

THE LIGHT OF TRUTH

— OR —

SIDDHANTA DEEPIKA.

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

Commenced on the Queen's Commemoration Day, 1897.

VOL. V. {


MADRAS, APRIL 1902.

{ No. 11.

Table of Contents.

	PAGES.		PAGES.
Translations—		Correspondence & Extracts.—	
Unmai Vilakkam of Manavasagam Kadanthar		Query <i>re</i> Arya Brahmins of Rameswaram	
by J. M. NALLASWAMI PILLAI, B.A., B.L., ...	165	The University and the study of Vernaculars	
Gleanings from Tamil Poets Nos. III & IV		by M. JIVARATNAM	173
by N. BALASUBRAHMANYA MUDALIYAR M. A. ...	177	Tamilian Refinements	
Articles.—		by a "TAMILIAN"	176
Some Stray Thoughts on Tamilian Antiquities		From Ruckert's Weisheits des Brahmanen ...	180
by V. J. TAMBY PILLAI	168	Rajaraja Chola	
Ancient Tamils and their Chaldean Affinities		by V. KANAKASABHAI PILLAI, B.A., B.L., ...	182
by M. JIVARATNAM	175	Some Recent Tamil Books	185
Essentials and non-essentials		A Dangerous Proposal,—	
by V. RAMANUJAM PILLAI, B.A., L.T. ...	181	Beware, South India!	187

SUBSCRIPTIONS :—Advance Rate Rs. 4 per annum. Arrears Rate Rs. 6 per annum. Single copy 8 annas.

 **IMPORTANT CHANGE OF NOTICE.**—All orders for the Journal are registered by Messrs BINNY & Co., MADRAS, to whom remittances of every kind should be sent. Exchanges, contributions for publication in the Journal, and all correspondence relating to advertisements, should be directed to J. M. NAGARATNAM, the Managing Editor and Publisher "Siddhanta Deepika," Black Town, Madras.

READ! READ!! READ!!!

Professor Max Muller says :

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

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

Dr. G. U. Pope, M.A., D.D. writes:—“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.”

“*Saiva Siddhanta Philosophy* is the choicest product of the Dravidian intellect.”

NOTE! NOTE!! NOTE!!!

THE ONLY MAGAZINE

DEVOTED TO THIS STUDY

IS

THE LIGHT OF TRUTH

AND

THE ONLY BOOKS

IN ENGLISH

ARE

SIVAGNANABODHAM

OF

MEIKANDA DEVA

AND

LIGHT OF GRACE

OF

Umapatisivacharya

TRANSLATED BY

J. M. Nallaswami Pillai, B.A., B.L.

AND

STUDIES AND TRANSLATIONS

BY

P. A.

AND

THIRUVACHAKAM

WITH TEXT AND TRANSLATION AND NOTES
AND APPENDICES

BY

Rev. Dr. G. U. POPE. M. A., D. D.

Light of Truth

Yearly Subscription Rs. 4.

Single Copy As. 8.

SIVAGNANABODHAM

Rs. 2-8-0.

LIGHT OF GRACE

As. 4.

STUDIES AND TRANSLATIONS

As. 4.

Apply to,

J. M. NAGARATNAM PILLAI,

Publisher,

Light of Truth,

Madras.

THE LIGHT OF TRUTH — OR — SIDDHANTA DEEPIKA.

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

Commenced on the Queen's Commemoration Day, 1897.

VOL. V.

MADRAS, APRIL 1902.

No. 11.

LIGHT OF TRUTH

OR

UNMAI VJLAKKAM,

OF

Tiruvadigai Manavasagam Kadanthar.

This short treatise consisting of 54 Stanzas is one of the Fourteen Siddhanta Sastras, and its author is said to be Tiruvadigai Manavasagam Kadanthar, one of the 49 disciples of St. Meikandan. That he was a native of Tiruvadi and a pupil of St. Meikandan is certain, but there are no other particulars available about his life-history. That he must have been an advanced sage is evident from the name (காரணப் பெயர்) he bears, which means "he who has passed beyond thought and speech."

The author tries to expound in these few pages, the truth of the sacred agamas, without going into argumentation, just so much as is sufficient for the aspirant after spiritual Truth, to bring the teaching into actual daily practice. They are in the form

of questions addressed to the Teacher St. Meikandan and answers elicited from him. The latter part of the treatise explains the truth of the Panchakshara and Sri Natarajah Symbols. We hope the book will be of use to many.

1. வண்மைதரு பாகமநூல் வைத்தபொருள் வழுவா
வண்மை விளக்கமுறை செய்யத்—தினமதஞ்சேர்
அந்நிரைத் தந்திருசுத் தொந்திவயிற்றைக்கரணைப்
பந்தமறப் புந்தியுள் வைப்பாம்.

We place Him, in our heart, the Five-armed God in strong rut, of sun-set colour, tusked mouth, and pot-belly; so that we may be freed of our ignorance and be enabled without fault to spread the Light of Truth, to be gathered from the Sacred Agamas.

2. பொய்காட்டிப் பொய்யகற்றிப் போதார்த்தப் பொருளா
மெய்காட்டு மெய்கண்டாய் விண்ணப்பம்—பொய்காட்டா
மெய்யாதிருவெண்ணெய் வித்தகா சுத்தவினா,
வைய்யா நீதான் கேட்டருள்.

O Thou, my teacher, that perceiving the truth, showdst the truth of Supreme Knowledge and Bliss after removing the false-hood, by proving it to be false!

O Thou, Truth, that will not give out false-hood,
O Thou, that residest in Tiruvennai Sallur,
Hear, O Thou, my humble petition, and deign
to answer my queries !

3. O, my Teacher, explain to me the following !
What are the 36 tatvas ? What is Anava ?
What is that Karma which arose even then ?
What am I who seem to differ from these ?
Who art Thou ? What is the Lord's Sacred
Dance and what is the truth of the Panchakshara ?

4. O my son, who is immersed in Bliss-ful Yoga,
hear what I am now imparting to you in accordance
with the teachings of the supreme Agamas, graciously
uttered of yore, by the Supreme Siva.

5. The earth's form is a four-sided figure. The
water is of the form of a crescent. The fire of the
form of a triangle always. The air is a six sided-
figure. The Akas is a circle. And the soul gets a
body formed of these.

6. The colour of these is golden, white, red,
black, smoky-coloured, respectively and their
letters are *ॐ, ॐ, ऽ, ५, ६*.

7. Their symbols are diamond, sword, the lotus-
flower, *swastika*, the six spots, and *Amrita-Bindhu*
respectively. So the old Agamas declare, O my
Son.

8. The gods ; for the elements Earth &c are
Brahma, Vi-hnu, Rudra, Maheswara and Sadasiva ;
and their functions are respectively Creation, Susten-
tation, Regeneration, giving Rest Droupava and
showing Grace (Anugraha).

9. Brahma creates ; The lotus-eyed Vishnu pro-
tects ; Rudra destroys, and Isa gives them rest ; and
Sadasiva shows grace always.

10. The Earth is hard, water cool, and fire hot, air
flows hither and thither, and Akas gives room to all.

11. We have now set forth the number and
quality of the elements. If we are to tell you about
the five deceitful Perceptions, they are the desire-
producing Sound, Touch, Sight, Taste and Smell.

12. Hear the enumeration of the *Gnanendriya* !
Know them to be the ear, the skin, the eye, the tongue
and the nose, which perceive the low sensations in
this low world.

13 & 14. The ear perceives sound through Akas.
The body perceives touch through the air. The eye
perceives light through fire. The tongue perceives
taste through water. And the nose perceives smell
through the earth. So the Agamas declare. They
who conquer these senses secure the Blissful Nirvana

15. The Karmendriyas giving rise to speech &
are mouth, feet, hands, anus, and genital organs.

16. The mouth speaks through the aid of Akas ;
the feet move through the aid of air ; the hands work
through the aid of fire ; the anus excretes through the
aid of water ; the genital organs give pleasure through
the aid of earth.

17. Hear now the enumeration of the Andakara-
nas ! They are Manas, Buddhi, Ahankara and Chitta.
They respectively perceive, reason, linger and reflect.

18. The foregoing 24 tatvas are stated by the
ancient Agamas to be the Atma tatva. Hear, now the
Vidya tatvas expounded by me.

19. Time, Niyati, Kala, Vidya, Ragam, Puruṣha,
Maya, this is their order. Hear now their nature
with attention.

The Kāla tatva.

20. Time measures the past, gives enjoyment in
the present, and contains new store for the future.
Niyati tatva fixes the order and sequence of Karma.
Kala tatva induces action. *Vidya* tatva induces intelli-
gence. The Puruṣha tatva induces perception of the
five senses. And Maya induces doubt and ignorance.

21. We have now stated the Vidya-tatvas. Hear
now the Suddha-tatvas ! They are Suddha Vidya,
Iswara, Sada Siva, Sakti and Siva tatvas.

22. § Suddha-Vidya induces more intelligence
than action. Iswara tatva induces more action than
intelligence. Sadasiva tatva induces them both in
equal proportion. Sakti tatva induces action, and
Siva tatva induces Gnana alone.

§ NOTE.—All these 36 tatvas are component parts of the universe
of matter ; (Maya) all powerful and all intelligent, in union with
which, the soul gets rid of its darkness, and regains its light.
This Siva tatva &c. forming matter only should not be confounded
with the Supreme Siva and His Sakti.

23. *We have now fully stated the 36 Tatvas. Hear now about the two kinds of Mala; Anava and Karma. Stated, Anava induces ignorance. Karma Mala induces you to identify yourself thoroughly with the chain of pleasures and pains.

24. O Thou rare Teacher, Thou hast explained to me the nature of the 36 Tatvas, and Anava and Karma. Deign now to show me the nature of myself which seems to differ and not differ from these.

25. Hear well what I state! Achit cannot subsist before Pure Chit. Chit cannot perceive achit. The atma (soul) is what distinguishes and perceives both Chit and Achit. So the Vedas declare without doubt.

26. Hear now how the 36 Tatvas cannot be conscious of themselves. The six kinds of taste cannot perceive themselves. So also the tatvas do not know themselves.

27. As a person has to taste these 6 kinds of taste and then perceive them, so you are the intelligent person who uniting with these Tatvas perceives each and all of them.

28. "Out of thine undiminished grace, thou hast shown me my nature. Explain to me Thy own Imperishable Form." "As the sun enables the eye to see, so we will enlighten you and your intelligence.

29. Know more. The senses cannot understand without the soul, and cannot understand the soul." So, also do we enlighten you without your being able to perceive us.

29. As the Vowel letter 'A' is to the rest of the letters, so we stand as the Life of all life. When we are not present in any soul, there there will be no light. So the good Agamas declare.

31. O Meikanda Natha, graciously expound so that I may understand the nature of the Sacred Dance with the sound of the five letters seen by the sages.

32. O my son hear; The Supreme Intelligence dances in the soul formed of the letter *ya*, with a Form composed of the five letters *Si, va, ya, na, ma*, for the purpose of removing our sins.

33. * Hear now how the Dance is performed! In His feet is *Na*; in his Navel is *ma*; in His shoulders is *Si*; in his face is *Ta*; in his Head is *ya*.

34. † The Hand holding the drum is *Si*; The Hand spread out is *Va*; The hand holding out protection is *ya*; the hand holding the fire is *Na*; the foot holding down *Muyalaka* is *ma*.

35. The arch (शुक्रवर्ण) over Sri Nataraja is *Omka-ra*; and the Akshara which is never separate from the Omkara is the Filling Splendour. This is the Dance of the Lord of Chitambara. They understand this who have lost their self (Ahankara). Understanding, they leave their births behind.

36. Creation starts from the Drum. Protection proceeds from the Hand of Hope. The fire produces destruction. From the Foot holding down proceeds *Droupavam*; the Foot held aloft gives *mukti*.

37. By these means, Our Father scatters the darkness of maya, burns the strong karma, stamps down mala (Anava) and showers grace, and lovingly plunges the soul in the Ocean of Bliss. This is the nature of His Dance.

38. The *Silent* gnanis, destroying the three kinds of Mala establish themselves where their selves are destroyed. There they witness the Sacred Dance filled with Bliss. This is the Dance of the Sabhanatha whose very form is Grace.

39. The One who is past thought and speech assumes graciously the Form composed of the Panchakshara in the Dancing Hall of Parasakti, so as to be seen by His consort, Uma, Haimavati. They never see births who see this mystic Dance.

40. O my gracious Guru! Thou hast explained to me beautifully the nature of the *Nadhanta* Dance. Let me now know the nature of the Panchakshara. Can they be one with the letters which are perishable?

