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TRANSLATIONS



THE VEDANTA-SUTRAS WITH SRIKANTHA BHASHYA.

Continued from page 130 of Vol. VII.

FOURTH ADHYAYA.

FOURTH PADA.

So do the direct and the indirect (Revelations) reveal. (IV iv. 20)

The Sruti and the Smriti teach the same thing that has been taught above. The passages of the Sruti are such as the following :

"From that Atman sprang Akasa."¹

The Smriti referred to includes the passages like the following:

"Waters alone did He create in the beginning."²

Therefore Brahman alone is the cause, etc., of the universe.

Now one may suppose :—Then, because perfect equality of the liberated soul with Brahman, *i.e.*, with Siva, is taught—in the passages like the following :

¹ Tait. 2.1.

² Manu: 1.8.

"When the seer sees the brilliant maker and lord (of the world) as the person who has his source in Brahman, then he is wise, and staking off good and evil he reaches the highest oneness, free from passions;"¹

"The liberated one can be equal to Brahman;"—

Therefore, whatever power Siva has, such as the power of creating the universe, all that power can accrue to the liberated one, without any limitation whatever. Otherwise perfect equality cannot hold good.

As against this supposition the Sutrakara says:—

And because of equality only as regards enjoyment. (IV iv 21)

The equality of the liberated soul with Brahman refers merely to the enjoyment of all objects of pleasure. It does not refer to the creation of the universe and the like; for, then, there would be many Isvaras or Lords of the universe. The Sṛuti accordingly says:

"He attains all pleasures in unison with the omniscient Brahman."²

Brahman is spoken of as omniscient because He is endued with that *chit* or consciousness which sees all things, which constitutes His very nature, His heart itself, manifested as the one supreme existence and light, and in virtue of which Brahman or Siva who is unconditional by time and space becomes omniscient, is the cause of all, abides in all things as their very self, is possessed of all powers, is of unfailing power, is independent of all, is ever satisfied, is of unsurpassed supremacy, is gracious to all, is the one bliss which all the liberated souls seek to attain. Only as endued with this power, even the Supreme Brahman is said to be omniscient.

Having attained perfect unison with Him, the liberated soul, too, with his inner sense, with his inherent thought or consciousness,

¹ Mundaka. 3-1-3.

² Tai. 2-1

attains all objects of desire; that is to say, he sees them all and rejoices. Accordingly the Sṛuti says.

“Seeing these pleasures with the mind, he rejoices.”¹

“The Mind is his divine eye.”²

“Whose nature is true, rejoicing in the senses, delighted in the mind;”³

In these words it is said that even Brahman enjoys His bliss in the mind, not with the aid of the external organs. The wearing of the body and the senses by Brahman and the liberated soul is optional for them and subserves amusement: hence no room for any objection. Wherefore it stands to reason that the equality of the liberated soul with Brahman holds good only as far as enjoyment is concerned, inasmuch as we maintain that, as Brahman enjoys all objects of desire, so also does the liberated soul enjoy. Even in common parlance, as when we say “Devadatta is a lion” we speak of equality when we find agreement in respect of a few attributes; and therefore the assertion of equality (between the liberated soul and Brahman) is not open to objection.

No return, as so it is taught. No return, as so it is taught. (IV iv. 22)

It has been said that the liberated souls attain equality (*sayujya*) with Brahman, because of the similarity in respect of enjoyment, etc. Now a doubt arises as to whether even they do again return to Samsara at any time, or do not return. This doubt arises because we find that those who in virtue of a certain act of merit have attained to the position of Indra do return to Samsara.

Purvapaksha:—What view may suggest itself to us here? In the words “having as much food as he likes and assuming as many forms as he likes, he enters (into these worlds),” we are given to understand that the liberated souls are associated with many bodies. When once they are associated with them, it is likely that they will

1 Chha. 8-12-5. 2 Tai. 1-6 3 Tai. 3-12-5.

again do good and evil deeds. When the great act of Divine worship which he had done before became exhausted through enjoyment in various ways, the liberated soul has to come back to the Samsara of mean pleasures under the force of the act or acts which ripen at the time. Accordingly, those who have risen to the height of Indra and the like return here on the exhaustion of their great meritorious act, and are born in the body of a Brahmana or the like. Wherefore those who have attained to the height of Brahman return to Samsara again, inasmuch as the enjoyment, which works by way of bringing together the objects of enjoyment and the enjoyer, only causes the exhaustion of the great meritorious act.

Siddhanta :—As against the foregoing we hold as follows. There is no return to Samsara for the liberated ones who have seen directly the Divine Light of Brahman and entered into His abode. Why ? For, the Sruti teaches as follows :

“He who behaves thus all his life, reaches the world of Brahman and does not return, yea, he does not return.”¹

The Purana, too, after treating of the abodes of Brahma, Vishnu, and others, declares as distinct from them all the ancient abode of Siva, the Parabrahman, in the following words :

“The primeval abode of the Spouse of Uma is as resplendent as a crore of the suns ; it is furnished with all objects of enjoyment, quite pure, eternal and imperishable.

“Having attained to that celestial abode the souls are freed from all troubles ; they become omniscient, all-pervading, pure and all-full.

“They, according to their own will, become embodied or disembodied, with their body and the senses quite pure, with supreme powers endowed to them.

"In the case of those men who were devoted to Gnana and Yoga and have attained the supreme abode, there is no return again to the fierce region of Samsara."

We shall now explain the meaning of these passages :—

In the words "having reached the highest light it appears in its true form ; that is the self ;"¹ the Sruti, refers to the Supreme Light, attained by the liberated soul ; the Supreme Brahman, associated with Uma ; that Mighty Light whose splendour transcends the splendour of crores of the suns, and by whose light all this shines. So says the Sruti :

"The sun does not shine there, nor the moon and the stars, nor these lightnings, and much less the fire. When He shines, everything shines after Him ; by His light all this is lighted."²

In the Atharvasiras also it has been described as follows :

"I am Paramesvara, the Supreme Lord ; I am Akasa, the celestial Ether ; I am the pure ; I am the end and the middle ; I am the Light in front and at the back ; I am one and all ; whoso knows Me and Me alone he knows all Devas."

The Smriti also says :

"Every one should meditate on Siva, who has feet and hands everywhere ; who has the head, the eye and the mouth everywhere ; who is the mass of light that overspreads all."

Beyond this is that Light, the Para-Brahman known as Siva, associated with Uma. The abode wherein He dwells, it needs no saying, is as resplendent as a crore of the suns put together. The same thing which in the form of consciousness is the unsurpassed light, is the seat of unsurpassed bliss and is therefore known as Svarga, as taught in the Sruti: "the region of Svarga enveloped in Light ;"³ "Devas, verily, went to the region of Svarga,

1 Chha. 8-3-4. 2 Katha. 5-15. 3 Tai. Ara. 1-27

and those Devas asked Rudra,"¹ and so on; the abode here spoken of being the one beyond the fourth. So says the Uttara Gita: "the fourth and the one beyond the fourth is the abode of Siva devoid of evil."

The abode is primeval because it is beyond all *lokas* or regions, because it is the cause; below it and outside it are the seven envelopes of the Brahmanda as taught in the words "be it known that the envelopes of the Anda are outside the region of Siva." And it is primeval also because that is the abode of Brahman who transcends the whole universe including Brahma, because it has transcended all, as the Sruti says:

"Greater than the great is Brahma; beyond this great one again is Hari; and beyond Him even is Isa."²

It is the abode of Uma's Spouse, of Siva, the Parabrahman. In the words "Him whose help-mate is Uma, the Supreme Lord, the Ruler,"³ the Sruti teaches that Siva, the Lord of Uma, who is dark-necked and three-eyed, should be meditated upon and is the goal lying beyond the Prakriti of darkness. Moreover, having declared that Siva is the essential being of all, in the words "All verily is Rudra,"⁴ the Sruti concludes, "Homage to the golden-armed, to the Lord of Gold, to the Lord of the Mother, to the Lord of Uma."⁴ By word the "Uma" which is synonymous with Pranava, the Supreme power or Parasakti, which is also the Supreme cause (Paraprakriti) is meant. In the words "Dark and Yellow is Brahman" the Sruti teaches that Brahman is harmoniously blended with her. Therefore the abode belongs to the Parabrahman, the Lord of Uma.

