purport.

Professor Kamesvara Aiyar overrates, methinks, the consent of our Western scholars about Vedic matters. There are rather many points, not only of particular bearing, but vast and far-reaching ones, about which there is no agreement among them. Take, for instance, caste. The opinion that there were no castes in Rigvedic times is far from being held unanimously among us, I, for my part, did never accept it, and I doubt much whether any of our younger scholars would maintain the main point that the Purushasukta must be late because caste is mentioned in it. There is in the Avesta a fair counterpart of your evanna and comparative ethnology teaches us that restrictions like those of caste have their roots in the very lowest strata of primitive society. But not only you have caste, you have a theory of caste also; and it is this theory, not caste itself, which seems late to most of us. It cannot be traced back further than the Brahmanas and just in the Purushasukta there is a great bit of it. This alone would be no proof. But there are concomitant facts. Neither vraiga nor sudra are Rigvedic words; even 'kshatriya' is not one in the sense it is taken here. Much more, the whole tenor of the Sukta is not Rigvedic. There is not in it a single construction, not a single word which is not found also in later documents. What we have here is not a greater polish of style, but rather another language, the language, namely, of the Brahmanas, that is to say, almost classical Sanskrit. And what may be said of the language holds of the ideas also. They are on the same level with Brahmanas and Upanishads. And this brings me to the Vedantic character of the Sukta.

The cosmological myth exposed in the Sukta, that of the world being framed out of the limbs of a primeval giant, is a very old one, and, though not found elsewhere in the Rigveda, much older, like caste, than any Vedic text; for it occurs also in other related, but distant mythologies, as for instance, in that of the Scandinavians. But in the Purushasukta, beyond all doubt, it is no more taken in its literal meaning; it has become a mere symbol and as such it is fraught thoroughly with Vedantic speculation. So far I agree altogether with Professor Kamesvara Aiyar. But I must part from him when, for his Cukrika. In my opinion the illustration of the Sukta, and illustration of the Sukta he goes straight to the Vedanta of Pratisthāna the may immediately add, of most of the motley Mantras gathered in the Sandhyavandana, is not to be drawn from the complex and refined system of the later school but rather from the Vedanta of the Upanishads, which nearer as they come to our texts are also fraught with equally crude and incoherent symbolism. I need but to mention their theories of the Pranayāna, the Purusha in the eye, in the sun, in the heart and the arteries, of Prajapati androgynus &c. &c.

And thus from chronology, we are brought again to the question of interpretation: for proceeding by this way, the one consistent with historical criticism, we shall not, as is often done in Professor Kamesvara Aiyar's translation, cloak by the phraseology of another age passages such as Purusha
Tamil Philology.

The second article on Tamil Philology from the pen of Pandit Savarirayan is equally interesting and instructive, but we are afraid that even here he has made some suggestions which are open to reasonable criticism. We are not in any way dogmatic about our opinions, and any remarks we may make are only in a friendly spirit and with a view to thrash out the truth. Where our Pandit is found to step beyond the limits of Tamil philology into the field of comparative philology or etymology, there especially does he give expression to opinions to which we are constrained to take objection. The following observations with respect to certain points touched upon in the article under reference, will not, in our humble expectation, fail to throw some additional light, or at least to stir up mightier minds to make careful researches in this disgracefully neglected field of Tamil Philology.

Great credit is indeed due to Professor Seeshagiri Sastri and Pandit Savarirayan for their bold and untiring efforts to dig up Tamil roots, which we hope will be crowned with brilliant success. We hope that in the Tamil-English Dictionary being compiled by C. W. Cathiravel will the retired Police Magistrate of Kayts, Jaffna, coordinate the grammar and the same word will not be overlooked, and the same word has several meanings, the arrangement of them will be in the order of their development. It is a matter of regret that most of our Pandits with all their fund of knowledge are too dogmatic and narrow-minded to be convinced that every word in language owes its existence to some root or roots pregnant with sense.

Even the grammatical framework or the formal elements of our language ought to be the remains of independent words with palpable meanings. In monosyllabic or radical languages as the Chinese, the functions of the terminations are performed by separate words, for instance, plurality is expressed by some word denoting heap, class, kind, flock, cloud, &c.

In his sixth lecture on the science of Language, Vol. I, Prof. Max Muller dwells at length on this subject, and we quote the following:

"The whole, or nearly the whole, grammatical framework of the Aryan or Indo-European languages, has been traced back to original independent words, and even the slightest changes which at first sight seem so mysterious, such as foot into feet or I find into I found have been fully accounted for."

What applies to the terminations of the Aryan languages should with equal truth apply to those of the Dravidian or Tamilian languages.

The latter family of languages being in the agglutinative stage, the formal elements in it are not so worn out as in inflectional languages. It would be well for students of comparative grammar of the Tamilian languages to bear this fact in mind, and to do as much as in their power lies to bring to light the original meanings of these elements. Some may however suppose that the grammatical framework of a language is the...
in the words "of any language or family of languages.

explains as follows: "A root is a word, or family of words, which are generally instanced or arbitrary-primitives. Before trying these names to roots, a clear understanding of what roots are, is very essential. Prof. Max Muller explains as follows: We call root or radical whatever in the words of any language or family of languages, cannot be reduced to a simpler or more original form.