41. The Symbols of these letters may be perishable but not their connotation in any language. The meanings of the five letters respectively are God, His grace (Sakti), soul, Droupava, and Mala.

* NOTE.—This Karma as defined here is exactly what the Buddhists understand by the Individual or Ego, or Personality, which of course subsist from moment to moment and not anything subsisting permanently.

* NOTE.—These letters have to be contemplated in those parts.

† NOTE.—This is another form of contemplating the Panchakshara.

42. God, Grace, soul, Droupava, and mala are the purport of the five letters. (Sivayanama). If pronounced beginning with Na, you will not obtain grace. You will obtain It when you pronounce it beginning with Si.

43. If this beautiful Panchakshara is meditated upon, the soul, getting rid of its Anavamala will land in the Region where there is neither light nor darkness, and there, God's Grace (Sakti) will unite it to Sivam.

44. If the Panchakshara is pronounced with the letters denoting the two Mala, then he will not get rid of his three Mala, and obtain Bliss. If pronounced otherwise according to law, your gnana will be boundless and you can live in Bliss.

45. In the Panchakshara, are found the Agamas and the Vedas, given out by the gracious God. In it are found the Puranas. In it, is the Blissful Dance And in it is found the silent Mukti, which passes beyond all.

46. The Agamas declare that the nature of the union secured by the Muktas is like that of the fruit and its taste, fire and its heat, the musical composition and its tune.

47. The Vedas with truth declare that as the various tatvas are found united inseparably in the bound condition, so the souls in the freed condition will dwell as one with God.

48. As the moon's light is indistinguishable in the Light of the Sun, the soul will unite itself to the foot of the Supreme Lord and will plunge itself in Bliss.

49. If it be said that the soul had to go and unite itself to God, then the Omnipresence of Siva will be destroyed. If God is said to have united himself to the soul, then they must be different. But what then is the truth? The position is like that of the Sun which surrounds the man who had lost his blindness.

50. Thou tellest me that the Supreme one who is past thought and speech is gracious and suffers no taint, that like this Pathi, the Pasu and Pasa are also eternal. Prove this in mukti also.

51. O my Son, Hear how they are in mukti! He who enjoys the Supreme Bliss is the soul. He who

imparts this Supreme Bliss is the First Cause. That which increases this happiness is mala. Understand this in all love.

52. "O my father, let me know the unfailing means of securing this Mukti?" "Hear me state this! They who regard and worship the Guru, Linga, and God's devotees as the incomparable God, will not suffer births and deaths."

53. Melting in love, as the cow that had calved recently, the Jivan muktas will take strong hold of the Guru, Linga and Bhaktas, and will be possessed of great love to them, which will destroy their sins.

54. வாழ்ந்தேன் அருட்சடலே வற்றாப் பவர்கடல்
வீழ்ந்தே யலையாமல் மேதினியில்—சூழ்ந்தவீடா
வெண்ணெய் சேகவேதவன் மெய்கண்ட நாதனே
யுண்மைத் தவப்பயனையுற்று.

O Meikenda Natha, the fruit of True Penance, who dwellest in both Tiruvannainallur and Swethavana, O Ocean grace, I have been saved by thee, saved from being tossed about in the Ocean of sorrow.

J. M. N.

The End.

SOME STRAY THOUGHTS

ON

Tamilian Antiquities.

Prof: M. Rangachariar M. A. in a lecture of his delivered under the auspices of the Presidency College Historical Association on the subject of "Dravidian Sociology" and which appeared in the issue of "the Brahma Vadin" for October last, has made the following remarks concerning the Tamilians viz, "Industriously they (the Dravidians) seem to have been, probably, agricultural; and it is held that they were well-known to have been tree-worshippers and, perhaps, also serpent-worshippers. Their religion seems to have consisted largely in magical superstition and demonolatry."

1. That the Tamilians of India were agriculturists is a fact which the testimony of modern discoveries has placed beyond the pale of rational doubt. If we can rely on the recent pronouncements of some eminent archaeologists, the ancient Tamilians of India

were the leading agricultural nation of the ancient world. It was pointed out by Dr Caldwell long ago that the people who used "the burial urns" must have been an agricultural race as brass and iron implements of agriculture were often found buried in their graves, and it excited the surprise of Dr. Caldwell that, although these vestiges of ancient graves were found scattered over many parts of India and especially of South India, no mention whatever was made of them in Sanskrit literature. To Dr. Caldwell, Sanskrit was the only literary language of ancient India, and its silence on the subject, therefore, appeared to him remarkable. But there need be no uncertainty now as to the particular people who made use of urns (ஊத்தாழி) for burial and who brought into being the Pandu Kulies, cromlechs, tumuli &c., which are to be found in great abundance in all parts of South India—that race being now identified with the ancestors of the present Tamilian races. Even at this day the Tamils have not lost their aptitude for agricultural pursuits which characterised their ancestors. Not many years ago the Director of the Botanical Gardens, Ceylon, reporting on the condition of agriculture in the districts occupied by the Tamils, wrote to the effect that, in the matter of agricultural efficiency, the Tamils of Ceylon were several centuries ahead of their Singhalese fellow-subjects. Besides this the ten Idylls of the Madura Sangam describe a highly developed state of agriculture in the countries embraced by the three kingdoms of the South nearly two thousand years ago. In the Mahawansa of the Singhalese we read that, in the kingdom of the Kalinga Tamilians, agriculture was systematically carried on by means of irrigation in the 7th Century B. C. and that the Pandian Princess who became the Queen Consort of King Vijaya I of Ceylon in the 6th Century B. C., was accompanied to Ceylon by 5 sorts of tradesmen. With the services of the Panchakammalars at his command for the manufacture of all the necessary implements of his profession, the Tamilian agriculturist was an expert in his calling whose superior knowledge of the art was recognised even in countries far beyond the limits of his own. A learned writer in a recent issue of the Journal of the Anthropological Society of Australia maintains that "to India came the Pun voyagers and established "a trade for the rice and other things grown by the "Dravidians. Voyagers from India went to Babylonia

"by way of the Persian Gulf. These are known in "their traditions as Ea-Khan or Oannies (Vannis= "வண்ணியர்?) subsequently deified as fish-god. He "sailed from Dwaraka. The Dravidians in North India were the ancient cultivators of rice"—Another writer in an issue also of the same Journal boldly asserts "that the traditions of the pre-historic times are "receiving constant confirmation by the recent discoveries, none can doubt; and these assert that Indian "trading went on from Dwaraka and other settlement "near the mouth of the Indus. The prehistoric "traditions say that Ea-khan came in his ark or vessel "across the Persian gulf and taught the early Baby-lonians their arts and cultures." The above lines which I have quoted at length from a leading scientific journal are sufficient to contradict and refute the late Dr. Caldwell's theory that the ancient Tamils owed all their knowledge of the superior arts and branches of learning to the Aryas. Had the learned Doctor been alive to-day he would have seen how baseless and invalid many of his conclusions are regarding the ancient civilization of the South Indian races, in the light of modern discoveries. He could have also found out to his great surprise that "the race who made the elegant and richly glossed "potteries, the implements of iron, the representations of processions with musical instruments and "led horses rudely sculptured on the side of the "cromlechs, all of which denoting a civilization "among them superior to that of the Celts" were none but the ancestors of the present Tamilian races. (Vide Comparative Grammar). "It is necessary to suppose", the learned doctor goes on to say, "that they " (the authors of the pottery &c) kept themselves "separate from the various races that entered India "subsequently and that they imitated the civilization of the newer immigrants without abandoning "their peculiarities." How well these remarks accord with facts only those acquainted with the character of the Tamils can understand. The unobtrusive obstinacy and conservatism of the Tamilian races must be patent to any careful observer of their ways and customs. Indeed it is this peculiar characteristic of this ancient race that has successfully withstood so many waves of foreign invasions and influences and even to the present day has preserved many old traits and features in society, religion and politics that now serve to the diligent inquirer as a torch to light up their prehistoric connections and

practices. When the flood and the ants have done their work, it is not a little satisfactory to the historic inquirer to find ample elements of the race in their conservation and obstinacy, which added to time, have only tended to fossilise their ancient manners and customs,

If the Ea-khan of the Babylonian monuments was a Tamilian, we may, I think, identify that name with the இயக்கன் of the Tamil, and the Yaksha or Yakka of the Sinhalese historians. The deification of Yakkam by the Babylonians as the Fish God and the symbol of a fish adopted by the Pandian of Madura (மீன் வன்) as his Royal Emblem are points worthy of special note.

That the Tamilians of India had made very great strides in the direction of agricultural enterprise, even in the Vedic times, the only Tamil poem of the age of the Mahabharata war preserved to us in a compilation of the Madura Sangam proves beyond the shadow of a doubt. I refer to the complimentary and eulogistic poem addressed to the great Chera king Uthiyar (உதியன்) on his return from the field of Kurukshetram by a royal poet of the times named "the crowned Naga King" of the country of Murinchi who is believed to have flourished in the times of the First Sangam.

The poem above referred to is included in the Sangam Work entitled Purra Nāndru (புற நானூறு) and sings the praises of a Chera monarch who supplied rations of rice to both the contending armies in the Mahabharata War for all the eighteen days of the fight. If we can rely on the authenticity and genuineness of this poem no more evidence would seem to be necessary to establish the fact that even so early as the Vedic times the cultivation of paddy was carried on, on no small scale on this side of the Vindya Mountains and that the field of Kurukshetram lay not so far away in the North as is now generally believed but somewhere in the neighbourhood of the Chera Kingdom perhaps in Mysore.

II. But however advanced in the Arts of peace or of war the ancient Dravidians were, they are nevertheless held to have been, says Professor Rangachariar, tree-worshippers and probably serpent worshippers. The sources of this information the professor has not disclosed, but as far as Tamil Literature goes, I believe that such opinions about the ancient Tamilians rest on no foundation whatever in the extant national writings. I am aware that the

racés called Nagas were, according to the historians of Ceylon, in occupation of parts of Ceylon and of India about the time of Gautama Buddha whom (the Nagas) some modern scholars consider to have been snake worshippers; the reason they give for this opinion being nothing more than a conjecture based on the meaning which is now commonly attached to the word "Naga". The Naga races were very probably Tamilians, but the imputation to them of serpent worship rests on no better foundation whatever, than their name. It is worthy of notice that the royal poet of Murinchi to whom I have already referred is called also the *Naga King of Murinchi* (முரிஞ்சியூர் முடி நாகராஜன்.) This is an instance in which a Tamilian prince and poet has been called a Naga King.

Again, Mr. Wilson has pointed out (Vide Madras Journal of Science and Literature) that, in the Northern recensions of the Maha Bharata the king whose daughter Arjuna married and whom the traditions and the literature of South India identify with a Pandian King is also called the *Naga King of Manipur*. Mr. Wilson's objections to the identification of the dynasty of Manipur with the dynasty to which the Pandians of Madura belonged have all been disposed of by Dr. Oppert and I hardly need therefore spend time on them, although I am of opinion that the original seat of the Pandian Dynasty should be sought for, not in the neighbourhood of the old city of Madura, as Dr. Oppert thought, but somewhere in the further north on the banks of the River Tungabhadra. From these instances in which the term Naga has been applied to the Tamilian Kings, the inference only naturally flows that a section at least of the ancient Tamilians were known by the name Naga which, in later days, when its original meaning was lost or forgotten, was interpreted to signify "serpents" giving rise, in course of time, to the notion of the existence of races from serpents in some quarters and of serpent worship in others. What then is the real origin of the name Naga as applied to the ancestors of the modern Tamilians? It certainly must not be sought for in foolish conjectures. In ancient times it was the custom to consider the kings as the descendants of the Gods they worshipped. So Manu the progenitor of the solar dynasty was called the son of the Sun-God. We are also told that the Chief God of the Ancient Egyptians was called Ra, the sun, and that the kings of Egypt

called themselves sons of Ra and claimed Divine descent. May it not be supposed that, in like manner, the name of Naga by which the ancient Dravidians were known had also some connection with the name of some deity they adored? The following lines quoted from a scientific Journal would seem to me to settle the origin of the name Naga once and for all. "The Su-race held Su-shan (Elam;) "their chief God was *Susi-nag* represented by a star "in the sky. They were of the *Ugro-finnic stock*;—" *Na hushas the sons of Naga or the serpent of the pole "star were the Dravidians.*" We also find in the genealogical table of the Tamil kings of the South preserved in the Mahabharatha Hari-Vamsa and other Puranas, the name Nahusha occurs as that of one of the earliest kings of the dynasty. The earliest symbol under which men worshipped God was that of a star and this is supported also by the scriptures of the Hebrews which say that men began to worship "the host of the heavens." The word Nagan very probably meant in the primitive times, nothing more than God and hence Nagar came to mean also Devas. That the religion of the early Tamils had much to do with the worship of the Devas is also evident from the appellation of the Deva-alayam invariably given to the temples of the Tamils by the early Sinhalese writers.