What else is it? It is furnished with all objects of enjoyment; it is always endowed with all objects of desire. Hence, verily, the Sruti, "He attains all objects of desire, with the omniscient Brah-

¹ Atharvasiras. ² Sivasan kaepa-Up. ³ Kaivalya-Up. ⁴ Mahanb. 16-18

man," teaches that the liberated one attains all objects of desire in conjunction with Brahman.

Quite pure is the abode, because untouched by change, the Sruti giving us to understand that it is beyond all causes and effects, in the passages like the following:

"Him who is the witness of all, who is beyond darkness."¹

"Who has colour like the sun, who is beyond darkness."²

Indeed, that abode wherein Siva abides is perfectly pure, because, unlike the products of matter (Prakriti), it does not give rise to attachment, hatred, greed and the like. That is to say, this abode is the Supreme reality, luminous, full of great bliss, the Supreme celestial Akasa, because the material products alone are said to be subject to creation and other processes; and because this abode is beyond those processes, it is eternal. It is the universe of the material Akasa that passes through the processes of creation, &c.; it does not apply to this celestial abode which is composed of spiritual Akasa.

(*Objection*) We are taught that everything except Siva is subject to dissolution, as the Sruti says:

"When what is beyond darkness is attained, then there is neither day nor night, neither being nor non-being, Siva alone there is."³

How can this abode and the liberated ones be eternal?

(*Answer*) No such objection can be raised here. For, the liberated souls and this abode are comprehended in the entity of Siva. These are equally blessed (Siva) as seats of perfect purity. Blessedness consists in being of a nature quite distinct from that of the bound soul (pasu) and his bondage (pasa) which come within the sweep of the wheel of creation, etc. Thus, the abode of Siva which is distinct from the bound soul and his bondage, cannot be perishable.

1 Kaivalya

2 Sve. 3-8.

3 Sve. 4-18,

This abode is imperishable, not subject to decay and growth, unlike Svarga etc., which are the results of acts admitting of increase and decay. Such it is declared to be in the Sruti, "He reaches the goal of the Path; that is the Supreme abode of Vishnu."¹ The highest inherent nature of Vishnu is, indeed, the abode of Siva known as Paramakasa, the Spiritual ether, the goal of the six-fold Path, that which lies beyond the Path. It is this abode designated as Brahmaloka from which there is no return—which is spoken of in the following passage:

"He reaches the world of Brahman, and does not return, yea, he does not return."²

In the words "having attained to that celestial abode, the souls are freed from all troubles," and so on, the characteristic marks are given of those who have risen to that abode and who are equal to Brahman. Having attained the abode, that inherent divine nature of the great God which is beyond speech and thought, *i. e.*, having realised it by Gnana-yoga directed towards it, the souls become emancipated. They are completely freed from death and all sources of evil such as Avidya. That is to say, the liberated souls are free from all evil tendencies and qualities.

Next their blessed qualities are mentioned. They have attained the state of Siva, and are omniscient owing to the destruction of the taint of sin which has shrouded their knowledge; they become omniscient. As their power of knowledge extends to all regions, they become all pervading, as explained already in the Sutra IV. iv. 15. And being pure, with the state of Siva manifested on the removal of sin, they attain to a pure spiritual condition and become one mass, as it were, of consciousness. In the Sutra IV. iv. 7, it was shewn that the soul becomes self-luminous, of unfailing will, and so on.

1 Katha 3-9.

2 Chha. 8-15-1

They become also all-full, they are ever satisfied, inasmuch as they are in their very nature the bliss unsurpassed and have attained all desires. It is their very nature to enjoy unchanging and unsurpassed bliss, as already explained in the Sutra IV. iv. 19.

Because they are thus all-full, their body and senses are perfectly pure; their body and the senses are no longer those which are subject to undesirable change. It is taught in the Sruti,—“He becomes one”¹ and so on,—that the liberated souls puts on several bodies at will. Therefore the body and the like which the liberated ones assume at will are all perfectly pure, because they are formed by Mahamaya. Their purity consists in not subjecting the soul to any undesirable change. In the words “The Lord by his Mayas is seen in different forms,”² the Sruti teaches that even Isvara assumes, by His powers of Mahamaya, many bodies, such as the one with dark neck. In the words “Ugra is of diverse forms with eternal bodies,”² the Sruti teaches that the bodies assumed by the Paramesvara, are not made of matter, are made of pure spirit (Vidya) and are eternal. Just as the Paramesvara assumes manifold pure bodies, so also the liberated souls.

They are endowed with Supreme powers, with the highest glories acting according to their own will, not having to bemean themselves so as to do service to others. In the Sutra IV. iv. 9, it has been shewn that the liberated soul is perfectly independent, not being swayed by Karma and the like. They, the liberated ones, are independent and are endowed with supreme powers.

They become embodied or disembodied of their own accord. They who have risen to the abode of Siva sometimes put on pure bodies and senses and enjoy pleasures therein, independently of the will of Isvara; sometimes, without the body and senses, and solely with their inherent mind, they enjoy all sorts of pleasures. This has

1 Chha. 7-26-2.

2 Bri Up. 4- 5-19.

been already shewn in the Sutra IV. iv. 12, by way of explaining the meaning of some passages in the Sruti bearing on the subject. Accordingly the liberated one becomes embodied or disembodied at will. In the words "Homage to you all, to the disembodied and to the all bodied"¹ the Sruti teaches that those who have attained equality with Siva are without form and have manifold forms. When they become embodied, then whatever bodies—marked with dark neck and so on,—the Iswara assumes, all such bodies can be assumed by those who have attained equality with Him. In support of this some quote the Sruti. "Those who are darknecked, dark throated."²

Accordingly, those who are devoted to the knowledge conveyed by the Vedanta and to Yoga embracing all forms of self control and the like and directed towards the Paramesvara,³ and who have thereby attained to that abode of Paramasiva which has been described above,—they who have become endowed with the attributes mentioned above and have become equal to Siva do not return again to the region of Samsara, which is one unsurpassed suffering and is therefore hard to endure; they will not again be subject to the life of Samsara.

Therefore, as taught in the words "he reaches the world of Brahman and does not return," those who have reached the eternal, imperishable world of infinite Bliss and Light belonging to the Lord of Uma, the Parabrahman, who is omniscient, omnipotent, possessing all glories, bestowing His grace on all, who is the object of all worship, who is devoid of all taint of evil who is the depository of all excellent and good qualities, who is possessed of divers eyes, are endowed with omniscience and other virtues, and dwell there (in that world) without fear of return.

That is to say—

1 Rig. Sam. 2-13-9. 2 Tai. Sam. 4-5-4. 3 Ibid. 4-5-11.

The libreated ones become blended with Brahman, with Siva who is one mass of unsurpassed bliss and light, and attain luminous bodies. They become omniscient, omnipresent, peaceful; they are the seat of the supreme eternal glories; from them all veils of sin have glided away; and they see Him every where; and He is their very being and self. As the sruti says "Where the gods having attained the immortal pass into abodes in the Third,"¹ they attain the abodes they like in His Supreme Spiritual world; and with all desires accomplished at their own will, they shine everywhere along with Him at all times. Thus the whole is quite consistent.

This commentary has been written by me, solely with the aid of Devotion, my way being illumined by service at the feet of Svetacharya.

A. MAHADEVA SASTRY, B.A.

(*Finis.*)

Man himself is greatly responsible for his limitations. He refuses to open his mind to the influx of Divine Truth and thereby builds up a dam of ignorance in his being that keeps out the Truth that would make him free. Every man can have access to the accumulated Love and Wisdom that would guide and protect him if he would become sensitive enough to receive.

Every state of consciousness is a state of mind. "As a child I was happy with my childish things. Now in this very same world I am unhappy with all that heart can wish for of material things." The world has not changed, but I have changed my point of view of the world. The question is, What must I do mentally to build up a permanent state of happiness in my mind?—*The World's Advance Thought.*

THE ETYMOLOGIES OF SOME OF THE NAMES OF CEYLON.

—○○○○—
(Continued from page 183 of Vol. VII).

II. *Lanka the Resplendent* is an expression too familiar to need any explanation, But the belief that the sense of resplendency is retained in the very word *Lanka*, is worthy of careful examination.

