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The Inner Meaning of Siva Linga.

(Continued from page 337 of Vol. VII)

The Taithiriya Mahopanishad in the Anuvaka wherein it describes the glory of the yathies has the following description of the yathies' heart—(the upasana sthana.)

“Daharam Vipahpam Paravesmabhootham, Yath Pundareekam Puramadhyasaggustham, Thathrahpi Dahram Gaganam Visokaha thasmin yadanthaha thath Upahsithavyam.”

First the yathies, those who have renounced the world, are praised. They are the *Upasakas*. Then the *Upasana Sthana* is described. That is their heart which is a Pundareeka, i.e. a lotus. The *Upasya* is said to dwell in it and the Supreme Lord is named Mahesvara in the very next Mantra which begins with “yo veda dow” and ends with “yaha paraha saha Mahesvaraha.”

The same upanishad in the Narayana anuvaka praises Narayana with all the encomiums due and describes a heart within him of the form of a Lotus, and dwells upon the Lord in that heart with the Mantra “Rutam Satyam.....Krishnapingala.” Here is summary of it. The upasaka (worshipper) Narayana is described by the

Mantras "Sahasra Seersham Devam" and a heart within Narayana, (the upasanasthana) is described by the Mantras "Padmakosa Pratheekahsam Hridayam chapī Adhomukham" This heart lotus has its cone turned downwards. Within it there is a cavity. (Thasyanthe Sushiragum sookshmam). There is within it a fire (Thasya madhye Mahan Agnihi). Within it is the flame. (Thasya madhye Vahni Sikha). Within the flame is Paramatma, (the upasya). This Paramatma is devoted by the Mantra.

"Rutam satyam Param Brahma Purusham KrishnaPingalam Oordhya retam Viroopaksham Visvaroopaya Vai Namaha."

The Kaivalya upanishad says :—

"Athyasramasthaha Sakalendriyani Nirudhya Bhakthya Swagurum Pranamya, Hrid Pundareekam Virajam Visuddham Vichintya Madhye Visadam Visokam, Achinthyam Avyaktham Anantharoopam sivam prasahntam Amrutam Brahmayonim Thadadi Madhyantha Viheenam Ekam Vibhum chidanandam Aroopam Adbhutam, Umasahayam Paramesvaram prabhum."

Here too the heart is described as a Lotus and the Aroopa Lord within it is the umasabaya of 3 eyes," corresponding to the Viroopaksham and Krishnapingalam of Narayanuvaka (Krishnapingala means umasahaya. "Ardhapullakshanam Vande Purusham Krishnapingalam"—(Half-male—half-female form is Krishnapingala.)

The chandogya describes as well the heart as a lotus :—"Atha Yadidamasmin Brahmapure Daharam Pundareekam Vesma Daharomsmin Antharakasaha. Thasmin yadanthasthathanveshtavyam",..... Within this Brahmapura there is a lotus seat. That which is within it is to be sought after.

The Maitrayan upanishad :

"Atha ya Esho Anthare Hridpushkara evahsrithonnamathi sa Eshognir Divi Srithassouraha kahlakyo Drushya."

In these upanishads mention is made of Hridaya Pundarika the heart lotus, and the Hamsopanishad alone gives the various component parts of this lotus such as the petals, linga, Karnika etc The upabrahmanas explain the Narayana Anuvaka as regards the various component parts of this lotus :—Says the Sootha Samhitha.

"Athavaham Harissakshahth sarvajnaha Purushothamaha, sahasra seersshah purushaha sahasrahkshassahasrapath, Visvo narayano Devo Hyaksharaha Para-

maha Prabhuhu Ithi Dhyathva Punasthasya *Hridayamboja* Madhyame prah nahyahmair Vikhasithe Paramesvara Mandire, *Ashtaishvarya Dalopethe Vidya Kesara Samyuthe, Jnana Nahle Mahahkande* Pranavena Prabodhithe, Visvac Mahavahnim Jvalantham hisham visvathomukham, Vaisvahnaram Jagathyonim Sikhahthanvinam Isvaram, Thahpayantham Svakam Deham apahdathala masthakam, Nivahthadeepavath thasmin Deepitham Havyavahanam, Neelathoyadamadhyastham Vidyullekheva Bhasvaram, Neevara sooka Vadroopam Peethahbhasam Vichinthayeth Thasya Vahnessikhayasthu Madhye Parama kahrnam, Paramatmanamanandam Paramakasam Isvaram, Rutham Sathyam Param Brahma Param Samisara Bheshajam, Oordhva retham Viroopaksham Visvaroopam Mahesvaram, Neelagrivam Svamathnam Pasyantham Papanasanam, Brahma Vishnu Mahesanairdhyeyam Dhyeya Vivarjitham, Sohamithyahdarenaiva Dhyahyeth Yogi Mahesvaram."

First one should convert himself into Vishnu the 25th principle, the pristine and natural condition of the Kshetragna. In the middle of the heart lotus of that Vishnu,—a lotus which has for its petals the 8 aishvaryas, the Jnana for its stalk and the Mahath for its root, and which was blown by the restraining of breaths—in that temple of the Lord kindled by Pranava, there is the flame of fire. Within the fire lies Mahesvara, the Truth, the Sathya, Parambrahman, the blue throated, the causeless cause of everything. He whom Brahma, Vishnu and Rudra contemplate." We need not point out here that the great Vidyaranya commented upon the Soothasamlitha, and he himself says that Sankara wrote his Bhashya on the Brama Sootras after having gone through it eighteen times.

In the Isvara gita of the Koorma Purana, it is described, "Chinthayithva thu poorvoktham Hridaye padmam uthamam, atmanam atha kartharam Thathra anala samaprabham, Madhye Vanni sikhakahram purusham panchavimsakam Chinthayeth paramatmanam Than madhye gaganam param, Omkara bodhitham tathvam savatham siyamachyutham avyaktham prakrithow linam param Jyothiranuthamam, Thamasa paramam thathvam atmadaram Niranjanam, Dhyayitha Thanmayo Nithyam Ekaroopam Mahesvaram."

Think of a beautiful lotus flower in the heart and within it the Atma the 25th principle, and within this a Chit Akas and within it the Lord, the Paranjyothi the great lustre. Ever think on that one Mahesvaram by being of this form.

We see a linga in the lotus flower, and in the heart, which is described as a lotus (of course not an actual lotus it could be),

there is a linga, as the hamsopanishad assures us. What then is the linga in the heart lotus? In the above quotations we see that this heart lotus contains a Vannisikha, a flame of fire. This flame of fire then is the linga. That linga or flame of fire is the form of the Lord (Sikhahtanvinam Isvaram). If the petals of this lotus be blown by means of Pranayama, there is seen the linga of flame kindled by Pranava. So say the upanishads and their upabrahmanas. So says Trilochana Siva "Hridpadma Vibhehvitha Mahamayoparisthasane Dhyeyo Deepa Sikhakruthi." In the heart-lotus the Lord is of the form of the flame of a lamp. Srimad Aghora Siva says.—

"Hridaye Nahla patra karnikaroopam padmam akarahdi Mahatraya yukthena pranavena asanam vinyasya—Jyothiroopam Samsthapya."

Within the heart there is a lotus composed of stalk, petals, ovary and stamens and by means of Pranava of three matras A, U, M, a form of flame should be established. Of course even in our Linga pratishtha in the temple, we see that a "Thejoroomam Dandakaram Avibhakthavayavam," a form of Thejas, flame, like a pillar, had been established. Thus the Thejas is the linga of this heart-lotus.

The Upanishad says that this heart-lotus has its cone turned downwards. "Padmakosa Pratheekahsam Hridayamchapi Adhomukham." How are its petals blown? This heart-lotus is by an effort made to turn upwards and there the petals spread towards the eight directions. Says the great Aghora Sivam. "Idapingalabhyam samyuktham Adho mukha padma mukhula yuktham Sushiraroopam sushumnam sanchinthya." The Sushumna Nadi near the cavity of the heart with the Ida and Pingala Nadis on its sides are in the form of a lotus having its cone turned downwards. Instead of allowing the breath to escape outwards through the nostrils, by a sustained effort the breath must be directed to reach the dwadasantha. Then the cone is turned upwards.

Pooraka kumbhakamcha krithva Humkara chitham Nivesya Vayum Oordhvam Virechayeth. Hum phat ithi Santhathocharanena padma mukulam Oordhvamukhat Bhinna grandhim Vidhaya."

By constant repetition of the syllables Hum and Phat and by means of Pooraka (filling in of breath) and Kumbhaka (holding it for a

while), the rechaka (leaving) must be made upwards, then the upturned cone of the lotus is blown and the petals begin to spread and thence begins the linga prathistha of Jyothiroopam. For a full explanation vide the Bhootha suddhi of Sreemat Aghora Siva-charya. The Soothasamhita laconically dwells upon this in the words "Pranayamair Vikhasithe" blown by means of pranayamas. The Vayu Samhita says:

"Samprekshya Nasikagram Swam Disaschanava lokayan, Sambrutha prana-samcharo pahshana iva nischalahas, swadehayathana syanthaha vichinthya sivam ambaya, Hrid padma peetikah madhye Dhyana yagnena poojayeth, Angushta mathram Amalam Deepyamanam Samanthathaha Suddhadeepa sikhakahram swa sakthiyah poorna manditham, Indurekha samahkahram Thabrahroopamathapiva, Neevara sooka Sadrusam bisa soothrabha mevava."

Looking at the tip of the nose and not noticing the quarters, restraining the breaths and sitting motionless like a rock, the Yogi should contemplate on Siva with this Amba in the temple of his heart. In the midst of the heart-lotus he should adore the Lord by means of Dhyana yajna. Him who is Thumb-sized void of malas, shining everywhere, who is of the form of the flame of a lamp (Deepasikhakahram)". Thus it is clear that the linga is the pillar of fire supposed to rise from the heart lotus similar to the lingas which we see situated in the actual lotus flowers. The word "Angustamahtra roopam" in the above quotation from the Vayu-samhita reminds us of the "Sadbadeva Pramithaha" Soothra in the Brahma Soothras. (Ist Adhyaya.)

Bhagavan Badarayana after dilating upon the Daharopasana in the Daharadhikarana introduces the Sutras "Sadbadeva Pramithaha" and Hridayapekshaya thu manushyadhikarathvath." The blessed Bhashyakara Srikanta Yogi thus explains these Sutras.

"Katavalyam asya vishaya srooyathe 'angushta mahthraba purusho madhya atinani Thishtathi Isano bhootha bhavyasya. Thatho navijugupsathe..... Paramesvara eva angushta mahthra ithi yuktham.....katham paramesvare parichinnathvam abhyasyamahnam upapadyatha ithiyatha ah ha soothram Hridayapekshayathu Manushyadhikarathvath aparichinnasyahpi paramesvarasya angustamathrathvam upahsaka Hridayapekshaya. Manushyadhikarathvath upahsanah sastra vidbihi manushyanahm Hridayam yahvath pramahnam Tadvichinnam roopam paramesvaraha paramakarunikaha parigrhnanathi Tadvahsanah siddhaye thathaha Paramesvaraha Jyothirmayo Linga roopathayo pahsakahnam Hridaya madhye thishtathi ithi nischayaha."

We will briefly summarise this. The subject matter of this Sutra is a text of the Katavalli upanishad wherein the Lord is denoted by the word Isana and is said to be "Thumb-sized" The prima facie view that Jiva is here meant by the term "Angushta mahtra" is refuted and it is concluded that Paramesvara is denoted by the term "Angushta mahtra." The Lord Isana is unlimited. How can He be termed Angushta mahtra (Thumb-sized)? He is not limited. The heart of man is of the size of a thumb. Paramesvara, the merciful Lord is pervading it; for the purpose of accepting the worship of the worshipper, He is present in that Thumb-sized heart. Therefore it is concluded that Paramesvara as *Jyothirmaya* is in the form of a *Linga* within the heart of the worshippers (upahsuka). Mark well that the Lord is *Jyothirmaya* and is in the shape of a *Linga*. Thus it is clearly seen that the *Jyothi*, the form of the flame of a lamp, is the *Linga* in the heart lotus. We will substantiate this by a quotation from the Vayusamhita.

'Tathra padmahsanam Ranyam krithva Lakshana samyutham vibhave sathi Hemahdyairathna dyairva swa sakthithaha Madhye kesarajahlasya sthahpya lingam Kaniyasam, Angushta prathimam Ranyam Sarva gandha mayam subham'

Engrave a lovely shape of a lotus in gold or with precious stones according to one's circumstances and amidst the kesaras establish a small Lingam of the size of a thumb. Why should it be conceived as thumbsized? The word Dahara itself means small. Says the Katavalli "Thasyacha Oordhvam Pranamunnayathi Apahnam prathyagasyathi Madhye Vahmanamahsinam Visvedevah Upasathe." The Prana goes upwards, the Apahna goes downwards and within the narrow space rests the small being worshipped by all Devas. The Mahopanishad too has the following.

"Angushta mahtraha purusho angushtam cha Samahsritaha Isa sarvasya Jagathaha prabhuhu preenahthi visvabhuk."

Isa is thumb sized and He resides in the thumb-sized heart and being *Jyothi* devours all. This mantra is but a continuation of the mantras "Pralnahualra grandhirasi Rudro ma Visanthaga—Thenannena Apyalyasva" Oh Rudra, thou art the knot of all pranas showing here that the form of the Lord is very small. This mantra too is a continuation of the mantras.

"Pranenvishsto amrutham Juhomi sivo ma visa apradahaya pranaya swaha, apahene nivishsto amrutham Juhomi sivo ma visa apradahaya apahnaya swaha, vyane nivishsto amrutham Juhomi sivo ma visa apradahaya vyahnaya swaha, udahne nivishsto amrutham Juhomi sivo ma visa apradahaya udanaya swaha, samahne nivishsto amrutham Juhomi sivo ma visa apradahaya samanaya swaha, Brahmani Ma Atma amruthathvaya."

Thus the Lord, the thumb-sized, is denoted by the names Siva, Rudra, Brahm, Isa and Isana. By the Thumb-size we mean this Linga form which is of the form of the flame of a lamp (Deepa sikha krithi). Of course Sankara, Ramanuja and others take the above Katavalli Sruthi as the subject matter of the Sutra "Sabdadeva pramithaha." They similarly describe in the Daksharadhikaranam the heart as a lotus by quoting the Chandogya text. If Ramanuja accepts the heart as a lotus, should he not think that that lotus must contain a linga as well as we find lingas in actual lotuses and should not the thumb-size refer to the Jyothirmaya linga of that heart lotus? We do not wish to question further.

To resume our subject, Srimad Appayya Dikshita observes in the Pancharatna Sthava thus:

"Hridayabja kosa antharavakasa labdha angushta parimana swa Lingakaratvam asthi ithi Thasya Lingaropathva Siddhihi, spashtamecha Thasya Linga roopathvamamatham Hamsopanishadi."

His own Lingakara (the shape of linga obtained in the temples) is obtained in the Hridayabja (heart-lotus) which being bound in a small space (Arbhaka okaha as the Suthra asserts) has the size of a thumb. Here the Deekshita yogi quotes the Hamsopanishad to prove the explicit existence of a linga in the lotus:—and continues thus.

"Vayu samhithayamapi Mahalinga pradurbhavadhyaye samamnyathe "Thathra kara srutho Bhage Jwala lingasya Dakshine Ukaraschothare Bhage Makarasthasya Madhyathaha Ardhamatratmakam nadaha srooyathe Linga Moordhani"..... Thasmath Hamsopanishad Ekarthahpanna Katavalli mantrahlochanaya Visvatma Nahdasiraska linga roopathvamapi Brahmaikanthikam Thallingamithi thathopi Lingasya Parabrahmatva siddhiraprathyooaha."

"In the Vayusamhita in the chapter in which it dwells upon the rising of Mahalinga, it is thus said. To the right side of this flaming Linga (jwala-linga) rests A and to the left side rests U and M rests in the midst and in the top of the Linga, it is heard that Nada rests:—Therefore from a consideration of the Katavalli Sruthi whose import is the same as that described in the Hamsopanishad, the Linga roopathvam, having the Nada for its top which

Nada is the source of the World, stands for the Parabrahmam which it represents. This theory is unassailable" and elsewhere the Revered Deekshita points out.

"Sivabhidana sruthyavadharana soochitha satbhavena Linga roopathva lingenacha Angushta matram Purusham Nischinvan Sootrakaaraha siva Parambrahmethi Vyakthi chakara"

The soothrakara (Vyasa) explicitly shows that Siva is parambrahma both by means of the appellation "Isana" and the Lingaroopa (Shape of Linga) which depicts the Thumbsize in the heart-lotus." Here we will point out that the Soothrakara in considering the subject matter of the Soothra "Sabdahdeva—pramithaha" takes Sabda to mean "Isana Sabda" and does not take other words such as Purasha. By "Sabda" he means only the "Isana Sabda." The subject matter as we pointed out is "Angushta mahtraha Purusho madhya Atmani thistathi :—Isano Bhootha Bhavyasya". Here the term Isana is both yoga and Roodhi." If the word be taken as yoga alone as meaning a "Ruler of past and present," then there will be nothing peculiar in the word "Isana" and the Soothra kahra's, dearest object in pointing to the word Isana as the word by which the Supreme Lord is denoted will be frustrated. Hence the word "Isana" is not a simple yoga word but is "roodhi" as well :—After all, the heartlotus must explicitly contain a Linga and if not where is the warrant to think that the heart-lotus alone is devoid of a linga? This Linga, as was already described, is the jyothi, or jwala or Thejas or the Deepa Sikhakruthi. As followers of Vedas we should admit that this "jyothi" is to be sought after as existing in Atma :—The Chandogya says "Yadidamasmin Anthaha Purushe jyothihi" and in the jyothiradhikarana, Sankara, the champion of the Nirvisesha theory, observes that by jyothi in Man jataragni cannot be meant. Observes he "sarvagathasyapi Brahmanaha upasanartham Pradesa Viseshadinam upadhi sambandhath Praikalpane Virodhabhavenacha jyothischa Sruthihi Brahma paraiva ithi Siddhanthaha." Though the Brahman is everywhere, still for the purpose of being worshipped, He takes after the form wherein He is present. And here there is no contradiction. Therefore the jyothi sruthi means only Brahma. Again sruthi says.

