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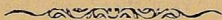
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TRANSLATIONS.



THE VEDANTA-SUTRAS WITH SRIKANTHA BHASHYA.



(Continued from page 17 of Vol. VII.)

FOURTH ADHYAYA.

THIRD PADA.

Adhikarana 1.

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

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

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

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

Adhikarana 2.

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

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

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

* Tait. Up. 1-6.

† Chha. 5-10-1.

§ Ibid. 5-10-1, 2.

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

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

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

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

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

“The wind is the seat of the Gods.”

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

Adhikarana 3.

After lightning (comes) Varuna, because of (their) connection. (IV. iii. 3.)

The Kaushitaki-Upanishad reads as follows :

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

* Op. cit. 7-10-1.

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

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

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

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

Adhikarana 4.

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

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

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

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

* Op. cit. 1-3.

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

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

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

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

Adhikarana 5.

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

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

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

The Sutrakara gives another reason:

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

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

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

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

* Chha. 5-10-2

† Chha. 8-14-1.

§ Ibid. 5-10-2.

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

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

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

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

Hence no inconsistency whatever.

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

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

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

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

The Sutrakara gives a reason for the above:

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

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

* Mahanarayana-Upanished. † Katha Up. 3-9.

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

And there is no reference to the Created. (IV. iii. 13.)

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

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

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

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

* Chha. 8-14-1.

† Mahanarayana Up.

‡ Jabala-Up.

§ Chha. 8-3-4.

"Him whose help-mate is Uma, who is the supreme Lord, Mighty, Three-eyed, Dark-necked, and serene: having meditated thus, the sage reaches Him who is the womb of all beings, the witness of all, transcending darkness."*

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

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

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

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

* Kaivalya-Up.

† Mahanarayana Up.

§ Ibid.

|| Ibid.

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

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

“See ye the Hiranyagarbha the first born.”*

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

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

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

† Kath Up. 3-9.

§ Mahanarayana Up.

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

A. MAHADEVA SASTRY, B.A.,

~~~~~

"And this I know that good shall fall at last, far off, at last to all,  
Ane every winter change to spring; that nothing walks with aimless  
feet,  
That not one life can be destroyed or cast as rubbish in the void,  
When God hath made the pile complete."—*Tennyson*.

~~~~~

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

~~~~~

"To perform is to promise :

To-day's dawn pledges the sun for to-morrow."

~~~~~

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

~~~~~

"First the grain and then the blade, the one destroyed, the other made;  
The stalk and blossom and again, the gold of newly minted grain.  
So life by death, the reaper, cast to earth again shall rise at last;  
For 'tis the service of the sod, to render God the things of God."

~~~~~

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

TIRUMANTRAM

OF

TIRUMULAR.

FIRST TANTRA—THE UPADESA.



(Continued from page 24 of Vol. VII.)

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

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

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

Note.

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

Cf (1) Sivagnanabotha. "பாசங்களன்றூற்பசுவுக்கிடம்பதியாம்."

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

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

(3) Chand. 8, 3, 4.

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

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

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

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

27. Knowledge consists in seeing the Guru.

Knowledge consists in uttering His name.

Knowledge consists in hearing His words.

Knowledge consists in meditating His form.

28. If one alone meets our Lord,

The senses themselves will be controlled by him,

The senses will depart of their own accord,

The senses will change their course away from us.

29. We reach the beautiful feet of Nandi.

We meditate the beautiful form of Nandi.

We adore with words the name of Nandi.

We place in our heart the golden feet of Nandi.

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

INSTABILITY OF THE BODY.

1. Lo ! This body of good and evil, compounded of the earth, it appeared solid and reached the fire ; when the rains fell on it, it became earthy, so numberless men do perish.

2. The false roof of the body falling down from age, the women and children, who ate out of him will not follow. Except the tapas and knowledge which he acquired, nothing else will follow him close.

3. The whole city gathered and cried aloud ; they removed his name and called him a corpse ; they took and burnt him in the burning ground ; they bathed themselves and clean forgot him.

4. This body has two posts, one top beam and 32 cross bamboos, the top thatch is removed, the breath departs, the departing breath cannot enter it back.

5. The breath became difficult, the frame was loosened. The frame was old and the spirit departed ; they wondered—dan renounced the body, they threw handfuls of rice to the rooks.

6. They ate the food that was newly cooked, they took the pleasures of life in the company of one to me ; they felt the twitchings of the eyelids, they took to their beds and died straghtaway.

7. Our chief raised a palace in the city square, our chief rode on a palanquin in the public squares. Our chief distributed 3 crores in charity in the public squares. Yet he never went after and sought our Father.

8. The match was discussed and the marriage accomplished, love was satiated and altogether forgot ; they cried over his body and placed it on the bier, the milk food was cooked and offered in sacrifice.

9. The pulsation ceased, the mind was destroyed and the body broken, the five senses fattening on ghee food fled, they left the body leaving behind, women and gold, beautiful, as though taking leave.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

BUDDHA'S DEFINITION OF A BRAHMANA.

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

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

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

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

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

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

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

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

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

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

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

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

BUDDHA'S DEFINITION OF A BRAHMANA

The Four Paths.

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

Religion Theoretical
and practical.

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

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

Different paths and
upanasas.

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

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

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

கற்றதனாலாய பயனென்கொல் வாலறிவன்
நற்றான் தொழா ரெனின்.