It is now almost an admitted fact that this conveyance of thought, is of Aryan make and origin, and that our island earned this name on account of the **glimmering of the rubies and gems* on her surface. Such an idea is indeed worthy of a poet, and the erudite author of *Takshina Kailasa Puranam*, (a work on the ancient shrine of Trincomalie composed at the instance of Singhai Jagarajasekaran, brother of Pararajasekaran, a king of Jaffna) is truly deserving of praise for the readiness with which he has accepted this brilliant account. But it is all in poetry. This derivation would have been more worthy of acceptance if *Lanka* could mean a ruby or gem but it only means bright or shining. No sane man would doubt the etymology of *Ratnadwipa* (from *Ratna*—gem and *dwipa*—island) or of *Ratnapura* (from *Ratna*—gem and *pura*—city).

Now it is a wonder that the idea never struck any one among the host of writers on Ceylon, of tracing the term in question to the Tamil *Ilankai* which is synonymous with the Tamil *turutti* and *arankam* (a rising ground or dry glimmering spot in a river, an ait or islet).

To the *Tiraiyar* or “sea kings” (from *Tirai*—sea) whose sanskrit name was *Sagarakular* (from *Sagara*—sea), and who, as recorded by the late lamented Tamil scholar Mr. V. Canagasabai Pillai, B.A.B.L. in his book entitled “*Tamils Eighteen Hundred years ago*,” were

* அமைத்தபொன்மலையாதலினப்பெயர்

சமைத்தவிழமிடென்றுதழீஇயதா

விமைத்தமாமணியெங்குமிலங்கலா

லுமைத்தகீர்வயலுருமிலங்கையே.

originally a people of Lower Bengal, and who are recorded to have settled themselves in Bengal, Burmah, Cochin China, Ceylon and Southern India and thus earned the names of Pankala Tiraiyar (ex, Pankalam-Bengal), Kadara Tiraiyar (ex Kadaram-Burmah), China Tiraiyar and Sinhala Tiraiyar and to the Tamil people who are supposed by the same authority to have migrated from Tamilitti, the modern Tamluk, at the mouth of the Ganges, aits or islets must no doubt have been a very familiar sight. It would therefore be not unnatural for them, when they drew near this pearly island in their *marakkalams* or wooden vessels, to have expressed themselves in the same term that they used for the ait.

Ilankai now means in Tamil (1) an ait (2) Ceylon (3) Ravana's fort. It has a fourth meaning of a pendant, but in this sense it is evidently a Sanskrit name. *Ilankai* comes from the Tamil verb *ilankukiratu*—to shine or glimmer and means 'that which glimmers'—a fit name for an ait in the midst of a shining sheet of water. The verb *ilankukiratu* is another form of *Vilankukiratu* the root of which, *vil* or *vel*, means to crack, to be open or bright, to receive light and to understand, and is met with in a multitude of Tamil words. The fact that no one has yet traced the word to a Tamil source, is due partly to the implicit faith in what is known as popular etymology, partly to the want of acquaintance on the part of European scholars with the ancient Tamil classics, and partly to a want of consideration that the Tamils who lived nearer to Ceylon than any other people, must have, before all others, known the island and its people. The Tamils, whose home was in such proximity have therefore a better claim to the word under reference than the Aryans who lived in the far north.

The disapproval by Major Forbes of the popular etymology of Lanka, and his suggestion that Laka, the alleged Elu form of Lanka, might be the same word as Laka (a corruption of the Sanskrit Laksha) one hundred thousand or multitude, is really sensible. He writes as follows:—"I think it probable this name was derived from "Laka or Laksha (one hundred thousand or multitude) and diva or "dwipa (islands) for Cingalese traditions mention that thousands of "isles attached to the kingdom of Lanka were overwhelmed by the

"sea, B.C. 2387, along with the splendid capital of Sri Lankapooora "which stood to the westward of any part of the present island. I "am aware that other derivations have always been given but I see "no reason to approve of them when the same name Lakadive "which is that of the cluster of islands at no great distance from "Ceylon, has always borne the same simple derivation that I now "suggest. If there is any truth in the Ramayana or the 'Rawana "Katawa' of Ceylon, the Maldives and Lakadives were then parts "of the kingdom of Rawana : and, along with the great extent of "Lanka, which was submerged, and the southern peninsula of India, "formed the kingdom over which he ruled."

The credibility of this derivation hinges.—

1. On the alleged identicalness of the names Laka or Laka-diva (Ceylon) and Lakadive (Laccadives), (2) on the accuracy of the statement that the latter name "*has always borne the same simple derivation*" suggested by the major, (3) on the unquestionableness of a supposition that the form Laka is older than Lanka, and, above all, (4) on the truth or falsity of the story that Lanka was in its early years a group of thousands of isles or more, and lastly (5) on the presumption that Lakadwipa or Lankadwipa is the correct expression while the name Laka or Lanka is but a vulgar contraction of it.

If any of these five bases is successfully attacked, the super-structure must needs fall to the ground.

With regard to the first point, the learned Major has luckily or unluckily omitted to enlighten his readers how one Lakadive was known from the other, if both were in existence at one time with the same name. If it is said that the "Eden of the eastern wave" and the Laccadives and Maldives, with the submerged islands, formed the realm of Rawana under the comprehensive name of Lakshadwipa, I fail to see the reason why Ceylon and Laccadives *only* should have inherited the grand name to which Maldives would equally be entitled.

The second point is one that requires tangible proof. The *ipse dixit* of the Major on the etymology of an Eastern name is not

worth much, if anything, unless supported by corroborative evidence. Apparently the Major has made the statement in question on information taken on trust.

It is exceedingly doubtful that the Aryans of northern India whose alphabet is as perfect as, if not more than, any alphabet on the face of the earth, and who could, without a shadow of difficulty, transliterate and accurately pronounce words of almost any language—with the exception however of words where the Tamil *ḡ* (LL) occurs—would have corrupted the alleged Elu Laka into Lanka, or have preferred the latter to the former, which, in the view of the Major, is the original and correct *glossa*: nor is there any rhyme or reason for the Sinhalese speaking people to have lengthened the name by one additional sound or letter. A study of words in any language would reveal that the latter name is more liable to change by wear and tear, or phonetic decay, than the former by accretion.

Moreover there is little proof that the pure Elu includes in its vocabulary Laka or one hundred thousand. It is by birth a purely Sanskrit word which has found its way into almost every Indian language,—and even into English as *lac*.

It is probable that there might have been numerous isles round about Ceylon and that the sway of¹ Arakkarkon (Rawana) extended to all these isles but it is highly improbable that there was such a poverty of words or intelligence in the *ten-headed* Rawana and his mighty race as to drive them to the necessity of giving one name for “thousands of isles.”

If the primary signification of Lanka be “one hundred thousand or multitude,” it should invariably be followed by the word *dwipa* which is, as it were, the centre of sense in the expression Lankadwipa. It would therefore look as absurd to speak of Lanka as it is to speak of Tri (three) instead of Tripura, the three cities alleged to have been destroyed by Siva.

If any one be inclined towards a similar account of the origin of the term, he could, with greater plausibility, trace it to the Tamil *Nankam*, which means (1) a swarm of ants (2) a swarm or crowd and (3) an arena or stage, and which is, in reality, the Sanskrit Ranga in Tamil dress.

¹ King of the *arakkar* or *rakshashas*.

The word Ilankai would then be analysable into Ilankam, and *ai* (a noun suffix), and thus mean *that which exists in cluster or swarm*; compare the word *maravai*—a wooden tray from *maram*—wood.

The change of Ilankai into Lanka needs little explanation. The spirit of the Aryan languages where, unlike in the Tamil, the letter *L* can begin a word, would naturally eliminate the initial *I* in assimilating the name into its vocabulary.

Compare the Tamilian Ulakam (*that which wastes away*, or the world) changed into the Sanskrit Loka.

If one is guided merely by sound, one may as well derive Lanka from *Ilun*—gold or Ceylon and *Kai* side or region and shew up to advantage the meaning of *golden region* or *Ceylon region*. *Sound etymology can rarely be sound.*

Apart from the radical signification of Lanka, it is alleged by some authorities that the name was originally applied to Ravana's fort and then, in a wider and extensive sense, to the kingdom of Ceylon over which he ruled. Considering the legendary account that Ravana's fort was situated in the mid ocean, this allegation well accords with the derivation from Ilankai=ait.