"Vime karnah Pathathopi chakshur vadim Jyothir Hridaye ahitham yath" "Satyam gnanam anantham Brahmo yo Veda nihitham Guhahyam" Hridayakasa mayam kosam anandam paramalayam Hiranmayapare kose Virajam Brahma Nishkalam"

These sruthis declare that the jyothi is to be found in the Hridaya pundarika, and this jyothi must be the linga of the heart-lotus.

(To be continued.)

A. RENGASWAMI IYER.

Decline of Vegetarianism in Ceylon.

BY

Dr. ANANDA K. COOMARASWAMI, D. Sc.

In India from long ago the slaughter of animals has been regarded as wrong, an act unnecessary and selfish, and sooner or later bringing evil upon the slayer. One of the rock edicts of Asoka, that great king and apostle of Buddhism (270 B.C.), prohibited the killing of animals; another states that "not to injure living beings is good." By Asoka's son, Mahinda, Buddhism was brought to Ceylon, where it was soon adopted as the State religion. The first of the five precepts called *panstl*, which are repeated by Buddhists on Poya days (four times a month), forbids the taking of life; and there are few Buddhists that would not regard it as sin at any time. Unfortunately they are not always quite logical, and will sometimes, and nowadays very often, eat the flesh of animals slain by others, and often do not hesitate to make use of animal products obtained by cruel methods for other purposes, such as tortoise-shell for combs. Even Buddhist priests are not strict vegetarians, for they must accept whatever food is offered them. Nevertheless the actual slaughter of animals is avoided by Buddhists, and blood-sports such as hunting have always been recognised as evil. This is well illustrated in the "Chhaddanta Jataka," a tale which in its inevitable tragedy has something of the atmosphere of Coleridge's "Ancient Mariner." A royal elephant had two wives; one of them, owing to an imaginary slight, conceived a grudge against her lord, and afterwards, when she was reborn as the favourite wife of a certain king, she pretended to be ill and to have seen in a dream an elephant with six tusks and in order to recover from her illness, she declared that his tusks must be obtained for her. A bold hunter after many difficulties at last found the famous elephant who, aware of the reason of his coming, yielded the tusks without resistance, even himself assisting in their removal, but died immediately after from the effects. The hunter took the tusks and produced them to the

queen; but the sight of them was too much, and "at the remembrance of the Great Being she was filled with so great sorrow that she could not endure it, but her heart then and there was broken, and that very day she died."*

Although, then, the eating of flesh is not especially prohibited, it will be understood that up to recent times the Sinhalese have been to all intents and purposes vegetarians, meat forming no part of their regular diet, and most persons invariably avoiding it; others would not object to eating venison, etc., killed by Mohammedans. There was certainly no regular trade in meat, no butchers and no butchers' shop such as are now to be seen.

Beside the Sinhalese, who are Buddhists, a portion of Ceylon is occupied by Tamils, who are Hindus, amongst whom strict vegetarianism is the rule. In the laws of Manu, a code embodying much that is very noble together with much that is far less admirable, and which is the corner-stone of the organisation of Hindu society, we read: "He who injures animals that are not injurious from a wish to give himself pleasure adds nothing to his own happiness, living or dead; while he who gives no creature willingly the pain of confinement or death, but seeks the good of all sentient beings, enjoys bliss without end." Flesh meat cannot be procured without injury to animals, and the slaughter of animals obstructs the path to beatitude; from flesh meat, therefore, let man abstain,"* and "He who consents to the death of an animal; he who buys it; he who sells it; he who dresses it; he who serves it up, and he who makes it his food—these are the eight principals in the slaughter." This Code of Manu in its present form is not of vast antiquity, but embodies very ancient precepts, and has great weight and authority for all Hindus.

The same abstinence from flesh is insisted on in a purely Tamil work, the "Kural" of Tiruvalluvar, composed somewhere about A.D. 900. This work is a moral code, broadly expounding the whole art of life, and is rightly revered by the Tamils as a literary

* "The Jataka," vol. v., H. T. Francis, 1905.

† I cannot regard the accompanying texts in the Code of Manu, excusing the slaughter of animals for sacrifices, as either consistent or commendable.

masterpiece and a guide to conduct. Of its 133 sections, the twenty-sixth deals with "Abstinence from Flesh," the thirty-third speaks of "Not Killing"—and here again (as in Manu's reference to *confinement*) we meet not only with the injunction to avoid slaughter as a moral evil, on account of the effect upon the slayer, but with sympathy and tenderness for animals themselves. There is a pathetic appeal in the lines:

Who slays nought, flesh rejects, his feet before,
All living things with clasped hands adore.

And again:

How can the wont of "kindly grace" to him be known
Who other creatures' flesh consumes to feed his own?
Whose souls the vision pure and passionless perceive,
Eat not the bodies men of life bereave.

The following lines contain a further reply to the common specious argument that lays the whole responsibility on the actual-slayer and none on the eater:

"We eat the slain," you say; "by us no living creatures die."
Who'd kill and sell, I pray, if none came there the flesh to buy?

The position assumed is one of broad humanitarianism: one should disdain to profit at the cost of inflicting sufferings on others.

Though thine own life for that spared life the price must pay,
Take not from aught that lives gift of sweet life away.
Though great the gain of good should seem, the wise
Will any gain by slaughter won despise.

Finally, the necessarily degrading effect upon the butcher is also recognised.

Whose trade is "killing," always vile they show

To minds of them who what is vileness know,*

—a couplet also applicable to those whose trade is killing men.

It will be seen that abstinence from flesh is an ancient and almost essential element of the Indian view of life, and the principle has marked effect not only on diet, but on every aspect of Eastern culture. Indian civilisation relies hardly at all on animal products

* The "Sacred Kural," by the Rev. G. U. Pope, 1888.

for the necessities of daily life, except in the case of products such as milk and ghee, which do not involve slaughter. I mean that, whereas in Europe men dressed in furs, decorated themselves with feathers, and continue to do so, and use leather for books and so forth, the Indian and Ceylonese wore cotton and wrote their books on palm-leaves; and whereas in Europe men are ready to torture animals in the pursuit of knowledge or in search of cures for diseases that themselves result from unnatural modes of life, in India men have erected hospitals for animals as well as for themselves, and their lives are frugal and abstemious. And though there are cruelties both to man and animal associated with some forms of religion, and cruelly obtained animal products (such as tortoise-shell) may be used, and cruelty is inflicted in branding or castrating cattle, and pet animals (dogs particularly) are atrociously neglected, nevertheless we do not find persons taking pleasure in deliberate cruelty, and it is only in Europeanised districts that you may see boys prowling about the hedges with catapults; and it is to adorn the heads of European ladies that king-fishers and egrets are shot by the bagful; while such degraded sports as rabbit-coursing and hunting carted deer are quite unheard of. All this shows that Easterns are at any rate not behind the modern Western humanitarian position, and their code embodies what is usually a logical and sane humanitarianism.

So much the sadder is it to observe that in modern times the practice of eating flesh has greatly increased in Ceylon and in India. The first impetus in this direction came from the Mohammedans, eaters of meat, and not unwilling to be slayers of animals, and thus providing flesh for any who would eat but would not kill. More important by far, however, is the European influence, which has led to a vast increase in flesh-eating in Ceylon. Nowadays meat is found on the tables of almost every well-to do Sinhalese and on those of many Tamils, and if any, perhaps, abstain, it is the ladies of the last generation. The Ceylonese are painfully given to the imitation of European manners and customs, and those of eating meat and the use of intoxicating drinks have spread far and wide among them. Beside those Buddhists who, while remaining Budd-

hists, have taken to a meat diet, we have also to consider the Christians. Very few missionaries are themselves vegetarians, or encourage vegetarianism amongst their flock and their converts, and a few native Christians remain vegetarians; the majority of Christians, however, eat meat. The question is one that does not appear particularly important to most missionaries, whose aim is to "woo souls to Christ," and who have often eyes and ears for little else beside; they are themselves meat-eaters, and come from countries where meat-eating is a normal practice; and so when they do not actually encourage it (as "tending to vigour and strength"), they rarely see much need for actively discouraging it. It is, of course, a common thing for missionaries to abstain from *drink* for the sake of example; but there is a fine saying of St. Paul in which flesh and wine are mentioned together—viz., Epistle to the Romans xv. 21: "It is good not to eat flesh, nor to drink wine, nor to do anything whereby thy brother stumbleth"—which they might reflect upon in this connection. Europeans in the East are ever ready to condemn and criticise Indian customs, but in fact they would be better advised in some cases to consider whether they might not rather learn than teach; and of those cases diet is certainly one. But the very fact that vegetarianism and non-slaughter are things bound up with the religious ideas of the Hindus and the Buddhists makes the convert look askance at them, and inclines him to abandon them with every other aspect of the "heathendom" from which he has just been saved. Nevertheless, there are native Christians who remain vegetarians; the only pity is that they are so few that do so. One reason for the adoption of meat diet by Europeanised Ceylonese is that it becomes thus easier for them to mix with Europeans, for when doing so they are apt to be ashamed to make themselves peculiar by abstaining from the food taken by others. And there are some few difficulties in the way of the vegetarian; thus the vegetarian food provided in some English school for some non-meat-eaters is not always satisfactory, because the managers of the school are not themselves vegetarians, and take no personal interest in the food values of different vegetables and the like matters.

Though there are hundreds and thousands of vegetarians in Europe and America, and vegetarianism is there on the increase, Ceylonese do not realise this nor reflect on it, but, in their haste to copy European manners, adopt the diet of the meat-eating Europeans with whom they come in contact.

And, by the way, this touches their pockets too. Ceylonese suffer terribly in their attempts to live up to the European standard; the minor clerk earning a pound or two a month attempts to dress his family and feed them in the European style, and it is small wonder if debt and ruin are the ultimate result, as Mr. W. A. de Silva lately pointed out in the *Ceylon National Review*.

"A misguided public opinion is enslaving the Sinhalese, the Tamils, and even the Conservative Moors. All these have sought to imitate the dress, the diet and the customs of Europe. The man of independent means who was content to live a simple life in keeping with the conditions of the country was gradually tempted to imitate the Europeans; he adopted European dress on special occasions—he felt most uncomfortable in it—his children adopted it on all occasions and increased the expenditure of his income, though very often, being quite innovations, they were not able to do anything more than caricature the European, and that, too, at an expense that will, in the eyes of the European, be considered exorbitant. . . . Next came the diet. That, too, was started on special occasions for mere effect, for those of older generations could not enjoy a European meal; but their children learned to crave for it, and in spite of many drawbacks and inconveniences, to adopt it first as a matter of form, and eventually as a necessity. With intemperate food came intemperate drink, and once the habit is contracted by those who have been unused to it, they abuse it in many instances with disastrous results. Weddings, festivities, and parties all become expensive. The man of independent means found before he knew where he was that he was exhausting his capital. He often lost his income during his own life, and left his children an encumbered estate, and with a taste for extravagance"

There is another aspect of the question that weighs as much with me as any other. I mean the æsthetic aspect. There is no doubt that nearly everything connected with a meat diet is more or less

ugly, from the slaughter-house to the "juicy beef-steak" itself. The butcher's shop is a repulsive sight, and the Ceylonese have only themselves to thank if it is, as it indeed is becoming, like the tavern, more and more abundant in the land.

And, finally, there is the question of health; I will not refer to this in any detail, nor make extravagant claims for vegetarians, because anyone who knows anything of the subject is aware that health and vigour are maintainable at least as well on a vegetable as on a meat diet, and that suffices for my present purpose; but I will refer only to one thing—viz., the difficulty of getting fresh meat in good condition. In a country where the dead must be buried (or, better cremated) on the first, or, at latest on the second day, it is obvious that meat will not keep fresh very long. I leave my readers to think of this for themselves.

The spread of meat-eating, then, amongst Ceylonese, is regrettable on ethical, economic, æsthetic, and hygienic grounds, and it would be vastly to their advantage could they be persuaded to retain their older abstemious diet and simpler life. The strange thing is that it seems to be impossible for Indians and Ceylonese to change or "progress" without throwing over *everything* of the past, good and bad together, and taking on the outer life of a European in its place, also good and bad together. If they could keep the many excellent features of their own culture and civilisation, and profit only by adopting a few good ideas from the culture and civilisation of others, they might make real progress, instead of progressing, as so often happens, backwards.—*The Humane Review*.

"One person on this earth I have to make good—myself."

"Mind your own business, and give the other fellow the same chance!"

"Use your prescriptions on yourself. Take your own advice."

"We can lift ourselves up to what we idealise and aspire unto."
—*The H. G. A.*

Ponnambalam Ramanathan K.C., C.M.G.,

*Barrister-at-Law, ex Tamil Member of the Ceylon Legislative Council, late
Solicitor-General President of the Ceylon National Association,
author of "Culture of the Soul among Eastern Nations," &c, &c*

AN ANCIENT EASTERN FAMILY

Ponnambalam Ramanathan, K.C., C.M.G., Barrister-at-Law, late Solicitor-General of Ceylon, lawyer, politician, official, reformer, literateur, theologian, philosopher and educationist comes of distinguished and ancient family, as families are reckoned distinguished and ancient in the East. Something of the prestige which in England attaches to houses whose founders fought around the Conqueror at Hastings attaches in Ceylon, among the men of Dravidian origin, to houses whose founders came over with the conquering South Indian Princes from Madura; and Mr. Ramanathan's ancestor, who accompanied his Prince to Ceylon somewhere at the end of the Twelfth Century was himself the scion of a family already ancient in Madura. His forefathers were hereditary chieftains—Modliars or Mudaliyars, as the name has come to us—and when their sovereign invaded Ceylon, he with other chiefs, attended their lord and eventually settled in the North of Ceylon. We know little of these chiefs before their migration to Ceylon—though their names and deeds are doubtless recorded in the family chronicles cherished by their descendants. But whatever honours they enjoyed in India, the honours to which they attained in Ceylon do not need research in obscure archives to be ascertained. Mr. Ramanathan's grand-father's grand-father is still remembered in Jaffna as Ponnambalam Dharmavan or Ponnambalam the Munificent, whose piety built many temples and whose beneficence endowed the public with playgrounds, cemeteries, rest shelters and other conveniences for the use of the general public. He was a Mudaliyar, like his ancestors, and, like them, held the position of hereditary Accountant to a group of villages, which lay around Manipai, their centre. Mr. Ramanathan's maternal grand-father

was the great Coomaraswamy Mudaliyar

THE FIRST TAMIL MEMBER

of the Legislative Council and Mudaliyar of the Governor's Gate. His paternal grand-father was Arunasalem Mudaliyar, grandson of Ponnambalam Dharmavan, whose great-grandson, Mr. Ramanathan's father, was the well-known Ponnambalam Mudaliyar of the Governor's gate during whose time the family came down from the North and took up their residence in Colombo. Ponnambalam Mudaliyar's name and fame are still too fresh in the minds of the men of the Tamil community to need reference. He it was who gave the Hindus of Colombo their Cathedral, the temple at Kochchikadde, which has earned the distinction of being the best managed and one of the most orthodox of all temples in South India and Ceylon. Ponnambalam Mudaliyar was Revenue Assistant to the Government Agent of the Western Province and served the public for over 30 years.

Ponnambalam Mudaliyar married Sellachi, the only daughter of Coomaraswamy Mudaliyar and sister of Sir Muttu Coomarasawmy, father of Dr. Ananda K. Coomaraswamy, the Geologist and Social Reformer of our day. Three sons were the issue of this union, all of whom have carved their names in deep letters in the history of their country and all of whom rose to great honours and legislative responsibilities. Mr. Ramanathan's may well be termed

A FAMILY OF LEGISLATORS

They held the Tamil seat for generation in the Legislative Council of Ceylon. Mudaliyar Coomarasawmy was the first Tamil in the Council. Mr. Edirmanasingam, Mr. Ramanathan's grand uncle, was the second. Sir Muttu Coomarasawmy succeeded him—each holding the seat for life, until Mr. Ramanathan succeeded Sir Muttu Coomarasawmy and the seat was, by successive tentative regulations, made tenable for five—or really ten years. Mr. Ramanathan was succeeded by his brother, the late Mr. P. Coomarasawmy, who vacated it in 1897, when the Tamil seat in Council passed out of the family, although, to-day, there is still one member of the family, the Hon. Mr. P. Arunachalam, Mr. Ramanathan's youngest brother, who elected an official career and yet made his way into the Chamber where so many men of his house achieved renown. So sired, and cradled in the traditions of such a house, Mr. Ramanathan would have been a violation of all laws of heredity, had he failed to follow in the footsteps of his forbears. That he

RIVALLED THE GREATNESS OF HIS PREDECESSORS.

and surpassed every Ceylonese unofficial representative in the Legislative Council, was testified a few months ago by one who is no mean judge of public men and public achievements. Mr. Frederick Dornhorst, who has in his day helped Governors of Ceylon to select unofficial members of the council said, at the gathering which bade Mr. Ramanathan farewell on his departure for America, that in his opinion no man had risen so near to the ideal of what a representative of the people should be as Mr. Ramanathan had done. Higher praise no man can look for in Ceylon, and it is praise which has fallen from official and unofficial lips. Mr. Dornhorst only echoed in more emphatic language the expressions of regret, appreciation and high praise with which the whole Legislative Council marked its sense of loss when Mr. Ramanathan surrendered the Tamil seat in Council to his brother, in order to tender to the country, in "the inner workshop of legislation and the confidential direction of those entrusted with the investigation and prosecution of crime," as he himself put it, that distinguished and valuable counsel and assistance which he had, from 1879 till the end of 1892, freely given as an unofficial representative. No other unofficial, and hardly any official, has during the past twenty years been so

HONoured BY THE LEGISLATIVE COUNCIL.