He further says that the root of a word is its unchangeable remnant as distinguished from its changeable termination. Roots are either predicative or demonstrative, as

(1) Muc—to grind, to rub, to stroke, to wear out, or to wither away, found in English Mill, Meal and Milk; Latin Mor=Death or Decay of frame, and Morae=Delay or loss of time; and in Sans. Mrd (मर्द) Death, Mard (मर्द) wind and Mardha (मर्दाह) storm.

(2) Ta—this or there, in Gothic Thalas, Greek To neuter of Definite article, Latin te, tu, tu (in Iste, Ista and Isst) and English the, that, this, they and then.

All roots are necessarily monosyllabic and are divisible into three classes, namely, primitive roots, secondary roots and tertiary roots. A full description of which appears in Prof. Max Muller's seventh lecture, Vol. I.

Primitive roots, which consist of

(1) One vowel as i in Latin ire to go,

(2) One vowel and one consonant as ad in Latin Elders, Greek Eldin. Sanskrit ad and English Eat or

(3) One consonant and one vowel as du in Latin dare to give, Latin domum and Sanskrit dhamma = gift. are very numerous in languages in the first and second stages. Moreover a root may be strengthened by the insertion of some letter as N. E. G. ad=and to be moist mig=mang to join. Similarly the Tamil root

ad in *ad adu—to join has been changed into மார் and in மார்.

This new root and appears however in a weakened form in *ad adu=to reach, owing to the assimilating power of n (ொ). Cf. the corruption of மார் one into மார் and மார் into மார். Practically d has been

* A careful study of Professor Max Muller's Lectures on Phonetics Change fully impresses on our mind that the confusion among the consonants K, P, and T, the kind of Grimm's law, is not a matter of fiction but of facts and figures. In the worthy Professor's opinion, this change among the gutturals, labials and dentals is due to a previous stage of language in which the two or three principal points of consonantal contact were not yet felt as definitely separated from each other. The Polynesian Dialects are reported to have not yet got over this difficulty and consequently to vary not only their words but even their roots. As examples of this change which at first sight appears wonderful, we may quote from the Indo-European stock the Sans. Drarna (दर्मन) heat, the Gr: Therme=heat, and the Lat. Forninos=hot, and from the Tamil language உடையேகை=originally bubble உடையேகை and உடையேகை (vulgo) navel.

What we want to prove here is that this law which holds good with regard to words holds equally good with regard to roots of which alone all languages were originally made up. The Polynesian Dialects fully bear out the truth of our contention. The root ad which we have in view is therefore traceable to at the radix of உடையேகை—one and may be identified with sp in உடையேகை, properly to make one, hence to put on, &c., of which உடையேகை a pancake is probably a derivative. The Malayana snap—cake is evidently unoriginal, உடையேகை or உடையேகை is directly from root at—to unite. The root at is clearly visible in உடையேகை to resemble, to be equal, உடையேகை a tribe affinity, or the Fip (the middle part of the human body) and in உடையேகை likeness or symmetry of body.

† உடையேகை, the name of a mountain in the South Arcot District, which is sacred to Siva, is shown by Dr. Bottler to be a compound of உடை and கை not reached (by Brahma and Vishnu), and கை mountain. But it is more probable that this word is a corruption of உடையேகை, the Tamil உடை being substituted for the Sans. Achaln. Such changes are not of rare occurrence. In the Kaddukulamattu west (of the Trincomalie District, Ceylon) which is peopled by the Sinhalese who are daily being Tamilised in their habits, manners, dress and speech, there are several tank-names which appear in duplicates—the one being Sinhalese and the other Tamil or partly Tamil: E. G. Nandakaeva உடையேகை உடையேகை Tavanakaeva. The change of உடை into உடை is as feasible as that of உடை உடை properly உடை. The change of உடை into உடை is as feasible as that of உடை உடை colour into உடை.

It is but quite natural that whenever the original form of a word has been obscured by phonetic decay, the human mind craving after some explanation assigns a meaning to it the word in its altered garb. This is how popular mythology or etymology crops up, and we would refer the reader to the XII lecture of Prof. Max Muller's Science of Language, Vol. II. Arunachalam as well as Sonagiri (சோனாறி) another name for Arunnalai, means the red mountain of சோனாறி.
lost and an (ג) discarding the second a the remnant of a assumes the duties of root, and is more prolific than its parent ud. If not for the connecting link ג it would have been quite impossible to establish the relationship between the two roots. The existence of two roots like and an should not in any way lead us to suppose that the latter is an apocope form of the former. Roots are liable to modification but not to such wear and tear; for instance the root ya-to mingle, has grown up to you-to join, which has been further modified into jogh-to fight, in order to mark the distinction between these meanings.

The Sanskrit root loka-to strike, is the parent of the following:—Tup, Tubh, Tuhb, Tun, Tur, Turo. Tuh and Tus (vide page 365 Science of language by Prof. Max Muller. Vol. I.)