III. *Sinhala*. This is a name which has baffled the skill of many a scholar both European and native. The Mahawansa says that the name is due to Singhabahu's killing his father *Siha* or lion. This is clearly a legend or myth which the word *Sinha* has given rise to, and is deserving of as much credence as the story of Romulus and Remus being suckled by a wolf. The latter myth or fable is as much attributable to the word *Lupa* (very likely the name of a woman of wolfish habits) as the former to *Sinha*, a race with *lion-like* bravery, or which have the hardihood to brave the *lion*. It is interesting to see the account of a Chinese writer who says that the race is so called on account of their, "skill in training lions." The island has also been known to the ancients at the *kingdom of the lion*. The anxiety to account for the name has driven foreigners to several fanciful derivations. Among these do we see one from Chin-Chinese and Gallas or Chalias, from an absurd belief that the

Sinhalese race is an admixture of the Chinese settlers and the Chaliya or Halagama people.

This brilliant piece of etymological deduction is founded on as much knowledge of the history of the word Sinhala and the antiquity of the Sinhalese people, as a derivation of the term Chinar (Chinese) from the Sinhalese *Siya*-lion, and the Tamil *Inar*-kindred would be on a knowledge of the history of the word Chinese and of the celestial empire. Had the author of this ridiculous myth explained the name Sinhala as the Chinese *Galla* (a name of South Ceylon) he would no doubt have won a greater number of admirers of his etymological skill. This ignorance of the foreigner is not as deplorable as that of a highly educated native gentleman who, without the least regard to the history of words, conjectures that the English Sleep and Peace are *derivatives* of the Tamil *Slupti* (corruption of the Sanskrit Sushupti) Yogic sleep, and the Sanskrit Paksha (partiality or kindness) respectively.

Accounts like these are on a par with Horne Tooke's *Diversions of Purley* and with the amusing etymological explanation which a rustic philosopher, with a very limited fund of English words, once gave of the English *Court* as a place where *God* is present and dispenses justice.

Now the popular etymology of the term Sinhala is as much a feat of the imagination as the brilliant account of sleep or court. It is no wonder that the native mind, which, in spite of modern philological researches, contends that the purely Tamil word *Mudaliyar* (ex mudal-first or chief) is derived from an alleged mudalindu (the Mahameru) should, in bygone ages, have accepted as Gospel truth the fabulous derivation in question. If it be a fact that, by reason of slaying his lion-father, Sinhabahu and *all* his descendants were known by the name of '*Sinhalaya*' (lion-killers), it is passing strange that no trace whatever of the *lion-killers* is left throughout the length and breadth of India where all the 32 children of Sinhabahu save Wijaya, and their descendants, are said to have lived and moved. In the absence of any evidence to corroborate this wonderful story of the Mahawanso, it is but right to infer that this is all a fiction or fable founded on the word Sinhala.

It may do well to quote here a few examples of popular etymology, no less interesting than the one under consideration.

Cabal which is a word of Hebrew origin, and which the English have borrowed through the French who use it to mean a secret or intrigue, has erroneously been regarded by the populace to be derived from the Cabal ministry of Charles II consisting of Clifford, Ashley, Buckingham, Arlington and Lauderdale the initials of whose name happened to compose the word.

The term *Jerusalem Artichoke* is due to a similarly erroneous interpretation of the Italian *Girasole* (ex Latin *gyrus*—turn and Latin *sol*—the sun) the European heliotrope or turn-sole.

The letter *h* in *Posthumous*, is likewise the result of a fictitious derivation from the Latin *post humum* meaning 'after the father is in the ground' or buried. Its true original, the Latin *postumus* (superlative of *posterus*—coming after, from *post*—behind) never suggested itself to the popular mind.

The Sanskrit *Putra*—son, is implicitly believed by the mild and religious Hindu to be the 'avener' of the father's would-be fate of sinking down to *Put* (a kind of hell), for want of a child to perform his *last rites*. The true etymon of this *logos* lies however in *Pu* which means to *beget* or to *produce*, as in the Latin *puer*—a boy. The suffix *tra* does the same service here as in *mantra* (from root *man*—to think). The supporters of this theory of a son saving the father from hell, go even further to establish this mythical etymology by saying that the Tamil *Putalvan*—son, is made up of *Put*—the hell, *al*—word of negation and *an* masculine suffix. But the true explanation lies elsewhere. Its primary meaning is probably a *new being* from an obsolete word *Putal*—new one and masculine suffix *an*. The formation of *Putal* from *Putu*—new and *al* (suffix) would be similar to that of *Ilaval*—child or youth from *Ilam*—young and suffix *al*.

To shew up by parallel the mythical nature of the popular account of Sinhalese, I may here refer to the popular etymology of *Kallar*, *Maravar* and *Akampadiyar*. It is said that once upon a time a man went to a far country during the gestation of his wife, and was away from home for a long time, and that, when he

returned home, he was the *unknown* father of three twins, or rather triplets, of whom one climbed up a *tree* (*maram*), another *hid himself* and the third peeped from behind the *doorpost* of the *house* (*Akam-padi*), and thereby the unhappy parent gave vent to banter and called them respectively *Maravan*, *Kallan* and *Akampadian*. What a grave departure from truth there is in this silly derivation is known only to a philologist. These means, on the face of them, mean the *Valiant*, the *thief*, and the *unruly* or *unruined*, and are most appropriate to the *undaunted* Marava, the *marauding* Kalla and the *unruly* and *ignorant* Akampadiya, races of India.

Leaving mythology apart, which is the bane of language, let us examine the history of the word in question. In an article contributed to the "Oriental," a magazine published in Calcutta, Kehelpannala Pohath Mudaliyar writes as follows:—

"My contention is that the statement in the Ceylon histories "that the name Sinhala originated with Sinha Bahu, the father of "King Wijaya who landed in Lanka 543 B.C., is not correct, because "the name Sinhala is mentioned in the *Maha Barata* which was composed at least 700 years before the landing of Wijaya in Ceylon. You "will find the name Sinhala in Saba Parva p. 49, "Kings of the *sin-halas* in 72, in Dyata Parva, Chapter 52, verse 36 "Chiefs of the "*Sinhalas* and the aboriginal tribes of Lanka, in Vana Parva, p. 76, "Chapter 51, verses 22-26."

It is also worthy of notice here that in ancient Tamil classics Sinhala is mentioned as one of the 17 countries lying around Tamilakam or the home of the Tamils."

Now, the allegation contained in the Mahawanso regarding the Sinhalas, is as faulty and groundless as the statement of the Buddhists that Pali or Magadhi is the root of all languages.

The story of the *lion-killing* is justly disbelieved by Major Forbes, who derives the name from "Singha or Siya, the race to which Wijaya and his followers belonged," and by A. M. Gunasekara Mudaliar who says that "the Sinhas, who took this Island were called Sinhala" and who further adds that "that which was *conquered* and colonised by the *Sinhas* was called *Sinhalaya* or *Sinhale*." From this explanation of the learned Mudaliyar, it would

appear that the name of the people and of the country are quite independent of each other, that is, the country was not called after the *Sinhala* people nor the people after the *Sinhala* country. But this is rather doubtful.

As admitted by these scholars, *Sinha* is the name of a race. They were so called probably on account of their hardihood even to brave the *lion*, or on account of their *shaggy* appearance or their *superior bravery* compared with other races of India. Like the Nagas¹ of old who lived in Nagadwipa, Nagerkoil and Nagpore, the Sinhas appear to have occupied Sinhapura, Singhea, Singapore and Siam.

The form *Sinhala* or *Sinhale* is presumably such a compound of *Sinha* and *ale* (the Sinhalese equivalent of the Sanskrit *Alaya*—abode or shrine) as *Dewale*, *Buddhale* and *Samanala* are of *Dewa* + *ale*, *Buddha* + *ale*, and *Samana* (*Laksamana*) + *ale*, respectively. *Sinhala* means therefore *the abode of the Sinhas*. It would then easily pass to any inhabitant of *Sinhala*; but this might not have taken place when the Sinhas were the only race in Ceylon, or before they dwindled into insignificance, or disappeared as a race from the island. It is however not quite improbable that this name might have been daubed on the *Sinha* inhabitants themselves by alien races mindful of the country only: the terms *Jaffnese* and *Kandyans* are instances of such usage.

In this connection it may be pointed out that in Tamil dramatic literature *Sinha* means a *Kurava* (mountaineer) or *Veda*.

The above derivation of *Sinhala* would obviate the seeming anachronism involved in the alleged occurrence of the word *Sarandib* or *Zeilan* in Genesis, chapter VIII of the Samaritan Pentateuch, the antiquity of which is referred to the reign of Rehoboam B.C. 975-958.

The myth connected with this fair name of Ceylon is certainly not unworthy of comparison with the story of the Barnacle Goose as recorded by Prof. MaxMuller in his *Science of Language*.