Sir Edward Walker, then Lieut.-Governor, rose in the Council on Mr. Ramanathan's last day of tenure of the Tamil seat, and, in the course of a long speech, made graceful reference to the prominent and important part taken by the Tamil member in the Council's discussions, to the careful and watchful manner in which he had represented the interests of the Tamil community, to his wide concern in every question affecting every section of the people, to his helpful tact and forbearance, and to his invaluable assistance on Committees. Sir William Mitchell, who represented the Mercantile Community, followed on behalf of the unofficial members, and, after referring to Mr. Ramanathan's "tact, good sense, and independence," added :—

He has always had the courage of his convictions and has not hesitated to give expression to his feelings in matters brought before the Council. He has at all times exhibited a keen interest in the welfare of the people, and, by untiring energy and ability, has in many instances and many occasions, rendered able assistance to the Government. This was recognized about three years ago when Her Most Gracious Majesty the Queen conferred on him the Order of St. Michael and St. George. He has now been selected to fill the high office of Solicitor-General in this Colony; let us hope that

his career will continue to be accompanied by the lustre which has spread over his past unofficial life. In the name of his unofficial colleagues, it is fitting that I should on this occasion, testify to our appreciation of his abilities and services, whilst bidding him farewell.

Mr. T. B. Panabokke, the Kandyan member, was equally generous in his tribute, referring to him as a tower of strength to his friends and a battery of adamant to his adversaries. Sir Arthur Havelock concluded the expressions of farewell by saying:—

I wish to add my high appreciation of the services of the Hon. Member who is about to leave us and my regret at his approaching retirement from the place in this Council which he has so long, so ably and so usefully filled.

EARLY YEARS

Ponnambalam Ramanathan was born on the 16th of April 1851. His early years were passed at the old Academy, then under the redoubtable Dr. Boake under whom he learnt the rudiments and the three R's from 1858. In 1865 he was removed to the Madras Presidency College, but ill-health brought him back in 1869. Dr. Boake was glad to have his promising pupil back and took special pains to develop the talent which needed restraint rather than encouragement. Languages, philosophy and logic were the lad's favourite studies and even in those old days, "the long, long thoughts of youth" filled his mind with a fascination for mysticism. On leaving Dr. Boake's care, he passed into the chambers of Sir Richard Morgan, as an advocate apprentice. In those days, there were none of the systematic and methodical lectures, preparation, examination and training which Mr. Ramanathan himself gave to those who came as students after him. The young law apprentice buckled to the dry bones of the law with a mind attuned to logic and philosophy. His progress was so remarkable that in two years' time he was ready to face the examiner. He was sworn in as an Advocate in 1873 and took his seat around the bar-table which was then

GRACED BY THE PRESENCE OF GIANTS

such as Sir Richard Cayley, Sir Samuel Grenier, Fitzroy Kelly—a great English equity lawyer, who spent a few years in Ceylon for the benefit of his health—Sir Richard Morgan, Sir C. P. Layard and, later, the elder James VanLangenberg. Mr. Dornhorst followed three years later. Lorenz was still alive, but lay ill abed never to rise. There were many great cases of which Mr. Ramanathan can say *quorum pars magna fui*, but their greatness is now

enshrined in the law reports and has faded from men's memories. But even a busy practice was not enough to satisfy the young lawyer. Mr. Ramanathan's pen never could be idle and he discovered that his shoulders were big enough for the Herculean task which had dismayed older and more experienced men. He set about rescuing judicial decisions from oblivion. Mr. Ramanathan is the father of law reporters in Ceylon. Before his time,

LAW REPORTS

were covering spasmodic. There were serious gaps, and erratic over thirty years, decisions pronounced during which were unrecorded. The result is thus stated by Sir Richard Ottley:—

"That contradictory decisions should have been pronounced in this Court is a matter of regret, because if one subject can be selected which, more than any other, it is the incumbent duty of judges to attain, we may say that certainty and uniformity of practice is that object. It is an object which I consider of such magnitude that unless it be attained, no exhibition of talent, no display of erudition or of ingenuity could render the proceedings of the Court respectable."

While Mr. Justice Thomson said:

"The Judges of the Supreme Court itself, having no index to its decisions, have elaborately adjudged many questions of law in ignorance that those very questions have been as elaborately adjudicated upon years before by their predecessors, or have unwittingly overruled those predecessors and even themselves!"

Mr. Ramanathan set his hand to the plough, and after great difficulties, rescued many valuable judgments from oblivion covering by his reports the periods 1820-1833, 1847-1855 and 1860 to 1888. When Sir John Phear, by common consent the most eminent Chief Justice who ever adorned the local bench, decided to inaugurate an official publication, he requested Mr. Ramanathan to edit the 'Supreme Court Circular.' As an unofficial in Council, Mr. Ramanathan did not deem it consistent with his position to accept an allowance, and Sir John Phear wrote to the Governor acknowledging his high appreciation of Mr. Ramanathan's "sacrifice of his own personal interest, out of a liberal minded consideration for the general advantage of the public and the profession" in abandoning his own private enterprise to edit the Circular. Later on, Mr. Ramanathan, while an official, was again commissioned to publish the New Law Reports and began that excellent series, continuing it till his retirement, when the editorship passed to Mr. Hector Jayewardena.

In the meanwhile, the young lawyer and literateur had other and more important duties thrust upon him. He succeeded his uncle, Sir Muttu Coomaraswamy, as Tamil Member in the Council, and began that career of strenuous, careful, and independent public service which has enshrined his name in the grateful recognition of a whole island. He was appointed to the Legislative Council in 1879 and was in the same year made a member, in spite of his youth, of a most important Commission, appointed to report upon

THE CODIFICATIONS OF THE LAWS OF CEYLON

Sir John Phear presided over this body, Mr. Ramanathan's colleagues on it being Sir Samuel Grenier and the elder Van Langenberg. Mr. Ramanathan helped to give us our various Codes and the Courts Ordinance. His work in the Legislative Council still looms large before the eyes of unofficial members as an example, an inspiration and a precedent. Those were the days when unofficial members did real, hard work. Robert Downall, Geo. Leechman, R. A. Bosanquet, F. M. Mackwood, P. D. Anthonisz, H. Bois, T. N. Christie, William Mitchell, and L. H. Kelly were among his colleagues on the unofficial side, and the contributions of these men to the great debates which were frequent, were characterized by a degree of minute study, wide information, flowing language and lucid statement which are fast becoming a memory. Government had not the easy time and so much of their own way with which Sir Henry Blake's administration is favoured to-day. The annual budget was met with a well-balanced and cogently supported

UNOFFICIAL BUDGET

which generally secured inclusion in the modified official estimates. The general policy of the Government was discussed and criticised, often strengthened, with a vigour begotten of an enlightened participation and interest in public affairs. It is impossible, within the brief compass of a newspaper article, to refer adequately to the whole of Mr. Ramanathan's career in the Council. He was solely responsible for the Small Tenements Ordinance, which stands unrepealed and, what is more rare, unaltered to-day. He systematized legal education and produced the methodical course of studies and examinations which obtains to this day. He was greatly instrumental in securing for us the Reformatories, the reform of the minor Courts, the Registration of Titles Ordinance, the Post Office Savings Banks and a dozen other institutions and improvements. When the day came near for him to retire from the Council, by virtue of the new five-year's rule, Lord Ripon, then Secretary of State for the Colonies, offered him, through Sir Arthur Havelock,

the post of Solicitor General, which to the gratification of the Government and the wide-spread regret of the people, he accepted. There is no denying that

OFFICIAL FETTERS

maintained his public career to a very marked extent. The work that he did as a Law Officer of the Crown was important, but it was not done under the public eye. He conserved the independence of the Law Officers of the Crown in their judicial functions, declining firmly to submit to the dictation of Government; he remodelled the criminal statistics of the island; he imported vigour in the prosecution of criminals before the Supreme Court; he aided materially in drafting and administering the laws of the island; he did these things and much else,—but he was no longer the people's champion. His name was an echo of the past. His work in chambers was unknown. In the popular estimation he lost ground enormously. He was no longer at the head of the Ceylonese, restraining excessive enthusiasts, preventing mischievous outbursts, conciliating the Government, exerting an enlightened, sobering influence, leading, guiding, counselling, protecting, defending, uplifting and safeguarding the people as of old—and the loss of Ramanathan was serious calamity; how serious he who runs may read in the history of the past fifteen years, contrasted with the same period before 1892. His removal to the ranks of the officials at once killed the old Ceylon National Association, of which he was among the most active members and, for many years, President. Political life and political interest among the Ceylonese received a severe blow.

Last year, Mr. Ramanathan retired from office and it was felt that he had survived his greatness. He was still to demonstrate that the feeling was mistaken. His later years had been lightened by

A FASCINATION FOR MYSTIC THEOLOGY,

and while in office he published several thoughtful books on theological and philosophical subjects. He seized the earlier days of his renewed freedom to dedicate himself entirely to the attraction of religious study and propaganda. He spent a year in America crowded with lectures, visits, meetings of learned Societies and the exposition of the religion and philosophy of the East to Western minds, and is still dedicating himself to the study which has so changed the Ramanathan whom the people knew.

HIS AMERICAN VISIT.

Mr. Myron H. Phelps, of the New York Bar, Director of the Monsalvat School, makes the following explanation in the preface written by him to Mr. Ramanathan's "Culture of the Soul among Western Nations":—

It was in the spring of 1903 that the writer first met Mr. Ramanathan at his home in Colombo, and he had the privilege of hearing from him, during the ensuing year, many discourses touching the deepest questions of human life. On his return to America he took occasion to make known his high opinion of Mr. Ramanathan as a spiritual teacher, with the result that invitations to visit and teach in America were sent to him by many having such questions at heart, among them a large number of the members of the Monsalvat School for the comparative Study of Religion. He responded to these invitations, and has spent a number of months in this country, giving many addresses before the Munsalvat School, the leading Universities and various learned societies of the Eastern States. He is now upon his homeward journey.

Mr. Ramanathan leaves many friends in America; many who have received from him a new light, a new hope, and a new inspiration, which they believe will ever continue to illumine and cheer their pathway through life. It was at the earnest request of some of these friends, who desired to have in permanent form a few at least of the priceless jewels of wisdom which they had heard from his lips that the manuscript of this volume was prepared and left with the writer of these few lines to be given to the world. May it carry far and wide the fruits of the profound insight of the author into spiritual realities, and the aroma of his sweet and gentle presence.

He has published several religious books including a "Commentary on the Gospel of St. Matthew," a "Commentary on the Gospel of St. John," an "Expositor of the Psalms"—all exegetic works, while he has also written "The Culture of the Soul among Western Nations," the first edition of which is already exhausted, "The Spirit of the East compared with the Spirit of the West," one book on Vedanta Philosophy—the others of the series being in preparation. He is at present engaged on a "Translation of and commentary on the Bhagavad Gita," "Vedanta Sara," "Shaiva Siddhanta and translation of Tayumana Swamy and several other works."

He returned from Europe and America with the fixed determination of applying himself to religion, philosophy and education for the rest of his life. But Ceylon cannot afford to let their Ramanathan turn into contemplative hermits, and

PUBLIC DUTIES KNOCKED AT HIS DOOR.

He presided at the only one of last year's public meetings which had a sober and sensible object—the Tolls and Vehicles ordinances—but would have nothing to do with last insensate clamour which

gathered excited men to protest against misapprehended good advice. Mr. Ramanathan has resuscitated the National Association and given a new flip to public spirit in the island. But the calls are too many to leave him leisure for his beloved occupation of philosophy, and next week he is leaving for Europe where public question will not reach him for a brief season.

MR RAMANATHAN'S CLAIMS TO HONOUR

and dignity are many. He was called to the English Bar, Inner Temple *honoris eadse*, in 1886, without an examination or any residence, a distinction as great as it is rare. He is the only Tamil K. C. in the island. He was a member of the Council of Legal Education and president of the Law Student's union, and is president of the Ceylon National Association, manager of the chief Hindu temple in Ceylon, a Companion of the Most Distinguished Order of St. Michael and St. George. He has been member of several public commissions, Editor of three series of Law Reports, unofficial and sometime a official member of the Legislative Council. He is author of several books, and distinguished in all those other ways in which a thinker, legislator, and leader of public opinion and patriot is distinguished. He is only 56 years old and has still many years of useful public life before him. Recently, he has shown how useful he can be in restraining and moderating his countrymen's extravagances; and the country's sorest need is now just such men as Ponnambalam Ramanathan has more shown himself, during the last thirty-three years.—*The Times of Ceylon*.

Irrespective of creed or belief a man busily engaged mentally or physically for the greater part of the day needs moments of solitude where he can relax his body quietly and rest his mind, directing it upon things different from those of his occupation.

The tension of body and mind will tear down the constitution and weaken one's mind with the advance of years.—*The Mazdaznan*.

Reviews and Notes.

Pattinapalai is the ninth idyl in the famous collection called *Pattupattu*. The first printed edition was brought out by Maha Mahopadaya V. Swaminathayyar Avergal, and a new edition vastly improved.

is under preparation. The work under review, is a critical essay, bringing out the great merits of the original work, and part of the essay was read before the last anniversary meeting of the Madura Tamil Sangam, and it should be studied by all who are interested in the study of ancient Tamil and Tamil History.

Mr. T. Chelvakesavaroya Mudaliar, M.A., contributed a paper on the original work in our Vol. IV, p, 18 and should be reperused in this connection.

The work is in praise of the great king Karikala Chola, whose time is now fixed to be between 55 and 95 A.D; which will show how old the work is. And the work is of the greatest importance to us, as it given a vivid picture of the arts and civilization of that period, the manners and customs of the people, living in different parts of the land, their different occupations and trade, their amusements and festivals, their art of government in peace and in war, in a way which is attempted in no other work.

The author Kadiyalur Rudran-Kanniar has written another poem of this collection called பெரும்பாணாற்றுப்படை (Perumpanarrupadai) and it is stated in Kalingattuparani, another idyl in *Pattupattu*, that Karikalan was so pleased with this poem that he presented the poet with 1,600,000 Pon; which would show that even the Tamil poets have had their millennium.

The Poem is called Pattinapalai, as the poetic sentiment expressed in Palai Tinai (பாலேத் திணை) in reference to a Pattinam or Seaport Town. The five Tinais, *Marutham*, *Kurinji*, *Mullai*, *Palai* and *Neithal* have each its own peculiarity. We would have seen pictures by famous European Masters, of a woman sitting over a castellated pavement with the sea in the forefront, and expressing that peculiar longing after the lover absent beyond the seas. This is the exact sentiment which is the subject matter dealt with in all poems and pieces relating to *Neithal Tinai*.

In *Palai*, (meaning a desert), the contemplated journey to foreign parts in search of wealth or learning or other causes, and the impending separation between the lovers, and the sentiments which

* Pattinapalai:—A critical commentary by Pandit R. S. Vedachalam Pillai, Christian College, Madras. Price 1 Rupee.

arise then form the fitting themes at one time, the husband is forced to go to foreign lands, the wife wishes to go with him and share his sufferings, and the husband expostulates; and the loyal wife's answer is conclusive as that of Seeta, கெடுத்தாய் யெம்மையும்

அன்பறக்குழாதே யாற்றிடையும்மொடு

தன்பம் துணையாக நாடின தவல்லது,

இன்பமுண்டோ வெமக்கு.

My kind lord, don't break my love. When I cant share with you the company of suffering in the desert, you think I can derive pleasure from anything else." (Vide Vol. I., S. D. page 116).

At another time, it is the lover getting ready for his travel, and packing up his things. The wife sits sorrowful and despondent, and nigh breaking her heart. The maid comes up and addressing him contrasts the picture of his preparations, and that of his mistress's attitude, and asks him,

“மற்றிவள்

இன்னுயிர் படிதலும்மாற்றுமோ

முன்னியதேசத்து முயன்றுசெய்பொருளே.”

Whether all the gold he procured, repay him for the life lost by his lady's death. (Vide S. D. Vol. II. p. 41 and 67).

In another picture, the maid would tell him that all wealth was ignoble and transitory and that it was no good to give up true love for the sake of this gold. (Vide same page).

In this poem, the poet was poor, he had heard of the greatness, wealth and munificence of king Karikalam. Would he go to him, leaving his fond wife behind? His mind counsels him to go. His love for his wife is in conflict with his better sense. Love prevails, and the lover tells his mind, that the forests he has to cross are more formidable than the spear of Karikalan, and the shoulders of his loving bride are yet softer than the benign rule of the same monarch and that though this great patron would make a gift of his great city Pugar he would not agree to leave his wife and go. And in describing king Karikalan and his famous city, the poet introduces all those wonder-descriptions, relating to arts and civilization and manners of those times. We would not reproduce all these descriptions, as this has been already briefly summarised in the article in the 4th Vol., and we will confine our remarks to the essay of Pandit Vedachalam. The book is written in very elegant prose, and the essay on the whole is a masterpiece. The Pandit is a very great classical scholar, and has already published various books, both original and critical and we regard his present conception as the best. Such scholarship if displayed by an European Scholar would have raised him at once into the forefront of

authors but with Tamil Scholars, there is neither recognition nor preferment. The Pandit divides his subject into various divisions, such as the nature of poetry in general, the various topics touched in the poem, such as the praise of the Cauvery, and Cholanad, the description of the village, the seaboard village, the bazaar, the custom-house, the great stores, wealth of the town, praise of Vellalabs, the valour and victories of Karikalan, etc., the beauties of this poem, note on the author, on Palai, the customs and historical references contained in the poem, notes on words and phrases &c.

The Vellalabs of those days would seem to comprise all those who tended the cattle, and cultivated the land and traded in the country. Their kindness and liberality and hospitality, their fondness for agricultural pursuits, their justice in their commercial dealings are all beautifully brought out.

The Pandit has various criticisms to offer on the explanations and meanings given by the great Nachinarkiniar, and though we may in some instances agree with the justness of the criticism, yet the tone of the criticism is not warranted by the necessities of the case, and the Pandit could do well to assume a more respectful attitude to such a great man as Nachinarkiniar, to whom in fact we owe all that subsists in Tamil Literature. We however earnestly commend the study of the essay before us, as it will amply repay perusal, and will add considerably as we said before to our knowledge of the Tamil and Tamil History.

In the short article on Food Reform published in the January number, p. 324, we referred to the case of the Lady Missionary in Bengal who was dismissed on account of her vegetarianism. Since then we have received many letters expressing great sympathy with this lady and making further enquiries about the matter. We extract below in full the paragraph which deals with it from the January number of the Herald of the Golden Age so ably edited by Mr. Sidney H. Beard, Paington, England.