A. Now coming to the words which we proposed to analyse, \( \text{̃v}\) when stripped of its changeable termination or noun suffix leaves behind \( \text{va} \). This remnant is identical with \( \text{va} \) to stand. Here we have a clear case of how the Aryans and the Tamilians concurred in their general idea about a place or station. The Sanskrit words sthala and sthima meaning a place, and the Latin statio, the original of the English Station and which means a post, station or abode, are respectively derived from the Sans. sthala-to stand, and Lat. sta to stand, both of which are represented by root sta. The English stand is also obtained from this root. The original meaning of \( \text{̃v} \) is therefore something to stand upon or a place, and hence the seat or abode of man. We might also explain the word in a different way. As the ancients believed the earth to be stationary, they might have given this name to distinguish it from the sun and moon both of which were in their opinion moving bodies. The offshoots of this Tamil root are legion. A few of which are well worth considering here. \( \text{̃v} \) is evidently derived from \( \text{̃v} \) as \( \text{̃v} \)va from \( \text{̃v} \) and \( \text{̃v} \) from \( \text{̃v} \). This word was probably first used to denote the bright half of the moon’s age when it is visible or present, as distinguished from the dark half or \( \text{̃v} \)a; hence the meanings of moonlight and, by metonymy, moon. As a verb it means to shine. \( \text{̃v} \) is a word which, in spite of phonetic corruption, holds its ground. Unlike \( \text{̃v} \)-dove (from \( \text{̃v} \)-an olders name for the bird which lives in a \( \text{̃v} \) or forest-a place outside the town limits) and \( \text{̃v} \)-shark (so called perhaps on account of its nutritive nature-\( \text{̃v} \)) which are met with only in books, \( \text{̃v} \) and its conrade \( \text{̃v} \)-verbal noun from \( \text{̃v} \)-to go down, to die or disappear. \( \text{̃v} \) is the time when the sun disappears, dies or goes down) have not as yet been driven to the wall in the struggle for existence with \( \text{̃v} \) and \( \text{̃v} \). \( \text{̃v} \) conveys all the meanings that \( \text{̃v} \) does, and might have given rise to the verb \( \text{̃v} \)-to shine or to be of brilliant colour, from which comes \( \text{̃v} \)- (1) light or splendour, (2) colour (3) natural temperament or disposition of the body, complexion, and hence \( \text{̃v} \) the seat of disposition—the breast. The process of transformation in question would be as follows:—\( \text{̃v} \) = \( \text{̃v} \) = \( \text{̃v} \) = \( \text{̃v} \). Of one of the meanings of \( \text{̃v} \) or \( \text{̃v} \) is month. In this sense, it is still current in the Telugu language where Nelu. takes the place of Nilu. In almost all the languages, the names for month are derived from the moon. For instance the English month or the Anglo-Saxon monadh is traceable to A. S. mona or mon; the Sans. massa comes from mass: Moon; in Gr. Men=Month, Men= Moon. In Ger: Monat=month, mon—that; and in Dutch maand and maan are the respective terms. All these words for month or month, as well as the Latin mensis—Month, have sprung up from a root ma-to measure “for time was measured by months and moons and winters long before it was reckoned by days and suns and years.”

Regarding the form of the Latin word for month Cicero says that the courses of the moon are called menses (months) because they produce measured (mensura) spaces. “Lunae cursus qui quia mensa spatia consecutur.” The Tamil \( \text{̃v} \) from which \( \text{̃v} \) is derived, serves this double purpose. That the moon played an important part as measurer of time is further attested by the Tamil or rather Sanskrit names for the months of the year. These months are named each after its full moon day. Thus \( \text{̃v} \) of Sans. \( \text{̃v} \), after the asterism \( \text{̃v} \) or \( \text{̃v} \) on which the full moon falls in that month, \( \text{̃v} \) Sans. \( \text{̃v} \) \( \text{̃v} \) after \( \text{̃v} \), &c we should indeed be very glad to hear from any Tamil scholar the pure Tamil names of the months of the year. \( \text{̃v} \) in the sense of time is perhaps due to \( \text{̃v} \)-moon. In view of the fact that the English month was christened after the moon, the expressions ‘lunar month’ for a lunation and ‘solar month’ for a Calendar month are as erroneous as the Tamil \( \text{̃v} \) \( \text{̃v} \) and \( \text{̃v} \). There is no doubt that such pheon-
artic and inconsistent word-collocations are due to the ignorance of the original ideas of words on the part of those who first used such phrases.

To return from the digression, the root देश in देश, देन and देन. The primary signification of देश is to stand or to raise, hence to know the weight of anything by lifting it up. Every man is furnished by nature, so to speak, with a pair of scales which he uses whenever the human contrivance is not at hand. According to Prof. Skrat the English weigh conveys an identically same original sense. He derives it from the A. S. wegan—to carry, bear, raise of which Lat. Vehicnlum (Eng. Vehicle) and Sans. Váhana are derivatives respectively.