I am not unaware of the fact that serpents are regarded with feelings of veneration in many parts of Malayalam. The history of the place ascribes the origin of the cult to local causes and the serpent Kavoo of Malayalam cannot therefore, be said to establish the existence of the cult in all the Dravidas at one time. It may also be pointed out that once the original signification of the word Naga was forgotten by the masses the only alternative for them would have been to understand it in the modern vulgar acceptance of the term, and when once the error has crept into the popular mind the power of words over men's minds is so great that all that is involved in the mistaken interpretation was bound to realise itself in practice. The great dread in which serpents are held in countries infected with them would also help the growth of the cult in ill-instructed minds as a means of conciliating and pacifying the dangerous reptile.

With reference to the subject of the "tree worship" which the ancestors of the Tamilians have been credited with, the truth is not anything more than

what is involved in the feelings of interest which a Buddhist evinces towards the Banyan tree. I suppose that nobody ever made an imputation of tree worship to the Buddhists of Ceylon or of any other country on account of the intense interest they take in the Bo-tree of Anuradhapura or any other Buddhist shrine.

The remarks of Mr. Ranga chariar on other points only echo the sentiments of the late Dr. Caldwell when he says their worship consisted largely in superstition and demonolatry. I am sorry the Professor has not discussed if the views of the Doctor can be taken to be wholly correct. The doctor besides his opinion on the demonolatry and superstition of the Dravidians, has gone further when he identifies them with the Turanian or the Ugro—altaic family of races on the supposed affinity he found between them in language and religion. But we know that the Doctor's theory connecting the Tamilians with the Turanians or the Ugro—Altaic family cannot stand any more in as much as every day fresh investigations show clearly that the mode of classifying the Tamilians, the Babylonians, the ancient Accadians, the Hungarians, the Finns and other collateral tribes under the head Turanian is quite unscientific and unsatisfactory. When we see the remarkable resemblances in language and religion between the Tamilians on the one hand, and the Finns, the Babylonians, and the Accadians on the other, we must conclude that these races must be scientifically classed under a quite independent head which we shall be named the Tamilian. As for instance it is remarkable, indeed that though occupying religions widely separated for ages the title by which the Finns call their great national heroic poems (viz Kalavela) should happen to be nearly the same as that by which Poikayar's (பெய்கையார்) heroic poem on Kochchengannan (கோச்செங்கண்ணன்) is at present known among us viz. Kalaveli (காவலி)? What wonderful vitality must this word possess to have survived the lapse of centuries of linguistic political and national revolutions and catastrophies? From the latest researches scholars have found that the Sumirian language in which the oldest Babylonian inscriptions appear written belong to this group of tongues and that the Finns are the descendants of the ancient Su-race. According to some authorities, the Cushites who were the greatest navigators and builders of the ancient

world gave origin to the Accadians of Babylonia by inter-marriage with the Su-merian. Thus the linguistic affinities which the present languages of South India are found to bear to the su-merians and the prevalence from very ancient times up to the present day among the Tamilians of practices which are well known to have been in vogue among the Accadians of old Babylonia would seem to place the theory of the racial identity of the ancient Tamilians with the Sumero-Cushites of antiquity on an unshakeable basis. "The earliest cults of Babylonia and those of the world were those of Accad and Sumer but these were made up of magic, sorcery, witchcraft, astrology, star-worship, deification of ancestors, heroes and rulers, until as time passed on, their religion settled into a theology and adoration of their Gods." (Science of Man August 1901). How well do these lines portray the state of religion among the Tamilians of the present day. Even now the practice of sorcery, magic and other black arts has such a hold on the minds of the masses that whereas, most of the literary monuments of antiquity have been allowed to perish, the comparatively worthless works on sorcery and the like have been preserved with the utmost carefulness in many a household. Never was I more impressed with this fact than when during a search I made for some rare manuscripts which were reported to have been in the possession of one of my ancestors about 150 years ago, I was given to understand that the only manuscripts which had been considered worthy of preservation were those on witchcraft, necromancy and other Manthrams.

Even in the matter of star-worship and hero-worship, the nations of South India have proved themselves to be either the progenitors or the lineal descendants of the Accadians of Chaldea. The worship of the Pandavas and Dravadi prevails even at this day in most Districts of South India and among the Tamils of the Eastern Province in Ceylon. There are "koils" even now in the District of Tinnevely in which divine honours are given to the Pandian of Madura. Mr. Taylor has endeavoured to show that the shrine of Sundareshwari in Madura had its origin in the feelings of admiration which the early Tamilians entertained of the military exploits of Arjuna who married a princess of Madura, and other writers of no inferior abilities have even gone further in this direction and maintained that the principal deities of the Vedic pantheon were of South Indian origin and

represent the deified ancestors of the southerners. The worship of the planets and especially of Aditya (Surya) is still largely indulged in by all sections of the Sivite Tamils. It is, however far beside the truth to say that the early Tamilians had no conception of any higher forms of religion than those mentioned above. We know how in the present day the grossest Fetishism exists side by side with the most abstruse systems of philosophy in India and that this was also the case in ancient Dravida is made more than probable if not proved by the fact that the worship of a personal God or monotheism had its origin, not in the Impersonal Brahman of the Pantheistic Aryans but in the Saktaic cults founded by the Akkadiyans of India and of which the Tamilian Akadiyar (அகத்தியர்) and Naradar were the foremost expounders in South India.

III. Finally, the theory of Mr. Ranga Chariar that the Pulayar (Pariahs) of South India are descendants of the slaves of the early Dravidians seem untenable as it fails to explain certain important circumstances connected with the problem. I am aware that the Pulayar of Jaffna persistently claim for their ancestors a status in society even higher than that now claimed by the priestly class and instances are not wanting in which Pulayar even refused to eat in a Brahman's house alleging that in olden days a Pulayar never treated Brahmans on terms of equality. The Pulayar's mind would indeed seem to be so much saturated with the recollections of his ancient glories that the proverb பார்ப்பாருக்குத் தலும் பறைக்குலம் மேற்குலம்; பார்ப்பாருக்குழுத் தவன்பறை யன், is ever on his lips when he has taken just a drop too much. If I have stated any unpleasant facts I have done so not with any evil intention of casting any slur on any class or clan, but with a view to helping the construction of a correct history of South India. An eminent American scholar who was for many years a resident of Jaffna is credited with having remarked to some caste Hindoos of the place that if the average facial angle of the several classes was accepted as affording an index of comparative development, the Pulayans of Jaffna, though subjected to a state of degradation for centuries, would have the best of it. The following lines of Dr. Oppert are full of significance when viewed in this connection. "If the Pulayans are the descendants of the aborigines and if Pulathya Ravana was the master of Lanka and of South India, the startling

"similarly between Pulathiya and Pulaya is easily explained," and may I add that if evidence is daily accumulating in favour of the theory of the racial identity of the primitive Tamilians with the Accadiyans of Chaldea the startling similarity between Accad, the name of the great son of Kush and Acathiyar (akkadiyar) the most prominent Tamilian of pre-aryan India is also easily explained. The hatred which the Pulayan has inherited from his ancestors towards the Brahman and his institutions is inveterate and any theory which does not take this fact into account must therefore be deemed distinctly unsatisfactory. Nothing short of some historical event of antiquity with which the Pulayan's present state of degradation is connected would seem to explain his traditional hostile attitude towards the Aryan priest. The researches in the field of anthropology would appear to strongly support this view of the matter. The primitive Aryans, it is said, on their entrance into the valley of the Ganges, found it occupied by a flat or broad nosed race with whom they were afterwards constantly at war. Modern researches in the direction of the nasal measurements of the different races of Southern India have disclosed the fact that while the average nasal index of a Vellala or Brahman of South India is about 91, the nasal index of a Tamil Pariah and of a Kadir is not less than 105 and 110 respectively.

The present Pariah population, the Kadir, Irular, and other hill tribes of South India may, therefore, be taken to represent the descendants of the flat nosed races of ancient India, who were the inveterate enemies of the early Aryans. The feelings of hatred and of contempt which the Pulayan still bears to his original oppressors need therefore no further explanation. May not the eighteen castes of South India represent the *eighteen Ganas of the Riku Veda* rather than the remains of the races whom the forefathers of the Dravidians had reduced to slavery?

V. J. T. PILLAI.

I. A QUERY.

To
THE EDITOR,
SIDDHANTA DEEPIKA, MADRAS.

SIR,

Will any of your readers kindly inform me through the columns of your Journal why the few households of priests living near the sacred temple at Rameswaram go by the special appellation of *Arya brahmins*? Do they form a quite distinct class from the Brahmins of South India? If they are Brahmins, why should they have the special prefix of *Arya* attached to their name? Are their rituals and customs the same as those of the South Indian Brahmins? If, however, they are not different from the Brahmins of S. India, then to what class and *gotthram* do they belong? The undersigned shall be very much obliged to those who will throw light on these points.

M. JIVA RATNAM.

II.

The University Commission and the Study of Vernaculars.

SIR,—The recent educational commission that held its sittings in Madras in the last week of February is looked upon by every one interested in education as the most efficient body to solve the problem of education in India. Of the many distinguished educationalists of S. India who have given this evidence in it, it is a matter of great surprise and regret to see not one at least speak in favour of the Vernaculars of the land. Most of them have entirely left the vernacular studies out of consideration and the few who remembered them have come down upon them altogether with great vehemence. In the evidence given by the Hon'ble G. H. Stuart, the Director of Public Instruction, Madras, there is an astounding statement that he would abolish the vernaculars altogether from the B. A. Degree examination. It is not clearly known for what reasons he would abolish their studies from the B. A. Degree. Does he think that the students attain full proficiency in the vernaculars even in the F. A. standard? A closer view on the point will make it clear that this is not the case at all. Most of the students even after taking their B. A. Degree are quite incapable

of decently expressing their ideas in their vernaculars. In the F. A. standard, if we take Tamil for instance, the boys are still in the elementary stage and it is only after coming to the B. A. Class they begin to hear about the Tamil classics. Coming so late to learn the really Tamil works it is not surprising that so many complete their course with hardly enough of knowledge in Tamil to pursue that study themselves without the help of an annotator or teacher. In fact, the Pundit, in most of the Colleges, is obliged to explain the annotations themselves to the students. Thus being the case we see clearly how sadly Tamil is neglected by the students. At this state of things, the proposal to abolish Tamil or the Vernaculars altogether from the B. A. Degree examination is certainly calculated to do more harm than good to education in South India and create more difficulties than really solving the puzzle.

The reason the Hon. G. H. Stuart was pleased to give was that the teaching given in the vernaculars in connection with the University Degrees does not assist the candidate in learning the vernaculars at all. If, as it is plain from this, the real intention of the Director is to improve vernacular learning, can he effect this by doing away with the vernaculars altogether? Such a course will be amounting to giving up the scheme altogether rather than trying to improve it. Has he come to the conclusion, after much trial, that it is quite hopeless to stimulate vernacular studies in the Madras University? If we know anything at all, the commission is organised not to abandon the scheme of education but to arrive at a satisfactory conclusion as to the best method of improving it. Is, then, the commission of opinion that there is no hope of improving the present system? I am sorry to see the very Father of Education who is responsible for its improvement, take such a view of vernacular studies while he is bound to encourage it by all means. If the present way of teaching does not help the students in learning the vernaculars, why not introduce better and sounder methods of teaching them so that our graduates may

be really *learned*, instead of trying to abolish them from the curriculum?