“A letter received from a Lady Missionary in India reveals the cause of the comparative failure of our Missions in that country. The following extracts suggest the thought that some of the Missionary Societies need to put ‘their house in order’ :—

‘The Mission people with whom I was living were very much opposed to my vegetarianism and made things very unpleasant for

* The Lady Missionary above referred to does not wish her name to be published.—Ed.

me, though I tried to give as little trouble as possible, only asking that I might have rice and dal (split peas) every day, the staple food of the country ; it is cheap and not much trouble to prepare. Of course I took the vegetables, puddings etc., that they ate, too, if there was no lard in them, but they were always making remarks about my religion and said I was a 'Hindu' and was bringing 'caste' into the Mission, and they wrote to the committee at home. They wrote back to me and said they had heard that I thought it wrong to kill animals for food: if they were so the committee were resolved that they would not have any such teaching in their Mission.

"I replied and told them that my reasons for being a vegetarian were that I believed a great deal of sickness was caused by flesh-eating, that there was much cruelty in connection with the slaughtering of animals, and that it was very degrading and demoralizing for those who had it to do, also that in many cases it was the cause of drink. The answer I received back was that with many regrets the committee had decided that it would be better for me to seek work elsewhere.

"When I told the pundit with whom I was reading Bengali why I was going away, he was delighted to hear I did not eat flesh-food (as other Hindus to whom I have spoken have been) but indignant at my being sent away for that reason, and asked me to stay in Bengal. He wanted me to consent to the Hindus of Serajgunge sending a petition to the committee requesting that I might remain, but I did not wish to remain there.

"I am quite convinced by conversation with several Bengalis that it is the flesh-eating of Christians that prevents thousands of them from becoming Christians. A young Christian Bengali gentleman told me the other day that thousands of Hindus believe that to become a Christian means to drink intoxicants and to eat flesh food."

The conviction expressed by this Missionary is corroborated by the fact that although the Order of the Golden Age exalts Christian ideals in all its publications, and from the Christian standpoint, the natives of India welcome its literature, and pay for the circulation of the same most generously. We have many members and comrades amongst the Hindus, Parsees, Jains, Brahmins, and Buddhists, who are sharing our efforts to promote Humaneness and true Christianity. And they do this because our hands are clean from the stain of blood, and our teaching free from bigotry and narrow-mindedness."

We publish below the concluding portion of the excellent convocation speech delivered by the Vice Chancellor of the Calcutta University, in which he holds up the importance of Vernaculars. As Dr. Bourne seems to have got his inspiration from some Calcutta gentlemen, in opposing the Vernaculars, the earnest exhortation of Dr. Mukerji to the graduates to sedulously cultivate their Vernaculars, should be all the more welcome.

"It ought to be your pleasant duty as it is your proud privilege to be the interpreters of Western culture to Eastern mind. Assimilate therefore all that is best and of abiding value and interest in Western literature, Western philosophy and Western science and communicate the result to those amongst your countrymen who have not been favoured like yourselves and have not enjoyed the benefits of an English education. At the same time though steeped in the culture of the West, disregard not all that is best in Indian manners and customs. Neglect not in the glare of Western light the priceless treasures which are your inheritance. In your just admiration for all that is best in the culture of the West, do not under any circumstances denationalize yourselves. Do not hesitate to own at all times that you are genuine Indians and do not fail to rise above the petty vanities of dress and taste. Above all sedulously cultivate your vernaculars, for it is through the medium of the vernaculars alone that you can hope to reach the masses of your countrymen and communicate to them the treasures you gather from the field of European learning. Forget not, however, that your responsibilities in this matter will be of the gravest character. You ought to be the trusted interpreters of the West to the East and of the East to the West. May you never deviate in the best from the right path of rectitude, honor and wisdom. May you be the faithful representatives of England's good will to India and of India's claims on England and may you in this manner remove distrust and misconception and spread mutual confidence and mutual light. Above all be grateful to your University and be loyal to her interest throughout your career. In whatever sphere of life your lot may be cast, watch with anxious solicitude the progress of the University, and remember always that your actions will affect her reputation, and that it is only by your loftiness of purpose and sedulous adherence to heightened principles that you can create for her a reputation of which future generations of her graduates may justly be proud."

Agriculture was, is, and will be the backbone of every country in the world. A country that depends for its greatness on industries is something like a foundation which rests upon a sandy soil. It cannot be sure of its gains always and when the country is subjected to depressions of trade and foreign invasions or attacks, it must necessarily suffer very much from want of food and other necessities of life. Therefore any country, to be sure of its greatness and prosperity, must mainly depend upon its agriculture, and industries must form the secondary source of its income. Some specialists may take objections to these views but when adverse political circumstances stare a country in the face, when its people have lost the facility for agricultural operations and when they mainly depend upon their trade in industrial products, they will be reduced to very pitiable conditions and may find themselves in very hard positions to eke out their existence. The reverse may be predicted in the purely agricultural countries. However hard these may be pressed under political exigencies, their frugal and agricultural habits, will enable them to oppose their enemies and at the same time to support themselves on their agricultural products. India, from time immemorial, has been a supremely agricultural country and it has always been noted for its rich crops and harvests. The methods followed are simple, and can be easily adapted to every kind of life. In agriculture, as in every other thing, the value of time cannot be underrated and it becomes therefore, highly interesting to examine the processes recommended by the astrological works for success in this direction. The solar influences are many and complicated. Seeds sown in time under good solar, lunar and steller influences take deep root, grow luxuriantly and yield very good harvests. But on the other hand if they are sown under evil times, when the planetary influences are adverse, they hardly take root, yield fruit, or be otherwise profitable. A man, if he is wise, must always be alive to serve his own interests, and if he neglects such methods as would give him every profit, he will be following a policy that will be completely suicidal in its results and would sap the very vitality of his existence, about which he must be so very careful and prudent. Every ryot, in India, roughly knows that rain falling when the Sun enters certain constellations will be useful for sowing certain seeds. This knowledge has been of immense benefit to the struggling agriculturists, who are often heartily tyrannised by the numerous conquerors under whom they had the misfortune or fortune to live. But the tendency of the modern people is to discard all this useful information and trust entirely to the ephemeral theories started by shallow-minded men and given up as useless after a few experiments. We shall refer to this interesting subject again.—*The Astrological Magazine*

Astrology and
Agriculture.

Hygienists as long ago as 1850 pointed out the fact that brown sugar is better than refined white sugar. In spite of this the public has gone on using the white product to its own disadvantage.

Brown Sugar purer
than White.

With the advent of the new pure food law we are suddenly brought face to face with the fact that white sugar, whether granulated, powdered or in loaves is adulterated. In the process of refining, a mineral blue is used to bleach it. This not only adds a poison to it but also robs it of some of its sweetness. In addition to this it is common practice to add marble dust, especially on the part of confectioners. This substance has, according to an exchange, even been advertised to manufacturing confectioners at a profit.

There are other things about white sugar that should make a vegetarian prefer the natural brown product. In the process of refining dried ox blood is used and also bone charcoal. It seems almost impossible at this time to keep ourselves free from the taint of blood.

We understood that the Hindoos long ago refused to use refined sugar from this country on account of the methods used in refining. It is fortunate that the new food law will bring this so strongly to our notice.

After all, good brown sugar is more palatable, sweeter and more satisfying than the white product. It is more nearly a true food for it contains the natural organic salts of which the white sugar has been deprived.

We only hope the trust will not find a loophole in the law by which to evade its provisions.—*The Vegetarian Magazine*.

The more mind a man has, the more heart he needs to support it.

Mind vs. Heart. The "All is mind" theorists float in a sea of inspiration that has neither limit nor foundation.

It is a sort of "lecturing to death" principle.

We do not mean that acquiring knowledge is wrong, but a mere book-worm gnaws at its own vitals and destroys the substance intended for others.

Truth not practiced is so much beach-writing—erased by the next tide.

Mind without heart makes the monsters of history. Forquemada, Nero, Cæsar Borgia, Pope Alexander VI, Catherine de Medici and others are examples in history. The trust magnates are examples of today. Individuals galore of every age complete the list—men

who can tell how to live, but are hypocrites at heart—who tell us to “do as I say, not as I do.” And others who can tell us how to locate gold mines, make money and become great, but neglect to take advantage of it themselves.

It is all theory, all mind, but no heart. They are willing to save others, but not themselves. A practitioner can demonstrate more truth in a few minutes than a theorist can in days or weeks of lecturing. Morality exemplified needs no pledge, promise or prescription.

The life principle in man expresses itself in thought and action—mind and heart. The first instructs, the latter empowers. But while we may impart our knowledge to the world, we must not forget to enact it for our own benefit as well. Without the latter we become “whited sepulchers,” Pharisees, thought-speculators—know-it-alls. The practitioner is seldom ostentatious, for he knows what it costs to be true to himself. Effort creates heart, and that is the law or the love that Nature teaches by her trials, sufferings and disappointments, imposed upon us in the course of our existence on the material plane. Without love there is no action—no happiness in spirit—in soul.—*The World's Advance Thought*.

The seventh volume of the Siddhanta Deepika ends with this issue; and we request our subscribers who

Our next volume. are in arrears will send their dues as well as a year's subscription in advance. The cost of printing and posting the journal for the year exceeds that which we have received up to date from our subscribers. We want good sympathisers to generously contribute to the journal.

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The Dravida Maha Bashya of Sivagnana Yogi.

A REVIEW.

In his introduction, the commentator discusses two important subjects, namely the scriptural authorities bearing on religion, and the characteristics of an universal religion. He points out that some Vaidikis hold that the Vedas alone form the authority and not the Agamas, and that some Saivas hold that the agamas alone form the authority and the Vedas do not form as good authority as the Agamas. Against the views of both, he cites Sri Nilakanta Sivachariar and Appaya Dikshitar, prominent Vaidikis who held in their books, Nilakanta Bashyam, Swarkamani Dipika and Siva tatva Vivekam that Agamas form equally as good authority as the Vedas. He cites Haradatta Sivachariar and Umapathi Sivachariar, prominent Saivas who in their works Chaturveda tatparya Sangraha and Paushkara Virutti have upheld the authority of both Vedas and Agamas. He quotes the following passage from Nilakanta Bashyam.

“Former Acharyas (Teachers) maintain that this Adhikharna is intended to set aside the theory, advanced in parts of Siva-Agama, that Siva, the Parabrahman, is a mere efficient cause. On the contrary, we see no difference between the Veda and the Sivagama. Even the Vedas may properly be called Sivagama, Siva being the

author thereof. Accordingly Sivagama is twofold, one being intended for the three (higher castes), the other being intended for all. The Vedas are intended for people of the three castes, and the other for all. Siva alone is the author of both. That He is the author of the Veda is declared in the following passages of Sruti and Smriti. "He is the Lord of all Vidyas." "(The Veda) is the breath of the mighty Being," "of these eighteen Vidyas of various paths, the original author is the wise Sulapani Himself. So says the Sruti." Elsewhere also the Paramesvara Himself is thus spoken of. Wherefore the author being the same, both teach the same thing and are alike authoritative.

"Or the question may be viewed thus:—The Vedas and the Agama are both authoritative inasmuch as we find, in both alike, Brahman, Pranava, the Panchakshari, Prasada and other Mantras; mention of Pasu, Pati, Pasa and other things; such lofty Dharmas as the smearing of ashes, the wearing of tripundra, worship of Linga, the wearing of rudraksha, and all other such things. The author being the same and both expounding the same thing, they are not opposed to one another. Wherefore we maintain that this—Adhikarana refers to the Yoga Smriti of Hiranyagarbha which speaks of Isvara as the mere efficient cause. Therefore this adhikarana is properly intended to overthrow the Hiranyagarbagama or, as some one says, there is nothing objectionable (in this adhikarana being made to refer to Sivagama) inasmuch as it is intended to remove an incidental doubt arising with reference to the teaching of the Sivagama itself, just as the doubt concerning the origin of Akasa will be removed. Anyhow our conclusion is that Isvara is not a mere efficient cause."

He quotes from Siddhiar the following verse,

வேத நூல் சைவ நூலென்றிரண்டே நூல்கள்
 வேறுரைக்கு நூலிவற்றின் விரிந்த நூல்கள்
 ஆதி நூலநாதிமலன்றரு நூலிரண்டும்
 ஆரண நூல் பொதுசைவமருஞ் சிறப்பு நூலாம்
 நீதியினுலகர்க்கும் சத்தினி பாதர்க்கும்
 நிகழ்த்தியது நீண்மறையினொழி பெர்ருள்வேதாந்தத்
 திதில்பொருள் கொண்டுரைக்கு நூல்சைவம் பிற நூல்
 திகழ்பூர்வஞ்சிவாகமங்கள் சித்தாந்தமாகும்.

"The only real books are the Vedas and Saivagamas. All other books are derived from these. These books are eternally revealed by the perfect God. Of them the Vedas are general (பொது) and given out for all; the agamas are special and revealed for the benefit of the blessed, and they contain the essential truths of Veda and Vedanta. Hence all other books are Purvapaksha and Saiva Agamas alone form Siddhanta."

In the previous verse, St. Arul Nanthi had pointed out the distinction of *Muthal Nul*, *Vazhi Nul*, and *Sarbhul Nul* and what they were. Tolkappiyam defines *Muthal Nul* as books revealed by the Supreme Being devoid of Imperfections. *Vazhi Nul* agree with *Muthal Nul* in its conclusions, but may vary in other details. *Sarbhul Nul* while following the two former may differ from both.

Vedas and Agamas, as they expound all truths, form the Revealed books. Those who possess God's grace alone can fathom their meaning. Others try to interpret in their own ways and found various schools. Smritis and Puranas and Kalasastras form *Vazhi Nul*. The Vedangas and upangas form *Sarbhul Nul*. The distinction of Vedas and Agamas as general and special was first brought out by St. Tirumular in the famous verse.

வேதமோடாகமம் மெய்யாம் இறைவனால்
 ஒதும்பொதுவும் சிறப்பு மென்றுன்னாக
 நாதன்உரையிவை நாடிவிரண்டந்தம்
 பேதமதென்னிற் பெரியோர்க்கபேதமே

“The Vedas and Agamas are both of them true, both being the word of the Lord. Know that the first is general and the latter special. Both form the word of God. Where difference is perceived, when examined, between Vedanta and Siddhanta, the great will perceive no difference.”

The commentator calls them senseless people who would cite certain texts in condemnation of the Veda. He quotes the author of Siddhanta Prakasika who interprets these as referring to Purva Mimamsa, Vaisheshika and Nyayika and to Ekātma Vada or Maya Vada and not to be made applicable to the Veda as a whole, whose essence is the Agama. He replies to those who quote certain texts from the Puranas etc., in condemnation of the Agamas, and points out that these only refer to Pasupata and other heterodox schools and not to the true Saiva Agama or the Siddhanta. In his comment on அவையடக்கம் of St. Meikandan, he classifies various Indian Religions, as புறப்புறம், புறம், அகப்புறம் and அகம்.

புறப்புறம் Extreme Heterodox.

Lokayata

Bauddha

Madhyamika

Yogachara

Sautrantika

Vaibhashika

Jaina

புறம். Heterodox

Tarka including Nyayika and Vaishesika

Purva Mimamsa

Ekatna Vada

Sankhya

Yoga

Pancharatra,

அகப்புறம். Partly heterodox and partly orthodox.

Pasupata

Mavirata

Kabala

Vama

Vairava

Ayikya Vada

அகம். Orthodox.

Pashana Vadam

Pedavadam

Sivasama Vadam

Sankranta Vadam

Iswara Avikara Vadam

Nimitta Karana Parinama Vadam

The Saiva Siddhanta falls under none of these, standing supreme above all. And the books of this school are the 28 from Kamika to Vathula. It will be apparent that each of these heterodox and orthodox schools like Kapala and Vama etc., have each their own special agamas; and opponents of Saiva Agamas are only too prone to cite texts condemnatory of these other Agamas or tantras, against the Saiva Agamas themselves. For this position, he refers to the authorities contained in Vayu Samhita, Sanat-kumara Samhita, Kurma Purana and Mahutagama.

The Highest Truth and the Universal Religion. We may now

The Highest Truth and
the Universal Religion.

consider why the Vedas are called General (பொது) and the Agamas special (சிறப்பு) and why the truths contained in them constitute the Highest Truth and Universal Religion or Siddhanta. Sivagnana Yogi points out that the distinction herein referred to should not be confounded with the distinction of logicians into genera and species. The distinction is that of Thatastham and Swarupam in Sanscrit. "General" refers to the subject which has to be mastered in our Bhanda condition, by means of our human study and reasoning. "Special" refers to the subject understood after we had obtained God's grace by means of these studies and by our clear inward experience of the actual truth. The processes involved are what are called கேட்டல், சிந்தித்தல், தெளிதல், and நிஷ்டை in Tamil, and Sravana, Manana, Nidhidhasana and Nishtai in Sanscrit. Hence the Vedas in general are called பொது and

Authorities are of
various grades.

Agamas special. Even among the Vedas, upanishads like Subala etc. may be called பொது, upanishads like Chandogya பொது and சிறப்பு, upanishads like Atharvasika, Atharvasiras and Swetaswata-tara சிறப்பு. Among Agamas, Mrigendra and Paushkara can be called பொது, and Sivagnana Bodha பொது and சிறப்பு. Generally speaking, the Vedas may be likened to the Sutra and Agama to the Bhashya or commentary. The Sutras being obscure, the true meaning can alone be grasped by the commentary, and in the Agamas we have the commentary composed by the highest authority, the author of the Vedas themselves.