Rev: Stormouth thinks, however, that the wagging motion of the balance is the cause of the form weigh.

If affords us much pleasure to note here that the Tamil language is rich in radical metaphors or poetry in words; and this fact is borne testimony to by the different shades of meaning expressed by many a single word. For example देश (verbal noun from देश—to weigh, &c.) means:

1. Stability or indestructibility, an idea quite in consonance with the origin of the verb.
2. An established custom
3. Weight
4. The sign Libra
5. Limit or boundary
6. Balance of justice or equity
7. Chastity, which consists in the stability of character or the power either to stop the mind from going astray or to fix it in the path of morality

Cf: देशत्व सिद्धम् देशमात्र देशम्

We might also identify chastity with moral rectitude or weight or with justice, perfection or usefulness of wisdom. With देश compare देश which by origin means learning or knowledge, as in the phrase “देशसम् देशे” fools devoid of knowledge. Do not these words disclose as much wisdom or grandeur of thought as the English chastity which is derived from the Lat. Castus-clean or pure. Archbishop Trench goes the length of connecting castus with Lat. candeo and making chastity synonymous with whiteness (an emblem of purity). देश—to fill, is attributable to the fact that a full jar does not shake or does retain, if we are allowed the expression, a balance-like equilibrium. देश or देश is probably traceable to देश and hence the meanings of (1) light (2) shadow which is an inseparable adjunct of light (3) coolness (4) shelter or protection (5) prosperity (6) illness the relation of which to health is as that of shadow to light. देश (देश) is perhaps derived from this word.

For the change of देश into देश compare देश with देश where the transformation takes place in an inverse order. By the way, we may state here that Dr. Rottler and A. Kumaraswami Pillai, the author of निकहार अविनाश, have fallen into the error of supposing that these words are copies of the Sanskrit Phala-fruit. The existence in Tamil of such forms as देश—to ripen, देश-ripened or old, देश-old or rotten, देश-damage or fault, देश-fault and देश—a desert is clear proof that देश is a noun formed from the root of देश with suffix देश.

B. देश is one of the few words which are common to the Aryan and Tamilian languages. In Tamil it is not a duplicate of the Sans. Nira which Dr. Rottler has shewn it to be. The reasons for claiming a Tamil parentage are these:

1. This word forms an element in most of the compositions of daily use, as देश—cocoanut water, देश—spittle, देश—water to drink or a deoction, देश—water to bathe, देश—water in which rice has been washed, देश—warm water, देश—river side, देश—dysury, देश—watercourse, and a lot of others. If देश be not a native term, all these words ought to be hybrids which is not very probable.

2. Except देश, there are at present in the Tamil language no native words which denote water. (3). देश the root of देश stands out in bold relief in such a pure Tamil word as देश—water to swim. These forms correspond exactly to देश—to hang, देश—to go before, and देश—to be in excess, which are respectively derived from देश—water, देश—to hang, देश—before, and देश—over. The Greek Nero-wet, Nereus-the sea-god by that name, and Nereis idos-daughter of Nereus, are derived from the root नार or
logs.  

The insertion of a consonant between two vowels that come in contact in the formation of derivative or compound words is solely for the sake of euphony, that is, for preventing the hiatus that would otherwise occur. In Tamil it is the letters (v) and (k) that are mostly employed to effect such a combination, but (k) may as well be used to prevent the hiatus. The employment in Tamil of (v) y or (k) k to represent the H sound in some Sanskrit words further convinces us that the insertion of (k) in isA as is as reasonable as that of (w) y would be. Even the intrusion of a consonant is not unknown in some languages: for instance n in the following English words is nothing but intrusive:

**Messenger, Passenger, Poringer, and Nightingale (2nd n only).**

In which we believe is admitted on all hands to be of Tamil extraction, there is ground for asserting with axiomatic truth that its radical element is of the same origin. Dr. Rottler, who in his dictionary assigns to or disposition, a place quite separate from that of water, shows thereby that two different words have assumed the same form. This undoubtedly arose from his inability to trace the one meaning from the other. It is not strange that the beneficial or bounteous nature of water or rain, which the divine Valluvar compares to ambrosia, was clearly visible to the mental eye of that Tamil philosopher who first used as in the sense of beneficence. The notion of beneficence passed into that of good disposition, and so we come by its sense of disposition in general. He who denies the Tamil parentage of water, should also deny that of good disposition.

* The initial (k) of a root when followed by another consonant is generally dropped. (Cf. Sans. nna with Lat. nna and Gr. nna—to flow; Lat. Spec or spec with Sans. Pas-to see. Besides, such a clipping should be naturally expected in a language like the Tamil where there are no compound or concurrent consonants. The root nna would therefore be represented by nna in Tamil, a modification of which is nni in and nni. Cf. Sans. nni with nni—to grind.