It is proposed to have *classics* instead of the vernaculars in the B. A. Degree examination. It is not clearly known what purposes a study of the classics will serve, in which the vernaculars have been found deficient. How is it possible to have classics in the B. A. classes while having the vernaculars upto F. A. standard? How can a student who has read Tamil alone upto the F. A. class abandon it on coming to the B. A. and take up the study of classics? Practically, therefore, this proposal means to abolish the vernaculars altogether from the University. Further, what benefit a classical student can derive from, or what good to his country can he do with, his knowledge of the dumb Latin and Sanskrit. In S. India all the proceedings in the courts and Government offices are in the vernaculars; and moreover there is that vast gulf between the educated men and the uneducated masses to be bridged over. It is only when this is effected, when the masses begin to have sympathy with the thoughts, views and opinions of their educated brethren and when the latter undertake to instil into the minds of the former the liberal principles of social bondage and co-operation and try to convince them of the sad state of present India, that anything in the state of reform for the better in social, political, moral and industrial, lines can be achieved. It is only then the true purpose of education shall be realised. And to do this it is quite necessary, our graduates should have a fair knowledge of their Vernaculars. Latin and Greek and even mathematics will aid little in this direction. Indeed His Excellency the Lord Curzon has hit upon the right thing when, in his opening speech of the Simla educational conference, he said that greater stimulus and attention should be given to the study of Vernaculars. His Lordship at least is not so hopeless as the Madras Director of Public Instruction. He would even see in the improvement of Vernacular studies the decrease of the agrarian discontent.

Therefore, to abolish the vernaculars would be altogether to defeat the very aim of education. That system of education will be the best where the vernaculars receive the greatest attention. Instead of abolishing them it would do a great amount of good to the government and the country to increase their study in our University by providing the colleges

with efficient staff and laying down better methods of teaching. I would request the University commission to pay its best attention to this point.

M. JIVA RATNAM.

III.

Ancient Tamils and their Chaldean affinities.

Sir,—A series of interesting letters and articles on the chaldean affinities of the ancient Tamils are appearing in the columns of your valuable Journal and every sincere lover of the country who has any interest in tracing back the true ancient history of the South Indian people through the mists of myth and the shreds of tradition cannot but appreciate the extreme usefulness of the Siddhanta Deepika in that direction.

While thus noting the extreme value of this Journal, I am not a little sorry to see the pages of the last issue (for Nov. & Dec.) contain certain notes and comments on the very suggestive letters of Mr. V. J. T. Pillai of Colombo, which go entirely against the spirit of his letters. It is wrong to suppose the father of every new theory that is brought to the public has any special end in view. A diligent inquiry and research into the books of the past often brings to light many suggestive facts and similarities which either go to refuse a theory or support and add strength to it. If any one, thus, ventures to public what points have struck him in his researches, he must be welcomed and his points of similarities, if valid, should be taken up to strengthen the theory; otherwise they should be reasonably accounted for. The striking similarity in the manner of burying their dead between the Lower Chaldeans and the Ancient Tamils alluded to in the old Tamil epics, is certainly significant and full of meaning. Otherwise by what manner of mystery the two nations separated from one another by vast stretches of land and sea were led to adopt the same mode of urn-burial. It naturally flows from this that there must have been some connection between the

two nations. If any one is not prepared to accept the connection between the Tamilians and the Chaldeans at one time or other, evident from this fact, one must advance rational and satisfactory reasons to account for this similarity and thus explain it away. And never until then such a similarity would lose its meaning and significance.

In like manner Mr. Pillai points out another remarkable instance of similarity between the structure of the Temples and the old temple of the Hebrews at Jerusalem. The meaning of this similarity in this respect also, the editor of the Deepika, it seems, is not prepared to accept. Can this be an accidental resemblance? Instead of vainly indulging in meaningless exclamations and superficial observations, the editor ought to have boldly come-forward with his "proofs positive," to explain away the similarity. It would be extremely interesting to every student of History to learn his explanation. Mr. Pillai does not want to prove anything in his letters. He has merely brought to light what struck him in his researches and what they mean, and it is for those who do not want to believe his inferences to show for what reasons they cannot be believed.

Further, to suppose that a correspondent does not know the sciences of philology and ethnology and to give expression to it before he has begun to set down his proofs is the greatest injustice an editor can do to his correspondent. Even a superficial observer will not fail to remark from the tone of the comments that the Editor is forearmed with a strong prejudice to assail everything in favour of the new Tamilian theory, especially in support of it. Views and inferences may not be palatable to individuals; but still facts are facts and logic is logic. It is not right to consider how far an inference is pleasant or unpleasant to our ears at the very outset.

The editor does not find anything worth the name of proofs in Mr. V. J. T. Pillai's statements. Let us see if his own statements have at least the

shadow of proof. His statement that it is in consonance with their rituals and customs and that the Tamils should claim kinship with the Cape Negroes and the Australians is as much and even more a bold and bare assertion. If the editor is not prepared to receive others' statements without proofs, still less the world would be prepared to receive his statements without proofs. We would like to know what similarities the editor has observed between the Negroes and the Tamils. We suppose he will not *coolly omit* the dissimilarities between the two peoples as Mr. Pillai has done, according to him. If biological observations go to form the similarity in the structure of the head and in the hair between the Australians, the Negritoes and the South Indian Dravidians, it does not in any way lower the Tamilians in the eyes of the people; now does it make it impossible for them to have had connections with the Chaldeans. Indeed Biology has proved that the Caucasian melanochroid type of the homonadie is found in South India, in a part of Africa and a small portion of Australia. This merely shows that a great migration has taken place before the flood when the Austro-African continent that was connected with South India was not submerged under the ocean. After the flood communication between the several branches of the same race was cut off and the few of the Caucasian type that settled in Australia were gradually absorbed in the lapse of centuries, by the many Australian aborigines, while the Tamilians in South India prospered, spread themselves throughout the land and bequeathed their civilisation and Religion to the nomadic races that afterwards entered India from the North-West. Even though one branch was thus separated, there existed still, for many centuries, communication between the different branches of the race, in India and Africa, and the parent stock. It is in tracing this parent stock and its whereabouts the Historic world is now very much interested.

I very distinctly beg to state that quite a different sort of treatment should be given to correspondents on this point. However unpleasant it may be to

individuals, I think, the Historic world will not go unrewarded if, instead of hasty comments, rational criticisms begin to appear and systematically sift the theory itself. Such a course, I believe, would surely add to the popularity of the Journal and greatly increase the esteem with which it is now regarded, by doing a signal benefit to the country.

M. JIVA RATNAM.

THE EDITOR,

THE "SIDDHANTA DEEPIKA,"

MADRAS.

TAMILIAN REFINEMENTS.

Sir,

I shall feel much obliged if any of your readers will kindly enlighten me on the following points through the columns of your valuable journal.

1. In what part of India the classical music of the Hindus is at present cultivated? Is the "Karnadahan" of South India, of classical origin, and is it prevalent in any other part of India? If music was of Aryan origin, how is it that, Shivaji the Mahratta Chief, should have found it necessary to indent for tamil musicians for the purpose of teaching music to his Aryan subjects?

2. Is it a fact that the majority of the greatest thinkers which India produced during the last 2000 years, were of South Indian origin?

3. Was Agathiar, the Tamil grammarian, a Tamil or an Aryan? If the latter, what are the proofs? Was his the first Tamil grammar? Is it possible to compose an elaborate treatise on the grammar of a language, if that language is devoid of literature?

4. Was Ravana a Tamil; if not, how do you account for the tradition preserved among the Shanars of Tinnevely that their ancestors were the subjects of Ravana?

5. Was not Pulathiya Muni, the grand-father of Ravana? If so don't you think that his family seat should have been in Ceylon and not in North India?

6. Was Agathiar the author of many Sanskrit works? If so, what date is generally assigned to those works by Savants? Are they supposed to be of the same age as the Sanskrit Vedas?

COLOMBO, }
30th August 1901. }

A. TAMILIAN.

Gleanings from Tamil Poets : No. 3.

அதுவே

The stanza quoted below, to which I have added a feeble but literal translation in English, is from சிதம்பரமும்மணிக்கோவை of குமாருருபாகவாமிகள், whose poetry is remarkable for its felicity of expression and beauty of simile. In this fragment the poet of God prays for poverty which draws a man nearer unto God than wealth, however rightly used, can ever do ; and many a saintly soul of Western lands has offered this same meek prayer in the hour of temptation. This extract reminds one of the following from Horace :—

*" Quisnam igitur liber ? Sapiens sibi qui imperiosus
Quem neque pauperies, neque mors, neque Vincula
terrent ;*

*Responsare cupidinibus, contemnere honores
Fortis, et in seipso totus teres atque rotundus."*

சிதம்பர மும்மணிக் கோவை

திருச்சிற்றம்பலம்.

அமரர் கோமக னரும்பெறல் வாழ்க்கையு
மிருந்திக் கிழவ னெருபெரு வெறுக்கையு
மைந்தனைக் கிழவன் னுஞ்சா நலனு
மொருவழிக் கிடைப்பினும் வெருவெந்து கலங்கித்
கைத்துன் வாழ்க்கை யுத்தம யோகிகட்
கெத்திறம் வைகினு மிடையு நின்றே.

யானே

வளியுண் புளிப்பும் பித்துண் சைப்பு
மையுண் மதுரமு மல்லன பிறவு
நாச்சுவை யறிய நல்கின மேற்சென்
றதுவது வாச வழுந்திப் புதிதுண்டு
கழிபெருங் காம முழிந் முழுவதும்
பாவமும் பழியு மேவுவ தல்லது
செம்பொரு டெரிந்து சிற்றறி வொரீஇ
யைம்புல னடக்கி யறந்தலை நின்று
திருநி விலக்கி நன்னெறிப் படர்த்தற்
குரனில் காட்சி யிருதைய இதுவறி
பூவாது பழுக்குஞ் குலழிப் பனசம்
பார்கிழித் தோடிப் பணியுல களந்த
வேந்தொடும் வேந்தொடும் வெவ்வேறு பழுத்து
முட்புறக் கனிக் கேக்குவ தோட்பொரு
பதஞ்சரீ முனிவனைப் பார்கொளத் தந்த
பிலங்கொளக் கொடுக்கும் பலவன்பல நிகர்க்கு
மல்லலம்) பொழில் சூழ் தில்லை வான்
வரமொன் றிக்கெனக் கருளல் வேண்டும்

பெருங்குளிர்க் குடைந்த காலைக் கருந்துணி
பலதொடிக் திசைக்க வொருதுணி யல்லது
பிறிதொன்று கிடையா தாக வறுமனைக்
கடைப்புறத் திண்ணை யல்லது கிடைக்கைக்
கிடம்பிறி தில்லை யாகக் கடுப்பசிக்
குப்பின் மட்ட புற்கையு னல்லது
மற்றேரு நுண்டி வாய்விட் டாற்றினு
மீகுநிலிலை யாசநா னுறு
மொழுக்க நிறைந்த விழுப்பெருங் கேள்வி
மெய்த்தவர் குழாத்தொடும் வைக வித்திற
முடனிக் களவு முதலிக் கடவுணின்
பெரும்பத மன்றியான் பிறிதொன்
றிரந்தனன் வேண்டினு மீந்திடா ததுவே.

N.B.—The bracketed portion I have not translated, as being merely descriptive of Chidambaram).

The life hard to win of Devas' King, (1)
The peerless wealth of Kubera's self, (2)
The fadeless charms of five-darted Love, (3)—
If all these even united came,
Yet dreading these and sorely tried
The Yogi true life's bitters seeks. (4)
Not so I.
The windy sour, and bilious bitters,
And watery sweets (5)—and various else

(1) i.e., Indra, whose court in the upper regions is said to be unrivalled for its splendour and luxury.

(2) Kubera is the Indian god of wealth, corresponding to the Greek Plutus. He is the lord of the nine gems, viz., Onyx, Sapphire, Coral, Topaz, Emerald, Ruby, Pearl, Cat's eye, and Diamond.

(3) "Five-darted Love" is Manmatha, the Indian cupid, and ideal of masculine beauty, whose bow of sugarcane and arrows of five kinds of flowers are very suggestive of the 'sweet sadness' of love. The five flowers are:—the lotus, the *Asoka*, the blue lily, the mango, the jassamine; and arrows of these, when shot by Manmatha at a person, are said to produce respectively (1) love-thoughts and love-speech, (2) drawing long breath, sighing, (3) melancholy and loss of appetite, (4) pining and incoherency of speech, (5) fainting and perchance death.

(4) cf. :—"A man's real spiritual advancement consists in the denying of himself, and the man who has formed the habit of self-denial is very much at liberty and is secure."—Thomas à Kempis.

(5) According to Hindu Medicine, it is supposed that sour things generate wind in the stomach, bitter ones increase bile, and sweet foods add to the moisture in the body.