But it should be apparent that in the Vedas, there are various views of life and religion expounded and which may not all be

reconcilable with one another. How is this to be accounted for? and especially when we regard this as the revelation of the one true God? God, as the Heavenly father of all his creatures, has the welfare of everyone before him; and though the truth be one, it is not such as can be understood at once by everyone. Men, as they are constituted, are of every grade of moral, intellectual and spiritual development. In a single family of several children, though every one has the same facilities for improvement, yet everyone does not avail himself of all the facilities and does not derive the same benefit. They have not the same capacity physical or intellectual or moral for work and progress; and finally they are landed in several stages of life, one becomes an artisan, one becomes a trader and one becomes a great professor, and another a lawyer and another a spiritual teacher and another becomes a moral wreck. In the immense diversity of life that prevails in this vast world, disparity in power and spirituality is immeasurably greater. And the true method of uplifting them would be by providing easy stages which they can understand and ascend, and so reach the final landing. This is what is called the Sobhana Murai or method, Sobhanam meaning a ladder. It will be difficult to convince the lokayata wallowing in the mire of vice and self indulgence of the highest spiritual truths, but it will be easy to preach to him as Max Nardou does to seek pure pleasures and the highest enjoyment the world can afford him, freed of vice and voluptuousness and consistent with others' rights; and he can readily perceive that this mode of enjoyment is really more lasting and the better one than the one he was following, in his own self interest. The next would be to induce him to believe

that to get rid of pain, and attain to the highest happiness, the truer mode of plan would be to forget one's own selfish joy and to minister to other's wants and in fact to forget self. This will induce one to the highest ethical perfection which is reached in Buddhism. The man reaching this stage will naturally think if his position is at all satisfactory, and whether the world can generally follow his lead, and whether a belief in a future spiritual existence is not necessary. The Sankhya then postulates a soul and with *pradhana*, he proves that nothing more is needed to explain our existence or secure our salvation. A further philosophical search induces that the postulate of a soul is not possible unless we postulate a God. And we have the various theistic schools commencing with *Nyaya* and *Yoga*. Differences here arise as to the nature of the Highest and the unknown and unknowable God. People try to identify It with this or that existence, or Power or Deity and with one's own self or soul. They try to give and clothe him with our own human perfections and sometimes even with our human imperfections.

The Four Paths.

The way for all.

We call Him our Lord and Master, we call Him our Father, we call Him our Friend and we say we are one with Him. All these mark different stages of spiritual growth. And it

will be seen that each rung is a true rung in the ladder and is a truth and unless this truth is reached, it cannot lead to the higher truth. The all seer in his Supreme Benevolence has therefore revealed the Vedas and Agamas, so that every man finds spiritual nourishment according to his needs. The commentator quotes *Taithiriya Upanishad* in which the aspirant is gradually led to change his belief in *Annamaya kosham* as Brahman, to *Pranamaya*, *Manomaya*, *Vignanamaya* and *Anandamaya* etc. He quotes the authority of *Suta Samhita* that all these paths are true and are as it were rungs of the ladder. This view

of looking at truths is not exactly the same as the viewing of the different facets of a crystal. The same light would proceed from each facet. The man in the lowest rung has in no way caught any glimpse of the Highest light. He in fact would not recognize

any such light. It is part of the same structure

The Tree and its parts,
all useful, an organic
whole.

and the structure is not a mechanical one. Kumara Guru Paraswamigal gives a beautiful illustration of this in his *Pandara Mummani Kovai*.

முற்படுமாயை முதற்கரைநாட்டிற்
பற்பலபுவன பகுதிபற்றி
யீரிருகண்ணற் றெழுநகர்வகுத்த
வாறேழிரட்டி நூறுயிரத்த
செயற்படுசெய்களி னுயிர்ப்பயிரேற்றி
யூழெனப்பட்ட தாழ்புனற்படுகரிற்
றெய்விகமுதலாச் செப்புமும்மதகு
மொவ்வொருமதகா வுடனுடன்றிறந்து
தாகமென்னுந் தனிப்பெருங்காலிற்
போகமென்னும் புதுப்புனல்கொணர்ந்து
பாயுமைம்பொறிபாம் வாய்மடைதிறந்து
பருவம்பார்த்து வரன்முறைதேக்கனு
மிதத்துடனகிதமெனு மிரண்டேற்றிற்
புதுப்புனல்பெருகிப் புறம்பலைத்தோட
வார்புனலதனை மந்திரமுதலா
வோர றுவகைப்படு மேரிகணிரப்பி
வினைவனவினைய வினைந்தனவ றுத்தாங்
கொருகளஞ்செய்ய முழுவனாகி
மாநிலம்புரக்கு மாசிலாமணி
ஞானசம்பந்த ஞானதேசிக

நல்லருட்டிற்றத்தா னம்பிரீயே
 பல்லுயிர்த்தொகுதியும் பயன்கொண்டிய்கெனக்
 குடினையென்னுந் தடவயனுப்ப
 ணருள்வித்திட்டுக் கருணைநீர்ப்பாய்ச்சி
 வேதமென்னும் பா தபம்வளர்த்தனை
 பா தபமதனீற் படுபயன்பலவே,

அவற்றுள்.

இலைகொண்டுவந்தனர் பலரேயிலையொரீஇத்
 தனிர்கொண்டுவந்தனர் பலரே தளிரொரீஇ
 யரும்பொடுமலர்பிஞ்சருங்காயென்றிவை
 விரும்பினர்கொண்டு கொண்டுவந்தனர்பலரே
 யவ்வாறுபுழைப்பிவ்வாறுபயப்ப
 வேளும்வேதாந்த மென்றுச்சிவிற்பழுத்த
 வராவிற்ப வருங்கனிபிழிந்து
 சாரங்கொண்ட சைவசிந்தாந்தத்
 தேனமுதருந்தினர் சிலரேயானவர்
 நன்னிலைபெறுதற் கன்னியனானு
 மன்னவர்கமலப் பொன்னடிவிளக்கிய
 தீம்புனலமுத மார்ந்தனனதனால்
 வேம்பெனக்கொண்டனன் விண்ணவரமுதே.

"In that primeval land of ancient Maya
 whence the various worlds were evolved
 were divisions and subdivisions
 made of four, and seven, and 82 lacs.
 In fields so divided been sown the seeds of life.
 From the deep waters of Karma,
 and through the three sluices of
 Adi Deivikam, &c., was the water of Bhoga drawn

in the channel of Desire (Thrishna Tanha)
 and led at the proper time through the gates of the five senses.
 Then from the springs of pleasure and pain,
 did the waters flood and overflow
 into the 6 tanks of mantra etc.
 Thus didst thou, become the husbandman who grew
 and reaped the crops and protect
 the world, (O Masilamani,
 O Gnana Sambantha, Gnana Desika.)
 Thus didst thou, O beneficent Lord,
 intending the salvation of countless souls,
 out of thy abiding love, plant the seed
 of love in the field of kudalai,
 and water it with thy grace, and produce
 the Tree of Veda. From this tree
 were derived various benefits by various people,
 of these.

"Some took the leaves, other took the sprigs, rejecting the
 leaves; others again rejecting these, took the bud, flower, tender
 fruit and green ones, as each one desired. Proving useful as they
 did these six parts of the tree, few were they who chose the ripened
 fruit, sweet and rare, growing on the top of Vedanta, and pressed
 the juice called Saiva Siddhanta and drank such ambrosia. Myself,
 though unfit to share their bliss, will drink the sweet water from
 the wash of their golden feet. Hence I regard as bitter the
 ambrosia of the Gods."

The Veda is the tree, an organic whole, with leaves, flowers
 and fruits, giving to each what he wants and is in most need of.
 The man who alone needs leaves will be most highly satisfied if he
 gets them and would not even look at flowers or fruits though they

are equally within his easy grasp. There are some men and women who would prefer a raw fruit to a sweet one, in certain conditions of their physical body. When a man is suffering from fever, the doctors will forbid sweet fruit, as his stomach cannot receive it.

This will account for the attitude of some

Causes of Bigotry.

persons who will not see or appreciate truth when others readily perceive it. We wonder

why a Tyndal or Huxley would not believe in God and why Gladstone held some beliefs in Theological questions. Each is satisfied with his own position and the other's position does not savour well to him.

Need for sympathy
and toleration.

The mind has not reached that development, and grace of God had not fallen on him. This view leads one occupying a higher position

not to look down upon the other, but to look upon him with sympathy and kindness and just to wait for a chance when he can lift him into his own rung. The man who occupies the highest eminence sees everything with his own eyes and each in its place and can have nothing but the highest good will and toleration to everyone. If the others are condemned sometimes, it is simply to reply when these occupying the lower rungs attack one another and him in the highest rung. The commentator instances the case of the blind men who went to see the elephant and who quarrelled among themselves, each one saying it was like a pillar or a brush or a sieve. Our innate selfishness and ignorance and pride and prejudice stand in the way of our living in perfect accord and mutual good will. Our favourite illustration is the scene in a Railway platform

when fresh passengers try to get in, are resisted by those already in, and when after the successful intrusion, they recognise each

An Illustration.

others' mutual relations and friends and become fast friends themselves.

St. Arul Nandi accordingly postulates his view of an universal Religion and truth in the following verse and we would like to compare with it if any other great writer had given his definition.

Universal Religion
defined by St. Arul
Nanthi Sivachariar.

ஒதுசமயங்கள்பொருள்உணருநூல்கள்
ஒன்றோடொன்றொவ்வாமனுளபலவுமிவற்றுள்
யாதுசமயம்பொருள்நூலியாதிங்கென்னில்
இதுவாசுமதுவல்லவெனும்பிணக்கதின்றி
நீதியினிலைவையெல்லாமோரிடத்தேதகாண
நிற்பதியாதொருசமயம்அதுசமயம்பொருள்நூல்
ஆதலினிலைவையெல்லாமருமறையாகமத்தே
யடங்கியிடுமவையிரண்டுமரனடிக்கீழுடங்கும்.

“Religions, postulates and text books are various and conflict one with another. It is asked which is the true religion, which the true postulate and which the true book. *That is true Religion, postulate and book which not possessing the fault of calling this true and the other false, (and not conflicting with them) comprises reasonably everything in its own folds.* Hence all these are comprised in the Vedas and Saiva Agamas. And these are imbedded in the Sacred Foot of Hara.”

And the claim is made boldly for Saiva Siddhanta that it contains the highest expression of Truth and all the elements of an Universal Religion.

Claims of Saiva
Siddhanta.

Siddhanta is primarily a logical term meaning the true end or conclusion, the thing proved as against the point refuted Purvapaksha. And in any Tamil lexicon, it will be found—that the word *Siddhanta* without any adjunct means the Agama philosophy or Saiva Siddhanta. We only instance this to show how

the claim put forward by the Saivas have become current coin of the realm. Kumaragura Swamigal speaks of it as the *சாரங்கொண்ட சைவசித்தாந்தம்*, Saiva Siddhanta which is the essence of all religions, the highest fountain of all hopes. St. Thayumanavar speaks of it as *Samarasa Gnanam* and *Vedanta Siddhanta Samarasa Nanneri*. Nanneri means true path, and *Samarasa* means the essence of all in all.

In the following verses.

செப்பரியசமயநெறியெல்லாந்தந்தம்
தெய்வமேதெய்வமெனுஞ்செயற்கையான
அப்பரிசாளருமஃ தேடித்தாவிப்பால்
அகித்தவந்நூல்களும்விரித்தேய நுமானாதி
ஒப்பவிரித்துரைப்பரிந்நன்பொய்மெய்யென்ன
ஒன்றிலையொன்றென்பாரப்பெதாவ்வாதார்க்கும்
இப்பரிசாஞ்சமயமுமாயல்லவாகி
யாதுசமயமும்வணங்குமியல்பதாகி.
இயல்பென்னுந்திரியாமலியமமாதி
யெண்குணமுங்காட்டியன்பாலின்பமாகிப்
பயனருளப்பொருள்கள்பரிவாரமாகிப்
பண்புறவுஞ்செளபாநபகஷங்காட்டி
மயஸுறுமந்திரஞ்சிகைகூசோதிடாதி
மற்றங்கநூல்வணங்கமெனநமோலி
அயர்வறச்சென்னியில்லைத்துராஜாங்கத்தி
லமர்ந்தனுவைதிகைசவமழகித்தந்தோ.
அந்தோலீததிசயமிச்சமயம்போலின்
றறிஞரெல்லாநடுவறியவணிமாவாதி
வந்தாத்திரிபவர்க்கும்பேசாமோனம்
வைத்திருந்தமாதவர்க்குமற்றமற்றும்

இந்ந்ராதி போகநலம்பெற்றபேர்க்கும்
 இதுவன்றித்தாயகம்வேறில்லையிலை
 சந்தானகற்பகம்போலருளைக்காட்டித்
 தக்கநெறியிந்நெறியேதான்சன்மார்க்கம்
 சன்மார்க்கஞானமதின்பொருளும்வீறு
 சமயசங்கேதப்பொருளுந்தானென்றாகப்
 பன்மார்க்கநெறியினிலுங்கண்டதில்லை
 பகர்வரியதில்லைமன்னுட்பார்த்தபோதங்
 கென்மார்க்கமிருக்குதெல்லாம்வெளியேயென்ன
 எச்சமயத்தவர்களும்வந்திறைஞ்சாரிற்பர்
 கன்மார்க்கநஞ்சமுளவெனக்குந்தானே
 கண்டவுடனானந்தங்கரண்டலாகும்

சைவசமயமேசமயஞ் சமயாதிதப்பழம்பொருளைக்
 கைவந்திடவேமன்னுள்வெளிக் காட்டுமிந்தக்கருத்தைவிட்டுப்
 பொய்வந்துழலுஞ்சமயநெறி புகுதவேண்டாமுத்திதரும்
 தெய்வசபையைக்காண்பதற்குச் சேரவாருஞ்சுகத்தீரே.

in exultant language, he proclaims the Universality of Siddhanta and invites every one to partake, before ever our bodies perish, of the great flood of joy of Limitless Sivabhoga which is ever rising and flowing over, telling them that the time was ripe for seeking that condition of Love which will secure us the grace of that Gracious Supreme Light, which is One, which is All and which is the Life of life, and says that people find nothing objectionable in the Holy Presence of Limitless Light in the great Temple of Chidambaram and every person of every creed and sect bows down before that Presence, and that he himself found immeasurable joy in that Presence.

The late Ramalinga Swamigal of Vadalur, the author of the famous verses which are sung in every Tamil household, a man who in life was an impersonation of all love, emphasized this aspect of Siddhanta by calling his Sabha *Samarasa Sanmarga Sabha*; and he created a large and loving following among people of all creeds.

In our own exposition of the system, we have had the warmest sympathy and approval of Dwaitis, Vishistadvaitis and Advaitis, Christians and Mahomedans; and one Catholic Missionary blessed us saying that God will give us Grace to spread this truth. Our gratitude is specially due to Christian Missionaries who have taken up the study of Saiva Siddhanta with great earnestness in recent years and who have contributed various papers on the subject. We have already referred to the great authority of Reverend Doctor G. U. Pope, who speaks of the Saiva Siddhanta as "the choicest product of the Dravidian Intellect. The Saiva Siddhanta is the most elaborate, influential and undoubtedly the most intrinsically valuable of all the religions of India." Rev. Mr. F. Goodwill follows with the remark "Those who have studied the system unanimously agree that this eulogy is not a whit too enthusiastic or free worded. That the system is *eclectic* is at once apparent."

Reverend Mr. W. Goudie writes in the Christian College Magazine as follows :—

"There is no school of thought and no system of faith or worship that comes to us with anything like the claims of the Saiva Siddhanta."

"This system possesses the merits of a great antiquity. In the Religious world, the Saiva system is heir to all that is

most ancient in South India, it is the Religion of the Tamil people by the side of which every other form is of comparatively foreign origin."

"In the largeness of its following, as well as in regard to the antiquity of some of its elements, the Saiva Siddhanta is, beyond any other form, the religion of the Tamil people and ought to be studied by all Tamil Missionaries."

"We have however left the greatest distinction of this system till last. As a system of religious thought, as an expression of faith and life, the Saiva Siddhanta is by far the best that South India possesses. Indeed it would not be rash to include the whole of India, and to maintain that judged by its intrinsic merits, the Saiva Siddhanta represents the high watermark of Indian Thought and Indian life, apart of course from the influences of Christian Evangel (Reverend Mr. Goudie in the Christian College Magazine xx—9).

Reverend G. M. Cobban writing in the Contemporary Review said 'We find much truth both in books and men; so much as to surprise the student and delight the wise Christian Teacher.' He wrote to us that he translated long ago *Tiruvarutpayan* or Light of Grace of St. Umapathi Sivacharya and which he still loved.

Reverend Mr. Goodwill speaks of its *eclectic* character and one will perceive that the word "eclectic" is but the translation of the words *Siddhanta Sara* and *Samarasa*. And we offer a proof of this from the mouths of some great Oriental Scholars who never heard of the Siddhanta.

In all the vast number of Vedantic works, two books long puzzled oriental scholars, as to their purport. They could not easily identify it as the text-book of Sankya, Yoga or Vedanta, Dwaita, Advaita, or Vishistadvaita. It seemed a jumble so to speak. Monier

Oriental Scholars
puzzled over two books.

Williams was the first, we believe, to point out that they represented an ancient *Eclectic* School of thought.

"The Bhagavad Gita commented on by the great Vedantic Teacher Sankaracharya, may be regarded as representing the *eclectic School of Indian philosophy*.

The Bhagavad Gita and
Svetasvatara.

As the regular systems were developments of the Upanishads, so the *Eclectic School* is connected with those mystical treatises, through the Svetasvatara Upanishad. This last is a comparatively modern Upanishad, but whether it was composed before or after the Bhagvad gita, the design of both is evidently the same. They both aim at reconciling the conflicting views of different systems, by an attempt to engraft the Sankya and Yoga upon Vedanta doctrines. Although, therefore, the order of creation and much of the cosmogony of the Sankya system are retained in both, the sovereignty of the soul or spirit of the universe (*Brahman*, neut.) with which Krishna is identified, as the source and end of all created things, and yet wholly independent of all such creations, is asserted by both."

Professor Max Muller, in his introduction to the Svetasvatara Upanishad strongly maintains "that no argument that has as yet been brought forward seems to me to prove in any sense of the word its modern character."

Accordingly Professor MacDonnel takes a more correct view and states "of the *eclectic* movement combining Sankya, Yoga and Vedanta doctrines, the oldest representative is the Svetasvatara Upanishad. Much more famous is the Gita."