† Paribhasa—rillery becomes Tamil or. We cannot therefore say that there would be no pure Tamil word to express the idea of word if we should exclude or. We are inclined to think that this termination is the original of and that it means a handful, and hence a crowd or number. This is the germ out of which to take up with the hollow of the hand, and originally, measure by the hollow of the hand or have sprung. In like manner may the s in and or be explained if there be sufficient evidence to prove their Tamil birth. The insertion of a consonant between two vowels that come in contact in the formation of derivative or compound words is solely for the sake of euphony, that is, for preventing the hiatus that would otherwise occur. In Tamil it is the letters (v) y and (k) k that are mostly employed to effect such a combination, but (k) may as well be used to prevent the hiatus. The employment in Tamil of (v) y or (k) k to represent the H sound in some Sanskrit words further convinces us that the insertion of (k) in is as as reasonable as that of (w) y would be. Even the intrusion of a consonant is not unknown in some languages: for instance n in the following English words is nothing but intrusive:

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† Paribhasa—rillery becomes Tamil or. We cannot therefore say that there would be no pure Tamil word to express the idea of word if we should exclude or. We are inclined to think that this termination is the original of and that it means a handful, and hence a crowd or number. This is the germ out of which to take up with the hollow of the hand, and originally, measure by the hollow of the hand or have sprung. In like manner may the s in and or be explained if there be sufficient evidence to prove their Tamil birth. The insertion of a consonant between two vowels that come in contact in the formation of derivative or compound words is solely for the sake of euphony, that is, for preventing the hiatus that would otherwise occur. In Tamil it is the letters (v) y and (k) k that are mostly employed to effect such a combination, but (k) may as well be used to prevent the hiatus. The employment in Tamil of (v) y or (k) k to represent the H sound in some Sanskrit words further convinces us that the insertion of (k) in is as as reasonable as that of (w) y would be. Even the intrusion of a consonant is not unknown in some languages: for instance n in the following English words is nothing but intrusive:

**Messenger, Passenger, Poringer, and Nightingale (2nd n only).**

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If this account about the meanings in question be deemed in any way unsatisfactory, the light thrown by the derivation of the English, 'abundance' will make the connection perhaps more visible, though by a different link. Abundare in Latin means to overflow or to abound and is made up of ab- away and unda-wave, or water [und, the root of unda, is a modified form of ud in Lat. undus-wet, and it is met with in Sans. und-to be wet, nda-water (from which are the Tamil a.w., a.w., a.w.-water and a.w.-river) A. S. yd. wave, Eng. wet and water. Icel. vatr—wet, Lith wandu«=water, Sinhalese vadra—water and I.S.-river]. In the subjoined distich of Tiruvalluvar, swa properly means plenty or fulness and not property (as generally explained.

Clearer still is the meaning fulness in swa which occurs in the following utterance of the same poet and ethical teacher, and which like a.w. primarily means "full men" and then the wise.

Now let us turn our attention to Pandit Savarirayan's article and see what is there that we cannot readily accept. It is specially the relationship which, without any proof whatever, he tries to establish between Tamilian and Aryan words. The word swa respecting which the Pandit says that its a. represents R in Lat. Pars, can be asserted with as full confidence to be a corruption of a.w., verbal noun of a. to be separate or to split, as we do say that a.w., a.w., a.w., a.w., a.w., a.w., a.w., a.w., a.w., a.w., a.w., a.w. and a.w. are weakened forms respectively of a.w., a.w., a.w., a.w., a.w., a.w., a.w., a.w. and a.w. What takes place under our own eyes should have also taken place in bygone times. a.w. or a.w.—the name of the Baryan tree, is probably due to the fact that its branches spread wide. We ought however not to be surprised if somebody were to shew that this word is a variation of the Sanskrit dha. a tree in general, for the Banyan tree is recorded to have sometimes a diameter of even 375 feet spread (Vide Gamble's Manual of Indian Timbers), and therefore has a claim to be called "the tree." Seeing that this species of the fig genus grows wild in the Sub-Himalayan tract whence the name Ficus Bengalenensis, the above derivation from a Sanskrit word would be most reasonable but for the fact that in Sanskrit it is otherwise known. One of its Sanskrit names, viz., a.w. dha means also breadth and this we count as a point in favour of our etymology.

Not only the above mentioned words but even the case-ending a.w. are the results of the action of the law of syncopation. a. stands for a.w., verbal noun of a. to become, to be. Let us take a sentence and substitute therein a.w. for a. in order to see whether our explanation stands to reason or not.

He died of fever—Fever being, he died.

Such a construction is quite natural in the infancy of a language and answers the same purpose as the ablative absolute in Latin or the Nominative absolute in English. What is called the expletive use of a. is best explained by the form a.w. In the following couplet there are two a.w. which are shown as examples of this use.

Here a.w. = Any place will become (the learned man's) country, being
  a.w. = It being that any place, &c.
  a.w. = If it is that any place, &c.

Similarly may the a.w. in a.w. mayest thou ponder, be accounted for. We have thus seen that the letter a. has been cut off from a good number of words including a.w. of which the final letter has been clearly shewn to be a residue of the verbal suffix a.w. The root of this word is therefore to be sought for in a.w.—the analysis of which discloses a sound imitative of the crack of a nut buried in hot ashes. Whether this root has any connection with the Sanskrit dha a w., we are at present unable to say, but it has put forth the following shoots.

a.w.—Separation—hence enmity
a.w.—Division, midday, Day or Light
a.w.—Splitting, a piece, &c.
a.w.—To divide
THE LIGHT OF TRUTH OR SIDDHANTA DEEPIKA.