My tongue likes tasting. Drawn, in turn
 Absorbed in each, with it one growing, (6)
 Enjoying pleasures each anew,
 Immersed in joys of sexual love,
 I only grow in sin and shame.
 I am a fool and have no strength
 To know the Bright Abiding One,
 To rise above a worldly mind, (7)
 To subdue the senses five, and stand
 In duty firm, to shun the wrong,
 And constant walk the path of Right.
 Therefore,
 O Grove-environed Tillai's Lord !
 Just grant me this, a single boon.
 Should cold severe be piercing me,
 May ne'er I find aught save a sheet
 Of numerous rags patched up, (8) no more !
 For place to sleep on, may I find
 Naught but edge of an outside pial ! (9)
 For hunger sharp, (10) may none e'er give,
 Should I e'en call and cry aloud,
 Aught but gruel cooked sans salt !
 May e'er I daily bide with men
 Of devotion true and virtues high
 And noble wisdom from sages learnt !
 Give me but these, (11) till body falls

(6) i.e., forgetting one's self in the pleasure.

(7) cf. Amiel:—"The distinguishing mark of religion is not so much liberty as obedience," and its value is measured by the sacrifices which it can extract from the individual."

(8) cf. Sadi's Gulistan:—"Patching a tattered cloak, and the consequent treasure of content, is more commendable than petitioning the great for every new garment."

(9) cf. பட்டினத்துப் பிள்ளையார்:—"உடைகோவணமுண்டு உறங்கப் புறத்தினனையுண்டே."

cf. Sadi's Gulistan:—"The rich man at night repairs to his mansion; the poor man makes that place his inn where the night overtakes him. But what need has he of inn, resting-place, or abode? Wherever he may wander, all is the dwelling of his God."

cf. Epictetus:—"Behold me, I have neither country, nor house, nor possessions, nor servants; I sleep on the ground; nor is a wife mine, nor children, nor domicile, but only earth and heaven, and a single cloak. And what is lacking to me? do ever I grieve? do I fear? am I not free?"

(10) cf. மோகவகைப் பாணி:—

“மிகையாரும் பகையதனில் வேறுண்டோ வுற்றவரும் பகையாகப் பண்ணுவதும் பாழ்வாய்தே யல்லவோ”

(11) cf.—"To want nothing I consider divine, and the less a man wants the nearer does he approach divinity."—Socrates, quoted by Xenophon.

And after, should I implore thee e'en, (12)

Lord, grant me nothing save

Thy High and Holy Blissful Feet.

N. B.

Gleanings from Tamil Poets: No. 4.

The following is a stanza from கோயில் நான் மணி மாலை of Pattinathuppillaiyar, one of the great Saiva saints. I have added a translation in English, almost literal but lacking the terseness and incisive vigour of the original. The reasoning about God's mode of being, which occurs in the middle of the stanza, may be summarised thus:—Though God sees all things, none sees Him. This must be because either all things are shrouded within Him or He who is the cause of their being has ceased to be. Neither. Or is it because He is hidden in the minutest atoms invisible to the eye? No, He is greater than the great. If great, is it that He is not seen because He is at an immense distance, beyond the range of man's sight? No, He is nearer than your nearest self. Or perhaps some obstacle stands between you and Him. No, it cannot be; for, what thing can screen so the Infinite, &c.

திருச்சிறம்பலம்.

அருளு வாழி யருளு வாழி

விசிசடைக் கடவுளருளு வாழி

தோன்றுழித் தோன்றி நிலைதபக் கநங்கும்

புற்புதச் செவ்வியின் மக்கள் யாக்கைக்கு

நினைப்பினுங் கடிதே யினமை நீக்கம்

அதனிலுங் கடிதே மூப்பின் றொடர்ச்சி

அதனிலுங் கடிதே கதுமென மரணம்

வாணப் பருகி யுடம்பை வறிதாக்கி

நாணப் பயின்ற நல்காக் கூற்றம்

இனைய தன்மைய திதுவே யிதினை

யெனதெனக் கருதி யிதற்கென்று தொடங்கிச்

செய்தன சிலவே செய்வன சிலவே

செய்பா நிற்பன சிலவே யவற்றிடை

நன்றென்ப சிலவே நிதென்ப சிலவே

ஒன்றினும் படாதன சிலவே யென்றிவை

கணத்திடை நினைந்து களிப்பவும் கலுழ்பவும்

கணக்கில் கோடித் தொகுதிய வைதாம்

(12) cf.—"Father Jove, grant us good, whether we pray for it or not; and avert from us evil, even though we pray for it." This prayer of an unknown Greek poet Plato commends highly.

cf. Pope:—"Unasked, what good thou knowest, grant, What ill, though ask'd, deny."

ஒன்றென் றுணர்வுழி வருமோ வனெத்தும்
ஒன்றருணர்வுழி வருமோ வென்றென் று
தெளிவுழித் தேறல் செல்லே மனிய
மனத்தின் செய்கை மற்றிதுவே நீயே
அரியை சாலவெம் பெரும திரிவுநின்
உண்டாய்த் தோன்ற வயவையு நீயே
கண்டனைபவை நினைக்காணு வவைவதாம்
நின் வாயின் மறைத்தோ யல்லையுன்னே
மாயாய் மன்னினை நீயேவாழி
மன்னியுஞ் சிறுமையிற் கார்த்தோயல்லை
பெருமையிற் பெரியோய் பெயர்த்து நீயே
பெருகியுஞ் சேணிடை நின்றோயல்லை
தேர்வோர்க்குத் தம்மினு மனியை நீயே
நண்ணியு மிடையொன்றின் மறைந்தோயல்லை
இடை யீட்டுகின்றை மறைப்பது மில்லை
மறைப்பினு மதுவும்
நீயேயாகி நின்றதோர் நிலையே

அஃதான் று

நினைப்பருங் காட்சிநின் னிலையிதுவே
நினைப்புறுங் காட்சி யெந்நிலை யதுவே
இனிதனி யிரப்பதொன் றுடையமன மருண்டு
புன்மையி னினைத்துப் புலன்வழி படரினும்
நின்வயி னினைந்தே மாகுத் தின்வயின்
நினைக்குமா நினைக்கப் பெறுதலனைத் தோன்றும்
நீயேயருளல் வேண்டும் வெய்முதிர்
கயிலைபுல்லென வெறிவிசும்பு வறிதாக
இம்பருய்ய வம்பலம் பொடியித்
திருவளர் தில்லைமூதூர்

அருடவங் குயிற்று மாதீவானவனே.

Hail! Grant Thy grace. Hail! Grant thy Grace.
Hail! Grant, O Lord of the Matted Hair!
A bubble that stands just where it shows
And wheeling vanishes in a breath (1)—
The human frame endures as long.
From it youth passes quicker (2) than thought;

(1) cf. :—"All life is the shadow of a smoke-wreath, a gesture in the empty air, a hieroglyph traced for an instant in the sand, and effaced a moment afterwards by a breath of wind, an air-bubble expanding and vanishing on the surface of the great river of being—an appearance, a vanity, a nothing."
—Amiel.

(2) Cf. Matthew Arnold :—

"Pleasure, to our hot grasp,
Gives flowers, and flowers we clasp
With passionate warmth we clasp
Hand after hand in ours;

Nor do we soon perceive how fast our youth is spent."

And quicker still comes senile age; (3)
And quicker still comes sudden death. (4)
Unyielding, daily trained to kill,
Death (5) drinks our life and recks our frame.
While thus it is, I, deeming as mine
This transient body, for its good sake
Some acts have done, some acts shall do,
Some acts in doing have. Of these,
Some acts are good, some acts are ill,
Some acts to neither class pertain. (6)
Thoughts, pleasant some and painful some,
In a trice in countless myriads flash.
If such conscious states rise one by one,
Or in a group rush all together—
E'en this I cannot solve. So poor
Is mind in strength. And thou, O Lord,
Dost transcend far our power to know.
All things that rise and show as being
Thou see'st. They see Thee not. (7) And them
Thou dost not in Thyself enveil;
Nor dost Thou pass, but endurest e'er.
Blest be Thou!
Thou art not hid in little things,
But greater than the great art Thou.
Though great Thou dost not stand afar;
To those that know, Thou art, in sooth,

(3) Cf. Juvenal :—

"Festinat de currere velox
Flosculus, angustae, miseraeque brevissima virtutae
Portio; dum bibimus, dum sarta, unguenta, puellas
Poscimus, obrepit non intellecta senectus."

(4) Cf. "Do not act as if thou wert going to live ten thousand years, Death hangs over thee. While thou livest, while it is in thy power, be good."—Marcus Aurelius.

(5) i.e., Yama, the Indian God of Death,

(6) Cf. :—Of things some are good, some evil, and some indifferent. Now the good things are the virtues, and those that have the nature of virtue, and the evil things the vices, and those that have the nature of vice; and the indifferent things are between these, as wealth, health, life, death, pleasure, affliction."—Epictetus.

(7) Cf. Shelley :—

"The awful shadow of some unseen power
Floats, though unseen, among us."

cf. வள்ளலார் சாத்திரம் :—

"திவனநிற் தருளுவன் சீவராசிரைச்
சிவனநனை பறித்திடாச் சீவராசிகள்"

Nearer to them than their own selves. (8)
 Though near, Thou screen'st Thee not in aught
 That lies between. Nor can a thing
 So screen Thee. Yet, if aught such be,
 E'en that is a form of Thy Being's self. (9)
 Such is
 Thy mode of being beyond conceit. (10)
 What conceivable mode is Thine ? (11)
 But a single boon of Thee I crave.
 Though wildered sore and thinking base
 My mind is lured to senses' ways,
 As I think but *through* Thee, (12) so may I
 Think of Thee ever as I ought.
 This only gift grant me, O Lord
 That, leaving the bamboo-wooded Kailas (13)
 And Heav'n above to darken and gloom,
 To bless this earth gracest the Hall
 In lovely ancient Tillai, (14)
 And dost perform Thy wondrous dance.

N. B.

(8) Cf. :—" Verily We created man, and We know what his soul whispereth to him, for We are nearer unto him than the jugular vein."—Alkoran.

(9) Cf. Heine :—" Gott ist Alles was da ist, und Zweifel an ihm ist Zweifel an dem Leben selbst, es ist der Tod."

(10) Cf. :—" Though you know all things, you know not God. For though you know your body which is in the world and the world which is in time, and time which is in space, yet your knowledge goeth no farther, for space and all that therein is, is in God."—Hermes Trismegistus.

(11) Cf. : " Wherever the mind may wander the Supreme is there."—Uttaragita.

(12) God is the energiser of the universe. All action, thought included, is done through Him ; and He is, to quote the terms of Kena Upanishad, " that which is not thought by the thought, that by which the thought is thought ;" " that which one sees not with the eye, that by which the eyes see," etc.

(13) i. e., Mount Kailas, the abode by pre-eminence of Siva according to the Puranas.

(14) The Golden Hall *Qudamam* of Tillai or Chidambaram.

The Dance of Siva is symbolic of His creative energising.

STANZA.

(Translated from Rückert's "*Weisheit des Brahmanen.*")

In one still moment, when the soul sinks deep
 In thoughts of Life and God, not dazed
 with wine nor sleep,
 Not wandering, but clear, not slumb'ring,
 but awake,
 Like the reflected sun in a wide, waveless lake ;
 When Far and Near, and Then and Now,
 and Time and Space
 Have passed away like foam upon the water's face ;
 When thou canst feel the earliest, purest
 flowers of Life
 Bound closely to thy breast, with fragrant
 promise rife ;
 When Earth and Heaven close around
 thee as a mist ;
 Thou think'st the flower a star, the star
 a flower sun-kiss'd ;
 In such a moment, when, with holy, rushing
 sound,
 Creation's stream sweeps through thy very
 being's ground ;
 When thou thyself art not, and nothing *is*,
 but thou
 And God, in whom thou art, not knowing
 why nor how ;
 In such a moment, swift as glance from
 frighten'd eyes
 Comes the Love-longing, and all recollec-
 tion dies ;
 He, who a moment such as this but once
 has known,
 Knoweth Eternity, e'en before Life is
 flown ;
 And as the diamond gleams of radiant
 light enfolds,
 So be Eternity now and for ever holds.

—The Academy.

ESSENTIALS AND NON-ESSENTIALS.

AN APPEAL TO MY EDUCATED COUNTRYMEN.

We have now arrived at a stage when we should begin to revise our position in this world as a religious community and take stock of what we have done and of what we have left undone. It is necessary that such a course should be adopted in order that we may see thereby our needs and drawbacks and take such steps in the future as would enable us to avoid our errors in the past. On all sides we see nations rising into importance and with them their religious propaganda. It is not surprising to note the marvellous growth of the Anglo-saxon race on either side of the Atlantic,—nay even in the Pacific seas also? Is it not equally surprising to note the progress of Christianity contemporaneous with the progress of the race? Have we not noticed in recent times Occumenical Councils held in England and America with a view to advance the cause of Christianity in the lands known and unknown?