Professor Garbe also subscribes to this view of the *eclectic* character of the two books in his Philosophy of ancient India. Now the Gita has been interpreted by different schools and Svetasvatara by Sankara and his followers. And Vaishnava writers derive the argest number of their authorities from this Upanishad. It has to

be noted also that of the quotations from the Upanishads occurring in the Gita, the largest number are from the Svetasvatara. And it is a well known fact that Svetasvatara is the highest authority of the Saiva school of writers, and hence it has been often called a modern and sectarian Upanishad, though MaxMuller argues against this view, and points out the use of such terms as Siva, Hara, Rudra Bhagavat, Agni, Aditya, Vayu, was much more ancient than the use of the terms Atman and Brahman etc. If therefore the Saivas claim this Upanishad as their own, and this with Gita are the only clear

text-books of an ancient eclectic school, does
 Proof of the claim of Saiva Siddhanta. not the old claim of Saiva Siddhantis that their school is an *eclectic school* proved without

doubt. Anyone can see the truth of the remark of Professor Monier Williams that "it is scarcely too much to say that the creeds indicated by these two terms Saivism and Vaishnavism constitute the very life and soul of modern Hinduism," and he points out that these are not incompatible creeds. We must suppose also that modern Hinduism represents historically its most ancient traditions and faiths in some measure or other; and either the most ancient eclectic school represented by the Gita and Svetasvatara Upanishad is represented in modern Hinduism or it is not. But it will be absurd to suppose that this old school perished and it has left no modern representatives. Every out-worn creeds like the Buddha, Jaina, Sankya and Purvamimamsa etc. had been systematised, and it would be strange if this systematisation of the philosophy which claimed to be the *sara* and *essence* of all systems did not proceed apace. We are glad to note that Professor R. W. Frazer emphasized this eclectic character of the Saiva Siddhanta philosophy at the last meeting held in the rooms of the Royal Asiatic Society to do honour to Reverend Doctor G.U. Pope.

We will now touch on the essential features of this Samarasa Siddhanta Philosophy. Before we do so, we would invite the attention of the reader to the article on Svetasvatara Upanishad contributed to the Madras Review and reprinted in volumes IV. and V. of the Siddhanta Deepika. A brief sketch of the ancient history of Indian Religious and philosophical schools in general appears in the first part of this article, and will form a necessary introduction to this paper also.

One proof however of its antiquity we will give here. The language of its technical terms, whether philosophical or religious are derived from the ancient Vedic Sacrifice. The terms, Pathi, Pasu and Pasa, are exactly the words used to describe the Medha-

A Proof of its
antiquity.

Pati or Yagua Pati or Pasupati, Supreme Deity presiding at the Sacrifice, the animal or Jiva offered in Sacrifice and the ropes used to bind the Pasu to the Yupa or Dwaja-stambha.*

The modern saivite Temple is the representative of the ancient

* Compare the following passages :

Tasmath Rudraha Pasunamadhipateh (Rig Veda)
Ghthapathim Medahpathim Yagnas Sadham (Rig Veda)
Pritivyobhavah, Apachcharvah Agnerudrah Vayur Bhima
Akasasya Mahadevah. Suryasyograh Chandrasya somah
Atmanah Pasupathihi (Rig Veda)

Yajurveda Samhitas.

1. Chitham Sasethanena Bhavam Yakna Rudram Thaninna Pasupathim, Sthoola hridayena Agnim, Hridayena Rudram, Lohithina Sarvam, Mathas nabhyam Mahadevam Anthahaparsvenow shistahanam singini kosabhayam (Ist Kanda—4 prasna. 36 Anuvaha. 37 Panchasat.)

This occurs also at the close of the IIIrd prasna of Taithiriya Aruna saka (very near the Purusha Sooktha.)

(Gives some of the names of the Lord as Astamoorthy.)

2. Pasoonam sarma asi sarma yajamanasya sarma me yacha Eka Eva Rudro Na Dwithyaya Thasthe Akhus the Rudra Pasmuh Tham Jushasva. Esha the Rudra Bhagaha Saha Swasra Ambikaya tham Jushasva Bheshajam Gave Asvaya Purushaya Bheshajam. Atho Asmabhyam Bheshajam Sabheshajam. (Ist Kanda—8 Prasna 6 Anuva 10 Panchasat.)

(Says that Rudra is the only Lord without the second. He is the panacea for all ills.)

Yagna Sala, with the Linga (Pasupati) and Nandi (freed Pasu) and Yupa or Dwaja-stambha. When after the days of Kena Upanishad, the belief in Indra and Vayu and a Varuna and Agni was given up

3. Yatha Asathi Sugam Meshaya Meshyai Ava Amba Rudra Adhimahi Ava Devam Trayambakam Yatha Naha Sreyasaha Karath—Yatha naha Vasyasaha Karath—Yataa naha Pasumathaha Karath yatha naha Vyava sayayath Thryambakam yaja mahe Sugandhini Pushti vardhanam urvarukam iva Bhandanat Mrutyormukshiya Mamruthath—Esha the Rudra Bhagaha. Tham Jushasva. Thena Avasena Paruha Morjuvatha Athya Wathatha Dhanvane. Pinakhashtaha Krithivasaha. (1st Kanda. 8th Prasna. 6th Anuva. 11th Pancha.)

(Shows that Triyabaka is the releaser from bonds. He is the wielder of Pinaka and is clad in elephant skin).

4. Asoanam Vrihinam Rudraya Pasupathaye Gavidhukam charum.

(To Rudra, the pasupati, is the food cooked with milk).

5. Bahuroopaha pasavaha Prajapathireva Pasun Prathijanayathi, Atma-Vai Purushasya madhu. Madhu Agnow Juhothi Atmanam Eva thath yaja manaha Agnow Prathidadathi. Pankthahapasava Atmanam Eva Mruthyoja Nishkriya Pasoon Avarundhe. (IInd Kanda. 3rd Pras. 2nd Anuva. 14th Pancha.)

(Pasus are of different forms. Atma is the honey for Purusha. Atma is sacrificed as oblation. He is vouchsafed for immortality).

6. Brahmavadin Vadanthi Sathu Vai Yajetha yaha yagnasya Arthya Vasiyam syatha Bhoopathaye svaha, Bhuvanapathaye svaha Bhoothanam pathaye svaha.....yath Agnaye svishtakrithe Avadhyha Bhaga. yena eva thath Rudram Samardhyathi.....Esha Vai Rudrasya Dik svayam Eva Disi Rudram Niravadayatha. Pasavaha Vai Poorva Ahuthayaha Esh Rudra yat Agnihi Yat poorva Ahuthihi Abhi-juhuyath. Rudraya Pasoon Apidadyath. Apasuhu yajamana Syath, Athihaya Poorva Ahuthihi Juhothi Pasoonam Gopithaya." (IInd Kanda 6 Pras. 6th Anava 32 to 35 Panch.)

(Rudra is the Pathi of the world (Bhu), of worlds (Buvana) and all Bhootha. To Him all pasus must be offered).

7. Pasayaha Vai Ida Svayam Adhathe kamam Eva Atruana Pasoonam Adhathe Nahi Anyaha kamam pasoonam prayachathe Va cha pathaye trahutham.....Yath Agnow Juhuyath Rudraya pasoon Apidadyath. Apasuhu Yajamanaha Syath Vachahapathaye trahutha.....(IInd Kanda 6th Pras. 8th Anuva 42 to 43 Panch.)

(To Rudra the Pathi of speech, all pasus must be offered.)

8. Sahadhyayathi sa Isvaraha Rudraha Bhoothva Prajam pasoon yajamanasya samayithoha yamhi pasum. (IIIrd Kanda 1st pra. 3rd anava. 10th panch.)

(Isvara as Rudra gave to the priest the pasus.)

9. Imam pasum pasupathe the Adya Badhnami Agne sukrithasya Madhye Anumanyasva suyajayajama Jushtam Devanam Idam Asthu Hayyam Esham Ise pasupathihī pasoonam chathushpadam uthacha Dvipadam Nishkritoyam yagniyam Bhagam Ethu Rayaha posham yaja manasya

and the worship of the one Supreme Brahman, the Lord of Uma Haimavati was set up, the Saivite Temples arose. The vedic rituals underwent Diksha or consecration before commencing a

santhuye badhyamanam Anubadhyamanaha Abhyaikshanta Manasa chakshushacha Agni-Than Agne prammukthi Deva. Ye Aranyaha pasavaha Vis-va-roopaha Viroopaha Vayuhu than Mumokthi Enasaha Visvath Munchathu Anhasatha Sanutharaha Upethana yagnam Devebhirinvitam *pasat pasam prathimunchata Bandhat* Yagnapathim paryadithi *pasam prammukthi* Etham Namaha pasubhyaha *pasupathaye karomi* Arathi yatnam Adharam kinomi yam dwishmaha Thasmim *parathimunchami pasam* Tvam U the Dadhre Havyavaham. (IIIrd Kanda 1st pra. 4th Anuva.)

(Fo Pasupathi I now tie this Pasu. By His approval (commands), all the gods partake of the food. He is the Lord of the biped and quadruped. Let the priest attain felicity. The Pasos have forms and no forms. Let Vayu release them. Let the Lord release us from the world, sin, from bondage. To thee I offer the oblation.)

10. Prajapathya Vai Pasavaha Thesham Rudraha Adhipathihi Yat Ethabhyam Upakarothi Thabhyam Eva Enam pratiprochya Alabhathe Atmanaha Anavaskaya, (IIIrd Kanda. 1st pras. 5th Anuva. 15th panch.)

(Rudra is the pasupathi of all pasus created by Him.)

11. Hiranyagarbhas Samavarttha Agre Bhoothasya Jataha pathireka Asith Sa Dadhori prithvim Dhyam utha imam kasmai Devaya Havishna Vidhemaya pranatha Nimishatha Mahitva Ekaha Ith Raja Jagataha Babhoova Ya Ise Asya *Dwipada chathushpadaha kasmai Devaya Havisha Vidhema*, Yaha Deveshu Adhidevaha Ekaha Ekahakasmai Devaya Havisha Vidhema. (IV Kanda 8th pra. 31 to 34 panch.)

[The above prayers are addressed to the Almighty one, to Him who produced Hiranyagarbha in the beginning and one of the Mantras occur in the Svetasvatara (ya Ise Asya Dwipadachathushpada etc. This is the 13th Mantra in the 4th Adyaya Sweta. The 12th Mantra is "yo Devanam prabhavascha udbhavascha Visvadhiko Rudro Maharshihi Hiranyagarbham pasyatha Jayamanam" and the 21st and 22nd Mantras are prayers to the same Almighty. In all these Rudra is the appellation given to the Almighty.]

(Hymn to the Almighty creator—Lord of the biped and the quadruped. He is the one sovereign Lord of the universe.)

12. Imam Mahigumsihi *Dwipadam pasoonam* Sahasraksha...Agne Mahigumseehi paramavyoman *pasoonam Dwipadam Chathushpadam*. (IV. Kanda. 2nd pra. 10 to 44 panch.)

(Pasus are the one-legged and the two-legged. The Lord's seat is the Parana Vyoma. (chidakasa).)

13. Yo naha Marthaha Vasavaha Durhrirayuhu Thiraha satyani Maruthaha Jighamsath *Druham pasam* prasamuchistatha pishtena Thapasa Hantasha.....Manusheshu the asmath *pasam* pratimunchanthu Amha saha santapanaha Madiraha Madayishnavaha. (IV. Kanda 3rd pra. 13 to 32 panch.)

(Refers to the Pasa Vimochana and attainment of peace.)

Soma Sacrifice (Vidyaranya always interprets soma, as—sa uma or Siva and Uma.) In the Mahabharata, we find Upamanyu, Krishna and Arjuna and others undergoing *Diksha* before commencing the

14. In the Satarudriya the Lord is denoted as Pathi "Namo Hiranya Bahave Senanye *Disamcha pathaye* Namo Namo Vrikshebhya Harikeshebhaya *pasoonam pathaye*, namonamassaspinjaraya tvishimathe *pathinam pathaye*, Namo Namo bablusaya Vityadhine *Annanam pathaye*, Namo Namo Harikesayopavithine *pushtanam pathaye*, Namo Namo Bhavasya Hetyai *Jagatam pathaye*, Namo Namo Rudrayathathavine, *kshetranam pathaye*, Namo Namassocthayahamthyaya *Varanam pathaye* Namo Namaha. Robitaya sthapatthave *Vrikshanam pathaye*, Namo Namo Mentrine vanijaya *Kakshanam pathaye*, Namo Namo Bhuvanthaye Varivaskritha *gowshadhinam pathaye* Namo Namo Uchairgoshaya Akrandayathe *paththinam pathaye* Namo Namaha. Namassahamapaya Nivyadhina *Ayadhininam pathaye* Namo Namaha. Kakubhaya nishamgina *Sthenanam pathaye* namo namo, nishamgina Ishudhimathe *Thaskaranam pathaye* namo namo, Vanchathe Pariyanchathe *Sthayoonam pathaye* namo namo nicherave paricharayanya-nam pathaye namo namo Srukavibho Jighagumsadhyo *Mushmatham pathaye* namo namosi Madbho naktham charutbhaya *prakruthanam pathaye* namo namo ushnishine Gericharaya *Kulunchanam pathaye* namo namah. (IV. Kanda. 5th pra. 2 and 3 Anuva. 5 to 7 Panch.)

(Pathi of everything in this world.)

15. Namo bhavayacha Rudrayacha Namassarvayacha *pasupathayecha* namo Nilagrivayacha.

(Pasupathi.)

16. Vajrena Evanam Brathruyam Avakram papm athi Rudrasya Gana-pathyath Ithya Rowdraha pasavaha Rudrat eva pasoon Niryachya Atmane karma kuruthe. (V.Kanda 1-2-7 and 8)

(The Pasus are of Rudra. With the pasus (obtained) from the Rudra, one does karma for the welfare of Atma.)

17. Vishnumukha Vai Devaha chandobhiriman lokan Anapajayam Abhyajayan Atmanam Eva Varuna Pasath munchathi. III. 2-1-3.)

(Devas with Vishnu and others transcended this world by the power of chandas (Vedas).)

18. Pasurvai Esha yath Agnihi yonih khalu Vai Esha Pasor Vikriyanthe. (V. 2-10-1.)

(This agni is Pasu. This is the birth-place of the pasus.)

19. *Rajjoonam Vyavruthyow Mekhalaya yajamanam Dikshayeth.* (VI. 1-3-21.)

(By means of this cord one must initiate the priest.)

20. Rudra Vai Esha yath Agnihi *Yajamanah Pasuhu* yath Pasum Alabhya Agnim Manyethe, *Rudraya Yajamanam Apidadyath.* (VI. 3-5-28.)

(To Rudra must be offered even the sacrificial priest (Yajamana).)

21. Yatha *bandanath Mumuchana* utkrodam kurvath yevam *Yajamana* Devabandhanat mumuchanaha. (7-5-9-28 and 29.)

(The gods too wish the release from banda as the men.)

invocation of Siva. The Makabharata and Gita speak of Nirvana and Brahma Nirvana as the Highest goal to be attained. The Saivite consecration ceremonies are called also Diksha and the *Taithirya Brahmana*.

22. Pasurva Esha yath Asvaha Esha Rudraha yath Agnihi.....Rudraya pasoonapi dadyath (I Ashtaka I prasna 5th Anuvaka 43 Dasini.)

(Rudra is this Agni.)

23. Pasavo va Ethani Havimshi Esha Rudraha yath Agnihi yathsadya Ethani Havimshi nirvapeth Rudraya pasoon Apidadyath ApasuryajamanasyatI ashtaka 1st prasna 5th Anuvaka 50-51 Dasinis.

(These havis (oblations) are the pasus. This Rudra is Agni. To Rudra all pasus must be offered.)

24. Rudraha khalu va yesha yath Agnihi yath gam Anvavarthayeth Rudraya pasoon Apidadyath yagnenaiva yagnam Samthanthi, Bhasmana padanapi vapathi Santhyai. 1st Ashtaka 5 prasna 3 Anuvaka 16 Dasni.

(These havis (oblations) are the pasus. This Rudra is Agni. To Rudra all pasus must be offered.)

25. Saka medhaihi Trayambakai Rudram Niravadaya ha Saka medhaihi pratishtapayathi. (1-6-815 Dasini.)

(With the Trayambaka mantra, Sakamedha should be offered to Rudra.)

26. Pasoonam Dhratyai yo bhoothanam Adhipathihi Rudrasthanthi chavo Vrisha (III. 3-2-9 and 10.)

(Rudra is the Lord of all being.)

27. Siveyam Rajjurabhidhani Agniyano upa sevatham (III-7-4-36.)

(This Rajju (cord) belongs to Siva (or auspicious).)

28. Yastha Atma pasushu pravishtaha. (III-7-5-44.)

(One Atma entered into the Pasus.)

29. Amuthra Amushmin loke Bhoopatthe Bhuvanapathe Mahatho Bhoothasyapathe Thaithiriya Sakha-Upanishad.

(In the other world, He is the Bhoopathi, Buvanapathi and pathi of the beings.)

30. Ya Eko Rudra uchayathe.

(He who is one is called Rudra.)

31. Pasugum thagumchakre Vayavayan Aranyau gramyashchaye

(Birds, beasts, and men became pasus.)

32. Rudrameva Bhaga deyena Samardhayath. Sarvatha Eva Rudram Niravadayathe.

(Everywhere should Rudra be propitiated. His portion should be offered.)

33. Speaking of the Lord in the sun it is said "Namo Hiranyabahave Hiranya Varnaya Hiranya roopaya Hiranya pathaye Ambikapathaye Umapathaye Pasupathaye namo namaha.

(Pasupathi.)

highest ceremony is the Nirvana Diksha. Siva is the Brahmin among gods,* and his form is that of the Brahmin or Rishi, Yogi or Muni with his Jata etc. That Siva was the God of the two Highest castes in the days of Mahabharata and before is well pointed out by Professor Lassen and other Scholars.

34. Speaking of the mental yoga it is said, yagnasyat Atma yajamana sraddh pathni sarisam Idhmam Hridayam yoopaha kama Ajjam Manyu Pasu.

(Manyu is pasu. Heart is this Yupa. Atma is priest. Sraddha is wife)

35. Ethe Sahasram Ayutham Pasa Mrithyormarth yaya Hanthave

(These are the several, thousand and ten thousand pasas)

36. "Namo Rudraya pasupathaye Mahathe Devaya Trayambakaya. Sarva Isanaya Vajrine Grunine Kapardine Namo namaha. (Sama Veda.)