SANS-Split, division, diversity

BHA—portion

Vata—breakage, split, bark, tartar, crust, &c.

Vati—to retail, to cry out at a public sale, or to call out things along the streets, to say, cf. RV.

Bha—to divide.

Vati—to divide, to slice, to cut in longitudinal little pieces, to part the hair, a thong of leather

Vata—a thong, to part the hair, to trim a palm leaf, to take away, to gather.

On the other hand the Lat. Pars is followed up to the radical Par which means to produce, to provide and to share (Vide etymology of Part in Prof. Skeat's English Dictionary). In connection with the derivation of Lat. Mars—God of war, Prof. Max Muller makes the following note about the suffix in Pars. "Mars Martis is formed like Pars Partes which happens to correspond with Sans. Parus or Parvan."

Whatever be the primary meaning of Par, whether to separate (P) or to produce, there is no doubt that R forms a par and parcel of the root, and is quite unlike the B in Br. Instead of adducing examples like the one in question for the confusion between B and R the Pandit could have largely drawn from the vocabulary of the Tamil language where there are many words, especially naturalised Sanskrit words which have, certainly owing to imperfect articulation, undergone this interchange of letters. E. G.

1. अलक्ता—Red cotton.
2. आष्टि—Fire—God of death—from root ar to cut, to destroy.
3. आरति—Sansk. Arati—the ceremony performed in marriages.
4. रघु—Sansk. Raghu—the name of an ancestor of Rama.

Even in European languages, such changes are not of uncommon occurrence. We refer the reader to the etymologies of English. Pilgrim Lavender, Lat. coeruleus=gloomy, lilium=lily. French rossiguole=nightingale, and coronel=colonel. Lastly we should like to draw the attention of Pandit Savarirayan to the derivation of the Lat. addo from the original of the English add. In the eyes of classical men its root is not add but da, addo being formed of the prep. ad=to and do=to give, to put; and it is owing to such a composition that this Latin verb sometimes takes a dative case after it, as adimun pauper. The similarity of sound now exists only between the Latin prep. ad and the Tamil radix ad. If our Pandit is taken up by this, it is for him to prove that this preposition is the remains of a Lat. root ad=to join. If our enquiries in this branch of knowledge be guided by sound without regard to the history of words, the result would be something similar to the account given of peacock by Dr. Johnson who thought that this fowl was so called by virtue of its peak or tuft. Researches since made have shewn beyond doubt that the English Pea (cock) the Lat. Pavo, the Gr. Taos or the Hebrew Takim is a descendant of the Tamil Tokai—peafowl (primarily feathers from tu—to hang) which King Solomon ordered from India. Not only for the peafowl but also for ginger and rice Arbich in the classical languages are known as Gingibera (शिंक्यं) and oryya (शिंक्यं) are the Western nations greatly indebted to the Tamils especially of the Malabar coast where the Hebrews, the Phonecians, and the Greeks are said to have carried on trade in ancient times.

S. W. COOMARASWAMY.
THE KALITTOKAI.—I.

Mr. T. Virabhadrar Mudaliyar, B.A., B.L. is doing an excellent service to literature in bringing this work to prominence. Though its place, in order of time, still remains unsettled, yet its antiquity is unquestionable. There also remains to be settled the question whether Nallantuvanar is its author in part, or only a compiler and editor. I should like to see scholars paying a little more attention to this work than they seem to have hitherto done. It contains a rich store of the choicest sentiments expressed in the choicest words in the language, i.e., the simplest and homeliest words. Its ethical aspects may justly be thought unsuited to the young. But may it not with advantage be prescribed for the higher examinations of the University?

It seems the Mudaliar has used the edition of Rao Bahadur Tamotharam Pillai. That edition is the only printed one we have. Being such, it must be liable to errors. The Rao himself confesses that he is responsible for two kinds of them.

1st. He has substituted some words of his own in place of what some fastidious people considered an objectionable word in the text. But page 24 of his preface, in a manner, cures that mischief.

2nd. He has disregarded the division of stanzas into paragraphs made by the commentator for the convenience of commenting. This disregard is an injury to the intelligent reader who attempts to study the text and the commentary together. The mischief of the plan, which the Rao has adopted instead of that of the commentator, seems to have impressed itself on him at times. For he occasionally abandoned his own system too and has thereby rendered the study needlessly troublesome.

It is necessary that literary men should not be content, so long as there exists the slightest cause of doubt as to the accuracy of the copies we now have in common use.

In the stanza copied by the Mudaliar, I find the following errors, due to misprint in the Rao’s edition:

(a) əkəmək̡ should be əkəmək̡. This error is so frequent among editors that it may be looked upon as sanctioned by usage.

(b) əkəməkpoint should be əkəməkpoint. There ought to be no mark after əkəməkpoint.