What do all these signify to us? They should teach us that no longer should we fold our hands, close our lips, shut our hearts, chain ourselves with artificial restrictions of our own making but should begin the fight of good faith anew with the help of any religious fire left burning in our hearts if thereby we can preserve everything good and lofty, soul elevating, life-saving in our religious system. The West not only preserves but also is desirous of imparting what it has to others. The East does not think of even preserving what it has. Much less should one expect it to impart its truths to others beyond its pale. Added to this there is always the evil tendency of forgetting the essentials and emphasizing the non-essentials. Hence the quarrel between two sects of the same system, e. g. the Tēngalais and the Vadagalais. These unseemly squabbles only tend to lower the spirit of the race which has produced such noted worthies as Sankara and Ramanuja, Vachakar and Sambandar. These petty—fogging propensities only serve to cloud the real and exaggerate the importance of minor truths which for all practical purposes may be safely ignored. If only Hindu brethren are aware of the resemblances between their religious schemes as they appear to be familiar with the sectional differences, they would by this time have promoted concord and unity in their body corporate. It is high time for

Educated Hindus to marshall themselves and fight the good fight of faith by striving to teach themselves and the masses around them lofty truths imbedded in the various schemes known as and included under the composite name of Hinduism. It is high time that the Educated Hindu should infuse fresh life into their seemingly or really moribund institutions by organizing associations, by starting expository journals, by suggesting to their ignorant brethren reforms which would tend to energeise the community and contribute to its increasing good. Let the Vedantin of the Sankara school rally round his brethren around the prime doctrine of their faith which amounts to nothing less than absolute perfection. Let the Siva Siddhantin strive to gather into his fold all his brethren faltering and stray and furnish to them one sure watchword of his school—Sachidananda-Sivam. Let the Vaishnavite of the Vishistadvaita school appeal to their brethren in accents similar to those of Tirumangai and Ramanuja and proclaim to all the doctrine of Bakthi in God Narayana worshipped notably in the persons of Rama and Krishna. Let all these unite and worship forgetting their minor differences. Then will their faith acquire new power and send fresh shoots. Then will they be able to present a united front against the attacks of those who at present accuse them of division and dissention. Let all our brethren in short remember the essentials and forget the non-essentials.

We forget those features of Hindu religion which form the substance of the Hindu faith and emphasize those differences which after all constitute its shadow. If for instance the Vedantin recognizes in his *Avidya*, the *anavamala* of the Saiva Siddhantin and if the Saiva Siddhantin recognizes in his *anavamala*, the *ahankara* of the Vaishnavite, would not this recognition of unity amidst seeming diversity create real concord and fellowship and promote the cause of true faith in this land. If for instance the Vedantin finds in his Parabramam, the Parābaram or *Sachithanantha Sivam* of the Saivite and if the Saivite recognizes in his *Isvara* the Narayana of the Vaishnavite, would not this identification promote peace and good will and contribute to the unification and the revivification of the Indian races?

Why ignore the essentials and emphasize the non-essentials? Why strain at a gnat and swallow a camel? When ignorance and prejudice abound on all sides, when masses need guidance and control,

when our own matathipathis do not realize their awful responsibilities, when even our own educated brethren are luke-warm about their religion, is it not high time for some to rise and point out how Indian religions ought to be reformed and Indian societies ought to be re-organised so that great truths preached by poets and prophets may sink deep into the heart of every Hindu and bear abundant fruit in his life in this world and in the world to come. The time is come for each of us to do his own duty, for each of us to contribute his own quota towards the revival of real religious life in India. Our responsibilities are in proportion to our opportunities. Educated brethren should use their enlightenment for the edification and elevation of the masses. Let them teach them that religion is not all form or ceremony and that they should rise from the ceremonial to the spiritual, from the exoteric to the esoteric. Let our educated brethren organize prayer-halls and public libraries so that the Hindu public may become familiar with the esoteric character of Hindu religious thought, so that the masses may become really devotional and cultivate independent spiritual life. May not our Matathipathis and Mahants spend their enormous wealth in building prayer-halls or Prarthana sabhas all over the country for the real improvement of the Hindu public. Could they not train our graduates and under-graduates for preaching for the masses? Could they not start papers towards elucidating Hindu religion? Could they not do these and thousand other things to create real religious life in India?

In the name of truth, in the name of righteousness, in the name of those who have fought the good fight of faith in this land and whose names are enshrined in our books as well as in our hearts, in the name of the masses of India who naturally look to the rich and the educated for guidance and help, I appeal, on behalf of South India in particular and India in general, to the rich especially to the Matathipathis and Darmakarthis and also to the educated especially the B. A. s and M. A. s of the Madras University; and my appeal is "Do your duty in reviving real religious life in India in ways best suited to your opportunities and capacities."

V. R. P.

RAJA-RAJA CHOLA.

One of the oldest and grandest of the shrines erected in Southern India for the worship of the *Linga* or phallic symbols is the great temple at Tanjore. It is a fine specimen of Dravidian architecture, remarkable alike for the chaste simplicity of its style, and the stately plan on which it has been constructed. The spacious courtyard of the temple measures about 500 feet in length and 200 feet in breadth; and the central tower which rises like a pyramid of graceful proportions, surmounted by a beautiful cupola, is almost 200 feet high. In front of the porch is a gigantic image of a bull, carved out of a single block of stone 16 feet long by 12 feet high and 7 feet across.¹ Although it was actually built about nine centuries ago, it appears to this day, as new and perfect as if it had been completed hardly nine years ago. Neither in the great tower, nor in the massive gateways and turrets which line the quadrangle surrounding it, is there a single stone broken or out of its place. So carefully has it been attended to by the royal dynasties who successively ruled at Tanjore, that the alternate seasons of rain and sunshine for nine hundred years have left little or no trace of their destructive effects on the building, and it bids fair to remain intact for many centuries to come, as a permanent monument of the piety and prowess of its founder Rajaraja Chola, *alias* Ko-raja-kesari-varmman.

A record of the name and achievements of the founder and of the many donations to the temple made by him, and by different members of his family, is found in the inscriptions, which are engraved on the base of the central tower, and on many of the pillars and walls of the outer buildings. The inscriptions, most of which were engraved during the reign of Raja-raja-deva, are still perfectly legible. Very few native scholars are however able to read them, as the Tamil characters of that age are somewhat different from the characters of modern Tamil; and consequently, most of the Tamil pandits have no idea whatever of the mine of information, antiquarian and historical, that lies concealed in these archaic inscriptions.² They commence as follows with a sanscrit verse:—(Sanscrit) Health and wealth! This (is) the record of the grant of Raja-raja-Raja-kesari varmman, which is honored by the rows of diadems of all princes. (Tamil) on the twentieth day of the twenty sixth year (of the reign) of Ko-raja-kesari-varmman *alias* Sri Raja-raja-Deva who to make it known

(1) Mr Fergusson's Indian and Eastern Architecture pp. 343-5-

(2) Those who take an interest in the history of Southern India but are unable to read the original inscriptions on the temples, may study with advantage the text and translation of the inscriptions, which have been edited with great care and ability by Dr. Hultzsch, the Government Epigraphist. See South Indian inscriptions. Vol. II.

(to all) that the goddess of the great earth had, like the goddess of wealth, become his consort—quelled the rebellion at Kāndalur Sālai, and by his valiant and victorious army, conquered Vengai-Nadu, Gangai-padi, Tadikai-padi, Nulamba-padi the western Malai Nadu, Kollam Kalingam, and applauded by the eight directions, (i.e., all surrounding nations) Ila-mandalam, and the seven and a half lakhs of Irattappadi; who deprived the Pandyas of their splendour and has so distinguished himself that he is worthy of worship every-where, (he) the Udaiyar Sri-Raja-raja-deva, while seated in the eastern bath-room in the place of Iru-mudi-Chola having bestowed (the usual) gifts, was pleased to command "Let all the gifts made by us, the gifts made by our elder sister, the gifts made by our wives, and the gifts made by other donors to the Lord of the sacred stone temple erected by us at Tanjavur in the Tanjavur Kurram in the Pandya-kulasini-vala-nadu, be engraved on stone on the sacred central tower."

It is to this laudable desire on the part of the Chola king to leave a permanent record of the donations to temples that we owe much of the information we now possess of the chola history for at last three centuries from the time of Raja-raja; for his successors on the Chola throne followed his example, and the grants made during their reign between the tenth and thirteenth centuries of the Christian era, were engraved on the stone walls of most of the ancient temples in Tamilakam. These lithic records are dated in the regnal years of the king, and in mentioning the name and titles of the king, the leading events of his reign or his martial exploits are also briefly described. It appears from these inscriptions that the Saka era, which was current in the Telugu and Canarese countries was not then in use in the Tamil-land. The exact year of accession of Rajaraja Chola could not therefore be determined until the discovery of a Canarese inscription of his reign in the Mysore Province in which, both the Saka year and the year of the king's reign were given. From the Canarese inscription it has been ascertained that Raja-raja's reign commenced in the year 984-85 A. D. (3) Calculating from this year, it follows that the King's order, directing that a record of his gifts be engraved on the temple, was issued in the year 1010-11 A. D., shortly before which the construction of the temple appears to have been completed.

Of the ancestors of Rajaraja very little is known from the inscriptions on temples. We learn however from the copper plates which contain the grant of the village of Animangalam to the Buddhist Vihara at Negapatam, (4)

that he was the son of Parantaka II, and great grandson of Parantaka I or Vira Narayana, who defeated the Pandya and Sinhalese armies, and built the Kanaka-Sabha (Golden Hall) at Chidambaram. In describing the genealogy of the Cholas, the *Kalingattu-Parani* mentions him after the Chola King who vanquished the Pandya and Sinhalese forces, and states that he captured Udakai in the Uthia (or Chera) kingdom. (5) The *Vikrama-Cholan Ula* similarly alludes to him, after the Chola who built the Kanaka-Sabha and praises him for having cut off the heads of eighteen princes and conquered Malai-Nadu, in retaliation for the insult offered to his envoy (6) He is referred to in the *Kulottunga Cholan Ula* and *Raja raja Cholan Ula* (7) also as the king who destroyed Udakai. It is evident therefore that Rajaraja commenced his career of conquests by chastising the princes at Udakai, in the Chera kingdom, who had insulted his envoy.

Up to the 9th year of his reign, he is mentioned in the inscriptions simply as Rajarajakesari-varmman, and none of his conquests are alluded to. During this period that is, from 984 to 993 A. D., he appears to have been consolidating his power, as the Chola Kingdom has just then thrown off the yoke of the Rushtakutas, the last king of which line had been defeated by the Western Chalukya Tailappa. In inscriptions dated from the 10th to the 12th year of his reign, the epithet, "who quelled the rebellion at Kandalur-Salai" is prefixed to his name. Subsequent inscriptions beginning with the words "*Tiru malai polap peru mialach ehelviyum*" are not only in Tanjore, but also in many of the ancient temples in other places. They furnish a complete list of the conquests made by the King up to the date of each inscription, and clearly show the gradual expansion of the Chola dominions during his eventful reign. When he came to the throne he inherited only the Chola and Konga kingdoms. The former comprised very nearly the modern Tanjore and Trichinopoly Districts, and the latter the Coimbatore District. His elder sister Kuntavai having married the Pallava King Vandyadeva, who was most probably a weak prince, and entirely subservient to Rajaraja, the latter's authority extended over the territories of the Pallava king also, that is, the whole of the country now known as the Chingleput, North Arcot and South Arcot Districts. In the 10th year of his reign, he put down the rebellion at Salai. Before the end of the 14th year, he conquered Vengai-Nadu (the Nellore, Kistna and Godavari Districts) Gangai-padi, Nulamba-padi Tadikai-padi (the Mysore Provinces) and Kudamalai-Nadu (Coorg), and defeated the

(5) Kalingattup-parani. Canto viii, verse 24.

(6) Vikrama-Cholan-Ula. See Indian Antiquary Vol. xxii, p. 142.

(7) These poems have not yet been published in print.

(3) Mr. Rice's Epigraphia Carnatica No. 140. Canarese inscription at Balmuri.

(4) Archeological Survey of Southern India. Vol. IV. p. 216.

Cheliyas (Pandyas). Within the next four years his armies over-ran Kollam (Malabar) and Kalingam (the Vizagapatam and Ganjam Districts), and invaded Lanka (Ceylon). In the 21st year Satyasraya II. the Western Chalukya King was defeated by him, and Irattapadi, or a portion of it at least (the Cuddapah, Kurnool, Bellary and Anantapur Districts) was annexed to his dominions : and before the 29th year, the 12,000 islands in the sea (the Laccadives and Maldives) were brought under his sway. When he died in the 29th or 30th year of his reign, his empire included almost the whole of the country now known as the Madras Presidency, the Provinces of Coorg and Mysore, and the Northern portion of Ceylon.