(1) This name itself is supposed by Prof. A. H. Keane to be due to popular etymology. Vide his remarks on the Noga (men) people of the Patkoi range, in the "Living Races of Mankind." Part IX. page 270.

IV. *Ilam* is a pure Tamil name of this "Island, of gems" or Ratnadwipa. *Ilam* signifies, in Tamil, gold, toddy, or Ceylon. It comes from a Tamil root *I'l* or *Il* which means to be sweet or pleasant, as in the word *Ilum-sweet*. This island was called *Ilam* on account of its reputation either for *gold* or *toddy*. The author of *Takshina Kailasa Puranam* boldly asserts (2) that Ceylon owes this name to its being formed from a summit of the *Golden Mahameru*, which the god of wind had cast into the ocean. This is as imaginary as his derivation of Lanka. Anyhow the fact remains that *Ilam* was known to the ancients as the land of gold.

The Bible says "once in every three years came the ships of Tarshish, bringing gold and silver, ivory, apes and peacocks." I kings. X-22- II Chronicles XX-21.

The seaport of Tarshish has been by European scholars identified with the modern Point de Galle in Ceylon.

Megasthenes describes this island "as being divided by a river into two sections, the one infested by wild beasts and elephants and the other producing *gold* and gems. In the Tamil version by Villiputurar of the *Maha Barata* it is said (3) that the King of Ceylon contributed "*palmyras of gold*" towards the *Rajasuya* sacrifice of the *Pandavas*.

(1) This root means also to draw or attract as in *ilukkiratu*—to draw.

(2) பாருநாகமும்பைங்கிரியுந்திரை
நீருநெர்புடைகுழநிமிர்ந்தெழு
மேருமிதில்விளங்கியசென்னியொன்
ருரமாருதங்கொண்டிங்கமைத்ததே.

அமைத்தபொன்மலையாதவினப்பெயர்
சமைத்தவீழ்மிதென்னுதழீஇயதா
விமைத்தமாமணியெங்குமிலங்கலா
லுமைத்தநீர்வயலாருமிலங்கையே.

(3) அற்பனைத்துலகுமெண்ணவெயறனளித்தமன்னழல்வேள்வியின்
கற்பனைக்குதவிதருகெனப்பழையகால்விழுத்தருடுவேலைவீழ்
வெற்பனைப்புகலவந்தவீடணனித்தநீடுயர்வியன்றலைப்
பொற்பனைத்தருவொரேழுமேழுமுடனேகவர்ந்துகழல்போற்றியே

In referring to Ceylon it is not unusual with Tamil writers to use the epithet *Golden* with it. All this tends to shew that in the eyes of the ancient Tamils the essential peculiarity of this land lay in its gold beds.

Ceylon is also known to the Tamils as *Ponmakara* or the *Golden city*.

It is quite possible that the name Ilam may be due to the cocoanut toddy peculiar to this island. The Tamil names for the cocoanut-tree *Then*, *Thennai*, *Thenku*, and *Thennamaram*, all mean the tree of the South i.e., Ceylon, if not Sumatra or Java somewhat south of the original home of the Tamils.

The Tamil expression *Ilattu Tenkay*, in a way, confirms this theory. There is moreover the fact that unlike the Ceylonese the Indian makes very little use of the cocoanut for his curries. This is no doubt due to the late introduction of cocoanuts into India and to their scarcity there. Above this there is a general belief among the Indians that the Shanars of the Tinnevely District are members of the Chandu community of Ceylon, and that they were induced to immigrate to India, at the time of the introduction of the cocoanut palm, by conferring on their Chiefs such titles as Nadar, Gramani etc. These shanars have been known in India as *Ilakulattu Shanar* (the Shanar of the Ceylon tribe) as we read in the *Periya Puranam*, and it is not uncommon to find the word *Ilavar* (Ceylonese) applied to the shanars. The Teluga name Ediga is also attributed to Ilam. It is also noteworthy that there is a tradition among the Shanars that their ancestors were the subjects of king Rawana.

It may also be conjectured that the meaning toddy is secondary to Ceylon just as this word Ceylon means also arrack in common parlance.

There are, again, some scholars who believe that Ilam became the abode of Ilam or the Ilamites of the Bible.

Ilam is undoubtedly an ancient appellation of Ceylon, and as such must have at some remote period gained as much currency as any other name of this island. The belief in the antiquity of this

word, has led to a conjecture, not unreasonable, that *Elu* means radically the language of Ilam. I am however aware that the Sinhalese grammarians derive it from Sinhala or Siyala.

In the Portuguese Ceilao, Arabic Zeilan, Selendib or sarandib, there is probably a corruption of Ilam similar to the metamorphosis of the Tamil Inchiver (root of ginger) into Greek Zingiberis (ginger). The *dib* in Selendib represents the Tamil Tivu (pron: theevu) or Sanskrit dwipa.

These foreign names are, nevertheless, commonly regarded as variations of Sinhala.

Lanka was also known in remote times by the Sanskrit—Tamil name *Trikutapura* (the city of three peaks) and the Buddhist names Ojadwipa, Varadwipa and Manadwipa, but the etymologies of the last three are not clear.

In concluding this essay I cannot do better than quote the following lines from Prof. Max Muller's Science of Language on popular mythology or popular etymology.

“Though one source of mythology, that which arises from racial and poetical metaphor, is less prolific in modern than in ancient dialects, there is another agency at work in modern dialects which, though in a different manner, produces nearly the same results, namely, phonetic decay followed by popular etymology. By means of phonetic decay many words have lost their etymological transparency, nay words originally quite distinct in form and meaning, assume occasionally the same form.

“Now as there is in the human mind a craving after etymology, a wish to find out by fair means or foul why a thing should be called by such a name, it happens constantly that words are still further changed in order to make them intelligible once more; or when two originally distinct words have actually run into one, some explanation is required and readily furnished in order to remove the difficulty.

S. W. COOMARASWAMY.



SKETCHES OF CEYLON HISTORY.

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(Continued from page 188 of Vol. VII.)

IX.

In the beginning of the 5th century A.D. two notable visitors arrived in the Island. The only commentaries on the *Tripitaka* existed in Ceylon. In search of them came to Anuradhapura, about 400 A.D., the learned Brahmin Buddhaghosa, "the Voice of Buddha," from Northern India. He gave a decided impetus to Buddhist learning by translating the commentaries and composing others, and his works are regarded as absolute authorities in the interpretation of the Buddhist scriptures. He may be regarded as the second founder of Buddhism in Ceylon.

About 412 A.D., the Chinese monk-traveller Fa-Hian landed in Ceylon, with which his countrymen had for centuries maintained continuous commercial and religious intercourse. He visited Anuradhapura, then in its glory, and remained there two years engaged in transcribing the sacred books. He has vividly described* the splendour and magnificence of Anuradhapura and of the national religion and the prosperity of the Island. Two hundred years later, when another Chinese traveller, Hiouen-thsang, visited India, he met number of exiles from Ceylon, who informed him that they had fled from civil commotions in the Island, in which the religion had undergone persecution, the king had lost his life, cultivation had been interrupted, and the Island exhausted by famine.

In the reign of king Dhatusena (461-479. A.D.) the great chronicle of the *Mahavamsa* was composed by his uncle, the monk Mahanama, from annals and traditions then extant. In the two chief monasteries in Anuradhapura, the Great Minster and the North

*Beal's *Buddhist Records of the Western World* Vol. I., pp. LXXII., et seq.

Minster, the canonical books had been handed down from generation to generation in Pali, with commentaries upon them, in Sinhalese, interspersed with mnemonic verses in Pali. In the third century A. D. some one collected such of the Pali verses as referred to the history of Ceylon, piecing them together by other verses to make a consecutive narrative. The poem thus constructed was called the *Dipavansa*, the *Island Chronicle*. Shortly afterwards the celebrated Buddhaghosa, arriving from India, rewrote in Pali the Sinhalese commentaries which are now lost. In his work, which has supplanted them, we may trace the ancient tradition. He quotes from the old Sinhalese commentary a number of mnemonic verses also contained in the *Dipavansa* and gives in Pali the substance of the Sinhalese prose with which they had been originally accompanied. On the basis of these works and of popular legends, Mahanama, a literary artist, who lived a generation after Buddhaghosa, wrote the *Mahavansa*, which is really an epic poem of remarkable merit, with the national idol, Dutugemunu, the conqueror of the invading hosts of the Tamils, as his hero. What he says of other kings, and of Asoka amongst them, is only by way of introduction or of epilogue to the main story.