(c) əkəməkpoint should be əkəməkpoint. The mark after əkəməkpoint is an error. There should be no mark.

(d) əkəmək̡ should be əkəmək̡. The allusion being to əkəmək̡ 1. 731.

In reading the commentaries of Nacchinakkinyar on this and other works, I have always felt a suspicion that the texts which he was commenting on
were in some instances corrupt even in his day; but he taxed his ingenuity to make sense of them as he found them, rather than correct them,—a very noble trait in an editor. The line गुरुवायु has a false साम. I don't believe the author had it so, while he preserved the ज्ञ in all the remaining 67 lines. Perhaps ज्ञ and ज्ञ should be prolonged.

THE KALITOKAL.—II.

1. This work consists of 150 सेल्हुम of various length and metres.

2. For convenience' sake we shall call a सेल्हुम a canto. Usually, under the name of सेल्हुम there are several stanzas following one another with or without a connecting word which is called श्रेयसिया. As its name indicates, the श्रेयसिया is a word or a phrase forming a line by itself. It is sometimes written at the end of the line which precedes it, and is then reckoned as a supernumerary ज्ञ of that line.

A सेल्हुम may consist of an आहवाल, a वेंपा or a कलिप, or a number of each of them or a mixture of some of them.

3. An आहवाल consists of three or more lines. Each line consists of two, three, four or five ज्ञ; each ज्ञ is an आप, अक, अक, अक, अक, and a श्रेयसिया is a आप, अक, अक, अक, or अक, or अक. For convenience' sake we may include आप, अक, अक, and अक under the common name of आहवाल.

An आहवाल ends with the letter ज्ञ. In शिलापट्टिकारम we find it stated thus:—सुकुमार राम, श्रीमान, राम, राम, राम. The Shilappatikaram prefers the ending ज्ञ.

When the penultimate line of an आहवाल consists of four ज्ञ, the आहवाल is called श्रेयसिया; when it has only three it is called आहवाल. The श्रेयसिया is most common in all works composed in आहवाल metre. I believe there are only two श्रेयसिया in the whole of the Kalittokai. One occurs in the 129th, canto, and the other will be found mentioned below.

4. A वेंपा consists of two or more lines. Each line (except the last) consists of four सेल्हुम. The वेंपा uses what is called प्रमर, that is, connection between ज्ञ and ज्ञ. The ज्ञ used in वेंपा is called गोदेवार. This सेल्हुम requires that when a ज्ञ ends in ज्ञ, the following ज्ञ should begin with a ज्ञ; and, that when a ज्ञ ends in ज्ञ, the following ज्ञ should begin with a गोदेवार. This connection or link is observed also between the end of one line and the beginning of another. The last line of a वेंपा consists of two complete ज्ञ and the first ज्ञ of a third ज्ञ. To this सेल्हुम there may be added a ज्ञ, ज्ञ, ज्ञ, ज्ञ, or ज्ञ. Some authors admit ज्ञ also.

5. The सेल्हुम consists of two or more lines, each consisting of four सेल्हुम. It may sometimes end as a वेंपा ends.

6. सेल्हुम and श्रेयसिया, not being of the essence of poetry, may occasionally be neglected.

7. A सेल्हुम is sometimes divided into श्रेयसिया, श्रेयसिया and श्रेयसिया. Between श्रेयसिया, श्रेयसिया and श्रेयसिया there is no essential difference. The श्रेयसिया is the stanza which begins the canto. The श्रेयसिया is the stanza that ends it. The श्रेयसिया intervenes between them. The श्रेयसिया usually consists of one stanza and the श्रेयसिया of three stanzas. If the श्रेयसिया happen to be each a सेल्हुम of four lines, the second lines of the three सेल्हुम usually end in the same word. So do the fourth lines. This sameness of termination occasionally take place in other lines as well. But it may be neglected altogether. In canto 130, each of the three श्रेयसिया is a stanza of two lines. And the first line of each of them ends in श्रेयसिया.

The श्रेयसिया usually precedes the श्रेयसिया, but may occur anywhere and any number of times. For example, 40th and 35th cantos for instance, open with श्रेयसिया. When it does not immediately precede श्रेयसिया, it is called गोदेवार or गोदेवार.

8. The first canto of the Kalittokai contains a follows:—

(1) The आहवाल, which is a सेल्हुम of four lines.

(2) The श्रेयसिया, which are three सेल्हुम stanzas of three lines each. Each श्रेयसिया ends in the word गोदेवार.

(3) The श्रेयसिया.

(4) The श्रेयसिया, which is a श्रेयसिया श्रेयसिया of three lines.

9. The second canto is as follows:—

(1) The आहवाल, which is a सेल्हुम of eight lines.
The seventh line of the \( \text{sr} \) of this canto is \( \text{sr} \). I have divided this line as I find it divided by the editor notwithstanding the commentator's direction that the first \( i \) should be taken as \( \text{sr} \), which though a \( \text{sr} \) and therefore inadmissible, is yet allowable in his opinion by reason of its being a \( \text{sr} \). I prefer to follow the editor. For, of \( \text{sr} \), \( \text{sr} \) and \( \text{sr} \) which are equally objected to by grammarians in this class of composition, the \( \text{sr} \) is the only \( i \) in respect of which all authors are agreed in upholding the objection.