In all the inscriptions in which his conquests are detailed, due praise is given to the valour and efficiency of his army, which appears to have been so well equipped and organised that it never met with any reverse in all its campaigns. Separate regiments of body-guards, foot soldiers and archers are named in the inscriptions as follows :—

Royal Body Guards of the Keralántaka Gate.

Royal Body Guards of the Inner Gate.

Keralantaka's Chosen Troops.

Jananatha's Chosen Troops.

Singalántaka's Chosen Troops.

Pandita Chola's chosen Archers. (*)

If Rajaraja was great in War, he was not the less so in peace : for he had the genius to organise Government in an eminent degree, and most of the kingdoms conquered by him remained integral parts of the Chola Empire during the reign of many of his successors. Under his strong rule, the conquered countries, as well as the Chola Kingdom, appear to have enjoyed perfect peace and security of property. Judging from the minute measurement of rent-free and rent-paying lands, as recorded in the inscriptions at Tanjore, there is every reason to believe that the lands under cultivation throughout his Empire were carefully surveyed and assessed during his sovereignty. A complete account of the number of weavers, goldsmiths, blacksmiths and other artisans appears to have been also maintained : and professional taxes levied accordingly. He embellished his capital city Tanjore by the erection of various buildings, and the grand temple which bears his name. His ceaseless activity and zealous work for the public good left such a deep impression on the minds of his tributary princes and chiefs, that they were not slow to follow his example, and vied with each other in promoting the welfare of the empire. His wonderful tact and ability as the founder of an Empire were most visible in the spirit of unity which he infused

into his subjects, although they were divided by the languages they spoke and the religions they professed. The achievements of his army no doubt compelled the union of many races ; but unless the King had constantly kept it in his view, to conciliate the conquered races, by granting them their due share in civil and military employment, he could not have long succeeded in holding them together as the subjects of one Empire.

Whatever he undertook to do, he did thoroughly, and to the best of his ability. This trait of his character is best shown by the endowments he made to the Rajarajeswara temple. No one who reads the long list of villages and lands, of images and utensils of gold and of costly jewels presented to the temple, which is inscribed on its walls, can fail to admire the solicitude of the King to provide for every want of the temple on a most lavish scale. Superb diadems and ear-rings made of gold and set with the finest diamonds and rubies; priceless necklaces of lustrous pearls and bright coral beads, bracelets, arm-rings, girdles, anklets and toe-rings, all of gold, set with precious stones and various other ornaments, too numerous to mention in detail were supplied to adorn the idols. Likewise, dishes, cups, plates, bowls, pitchers, salvers, kettles, water-pots, fly-whisks and betel-leaf boxes, wrought in pure gold were furnished for the daily service. Even the trumpets and parasols were made of gold ; and although every kind of ornament and utensil, made of the most costly materials had been supplied, the pious king was not satisfied until he had showered at the feet of the god flowers made of gold ! A complete staff of servants and officials was appointed for the temple, such as goldsmiths, carpenters, musicians, dancing girls, astrologers, accountants and treasurers ; and lands were granted for their maintenance. Sheep, cows and buffaloes were given to supply milk and ghee : grants of money were made for the purchase of articles required for the daily service : and whole villages were assigned to furnish annually the rice required for the sacred offerings.

Rajaraja appears to have had several wives, the names of five of whom are mentioned in the inscriptions. Lokamahadevi was the chief queen : and the names of the others are Soramahadevi, Trailokyamahadevi, Panchavanmahadevi and Abimanavalli. The first four were apparently princesses by birth, as the title Mahadevi is attached to their names. Panchavanmahadevi was most probably the daughter of a Pandyan prince, Panchavan being a hereditary name of the Pandyas. Of his children, only two are alluded to in inscriptions : his son Rajendra Chola, who succeeded him on the throne, and a daughter Kuntavai who married Vimaladitya the Eastern Chalukya king.

Many curious facts may be noted from the inscriptions regarding the habits and customs, the political and social

condition, and the religious beliefs and ceremonies of the Tamil people in the early part of the eleventh century : but, as it will be out of place to dwell on them at any length in this article, I shall briefly state some of the salient facts which may interest the general reader.

Education was at a very low ebb at this period as may be seen from the many incorrect expressions used in the inscriptions. No literary work which can be confidently assigned to Rajaraja's reign has been quoted in later works, or handed down to posterity. There is a blank in Tamil literature, from about A. D. 950 to 1050, which should, I think, be attributed to the conquest of the Chola kingdom, by the Rashtrakutas, during the time of the immediate predecessors of Rajaraja. Chola accountants had not however lost their knowledge of the exact measurement of land or the valuation of revenue. The system of fractional notation in *mā, kani* and *mundri* or fractions 1/20 1/80 and 1/320 peculiar to Southern India, was in vogue; the unit of land measurement being a *veli* which is equal to about 5 English acres.

The property in land vested in the village assembly : and all unclaimed land within the limits of each village belonged to them, and could be appropriated by them to any special use. The village assembly was responsible to the king for the total amount of tax due from the village, which was paid in kind or in coin. Farmers who failed to pay the land tax forfeited their holdings, and the village assembly then sold the defaulter's farms to others who applied for them. Building sites, burial grounds, and all lands belonging to temples and convents were exempt from tax.

Among the camp servants or followers, the Right Hand servants are specially mentioned in inscriptions : and it is evident therefore that the distinction of Right Hand and Left Hand castes existed among the Tamils as early as the reign of Rajaraja Chola. Washermen, toddy-drawers *Kammālar* (blacksmiths, gold-smiths and carpenters) and *Pariāhs* (drummers) resided in hamlets outside the towns ; and it was considered a pollution for others to touch any individual of the above mentioned castes. (9) All higher castes resided in towns. It appears therefore that the Tamils did not follow the Aryan system of caste : for, according to that system, *Kammālar*, that is blacksmiths, carpenters and goldsmiths would have been treated as Vaisyas, and not as a low caste whom the Higher castes could not touch without pollution. Brahmins learned in the four Vedas received grants of land from pious kings, and resided on the lands allotted to them. Whole villages were sometimes granted to Vedic Brahmins, and were henceforth known as Chatur-veda-mangalam. They were distinguished by the donor's name as follow :—

Gandara-ditya Chatur-veda-mangalam.		
Tanantha	do	do
Vira-Narayana	do	do
Arunchikai Chatur-Veda-mangalam.		
Parantaka	do	do
Kuntavai	do	do

Rajaraja Chola professed the Saivara religion : and temples dedicated to Shiva were far more numerous in the Tamil land than those of Vishnu, but the masses appear to have continued the worship of their primitive Dravidian deities and every village had its temple of Pidari and Ayyanar, who were doubtless the prototypes of Parvati and Siva. There were also scattered communities who still adhered to Buddhism or Jainism. A famous Buddhist shrine at Naga-paddinam (Negapatam) still attracted pilgrims from distant lands. Jain monasteries and convents were also in existence, though the number of Jain monks and nuns does not appear to have been considerable. The court religion being Saivism, it was, of course, in evidence everywhere. Rajaraja appears to have favoured the sect of Saivas, who adopted the *Linga* as the emblem of Siva. His immediate predecessors had been worshippers of the *Linga*, and one of them Kumara Kulottunga Chola is praised as *Fangamaraja Kulottunga*. (10) Rajaraja was a devout Saiva, and although he assumed many titles, such as Arumoli (one whose words are precious) Rajasraya (the Asylum of Kings), Jayankonda-Chola (the Chola conqueror) and Mummudi-Chola (the Chola who wore three crowns, i.e., those of the Chera, Chola and Pandya), none was more appropriate or more truly expressive of his high purpose and sincere piety than the epithet Sivapada Sekhara (He whose crown is the feet of Siva)!

V. KANAKASABHAI.

(adapted from the Madras Review of February 1902)

SOME RECENT TAMIL BOOKS.

A remarkable addition to Tamil Literature of recent years from the stand point of the Siddhanta Philosophy is a Volume of Verses, called *திருப்பா* by Sri Kumaragurudasa Swamigal. The author is a devout man of God, a keen and vigorous thinker and a Tamil scholar and poet of much solid learning and no mean reputation. This volume is worthy of the author, and contains 1100 Stanzas of varying length, mostly in praise of Subramanya, bringing over with philosophic wisdom and suggestive thought. In each successive stanza there is so much to ponder, to understand to inwardly digest that the serious

(10) Oddakkootar's kulottunga-cholak-kovai. Stanzas. 2, 251, 29, 40, 239, 328, 343, 365.

(9) Dr. Hultzsch's South Indian Inscriptions Vol II, p. 43 and ff.

student is stimulated to make the best mental effort of which he is capable. His poem breathes a certain poetic elevation of spirit and graceful nobility of self-discipline combined with an intense sincerity of song which makes the reading of them in itself a course of spiritual education.

* * * * *

Another of the same author, Sri Kumaragurupara Swamigal's works is his prose catechetical essay, "சுப் பிரமணிய வியாசம்." In the course of explaining the meaning and philosophical significance of the different names of God Subrahmanya, the author expounds many valuable truths of the Siddhanta in a simple and lucid manner; and on many points where the higher classical works of Tamil philosophy are difficult to follow, this essay is an easy, but all the same accurate and invaluable guide. (for instance read answers to questions 5, 55, 63 etc).

We take the following stanzas, almost chosen at random, from the Swamigal's திருப்பா noticed above, and subjoin a metrical English translation of the same.

பொருளாற் றாற்பொரு ளுந் றாட்செய் சாஸ்புடைய
புண்ணி யத்தைக்கண் ணுந் திதி லென்பயன்
வருமி தைப்புரிந் தின்னும் பிறப்பையே
மண்ணின் மேவிடு வார்கமைப் போலொரு
கருமமேனுமின் னானம் பெறுமானக்
கழறிக்கூடா வொழுக்கமே கோடன்மெய்த்
தரும நீத்த பொருளமையன் றோவெங்கள்
சத்ய ஞாந சதாநந்த வுந்தியே.

The acts of worth and love by rich ones done
The wealthless see and gibe: "outcomes what good
From these? They win but further births on earth
By doings such. No wisdom true divine they gain,
As ours shall be which actionless is e'er."
They talk thus high, but wrongful acts they do.
Is this not all unrighteous envy ill?
O Lord, that art True, Wise, and Blissful e'er.

முன்னை நல்வினை யாலிந்த ஞான்றுனை
முன்னித் தேம்பா வரும்பர் விலம்பக
மென்னு மாலைக ணிற்கிடு வாரையவ்
வேசி னுவன்மை யில்லார்கண் ணுந் திதி
லென்னை யாகுமுன் னோப்பழம் பாடடையே
யெடுத்தி யம்பிற் பொதாதோவென் றெள்ளுகை
தந்து ணுக்கழுக் காறல வோவெங்கள்
சத்ய ஞாந சதாநந்த வுந்தியே.

உ.

From good of former births, of thee some now

Do think, and crown thy brow with wreaths of song
E'er green. Who own no goodly skill of tongue
See them and scorning say: "What boots this all.
Will't not suffice to cull and sing the hymns

By classic ancients sung?" Is not what stirs
In them a subtle envy? Master mine,
And Lord that art True, Wise, and Blissful e'er,

உணர்வு ளார்பண்டு வேதாக மங்கள்சொல்

ஹன்மை யிற்றென வேவிரித் துள்ளநா

ஹுணர்வி வேகக் தணந்தவ ரந்தநா

ஹுணர்வு ளானாக் குறித்திவ ருண்மையை

யணவிக் கண்டதுண் டோவென வேமிகழ்ந்

தறிவி லாமடப் பேதையா நிற்பதுந்

தணிவு ருக்கொடுங் கூரமன் றோவெங்கள்

சத்ய ஞாந சதாநந்த வுந்தியே.

ந.

The truths by ancient Vedas, agamas

Declared, the wifful learn and constant hold.

Who lack in love of books oft sneer at these.

Who lack not such and say "Have they at all
Drawn near and known the True"; but them-
selves are

Content to be but thoughtless stupid fools.

Unbating cruel envy is not this?