It is written in Pali verse and covers the period B. C. 543 to A. D. 301. It was continued by order of Parakrama Bahu II. of Dambadeniya up to about 1262 A. D., by the monk Dharmakritti, and again to about 1295 in the reign of Pandita Parakrama Bahu IV. of Kurunegala, and lastly to 1758 by the monk Tibbotuwawa by order of King Kirttisiri. It may be said of the writers of these chronicles, as Hume said of the old English chroniclers: "The monks who lived remote from public affairs, considered the civil transactions as subservient to the ecclesiastical and were strongly affected with credulity, with the love of wonder, and with a propensity to imposture." The last remark perhaps does injustice to these simple Buddhist monks who seem to have fully believed what they wrote and from whom it would be unreasonable to expect that sort of historical training which is quite recent growth even in Europe.

The translation made of the *Mahawansa* by George Turnour of the Ceylon Civil Service and published in 1837 constitutes a great landmark in Oriental archæology and history. From him invaluable help was derived by James Prinsep who was then wearing himself out in his enthusiastic efforts to decipher the coins and inscriptions of India, while the very alphabets and dialects were as yet uncertain. Without the help of Turnour's *Mahāwansa** the striking identification of king Piṇḍasi of the inscriptions with the king Asoka of history would never have been made, and ancient Indian history would still be in a maze.

Excavations by General Cunningham in the Topes (brick burial mounds) of Sanchi in Central India have furnished striking and unexpected confirmation of the *Mahāwansa*. In a curt record (ch. 12) the chronicler gives the names of the missionaries sent out by Tissa, son of Moggalī, the President of the third Convocation held by Asoka. They were sent to Kashmir, to Kandahar, to the Himalaya, to the border lands on the Indus, to Burma, to South India and Ceylon. Each party consisted of a leader and four assistants. Of the five missionaries to the Himalayan region three are named as Majjhima, Kassapagotta, and Dundubhissara. Now General Cunningham found buried at Sanchi funeral-urns containing ashes of the distinguished persons in whose honour the Topes had been built. One of the urns bore an inscription in letters of the 3rd century B.C., with the simple legend: "Of the good man Kassapagotta, the teacher of all the Himalayan region." On another urn is the legend: "Of the good man Majjhima;" on another: "Of the good man, Gotiputta of the Himalaya, successor of Dundubhissara."

X.

In the sixth century A. D., the first mention occurs in the native chronicles of cocoanut plantations, destined to form a fruitful source of wealth to future generations. The cocoanut palm is not indigenous to Ceylon. Its original habitat was the tropical Islands of the Paci-

* Turnour's translation covered the first 38 chapters and was published in 1837. He had previously in 1832 published in the Ceylon Almanac an Epitome of Ceylon History, which is reprinted as Appendix to Forbes' *Eleven Years in Ceylon*, 1833.

fic, from which it has extended to the coast of the East and West Indies, Ceylon and tropical America. This wide distribution was favoured by the peculiar triangular shape of the fruit, which dropping into the sea from trees growing on any shore would be carried by tides and currents to be cast up and vegetate on distant coasts. In Ceylon the plant first grew on the southern coast, which is the coast most exposed to such currents. King Agrabodhi (*circa* 564 A.D.) is credited by the chronicler with having made a cocoanut plantation 36 miles in extent in the south of the Island, probably near Weligama, where a Vihara contains a supposed memorial of the king. This policy was continued in the twelfth century by king Parakrama Bahu, who formed a cocoanut plantation from Bentote to the Kaluganga, and in later times by the Dutch rulers of the Island.

The Tamil influence remained supreme at Anuradhapura from the seventh century till at last in 769 A. D., about the time of the first invasion of Spain by the Saracens, the city was abandoned to the Tamils and the capital transferred to Polonnaruwa, or Pulastyanagara, the site probably of a prehistoric city named after Pulastya, the grandfather of Ravana. Polonnaruwa soon rivalled Anuradhapura in magnificence. But the Tamil inroads continued, and about the time of the Norman Conquest of England the Sinhalese king was taken captive, and Polonnaruwa was made a vice-royalty of the Chola kings of India.

Gradually the Sinhalese rule was re-established at Polonnaruwa. Here in the twelfth century ruled the greatest of the Sinhalese kings, Parakrama Bahu. An adept in all the arts of statesmanship and war, his happy genius followed every track with like success. He reconquered Ceylon from the Tamils and established peace, so that, as an inscription on the rock at Dambulla records, "even a woman might traverse the Island with a precious jewel and not be asked what it was." He carried his victorious standards into South India, Cambodia, and Siam. Vast ruins still extant, but rarely visited, bear witness to his power and piety. His career, fit theme for an epic poem, is hardly remembered save by the antiquarian. When shall a

Sinhalese Valmiki arise to sing the story of Parakrama's glorious life and fix it among the imperishable traditions of the Sinhalese race?

It was not long before Polonnaruwa, too, had to be abandoned to the Tamils, who came now not from the old seats of the Pandya, and Chola dynasties, but from Kalinga (Northern Circars). Their domination was marked, if the chronicles are to be believed, by more than ordinary cruelty. "Like the gaints of Mara they destroyed the kingdom and the religion of the land. Alas, alas!" "The whole island resembled a dwelling in flames or a house darkened by funeral rites." Cries which recall the wails of the Saxon chronicles of England during the Norman rule at about the same period. "The land was filled with devils and evil men. Never was there more misery and never acted heathens worse than these." (After a recapitulation of their deeds.) "The earth bare no corn, you might as well have tilled the sea, for the land was all ruined by such deed, and it was said openly that Christ and his Saints slept." The uneasy seat of government in Ceylon had to be shifted from time to time to Dambadeniya, Yapahu, Kurunegala, (the two first, like the third, in the Kurunegala District), Gampola, Kotte, Sitawaka, and finally Kandy.

(To be Continued.)



THE MIND AS A FACTOR.

Of all the many conditions affecting health and length of life the mental attitude is the most important. "As a man thinketh in his heart so is he"—so is he not only in his moral nature, not only in his general mentality, but as well in his physical functionings. No man can think bad thoughts—thoughts of anger, envy, fear, worry, depression—and maintain a healthy activity of his vital organs. No man of perfectly healthy mentality can fail to have a healthy body.

It would make an interesting chapter to go into the exact relations between mental states and derangements of the system, but the space at our command will not permit us to go into this at the present time. It is enough, perhaps, to say that in order to insure health it is absolutely necessary that the mental states should be wholesome. The mind should be calm, hopeful, confident, the spirit should be true, straightforward and kindly. There will then be freedom from that constant disturbance of function which is the result of bad mental states." — *Health Culture*.

The Saiva Siddhanta Sadana

OR

THE SIDDHANTA PRACTICE.

INTRODUCTION.

The modern researches, both Western and Eastern, have led the modern free-thinkers to the infallible conclusion that "Behind all manifestations, inner and outer, there is a *Power* manifested. "Its universal presence is the *absolute* fact, without which there can be no *relative* facts. We learn that one thing permanent is the *Unknowable Reality* hidden under all these changing shapes." (Vide p. 5 of my publication "The Siddhanta, the Universal Science, Evolution and Religion.") The above conclusion cannot but land us in the self-evident truth of the Saiva Siddhanta that the said *Power* or God is the creator of all forms we see around us in the universe. The said forms, when closely studied, are found to be the products or effects of earth, water, fire, air and space or *akas* combined in various proportions. The free thinkers have also found out by experience that the spiritual power of mind or will of man shapes or produces the intended forms of matter.

1. Now, then, what is the object of God in willing or designing the universal forms or shapes? Of course, considering the system and order in which the forms appear and act, the object of their excreation must be providential and benevolent.

2. Next arises the question "Why did He design *such forms*?" This question is best answered only in the theory of evolution. (Vide my 'Siddhanta').

3. Thirdly the question is why did he start the evolution of *forms*? The view of the Supreme Power is, according to the Saiva Siddhanta, to better the existing condition of the co-existing souls in bondage (*mala*) or living beings and bless them with eternal rest and bliss.

4. It is the universal experience that restless things require rest and that God's destruction or dissolution is to procure temporary rest for *matter* (*maya*) after it has endured the created states

of forms aforesaid and start evolution again. It is in this sense that the Saiva Siddhanta rightly describes the Supreme power to be 'The Universal Destroyer.' (Hara ! Hara ! Hara !).