(Namaskara to Rudra, Pasupathi. (Addressed to the Lord within the sun).)

37. Etheshu Yascharathe Brajameshu yatha kalam chahuthayohi Adadayan Tham nayanthe Ethaha sooryasya Rasmayo yathra Devanam Pathi Eko adhivasaha. (Mundaka.)

(All things offered in the fire reach the Pathi of the Devas.)

38. Pusushu Panchavidam samopasitha Aja Hunkaro, Vayaha prasthasro, gava udgutho Asvaha prathihaso, Purusho Nidhanam. Chandogya II.

(Pusas are 5, goats, birds, cow, horse and Purusha.)

39. Svetasvatara.

1. Gnatva Devam Muchayethe Sarva pasaihi

2. Visvaroopika pasam.

3. Ajamdhravam sarva tatvair Visuddham Gnatva Devam muchyathe sarva pasaihi.

4. Sunirmalam Imam prapthim Isano Jyothi ravayaha.

5. Sa Eva kalo Bhuvanasya goptha visvadhipassarva Bhooteshu Goodhaha yasmin yuktha Brahmarsha yo devatascha Thamevam Gnatva Mrithyu pasun chinathi

6. Visvoskeyakam pariveshti tharam Gnatva Devam Muchyathe sarva pasaihi.

7. Thamisvaranam Paramam Mohesam Tham Daivathanam Paramancha Dai yatham pathim pathinam Paraman Purusthath.

8. Thath karamam Sankhya yogadhighanyam Gnatva Devam Muchyathe Sarvapasaihi.

40. Dhyana Nirmatha bhyasat pasam Dahathi Panditha (Kaivalya)

41. Vratthamethah pasupatham pasu pasa vimokshaya. (Atharvasiras)

Mahabharata when speaking of gokarna kshetra says "Keralam Samathekram-ya Gokarnam Abhithogamath Adyam pasupathesthanam Darsanadeva Mukthidam yatra papopi Manujaha. Prapnothyabhyadampadam" A mere sight of this primeval temple of Pasupathi gives Mukthi. There even a sinner attains to the condition (or place) which gives "fearlessness."

*மனதையோர்கோல நெறியே போற்றி—Tiruvachaka.

Brahmano Bhagavan Rudrah, Kshatriyo Vishnu Ruchyateh, Brahma Vaisya its prokta Vrishulastu Purandarah Sunkaras Sarvadevasea—Parasara Purana.

Turning to the Book before us, the 12 Sutras are divided into 2 divisions, பொது (general) and சிறப்பு (special), and the first division is divided into Pramāṇa Vyaḥ and Lakṣhaṇa Vyaḥ. The second division is divided into Sadāṇa Iyaḥ and Pāyaṇa Iyaḥ or Palāṇa Iyaḥ. Each Iyaḥ or Adhyāya consists of 3 sutras. And the first sutra takes up the question of the proof of the existence of God and how the world is created by him and why it is created.

As the seen material universe spoken of as he, she and it undergoes the three changes of origin, development and decay, this must be an entity created or evolved by God. During the time of Saṃhāraṃ it must return into Hara. And therefore during creation, it must come out of Hara. Therefore it is that the one Supreme is Hara who is the author both of creation and Saṃhāraṃ. The reason for the creation and destruction and re-creation is because of the existence of Anāvaṃśa.

The material universe consists of *Thanu* (bodies of all beings), *Karāṇa* (internal and external senses), *Bhuvāṇa* (the worlds and systems), and *Bhoga* (enjoyments and sensations). All these are material and are liable to change, growth and decay and reproduction. By creation is meant not production out of nothing, but evolution of forms from the formless matter, and *Saṃhāraṃ* is not destruction but it means resolution into its primordial elements. As the seed is imbedded in the earth concealed, so is *māya* concealed in God before differentiation. When the same seed is warmed and pervaded by the Light and Power (*śakti*) of God, the seed sprouts and develops and matures into the Tree of the world. But as we say விரையொன்று போட்டால் சுரையொன்று முளையாத், this creation is in accordance with the unchangeable laws of Karma which in the next Sūtra is spoken of as the handmaid of the

Agna Sakti of the Supreme Being. The reason for this creation and dissolution has to be known. Various answers are given. No reason is possible and no reason can be given. God's ways are mysterious. God does it for his sport, for his pleasure;

He wishes to see his reflection in his creation.

Reasons for the
creation of the world.

But these do not carry conviction with it.

The answer given here is this. From the existence of the world, we argued the existence of a creator. From another fact found in this world, we infer the reason of such creation. It is the existence of evil, or sin, imperfection or ignorance, Avidya or Anavamala, and the necessity for its removal furnishes the true reason. There will be necessity for creation as long as there is Evil in this world “உலத்துளதாம்”. Of course persons could be found to deny the very existence of this evil. If it be real, however, God could not have been the co-scient author thereof. It could not have come into this world in spite of Him

The fact of evil.

after He created the world as perfect, and willed it to be perfect. It could not inhere in Him, as He is Light and this is Darkness. It could not inhere in the world, as it is material and insentient, and evil or ignorance is a conscious experience. And in man, we have the sentient being in whom this evil inheres and who sins and suffers.

There are objections to calling this sentient being a fresh creation, a creation out of nothing. It could be derived from matter or God. In the former case it is pure materialism. In the latter case, there are various modes and various theories. Some would call man a reflection of God and real. Some calling it a reflection would make it unreal. Others would argue further, that the unreality itself is unreal and therefore the reflection, man is God. They

What is Jiva ?
Various views.

would speak of man as a part, a particle, a spark or a ray of God, an emanation of Him and so on. If this reflection or spark of God is unreal, nobody need bother himself about perfecting or purifying this unreality. If real, the phenomenon of evil or impurity inhering in Him has to be accounted for. And why did God evolve himself into man, brute or worm? One learned writer argues there is no evil, it is merely the illusion of man in looking at himself in God through the network of time, space and causality. But why should God

Objections.

divide himself into man and brute and worm and cover himself with this network. Because He wants to know himself and see himself and realise himself by means of his reflections, in the upadhi of maya, as we do in a mirror. But if one wishes to see the beauty of his face in a mirror, he would naturally choose a good mirror. But if he chose a bad mirror which distorted his face in all sorts of ugly ways, whose fault could it be? It could not be the fault of the bad mirror which he consciously chose. We could not attribute to the most intelligent Brahman such fault in not choosing such a vessel in which He can see himself and know himself to the best advantage.

The perfect cannot seek to know himself in the imperfect and the ignorant and the wicked and sinful and sorrowing and suffering. If all this is a play of His and no such distinction, as the imperfect, the wicked and sinful and sorrowing and suffering, and all this is hallucination, myth, non-existence, why should any man aspire to be a good man, a perfect man; a jivanmukta; why should he *realize his identity* with the absolute? If God, in trying to realize Himself (for his sport or for what?), became man and woman and brute, look at the bother of this man, woman or brute, doing good acts, acts without attachment, real tapas, Yoga and Gnana to realize his

identity with the Absolute! What guarantee is there that after all this bother, the *jivanmukta* may not again be differentiated from the Absolute into a man, woman, or animal? How senseless and vain all these efforts seem, how ignoble the purpose of creation and evolution? To the question why does the perfect become the imperfect, which question is stated in all its various forms, vulgar and highly philosophic, one writer answers that this question is an impossible one; it should not be put at all! We have already pointed out how inconsequential this question and answer is. But the same question has been put in and answers attempted by other learned men who belonged to the same school! and these answers are various and conflicting in themselves. Of those, Swami Vivekananda gets most glory. His answer is "I do not know." Mr. Mukopadhyaya replies that the Swami is wrong and that the perfect does not become the imperfect, God does not become man. Man is only a reflection and as such, cannot be God. According to the *Brahmavadin*, man is a reflection, is unreal; but unreality itself is unreal and as such, man is God. And so no question arises of the perfect and the imperfect. According to Paul Deussen, the answer is, "The never-ceasing new creation of the world is a moral necessity, connected with the doctrine of Samsara." "A moral necessity, for *Atman*? what a *contradictio in adjecto*!" exclaims his critic Dr. Hubbe Schleiden. "*Atman*, as we all agree, is that which is beyond all necessity and necessity that is causality reigns or exists only in our manifested world, of *individual* consciousness of any sort." And the critic's own explanation is that existence is the manifestation of the will to exist and this will is *trishna*, *tanha*, the desire for enjoyment? Well, whose will, we ask, who desires for enjoyment? The Absolute, the Satchidananda, or any other? what call this hell on earth an enjoyment for Him? We leave our learned doctor to fight out Professor Deussen by himself and proceed to state another learned lady's

opinion. If we remember correctly, she said, Iswara evolves into man and brute to gather experience, to improve himself by means of his animal sheaths and that there would be no perfect Brahman at one time; it goes on improving itself day after day. And that if the Veda repeats the cry that there is a bourne from which there is no return, no return, it is a mere make-believe. And all these are learned expounders, and who is right? Can we ask this question or is our question captious? The Siddhanti's answer is that the question itself is based on a fallacy, an assumption. The fact assumed is that the perfect becomes the imperfect. Is this a fact proved? Does God really become man and brute? What is the proof of this, let alone Vedic texts and the desire to reach a high sounding philosophic unity? It is this fancied desire to generalize everything into one, that led the Greek philosophers to postulate number and water and fire as the final and ultimate cause of all things. Why not leave bad, good and evil as they are? Why should you refer the evil to the good, impure to the pure? Will not silence in this respect be golden? Will not Mownam in this case be real gnanam?

It is therefore seen that the world of matter and the world of sentient souls could not be traced to a particular origin, either out of nothing or out of God. We could not trace it to other causes than themselves. We could not explain them by reducing them to other elementary substances than matter and mind. If we do so, we meet with various difficulties, and hence we pause here. We take them as existing facts, final facts which do not admit of further explanation. We find man sinning and suffering. There are ready means of perfecting himself provided by means of this material world in which he can well act and will and progress.

The Three Padarthas.

And these means are provided by a most Beneficent and Loving Lord. These are the three padarthas or Postulates of this School. Pathi—God,

Pasu—Soul, and Pasa comprising maya (matter), anavattala (ignorance) and karma. We call them three because we cannot resolve them one into another. But what is the relation of these three? And what is the nature of God and the Soul. These form separate topics of enquiry.

Regarding the nature of God, which is spoken in this System by names Pathi, Pasupathi, Hara, Siva, Rudra etc., the simplest definition given in Sivagnanabotha is that He is Siva Sat or Chit Sat. These are the component parts of the word Satchidananda. All that we can know is material. We do not know God and cannot know Him. The moment we can know Him, Nature of God. He will become one with matter. Therefore He is other than matter, i.e. Pure Chit or intelligence. But if we cannot know, is he non-existent? No, He is a positive Existence, Sat. In as much as this creation was for the benefit of man by a loving Father, it is inferred He is Ananda all love. God as Pure Being and Intelligence is immeasurable and unknowable, but as Love and Light He can be understood and approached by man. St. Meikandan says that God pervades everything with his Chit or Arul Sakti just like the Light of the sun, and so establishes his relation with the souls and the world. Hence the connection of the 2nd sutra with the first. As pointed out by the commentator, the second sutra, defining Chit Sakti, by which alone the relation between God and man and the world is established and by whose Power alone re-births are induced. With this, we may compare usefully the definition of God as Spirit, Light and Love by Bishop Westcott in his commentary on the Epistles of St. John.

(1) God is spirit, The statement obviously refers to the Divine nature and not to the Divine personality. The parallel

phrases are a sufficient proof of this. God is not 'a spirit' as one of many, but 'spirit.' As 'spirit, He is absolutely raised above all limitations of succession (time and space) into which all thoughts of change and transitoriness are resolved.

(2) God is light. The statement again is absolute as to the nature of God, and not as to His actions (not 'a light' or 'the light of man'). The phrase expresses unlimited self-communication, diffusiveness. Light is by shining; darkness alone bounds. And, further, the communication of light is of that which is pure and glorious. Such is God toward all finite being, the condition of life and action. He reveals Himself through the works of creation which reflect His perfections in a form answering to the powers of man, and yet God is not to be fully apprehended by man as He is.

(3) God is love. In this declaration the idea of 'personality' is first revealed, and, in the case of God, necessarily of a self-sufficing personality. The idea of God is not only that of an unlimited self-communication, but a self-communication which calls out and receives a response, which requires the recognition not only of glory but of goodness. And this love is original and not occasioned. It corresponds to the innermost nature of God, and finds its sources in Him and not in man. It is not like the love which is called out in the finite by the sense of imperfection, but is the expression of perfect benevolence. (Westcott's "Epistles of John," pp. 160-1.)

Sivagnana Yogi further points out that Hara, Siva, or Rudra of the first Sutra is not to be confounded with the Rudra of the Indian Trinity. In the working out of the cosmogony, the Saiva system postulates 36 tatvas from Suddha maya to earth. The ordinary systems, Sankhya, Ekātma Vada, Pancharatra enumerate tatvas up to (24), all these being derived from Mulaprakriti or Pradhana.

Siva is not one of the Trinity.

37. He who brought me forth as his son. By whose grace this position of Prajapathya was attained.

38. Which One Isa stands in Akas as immovably fixed as a tree. By which great Purusha, this all is filled (pervaded).

39. Which One stirs action in many inactive beings; which one makes one seed assume several shapes, He is Mahesvara.

40. He (Isa) who rules these worlds with all these Jivas, and which one Lord Rudra stands without a second.

41. Though firmly established in the heart of all, He is not noticed by others; but He, noticing all, ever presides over all the universe.

42. Which One Omnipotent Lord presides over all the causes formed of Kala (time) and Atma (Soul).

43. When there was neither darkness nor light, neither Sat nor Asat, then there was this one Siva alone. From Him sprouted Pragna.

38. This is the upabrahmana of the text, which occurs both in the Mahopanishad and Svetasvatara. The verse is the latter half of the Mantra in both these upanishads "Yasmat param naparam Asthikinचित Yasmanna neeyo Najya yosthikaschit Vriksha iva Sthabdh Divithisatheyekhasthenedam poornam Purushena Sarvam." (9th Mantra IIIrd Adhyaya Svetasvatara). Asvalayana in his Sutra has "yasmath paratharam nasthi naparancha paratmanaha. Na jayosthi nachaniyo Namas thasmai Swayambhave yenedam Akhilam poornam yanmaya moorthya Smruthaha, Thasmai Sivaya Mahathe Namas sookshmaksharatmane.

33. See the 12th Mantra in the 4th Adhyaya of the Svetasvatara.

40. Vide Mantras 1 and 2 in the 3rd chapter Svetasvatara.

42. Some say that time is the cause, others attribute other causes. But these causes have a cause in the person of the Divine Lord, who is the causeless cause of all. (See 3rd Mantra 1st Adhyaya Svetasvatara).

43. Pragna is here chitsakthi. The next verse clears this. People ignorant of this will take it to mean Intelligence or consciousness which may mean anything. (The Mantra is the 18th in the 3rd chapter swet.)

44. Which Person's Glorious Sakthi can be reached by Bhava (contemplation). She is Nurguna. She is hidden by Her own Gunas. Sivah is Nishkala.

45. There is no Karya and Karana for Him. There is none equal or superior to Him. His Svabhavaki Parasakthi is His Gnana and Kriya.

46. This One God, Himself Hara, rules these Kshara Avyaktha and Amrita Atma. By contemplating on Him, communing with Him and thinking on His Divine nature, this Pasu is freed from the world-maya.

47. In whose presence this Lightning, this Sun and Moon do not shine. By whose lustre these shine. Thus says the Eternal Veda.

48. This one Mahadeva should be known well as Mahesvara. His lofty position is not (easily) attainable.

49. He is the beginning. He has no beginning and end. He is innately Nirmala, Swatantra—Paripoorna and by his Icha, the Charas and Acharas are dependent on Him.

44 Bhava is here Sivohambhavana. Nurguna means void of the three Gunas, Satva, Rajas and Thamas. Compare "Nisthraigunyo Bhavarjuna, Gunanethan atheethya threen." For even Satva, mistaken by some to be an adjunct of God, is banda or bondage in the shape of pleasure and knowledge. "Sukha sangeena Bhadrathi Gnana sangenacha Anagha" (Gita).

Her own Gunas are "omniscience etc" and Satyakama, Satyasankalpa, Visokathva and Vasitvadhi Dharmas, spoken of in the Chandogya and Brihadaranyaka upanishads.

45. Karya means Action and karana means instruments. It is His Chit Sakthi that does everything. This is the 8th Mantra of chapter 6 Svetasvatara.

46. For an explanation of the terms kshara etc., Vide next chapter. This occurs as the 10th Mantra of the 1st chapter Svetasvatara.

47. This is 14th Mantra, 6th Chapter Svetasvatara. This also occurs as the 10th Mantra chapter II Mundaka upanishad.

49. Nirmala void of Anava, Karma, Maya Malas.

50 His form is not formed of Prakrithi. He is the owner of felicity. He is destitute of Lakshya and Lakshana. He is Amuktha. He is the liberator of all. He is not influenced by time, but time is directed by Him.

51. His abode is above all. His abode is everywhere. He is omniscient. He is the Pathi of this entire universe of 6 adhvas.

52. He is further and further than all the Beings who are successively further than one another, but He has no one further than Him. He is the Asylum of all greatness and glory and is of unlimited grandeur.

53. He whose pure unfailing intelligence comprehends all objects of knowledge. He is a youth who delights in the Joy arising from the tasting of the nectar of His own Sakthi.

54. His vow is to taste the sweet honey extracted from the Infinite Bliss. He is proficient in making into balls (globes) the entire mundane eggs. (Jagat-anda).

55. He is the ocean of Generosity, of Energy and of the "Sublime and the Beautiful." There is none equal to or Superior to Him.

56. He stands as the Supreme king, peerless of all kings. By His wonderful act, the world first came into existence.

57. At the end, this will again resolve into Him. All Bhoothas are subject to him. He is the Director of all.

58. He is comprehensible only to intense devotion and to none else. All vows, all gifts, all austerities and all observances are only so many contrivances enjoined by the great men, for communion with him. There is no doubt about this.