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

“வேண்டிதல் வேண்டாமை யிலானடி சேர்த்தார்
கியாண்டு மிடும்படையில்.

பிறவிப் பெருங்கடல் நீந்துவர் நீந்தார்

இறைவனடி சேராநார்.

(The Kural.)

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

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

புவனியிற்றோய் பிறவானடி யினனும்

போக்குகின்றோ மவமேயிர்தப் பூமி

சிவனுய்யக் கொள்கின்ற வாறென்று நோக்கித்

திருப்பெருந் துறையுறவாய்.

(Tiruvachaka.)

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

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

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

According to the greatest sage of our mother-Tamil-land, Saint Tiruvalluvar, He is ஆதி and இறைவன் our Supreme Lord and master, the author of our being and regeneration, He is the Pure Intelligence and the Transcendent one, வாலறிவன் and தனக்குவமைபில்லாதான், He is without likes and dislikes, வெண்டுதல் வேண்டாமையிலான் dwells in our heart மலர் மிசையேயகினான் and He is the ocean of love and mercy அறவாழி அந்தணன் ?

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

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

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

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

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

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

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

உலகெலாமாகிவேறாய் உடலுமாய் ஒளியாயோங்கி
அலகிலா வுயிர்கள் கன்மத்து ஆணையினமர்ந்து செல்லத்
தலைவனாய் இவற்றின் தன்மைதனக் கெய்தலின்றித்தானே
நிலவுசீா நின்மலனாகி நின்றனன் நீங்காதெக்கும்.
சிவனுரு வருவுமல்லன் சித்தினோடு அசித்துமல்லன்
பவமுதற்றொழில்கள் பண்ணிடுவானுமல்லன்
தவமுதல்யோகபோகம் தரிப்பவனல்லன்றானே
இவைபெற வியைந்துமொன்று மியைந்திடா இயல்பினானே.
சத்திதன் வடிவேதெனனில் தடையிலா ஞானமாகும்
உய்த்திடு மிச்சைசெய்தி யிவைஞானத்துளவோ வென்னில்
எத்திறஞான முள்ளதத்திற மிச்சைசெய்தி
வைத்திடு மறையின்றானான் மருவிடும் கிரியையெல்லாம்.
அருளது சத்தியாகும் அரன்னைக்கருளையின்றி
தெருள்சிவமில்லையந்தச் சிவமின்றிச்சத்தியில்லை
மருளினையருளால்வாட்டி மன்னுயிர்களிப்பன்கண்கட்
கருளினே யொளியாலோட்டும் இரவியைப்போல வீசன்.

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

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

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

God is as such all Knowledge and all Love.

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

Nature of the
soul.

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

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

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

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

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

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

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

A difficulty in reaching the Goal.

உரையதொன்றை யுரைசெய்ய முமர்காள்

கரையத்தொன்றைக் கரைகாணலாகுமோ. (Tirumantra.)

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

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

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

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

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

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

How is then this psychological difficulty to be got over?

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

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

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

“ஏகனாகி யிறைபணி நிற்க
மலமாயை தன்னோடும் வல்வினையின்றே”
“திரையற்ற நீர்போல் சிந்தைதெளிவார்க்கு
புரையற்றிருந்தான் புரிசடையோனே.”

மனதே கல்லாலெனக்கண்ணோ—தெய்வ
மௌனகுருவாகிவந்து கைகாட்டி.
எனதாம்பணியறமாற்றி—அவன்
இன்னாள் வெள்ளத்திருத்தி வைத்தாண்டி.

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

ஆருளாலெனையும் பாரென்றான்—அத்தை
அறியாதேசுட்டி யென்னறிவாலே பார்த்தேன்
இருளான பொருள்கண்டதல்லால்—கண்ட
என்னையும் கண்டிலென்னடி தோழி.

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

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

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

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

(To be continued.)

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

SAIVA SIDDHANTA.



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

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

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

III. The Primary substance is indestructible. The modern doctrine of the conservation of Energy teaches that both matter and motion can neither be created nor destroyed";—Pioneers of Evolution, by E. Clodd.

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

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

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

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

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

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

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

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

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

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

* Kant's Metaphysic of Ethics.

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

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

Pandit, R. S. VEDACHALAM.

† Ibid.

SKETCHES OF CEYLON HISTORY.

BY

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

Barrister-at-law, Lincoln's Inn ; Ceylon Civil Service ;

Member of the Ceylon Legislative Council.

I.

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

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

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

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

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

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

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

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

II.

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

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

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

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

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

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

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

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

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

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

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

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

* Mahawansa, I., p. 58.

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

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

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

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

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

(To be continued.)

Reviews and Notes.



PANNIRU TIRUMURAI TIRATTU.*

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

சொற்கோலும் தோணிபுரத் தோன்றலுமென் சுந்தரனும்
நற்கோலவாதவூர்த் தேசிகனும்—முற்கோலி
வந்திலனேல் நீறெங்கே மாமறை நாரூனெங்கே
எந்தைபிராணைந்தெழுத்தெங்கே.

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

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

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

THE BRAHMA SUTRA ARTHA DEEPIKA.*

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

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

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

THE LATE Mr. V. KANAKASABHAI PILLAI

AND

PANDIT NATESA SASTRIAR.

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

TRACTS AND LEAFLETS

BY

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

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

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

SALEM TAMIL SANGAM.

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

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

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