O Lord that art True, Wise, and Blissful e'er,

நித்த மூர்த்தி தவந்திருத் தீர்த்தமா

னேடி. யெய்துந் புண்ணிய வளனா

யித்த வத்திடைச் சோம்பு முலோபமு

மேறினோர்கண் டிவர்க்குநா மேலதா

முத்தி ஞானத் துளோமென் னுயர்த்துதன்

மூட மும்பெரும் பாவமு மாமிருச்

சத்து வக்கரு ணுகிதி யேயெங்கள்

சத்ய ஞாந சதாநந்த வுந்தியே.

ச.

Some men of worth each day a holy spot

Or sacred stream do seek and find. At them,

Who grown in idleness and jealousy

Adhere to home, fling scoffing words and say

In hollow vaunt:—"We higher stand than they

In rare soul-freeing wisdom" And such pride

Is but a grave and foolish sin. O Lord

Of mercy vast, true, wise and Blissful e'er

நூலி லேவிதிக் கும்விர தாதிக

னோற்கு மாள் வினை கொண்டு னெடுக்கியிஞ்

ஞால மிதுய் தவத்தரை யுண்பதே

ஞான மாக்கொண்ட வுன்மத்தர் நோக்கியித்

தூலந் தேய விழைத்திடு மாத்துமத்
 னுரோகத் தாலென்னை யாமிது மூடமே
 சாலு மென்ப தகந்தையன் னுலெங்கள்
 சதய ஞாந சதாநந்த வுந்தியே

ரு.

Vigils and fasts by ritual laws ordained
 Some pious men in faith do rigid keep
 And sparing eat and mortify their flesh.
 The fat ones all whose love sublime is food.
 Them see, and mocking say : " what good ensues.
 Self-cheating such that wears the body out ?
 Rank folly all," Is not this silly pride ?
 O Lord that art True, Wise, and Blissful e'er.

சுருதி யாகமத் தூணமில் லாமலுஞ்
 சுருதியாதிய பிங்கியச் சேட்டைகண்
 மருவு றுமலு நல்லினை துய்ப்பபா
 மச்ச மூன்புகிப் பாராநிர்வி கற்பம்போற்
 பெருகுங்காணைபல் பேசி யிகழ்த்திடல்
 பேர சுந்தையுந் தீமையும் பிழையுந்
 தருமெ னத்தெளி யாரொளி யாரொங்கன்
 சதய ஞாந சதாநந்த வுந்தியே.

சு.

Opposing not the holy scriptures old,
 And freeing self from harm of senses five.
 Some eat clean food alone. At these some smile
 Who gorge on fish and flesh and stories tall.
 Glib talk of oneness fundamental
 And indifference sage. These silly men know
 not
 The pain and wrong and ill such talk does breed.
 O Lord that art True, wise, and Blissful e'er.

A DANGEROUS PROPOSAL,—BEWARE, SOUTH INDIA !

[BY AN EDUCATIONAL OFFICER]

The great German historian, Dr. Holm, says in his History of Greece :—" The only way to settle with the East is to vanquish her intellectually, and not even Greece was able to do this ; Rome's whole character utterly unfitted her for it." These wise words must be engraven in imperishable characters on the hearts of every native of India. No physical conquests—no display of force or plunder of money—can extinguish the nations of the East. For Asiatic races, the love of the spirit is all in all. Their civilisation is intellectual and spiritual, they " do not live by bread alone." So long as they retain their civilisation, they *must* remain and multiply on earth.

Their civilisation *must* last so long as their own literature and languages remain, and their can be no national literature without a national language. Professor Bluntschli points out that " language is the most peculiar possession of a people, is the strongest bond which unites its members, and the chief means by which it reveals its character." So, the civilisation and the very existence of a people depends on its preserving its own language, which is its " peculiar possession " and " bond of union." On the day that the vernacular languages have disappeared from Indian soil, the native races must have died out and given place to some other or others in the great continent which they have inherited from their ancestors.

We have made these remarks because, the *European* editor of the *Madras Educational Review* has lately come forward to advocate the abolition of the Vernacular languages from the collegiate curricula of studies. He has the presumption to state his reasons in the following terms :—" That the educational value of the study of the vernaculars is on a par with the study of the classical languages we suppose no one will contend. That their retention serves any useful purpose whatsoever we believe it would be difficult to show," and so on. So he pleads " for the disappearance of the Vernaculars from the Group of second languages recognised by the University." These pleas for the abolition of the Vernaculars are, by no means, unfamiliar to us in South India. Long ago, General Macdonald, the late Director of Public instruction, proposed to abolish the study of the Vernaculars on similar grounds. but there was sufficient good sense among the Indian fellows of the University to enable them to muster strong and defeat the proposal. More recently, the same measure has been advocated before the Universities' Commission by the present Director of Public instruction, and now the leading educational organ of South India is singing to the same tune. The proposal may come up any day, and it is well that the country should be prepared to resist it. We feel confident that the Indian members of the Senate will like their predecessors of twenty five years back, muster strong and defeat the proposal whenever it is brought up, and that some at least of the European Fellows will support their cause and the cause of the very existence of the Native races and their civilisation in the future. The Editor of the *Educational Review* himself says

that "with the Senate constituted as it is at present, any proposal to abolish the Vernaculars would, we fear, be doomed to failure." Evidently, he *hopes* to have our Senate differently constituted very soon as the result of the inquiries of the Universities' Commission, and then to carry his proposal, as there will be a larger number of aggressively-inclined European Fellows.

What may be the future fate of the languages and peoples of South India we cannot foresee, but the educated men to-day are the guardians of the present and must fearlessly do their duty to themselves and their country. Even Macanlay, the founder of the present system of *English* education, wrote as follows:—"We must at present do our best to form a class who may be interpreters between us and the millions we govern; a class of persons, Indian in blood and colour, but English in taste, in opinions, in morals, and in intellect. To that class we may leave it to refine the Vernacular dialects of the country, to enrich those dialects with terms of science borrowed from the Western nomenclature, and to render them by degrees fit vehicles for conveying knowledge to the great mass of the population." Let our educated men—and, especially, all Indian Fellows of the University remember that the education of the masses and their regeneration, political, social, industrial, cannot be achieved without the cultivation of the Vernaculars and the use of them as media for the communication of knowledge. How can our graduates and other educated men cultivate their own literatures if they are to be forbidden to learn the Vernacular languages while they are at College? The late Madras Governor, Sir M. E. Grant-Duff asked our graduates, "Are you satisfied with what you are doing for your own literature?" What an amount of sneer there is implied in the expression—"your own literature"—sneer directed at those who, in season and out of season, are promoting the use of the English language for writing and speaking purposes! We need not now concern ourselves with that, as we have certain purposes to serve by the use of the English language. To these purposes, Professor Bluntschli, the German Philosopher, refers when he writes as follows:—"where the life of the state is concerned, the interest of the nation, as a whole, may require unity of language." We must use the English language only for all *collective and national purposes*, where men speaking different vernaculars require a common platform. But all popu-

lar culture must be carried on by the use of the Vernaculars, and therefore they must be studied and cultivated more and more by educated men in India. It is in this light that we must appreciate the significance of the advice given to educated men by the late Sir T. Muthusawmy Aiyer, "See that you gain a step in advance every year in the development and enrichment of the vernacular literature." To abolish the study of the Vernaculars in the College and school is certainly *not* the way to advance their development and enrichment year by year.

We wish to deal briefly with two points mentioned by the Editor of the *Educational Review* before I close this discussion. *First*, he says that the Vernaculars are inferior to what he calls the classical languages in educational value. We deny this altogether. We know that we cannot convince the Editor of this journal and men of his stamp by arguments of our own, for he thinks that the enthusiasm of educated men for the Vernacular languages springs "partly from misguided Patriotism." We will simply quote the unimpeachable authority of the late Bishop Caldwell of Tinnevely, who speaks of "the wonderful perfection several of those languages (*i.e.*, the South Indian vernaculars) have reached as organs of thought." Let us hope this will render aggressively-minded men like the Editor of the *Educational Review* less self-assertive. Similar testimonies may be quoted in any number that may be required.

Secondly, the Editor of the *Educational Review* holds that "the practical utility of seeking to strengthen the command of modern colloquial Tamil or Canarese by the study of ancient Tamil or Canarese poetry must be apparent to the most enthusiastic Dravidian." Do Englishmen realise a similar "utility" in regard to their own language and literature? Why do Englishmen read the poetry of Chaucer, Spencer, Drummond Hawthornden and Gower and Ben Jonson, and Burns, and similarly agreeable company? But in truth the poetry of Kambhar, Villiputturar, Pugalendi and other Tamil poets is much nearer modern colloquial Tamil than modern colloquial English is to these venerated poets of the English race.

The truth is that the "Imperial" Englishmen of to-day is mad after the ascendancy of his language as he is mad after the ascendancy of his race. It is this madness and fever—born within the last 15 or 20 years—that brings all sorts of topics, including the abolition of the South Indian Vernaculars, within the limitless purview of the aggressive advocate of "the white man's burden." But let Indians know that they too have their "burdens" and responsibilities and discharge them to the best of their lights and energies.

THE HINDU, 10th April 1902.

Works by Sri Kumaragurudaṣa Ṣwamigal.

சுப்பிரமணிய வியாசம்.—(pp. 116 containing the meaning and philosophical significance of the different names of God Subrahmanya. Price Rs. 0—8—0.

திருப்பா.—A volume of 1100 Stanzas in praise of God Subrahmanya, very helpful to a through understanding of the philosophy of the Siddhanta. Price Rs. 1—0—0.

திருவலங்கற்றிரட்டு.—Containing over 2000 stanzas full of philosophical truth, in praise of Subrahmanya—well adapted for devotional purposes. Price Rs. 1—2—.

To be had of The Publisher,

SIDDHANTA DEEPIKA,

MADRAS.

ADVERTISEMENT ||

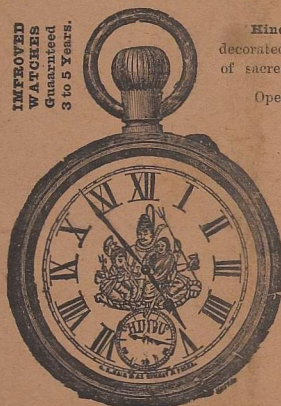
|| WANTED.

THE UNIQUE WATCHES OF

G. B. NAIK & CO.,

Useful Keyless Lever Watches For Rough Wear & Presentation.

IMPROVED
WATCHES
Guaranteed
3 to 5 Years.



Hindu Prize Watches. Superior in every point. Enamelled dial decorated in bold Vernacular and Roman figures and charming pictures of sacred Hindu deities in centre **Mahadeo Parvati.**

Open Face Nickel Silver Case Rs. 15. Silver Case Rs. 30.

Hindu Improved Watches in centre of dial only Shiva Parvati with Genesh.

Open Face Nickel Silver Rs. 16. Silver Rs. 30.

Indian Watch Co's Plain Dial Keyless Lever Watches Guaranteed 3 years. Medium Sizes.

Metal Case Open Face Rs. 12. Silver Rs. 17.
Metal Hunting Case Rs. 13. Silver Rs. 19. Metal
Half Hunting Rs. 15. Silver Rs. 22.

Every watch regulated, examined before despatch. All orders executed by V. P. P. with each watch a suitable chain, spare spring and glass &c., Repairing, oiling, cleaning &c., a speciality.

PRIZE
WATCHES
2 to 4 Years
Guaranteed.



Send half anna stamp; will mail you free 1000 descriptive of **Illustrated Catalogue** of various classes of **Watches, Clocks, Timepieces, Jewelry, Chains, Charms, Materials, Specialities &c.**, to meet every capacity.

G. B. NAIK & Company,

Surgeon Road, Bombay and Poona City.

Although our opinion was solicited by G. B. Naik and Co., about the quality of their watches some years ago, we postponed doing it for want of experience. We have tested their watches for about four years and we are now in a position to safely assert that Messrs G. B. Naik and Co., have done really an invaluable service to the natives by supplying fashionable watches at a comparatively cheap rate. We have no hesitation therefore in recommending them to the public. —The Siddhanta Deepika.

READY FOR SALE !

Dr. G. U. POPE'S Latest Work.

READY FOR SALE !!

Tiruvachakam

OR

THE SACRED HYMNS

OF

The Tamil Poet, Saint and Sage

MANICKAVACHAKAR.

Text with Metrical Translation in English, and Valuable Introduction, and notes and Lexicon and Concordance with Life and appendices illustrating the Great South Indian System of Philosophy and Religion called the **Saiva Siddhanta.**

Most beautifully printed at the Oxford Clarendon Press. Price Rs. 10. Per V. P. P. Rs. 10—12—0.

APPLY TO:—THE PUBLISHER, "SIDDHANTA DEEPIKA" Madras.