10. In canto the fourth, the \( \text{sr} \) is a \( \text{sr} \). Such a \( \text{sr} \) differs from a \( \text{sr} \), only by having four \( i \) in its last line, while the \( \text{sr} \) has only two and a half.

11. In canto 5, each of the three \( \text{sr} \) consists of two lines of \( \text{sr} \) and ends in \( \text{sr} \).

12. Canto 6 is a perfect \( \text{sr} \) of eleven lines; a \( \text{sr} \) is called \( \text{sr} \). It is \( \text{sr} \), because it is a \( \text{sr} \) standing for an \( \text{sr} \). It is called \( \text{sr} \) to distinguish it from \( \text{sr} \). And for the same reason \( \text{sr} \) is also called \( \text{sr} \), namely, to distinguish it from \( \text{sr} \) whose scansion is \( \text{sr} \), \( \text{sr} \), \( \text{sr} \), \( \text{sr} \), \( \text{sr} \), \( \text{sr} \), \( \text{sr} \). For examples see Saravanapparainal's \( \text{sr} \).

13. In the 7th canto there are

1. The \( \text{sr} \), which is a \( \text{sr} \) of four lines.
   A \( \text{sr} \) is \( \text{sr} \) and a \( \text{sr} \) of two lines ending in \( \text{sr} \).

2. A \( \text{sr} \) of two lines ending in \( \text{sr} \). These two \( \text{sr} \) form a pair.

3. Like this pair, there are two other pairs.

4. Then follows another \( \text{sr} \), and then the \( \text{sr} \).

14. The twelfth canto would be a perfect \( \text{sr} \) of 19 lines, but for (a) \( \text{sr} \), which should properly be \( \text{sr} \), (b) \( \text{sr} \), which should be \( \text{sr} \), (c) \( \text{sr} \) which should probably be \( \text{sr} \) or \( \text{sr} \), or it may be that in ancient days it was allowable to cut off such a vowel as \( \text{sr} \) in this place, which is really short though it is not classed among \( \text{sr} \).

15. In the 16th canto the \( \text{sr} \) is longer than the \( \text{sr} \) which is very rare. In the 17th, both are of the same length, which is also of rare occurrence.

16. The 18th canto is a perfect \( \text{sr} \) of twelve lines.

17. The 19th canto consists altogether of two \( \text{sr} \) of six lines each.

18. The 21st canto is formed of two separate \( \text{sr} \). The first a \( \text{sr} \) with a \( \text{sr} \) between its last two lines, and the second, a \( \text{sr} \).

19. In the 22nd canto the \( \text{sr} \) is a \( \text{sr} \) of four lines.

20. The 65th canto is a \( \text{sr} \) of 29 lines. The commentator observes that the \( \text{sr} \) is occasionally broken in it. But the broken \( \text{sr} \) in the 18th line is improved by writing \( \text{sr} \) instead of \( \text{sr} \) as the word is in the vocative case. After the 16th line read as follows:—

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true blooming, "grows like the flower, unconsciously," but gaining in sweetness and beauty by imbuing the sunshine of Spirit.

**Spiritual life and love are not exhausted by being spent. Expenditure only adds to the store and makes it richer and intenser. Try and be happy and contented as you can, because in joy is the real spiritual life, and sorrow is but the result of our ignorance and absence of clear vision. So you should resist, as much as you can, the feeling of sadness; it clouds the spiritual atmosphere. And, though you cannot entirely stop its coming, yet you should not altogether yield to it. For remember that at the very heart of the universe is Beatitude.

The startling picture of Kāli standing on the prostrate Śiva is an illustration of the utility—the higher use—of Anger and Hatred. The black complexion represents Anger; with the sword it also means physical prowess; and the whole figure means that so long as a man has anger and hatred and physical strength he should use them for the suppression of the other passions, the massacre of the desires of the flesh. It also represents what really happens when first the mind turns towards the higher life. As yet we are wanting in wisdom and in mental equilibrium, and so we crush our desires with our passions; our anger we direct against our own vices, and thus suppress them; our pride also we employ against the unworthy tendencies of the body and mind alike, and thus gain the first rung of the ladder. The prostrate Śiva shows that when one is engaged in a warfare like this, he pays no heed to his highest principle, the Atma—may, he actually tramples upon it, and not until he has slain the last enemy of his Self does he come to recognise his actual position during the fight with regard to the Atma. Thus, Kāli finds Śiva at her feet only when she has killed the last Dāitya, the personification of Ahamkāra, and then she blushes at her insane fury. So long as the passions have not all been subdued, we must use them for their own suppression, neutralising the force of one with that of another, and thus alone can we at first succeed in killing out selfishness, and in catching the first glimpse of our true Atma—the Śiva within us—which we ignore while desires rage in the heart.

From the Doctrine of the Heart.