5. Another point of excellence in describing the Supreme Power is in calling Him "The Light of all lights," "The fire of all fires" and 'The force of all forces.' The Siddhanta says எரியலா ஒரு வடிவிலே (*His form is but fire*). It is our daily experience that fire is the destroyer of all forms, creator of all forms and preserver of all forms—to wit—the planet sun breeds the universal growths and forms. Therefore the Hara, the *Power* and *Creator* of all fires and forces, including the planet sun &c, of the universe is the '*Ultimate Cause*' அந்தம் ஆதி of the free thinkers referred to above.

6. Thus, it is to the Hara, the Supreme Light and Grace, that the souls or beings should look for their Redemption, Salvation and Bliss, Eternal and Immutable.

7. It is also the fact of universal acceptance that the said Supreme Power is the *One Intelligent Power* (God all-powerful, all gracious, and all blissful); but various interpretations are attempted or put upon His control over the material forces, the sun &c. And various schools of men assign various denominations or addresses to the said Hara and adopt various modes of prayer to Him for Redemption. Certainly *there is no school without an idea of the Hara and there is no prayer without an Ideal*, whatever it may be. Different names or meanings are given to the *places* of such *ideal-worship*.

8. The object of this publication is to explain the surest and truest *System of Prayer* that we should offer to Him, which He should have Himself instituted in all logical probabilities. Let us see whether the system of Prayer of the Saiva Siddhanta satisfies the object of this publication. The Saiva Siddhanta's System of Prayer replete with Gnana or Knowledge of the Powers and Graces of the Hara is fourfold in its *Essence*—*Sariya*, *Kiriya*, *Yoga* and *Gnana*; fourfold in its *practice*—*Dasa-marga*, *Satputra-marga*, *Saha-marga*, and *San-marga*; and fourfold in its *effect*—*Saloka*, *Samipya*, *Sarupa* and *Sayujya*. I mean to express these classifications in twelve Parts. I shall at once get to the First Part. R. S.

(To be continued)

REVIEWS AND NOTES.

1. *The never to be forgotten Empire* by B. Suryanarayana Row, Esq., B.A., M.R.A.S., Editor of the "Astrological Magazine," Madras.

2. *A History of South India*, by S. P. Narasimulu Naidu Esq., Editor of the "Crescent," Coimbatore.

3. *The Ceylon National Review*, Edited by Dr. A. K. Coomaraswami D. Sc., F. L. S. and F. G. S., Kandy, Ceylon.

The Hon'ble P. Arunachalam has observed truly in his Sketches of Ceylon, that "it would help also to recall to us and fix in our minds the great things done by our ancestors. Thus we may in time recover some of our lost originality and acquire that self-confidence which is indispensable to national progress and national success. It is our good fortune to live under a Government which will foster every attempt in this direction." And the Ceylon National Review quotes also the following passage.

"Internationalism can be realised only on condition that strong, independent and tolerant nation exists ; and a nation, if it is to fulfil its own destiny and to be a force for good in the world, must have a knowledge of its past, and must realize what are its peculiar and common functions in the present." These are golden words and it is a good augury of the times that India's sons wating up to the importance of a study of our ancient History. European scholars have done a good deal of the work, but so far as Southern India is concerned, little or nothing has been done. The recent investigations of the Government Epigraphical and Archaeological Departments have however gathered considerable material so far as Southern India is concerned and our best thanks must be due to

that most indefatigable worker Mr. S. P. Narasimulu Naidu for his History of South India in Tamil. If only all the available materials are worked into proper shape, there will be room for any number of volumes. Each of the various Dynasties that ruled in South India will require a separate volume and there will be so much Romance and so many deeds of heroism, that its pages can be made most fascinating.

We have visited the scenes described by Mr. Suryanarayana Row and it left in our mind the feeling of the most profound sadness; and a perusal of the book only heightens this feeling. That an Indian Empire should have attained to such grandeur and magnitude and that all this noble work should be wrecked by the vandalism of the moslems is the cruellest of Fate. The author has taken considerable pains in rummaging the old records and has made a critical study of all the available materials and it is a thoroughly creditable compilation. The book is illustrated by a number of beautiful photographs in half-tone.

So far as Ceylon is concerned the researches into ancient History &c., will be carried on by the Ceylon Social Reform Society whose distinguished president is Dr. A. K. Coomaraswami of Kandy. The aims of the Society are

(a) To encourage and initiate reforms in Social customs amongst the Ceylonese and to discourage the thoughtless imitation of unsuitable European habits and customs.

(b) To promote sympathy and mutual respect between men of different nationalities and in particular to emphasize the natural bonds of fellowship uniting the various Eastern races in Ceylon.

(c) To encourage the study of Pali and Sanskrit Literature and of Sinhalese and Tamil Literature.

(d) To encourage the revival of native Arts and Sciences.

(e) To assist in the protection of ancient buildings and works of art.

The subscription is only nominal, one Rupee per annum, and the society ought to attract thousands of subscribers to assist in this glorious task. The society has already brought out 2 numbers of the Ceylon National Review which are all full of matters of absorbing interest. The last number contains a report of a deputation from the society to H. E. The Governor in connection with the study of Ceylon History and Vernacular language. And we refer to this fully in our next paragraph, as the struggle for the study of Vernaculars is ere long to be transferred to this shore as well.

Study of Ceylon History and Vernaculars :—

It would seem that though there is a provision for teaching the Ceylon History in the so-called English Schools, still it is never taught and the Director wanted to excuse himself on the ground that there are no suitable text books, though eventually, he promised to do all that was in his power to introduce the study of the subject in the English Schools of the country.

In regard to the vernaculars it would seem there are two classes of Schools, the primary schools in which the vernaculars are alone taught and the so-called English Schools in which the study of it is optional, but in no schools of the latter description are any vernacular Munshis actually employed to teach the subject, so that in the result no vernacular is studied in these schools. Mr. Obeyasekhara read a passage from the speech of H. E. the Governor delivered in March last at the Training College to the effect, "If our children are to be taught to think, they must be taught to think in their own native language, and I do not believe in any education that takes a boy entirely out of the language in which all his wants and desires are spoken when he is out of school. I do not think that any language which compels him to think in another language will really be an education for him or will even really be of practical instruction." He quotes Lord Curzon also to the effect that "As for Vernaculars which must for long be the sole instrument for the diffusion of knowledge among all except a small minority of the Indian people, we found them in danger

of being neglected and degraded in the pursuit of English for the sake of its mercantile value. By all means let English be taught those who are qualified to learn it but let it rest upon a solid foundation of the indigenous languages, for no people will ever use another tongue with advantage that cannot first use its own with ease." It was pointed out that most of the boys from the better classes of the people do not and would not join the primary schools but go direct to the English schools and as the subject was only optional and was not taught in several standards, the boys never take to the study of the vernaculars. That Mr. Obeyasekara should say that what the Saints wished was to see that all boys on leaving school are able to read and write their mother tongue was indeed pathetic. To the question of His Excellency why Mr. Obeyasekara was not taught his mother tongue at home, if there was so great a necessity for its study, he replied that he was not taught it because his parents did not wish to see him occupy so low a place in his class every week as a result of a diversion in his studies and that all parents would welcome the compulsory study of one or other of the native languages, seeing that all the boys in the class would be competing on equal terms and that the time they devote to the study of their native language cannot but be of use to them. In conclusion His Excellency said that he had been convinced that the grievance was a genuine one and promised to make enquiry with a view of affording opportunity in future in the Royal College for the study of the vernacular. The saint has therefore to be congratulated so far as the success which has attended their efforts but we are afraid that people in South India are themselves going to have a hard time about it. We understand that the new Grant-in-aid Code just published contains similar provisions in regard to the optional study of Vernacular in secondary schools, and unless we agitate about it in time, the result of the work of half a century or more will be quite undone and we will have to wish with the Ceylon Saint that our children were at least able to read and write their vernacular correctly.

This forms part of the Padma Purana and elaborates in detail Bakti-yoga, Vibhuti-yoga, Dehaswarupa Nirupanam, Sivaswarupa Nirupanam, Vairagya Nirupanam, Upasana Yoga and Moksha Yoga.

Sivagita by Pandit
Ganesa Sastrigal.

The puranas are in a sense the earliest commentaries we possess on the Upanishads and important texts are quoted and the doctrines expounded at length. And the Siva-gita quotes freely from the Upanishads, and the learned introduction by the translator deals with this subject fully. The translation in Tamil is to be issued in parts, with an elaborate commentary and the first part has been already received. The work promises to be most important and valuable. Copies can be ordered through this office.

This is a prose version in Tamil of the Stalapurana of the sacred shrine at Karuvur which was recently renovated at great cost by the Devakota Nagarathars headed by A. R. A. R. S. M. Somasundaram Chettiar. Karuvur was at one time the capital of several dynasties and the shrine is a most reputed one. The story is well written and in easy prose and lot of useful information is added by the author. The author holds to the orthodox view that this was the old Vanji, as against the conclusion of Mr. Ponnambalam Pillai of Trevandrum, who identified it with a town near Trevandrum in his articles in *Sen Tamil*.

WHY ARE MOST MEN IGNORANT OF THEIR PSYCHIC VISION.

BY

V. MUTHUKUMARASWAMI MUDALIAR, B. A.,

Interpreter, Chief Court, Rangoon.

This is the long title of a brochure in Tamil Prose, treating on various obstruse subjects, as 'mind external and internal,' 'manolaksana and mind control,' 'Atmagnana, Brahmagnana or Sivagnana, Advaitagnana, and other subjects. The book is very well written and the exposition is illustrated by various short and pithy stories and anecdotes and it should prove very valuable, though he mixes up the Vedanta, Advaita, Siddhanta aspects a little. There is no index to the book which should be supplied in a subsequent edition. The book is priced so high as 6 Rs and if it is priced properly the book deserves to become popular.

Agricultural and Industrial Notes.

Many residents in the tropics are familiar with the ground pearls which are often to be seen in the soil of garden plots, and cultivated fields. To tourists they are offered for sale either in bulk, or made up into necklaces. It is probable that very few persons realize that these interesting objects are made by insects, and are similar to the various scales and blights that infest many of the wild and cultivated plants in the West Indies. The ground pearl is the way shell of a small insect which gradually builds up this protective covering from its body secretions. The shape varies, but as a general rule it is rounded. The size varies also. Many of them are small, but some reach a size of 6 m. m. ($\frac{1}{4}$ inch) in length, and many are 5 m. m. long. The insect that makes this delicate way-shell has the technical name *Margarodes formicarium*. As has already been stated it is one of the scale insects, and it feeds by sucking the juices from the roots of plants by means of its slender proboscis.

Many of the ground pearls, when found, are the empty shells of insects which have died, but they may be found attached to the roots of plants, and in this latter event they contain the living insect.

They are to be seen at the roots of the sugar-cane, Indian corn, and of many garden plants. In Barbados, they are most abundant in the ground about guava trees, and in Montserrat, they are seen in clusters at the base of the common wild acacia (*Acacia tortuosa*) a very abundant shrub on waste lands in that island.

When ground pearls occur on crops of garden plants in sufficient numbers to cause any injury to the plants, they may be controlled by saturating the soil with a weak solution of whale oil soap (1 lb of whale oil soap in 5 gallons of water), or a dilute solution of kerosene emulsion.

The Agricultural Record of Trinidad, for December 1891, contained

The durability of
Bamboo.

an article dealing with the durability of Bamboo, and referred especially to the popular notion that bamboo cut at a "good moon" was very durable, while the same quality of bamboo cut at a "bad moon" had no lasting qualities. The author of the article, Mr. J. H. Hart, F.L.S. states that, by merely soaking freshly-cut bamboos in water for a fortnight, their durability may be greatly increased; and that bamboos cut in a 'bad moon,' may thus be rendered more durable than those cut in a 'good moon,' which have not been soaked. The author further explains that the bamboo suffers much from the attacks of insects, among which is the small weevil (*Dinoderus minutus*). The effect of the soaking is stated to be the extracting of sugar or other matter which attracts the insects; and as a consequence, they attack the wood less vigorously.

It would be interesting to know whether further experiments have been carried out since this article appeared, in order to prove the efficiency of this process with regard to other woods and timbers.

In the book of the Rothamsted Experiments, Mr. A. D. Hall discusses the

Composition of wheat
flour.

question of the composition of the wheat grain and its mill products. This was a question to which Lawes and Gilbert devoted much attention. In a paper published in 1857, they showed that, as a result of experimental millings of wheat grain, the percentage of nitrogen was lowest in the flour itself, but increased considerably in the more branny portions. The ash was ten times as great in the coarsest bran as in the finest flour.

These investigators strongly protested, however, against the idea that the whole meal of the wheat grain is the most nutritive food, and that ordinary white bread is deprived of much of its value by reason of the removal of the bran. It was well-known that the branny portions had a decided aperient action, which caused them to pass through the body too rapidly, consequently before the system had extracted as much nutritious matter as they should yield.

'Of course, if the branny portions were reduced to a perfect state of fineness, and it were found that this prevented the aperient actionthere might be some advantage. But to suppose that whole-wheat-meal, as ordinarily prepared, is, as has generally been assumed, weight for weight more nutritious than ordinary bread flour is an utter fallacy, founded on theoretic text-book dicta, not only entirely unsupported by experience, but inconsistent with it.' Mr. Hall states that the result of an elaborate experimental test of this subject by the U. S. Department of Agriculture during the last few years has been to confirm fully Lawes and Gilbert's opinion of the superior nutritive value of white bread.



An important article on this subject appears in the last number of the agricultural journal of India from the pen of Dr. J. W. Leather. The ryots frequently complain that their cattle die of eating the green stalks of cholam, and this fact is investigated and explained in this paper. It appears in the cholam stalk, and in the tapioca root, and in the seeds of Lima Bean and lotus and bitter almonds, &c., there are among others two substances, one a glucoside and another a fermenting substance called an enzyme. The glucoside yields the sugar and besides a poison called Prussic acid derived from cyanogen. By crushing the stalk or seed or root the ferment and glucoside undergo a chemical combination producing the poison. The poison can be destroyed by boiling. The various conditions which result in the production of the poison are fully investigated and we may quote the following paras.

"Prussic acid is a well-known poison. One grain is a fatal dose in man. Obviously then these cyanogenetic compounds, some of which are now known to be present in certain crops, possess a special interest to the agriculturist. For, although the farmer does not boil fodders with acid, if these peculiar substances are brought in contact with a suitable enzyme, the formation of prussic acid will ensue. And it so happens that with these glucosides, a suitable enzyme is generally in the plant, not in the same cells, but in the

same part of the plant. It is only necessary to crush almonds or jowari leaves or tapioca root in water, and allow the mixture to stand for a short time, in order to cause the change that I have spoken of. The mixture is then poisonous.

Another factor which in some cases is of great importance is that enzymes are destroyed by boiling water. It follows, therefore, that if a substance contains one of these glucosides and also an enzyme, in order to prevent the latter from having any effect on the former, it is only necessary to heat the material sufficiently for a short time, when all danger of the production of prussic acid will pass away.

We may now consider what is known regarding those cyanogenetic glucosides which occur in Indian crops. The first crop which we may notice is *Andropogon sorghum* (jowar, juari, cholam). This plant contains the glucoside *dhuririn*, situated principally in the leaves and stem. It is probable that as maturity approaches, the quantity of *dhuririn* decreases until it becomes negligible. It is accompanied by an enzyme, and it is only necessary to crush the plant in order to bring the two substances into contact and so cause the formation of prussic acid.

The quantity of the latter depends entirely on that of the glucoside present. Usually it is only small, but occasionally it increases seriously. It is well-known how poisonous sorghum fodder becomes at times. Suddenly that cattle are attacked with serious illness of which some die.

Whilst this general fact is established, the causes ascertained are few. One such occurred near Poona in June 1904. The work bullocks at one of the Government Farms were suddenly attacked, a number became seriously ill, and two died. Some of the fodder was sent, after being partly air-dried, to the laboratory for examination. After crushing it with water and allowing it to stand overnight, 1.28 grain of prussic acid was obtained per one pound of green fodder. The same crop was examined a month later when the quantity of prussic acid obtained was .75 grain per pound. There is no doubt that fodder containing so much of the glucoside as these figures indicate is poisonous to cattle. This crop was sown in March 1904, was grown under irrigation and had reached the flowering stage, when it affected the cattle so seriously. Naturally feeding with this fodder was stopped. But the crop was allowed to grow to full maturity; it was then harvested (July 11th), fully dried, and then fed later to cattle without any harmful effects.

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