50. Lakshya is the thing sought to be defined. Lakshana is the characteristic mark by which a thing is defined. He is called Amuktha, as He was not bound, He can never be called the liberated. Liberation presupposes previous bondage. The meaning is "He is eternally free or Anadi-muktha.

51. The 6 adhvas are:—Mantra, Varna, Pada, Bhuvana, Tatva and kala.

55. Gambhira—sublime; Madhurya—beautiful.

59 to 61. Hari, myself and Rudra, and all other Devas and Asuras similarly, are even now desirous of having a vision of Him, by a recourse to severe penance. He is imperceptible by the sinners, the fools, the wicked and the mean-minded.

62. He is to be worshipped externally and internally, by His Bhaktas, and should be greeted both ways. His form is of three kinds—viz, Sthoola, Sookshma and the one beyond.

63 to 64. That which can be seen by Devas like ourselves is the Sthoola form, and the Sookshma (subtle) form is for the yogins. The one, transcending these, which is Eternal, Conscious and Blissful (Sat-chit-Ananda) is vouchsafed for souls in the state of Samadhi, for those entirely devoted to Him and for His Bhakthas and for those who observe His vratas.

65. Why use too many words! Love to Siva is the great secret of secrets. There is no doubt about this. He that possesses this is a Mukta.

66. That Love proceeds out of His Grace, and His Grace issues out of Love even as is the sprout from the seed and the seed from the sprout.

67. All Siddhis for the Pasu have the Divine Grace as the antecedent. The practice of all Sadhanas (means) by all men results in the attainment of this Grace. The means for the attainment of Righteousness is Grace. That is not found in the Veda.

68. A recourse to the practice of this Righteousness, produces the equalisation of previous Punya and Papa (Merit and Demerit). This equalisation brings about the union with the Divine Grace, and

67. Compare Gita "Thraigunya Vishaya Veda Nisthraigunyo—Bhavar, juna" Vedas treat about the Trigunas. Be thou, oh Arjuna, void of thri-gunas (Satva, Rajas and Thamas).

then is brought out the prominence of the (existing) Righteousness. The attainment of the prominence of Righteousness brings about extinction of the Pasu's sin.

69 and 70. Love to Samba, the Sarvesvara, is engendered gradually in one, in whom sin becomes thus extinct, after repeated births—a Love which is preceded by Gnana. And the Grace of Isa shines out conformably to one's bhava (mental attitude)

71. From the Grace proceeds the renouncement of Karma (Duty), not the renouncement of Karma actual but that of its fruit. From the renouncement of the fruits of Karma—a yearning after the Siva-Dharmas becomes possible.

72. That (the yearning) too is of two kinds—one requiring a Guru and the other not requiring him. Of these the one that requires a Guru is the chief and is huxdred times better than the other.

73. To the man thus connected with the Siva-Dharma, a relation with Gnana, is brought about. From this relation with Gnana occurs the finding out of faults in samsara.

74. Thence is produced non-attachment to Vishayas (sensual-pleasures). From this non-attachment, sadhanas for Bhava (sivoham-bhavana) are produced. From the accomplishment of this Bhava, a firm adherence to Dhyana (communion with Siva) and a hatred towards karma, are produced.

75. In the person thus united with Gnana and Dhyana, yoga is kindled. By yoga issues Para-bhakthi (Intense Love to God) and then proceeds Grace.

76. By the Grace, the soul gets liberation and the liberated soul becomes equal to Siva. Thus is expressed the natural order of the mode of Anugraha.

71. Siva Dharmas are the practice of charya, kriya and others. Sree Krishna in the Gita says:—"Nahi Dehabhrita Sakhyam Thayakthum Karmanyaseshataha yasthu karmaphala thyagi sathyagithyabhidhiyate."

77. Soul gets the Divine Grace according to its desert (or merit). One soul gets liberation even when it is in the womb. Another gets it as soon as it is born.

78. Other souls get the same when a child, or a youth or an old man. Some souls get liberation when born in the lower species, while another soul, even if it happens to dwell in Hell, is liberated.

79. One man attains a pada and when that is lost, he is liberated. One man, loosing his pada, has to return to earth and is then liberated.

80. One gets higher and higher and is thence liberated. Thus the manner of attaining the Mukti is not of one kind.

81 to 84. But this final liberation can only be attained by the Divine Grace which shines on men in accordance with their Gnana and Bhava. Therefore, for securing this Grace, you should all be pure in thought and word, contemplate on Siva alone, with your wives (and fires) be devoted to Him, rely on Him, should commune with Him and resign yourselves to Him, be doing all observances, with your mind ever devoted to Him. Now you should perform a long sacrifice of 1000 years duration—Vayu will go there at the close of the sacrifice by the yogic power of Mantras. He will narrate to you the means for the final beatitude.

85 to 86. Then you should reach the great, auspicious, and beautiful city of Varanasi—where the wielder of Pinaka with His Devi sports there for ever for the purpose of blessing His devotees.

78. Not that there is any disorder, but the ways of karma are manifold and no one can expect Liberation before the full effect of his karma is seen on him.

79. The padas are dignified berths of Devas such as Indra-hood, Brahma-Vishnu and Rudra-hoods.

87. Oh the best among Dwijas, I will narrate to you the means of Moksha, whereby the "Mukthi in one birth" will be in your hands.

88. This created wheel, representing Mind, is now being rolled about. Where its rim (ring—Nemi) becomes shattered, know that as an auspicious place for the performance of penance.

89. Thus saying he (Brahma) looked at the Manomaya wheel shining like the sun and bowing to Mahadeva, Brahma rotated it.

90. They the Brahmanas were greatly delighted at this, bowing to the master of the world, followed the wheel to the place where the rim would be shattered.

91. The polished wheel too, cast over the beautiful rocky place, fell in a certain forest possessing clear and sweet drinking water.

92. Hence that forest adored by the Rishis is denoted by the name Naimisa—a forest thronged with the multitudes of Yakshas, Gandharvas and Vidhyadharas.

93 to 94. Where Pururavas though enjoying islands in 18 oceans, fell a prey to the coquetry of Urvasi, and directed by Daiva (karma), took forcible possession of the golden (enclosed) sacrificial ground, out of delusion. Where also the infuriated Rishis put an end to him by the thunder bolts of their Kusa (a kind of grass).

95. Where the Rishis, learned in the Vedas proceeding with their Garhapathya fire, commenced the holy sacrifice when prajapathis were desirous of producing the world.

88. Compare also Vishnupurana "chalaswaroopamatyantham Javen-antharithanalam chakraswaroopancha Mano dhathe Vishnuhu Kara Sthitham "Vishnu holds the disc in his hands. This is Mind."

93 and 94. Poorva Janma Kritham Karma Daiva mithyabhideeyathe. The Karma done in past births is called Daiva.

95. Where learned Rishis proficient in Rhetoric and Nyaya fulfilled their practice of kriya and yoga according to their power and intelligence.

97. Where ever the learned in the Vedas by the power of subtle disquisitions put down their opponents in speech--them excluded from the ranks of those who speak according to the tenour of the Vedas.

98. That Naimisa became a suitable spot for the performance of their penance, the place being delightful with the lucid nectar-like drinking water gushing out of the stony slabs from the sides of the marble mountain, and abounding in trees yielding exceedingly sweet fruits, and being devoid of harmful animals.

Thus ends the second chapter in the 1st part of the Vayu samhita.

CHAPTER III.

1. Then in that place, the fortunate Rishis, of accomplished vows, commenced the sacrifice, worshipping the Lord Mahadeva.

2. Then that sacrifice of the great Rishis progressed marvellously, as that, in ancient times, of the Prajapathis, desirous of the world's production.

3. When, in the long run, the sacrifice was finished with the distribution of Dakshinas to multitudes, Vayu himself, at the command of Brahma, reached the place.

4. He, who is the disciple of Brahma, who keeps all in his control, and who witnesses everything, and by whose command the sun and others are established in their places.

5. He, who sustains all creatures, by influencing all their limbs by means of his courses such as prana.

5. Prana, Apana, Vyana, udana and Samana are the five courses or methods with which the air works.

6. He who is associated with 8 aisvaryas such as anima. He who sustains the worlds with the (influencing of) the clouds.

7. Him, whom the thinkers on tatvas denote as sprung from Akasa, as possessed of the two qualities of sparsa (touch) and sabda (sound) and as the source of Tejus.

8. The Rishis, performing the long sacrifice, when they saw him going to that Asrama (Hermitage) recalled to their mind the words of Brahma, and attained great satisfaction.

9. Then they all rose (from their seats) and made their obeisance to the god born of Akasa and obliged him with a golden seat

10. He too, seating himself and well adored by the Rishis, saluted them in return and enquired after their welfare.

11. Vayu says "Oh Vipras, are all of you happy? and when you were engaged in the great sacrifice did the Asuras (demons), natural foes of devas and (as such) destroyers of sacrifice, work any mischief?

12. and 13. Did any (necessity for) Prayaschitta and curses arise? Were all your holy acts well accomplished by means of praises to Devas (which praises serve as armour for warding off evils) and by the Pithrikaryas to Pitris? Now that the great sacrifice is finished, what are your further projects?

14. Suta says:—Thus spoken to by Vayu devoted to Siva, the holy Rishis, with gladdened hearts replied to him, with great submissiveness.

11. The Devas are fond of the sacrifices and the asuras thwart their wishes by destroying them.

12 and 13. The Prayaschittas are necessary purificatory ceremonies, undertaken for expiating the sins arising from the loss of memory of the Mantras Tantras (method) etc, and for any impediments that may occur in the middle.

15. The Rishis speak :—“Today everything is prosperous ; To-day our penances will be very prosperous, since you have come here for the increase of our welfare.

16. Listen to (our) account of the past days. Prajapathi was propitiated by us, (when) our minds were overpowered by darkness, for the attaining of Vijnana (right understanding).

17. He too, our refuge, blessed us seeking us succour and said “Rudra is the greatest of all and is the grand cause.

18. Only persons possessing Love (“to Him”) can see Him, whose real nature is beyond investigation. This Love too proceeds out of His Grace, and by His grace results final beatitude.

19. Therefore for attaining His Grace, worship Rudra, the Ultimate cause, in the Naimisa forest by means of a sacrifice of long duration, with Mantras.

20. By His Grace, Vayu will go there at the end of the sacrifice. Out of his mouth you will gain Gnana.”

21. Thus commanded, all of us were sent by Parameshti—Oh Fortunate one, here in this place, we were expecting your arrival.

22. We performed a sacrifice lasting 1000 years. Therefore, there is nothing for us to pray for except that of your arrival.

23. Thus hearing the past account of the sacrificing Rishis, Vayu became glad at heart and sat there surrounded by Rishis.

24. Then the great god dwelt upon the Lord's glory such as that of creation, for the enlargement of their mind.

Thus ends the 3rd chapter of the 1st part of Vayusambhita in the Siva Purana.

CHAPTER IV.

Suta Says :—

1. There in ancient days, the fortunate Rishis, dwelling in the Naimisha forest, duly prostrated before the lord Vayu and questioned him.

2. The Naimisheeyas speak “ How did you obtain that Gnana wherby one is enabled to reach Isvara ? How are you a disciple of Brahma, born of Avyaktha.

3. Vayu says “ The twentyninth Kalpa is called Swetalohita. In that Kalpa Brahma the four faced, desirous of creating the world, performed penance.”

4 to 5. Then Mahesvara, the God of Gods, the father of Brahma, himself gratified with his fierce Tapas (penance), took the form of a divine youth, Himself being the most beautiful among the beautiful, and with the appellation of Sweta Rishi, and uttering beautiful words, appeared before him.

6. Then Brahma seeing Him, his father, the Pathi and the Lord of the Vedas, prostrated before Him and obtained the Highest knowledge along with Gayatri.

7. Then the fourfaced Brahma, the world's producer, thus attaining the knowledge, created all the mobile and immobile things.

8. By hearing which from Paramesvara, Brahma obtained Immortality, that was learnt by me out of his mouth by the strength of my penance.

9. The Rishis speak:—“ What is that great, auspicious, truer than true, Gnana obtained by you—by a firm application whereto a man attains felicity ?

10. Vayu says “ Knowledge of “Pasu, Pasa and Pathi ” which was obtained by me before ; thereto a man desirous of Felicity should firmly adhere.

2. Avyaktha is the undifferentiated condition of Moolaprakrithi.

11. Misery results from Agnana and it ceases to exist by Gnana. Gnana is the discrimination of existing things (categories). Things (Vasthu) are of three kinds.

12. Ajada, Jada, and the Regulator of these two and they are denoted, in order, by the names Pasu, Pasa, and Pathi.

13. By persons possessing knowledge of tatvas (principles), these are again denoted by the names Akshara, kshara and Ksharaksharapara.

14. Akshara is denoted by the term Pasu, Kshara by the term Pasa and that which is Ksharaksharapara is Pathi.

15. The Munis say "What substance is Akshara, what is kshara, and what is the one beyond these two?—Oh Marutha, enumerate these."

16. Vayu says "Prakrithi is called Kshara, Purusha is called Akshara and the one (different from these) who directs (them) is that great Paramesvara."

17. The Rishis ask what is denoted as Prakrithi and who is he known as Purusha? Whereby is the relation between these two? Who is that Isvara, the Director?

18. Vayu says "Maya is called Prakrithi. Purusha is enveloped by Maya. The Sambanda or connection between these two

12. Ajada, non-material, is spirit and Jada is matter.

13. Vide Swetasvatara mantra "Ksharam pradhanam Amrutaksharam Haraksharatmanaveesathe Deva Ekaha." Ksharam is Pradhana, Akshara is the Immortal soul, and Hara who rules these Kshara and Atma is different from them. Ksharakshara para=One beyond the Kshara and Akshara. Cf. also Gita XV. 16, 17.

18. A clear understanding of the nature of Maya is necessary. The above stanza asserts that the Maya is united with the soul because of the Mala inherent in it. If there be no mala in soul, there is no necessity for the Maya being united with the soul. The all-merciful Father unites this Maya with the soul out of His infinite Love, and therefore for the soul's benefit. Maya, as such, is not an obstacle or an impediment thrown in the way of Man's Salvation. On the other hand it is made to serve the very purpose of the soul's salvation.

(Prakrithi and Purusha) is on account of Soul's Mala and Karma ;
Isvara, the Director is Siva.

The 4 kinds of Vaks and their formations the Pranava, with its 16 kalas from akara to unmana, and the other mantras, including the Sri Panchakshara and Gayatri, and the whole range of the revelations, the Vedas, the Agamas and the Upanishads, the intuitional experiences of the Yogins, the various Padas (Positions) the Thanu (body), karana (internal and external senses), Bhuvana, (the multitudes of worlds subtle and gross), Bhoga (the resultant enjoyments of these), of the Vignanakalars in her aspect as Suddhamaya, of the Pralayakalars in her aspect as Asuddhamaya, and of the sakalars in her aspect as Moolaprakrithi, the love exciting divine forms of Guru, Linga and Jangama, and indeed the entire Physiological, Psychological and Evolutionary Laws and acts are of this Maya. The fact that we hear by our ears, see by our eyes, walk by our legs, speak by our tongue, think by our mind, breathe by our pranas etc., is proof that ears are required for hearing, eyes for seeing, legs for walking, tongue for speaking and pranas for breathing etc., that we cannot see without eyes, hear without ears etc, and this shows that for seeing, hearing etc, we are supplied with ears, eyes etc. Indeed every aspect of Maya serves one or the other purposes of the soul. This is no chimerical idea, no verbal jugglery, no phantastic speculation. Maya is a positive factor, the soul needs it and the Lord supplies it. The child requires the mother's milk for its sustenance and it is supplied. The function of Maya is for ever to help the soul and never to hinder. Our Acharya characterises it as மாயாததுவிளக்காய் and but for this beacon light, we must, for ever, be groping in the dense darkness of Anava and from the very dormant state (Kevala Avastha) till we reach the final goal, that is, till we are hugged to our Mother Uma's bosom, till then we require the help of Maya. So long as we think it is a help to our progress possessing within it the potentiality of converting the very satan into a God there is no error, and the error manifests itself only when we identify ourselves with its portions and take these portions themselves as the ultimate goal; and even then the charge cannot be laid at the door of Maya. The pomp of wealth the pride of learning, the passion for power are the assertions not of Maya, but of Anava, and when we attribute to Maya faults which it does not possess, we do so only by a figure of speech, little heeding that it is anava that is the cause of misery, and here too we see that anava reigns supreme in that it not only causes mischiefs itself but also tries to attribute to others the very mischiefs which it has itself caused; for the anava is such a clever strumpet that she will not let her husband (soul) believe in her unchastity even when she holds so many others in closest embrace. Maya, the beacon light, is ever our guide and it cannot misguide us, and it there shines most where the power of anava is subdued. No doubt we often stumble down within the circle of Moolaprakrithi (one of Maya's aspect), but that is so because of our anava

19. The Rishis:—"Who is she called Maya? of what nature is the Soul covered by Maya? of what nature is Maya? what is Sivatham? whence is Siva?"

20. Vayu says:—"Maya is Mahesvara's power. The soul who is chit-rupa is covered by Maya. The Mala is the inherent taint concealing this chit. The cleansing of this Mala is Sivata."

21. The Rishis:—"How and in what manner, Maya surrounds the soul who is Vyapi (pervader)? What for is this covering by Maya of the Soul? Whereby is it removed?"

22. The covering of this Vyapi (Soul) is possible from the fact that the kalah (कलह) and others are also Vyapins (extensive). The reason is for the eating of karma and as soon as the Mala decays, it is also removed.

and not because of Maya. Our ignorance or torpor is the cause of Misery when we fall into a ditch, not our legs or the beacon light. In her aspects, as Kundalini, it is never a hindrance and it is why the Vignanakalars are said to possess anava alone even though clothed with suddhamaya. It is a small lamp to the Sakalars, a moon to the Pralayakalars and the midday sun to the Vignanakalars, and the very fact that its brilliance varies *inversely* as the power of Anava proves the fact that it is antagonistic to Anava. The secondary meaning of "delusion" as applied to Maya is a pure guess. The splitting of the word Maya into "Ya"—"That" and "Ma"—"not," meaning "That which is not" will not commend itself to a *Scholar*, as the word is derived from the root "Mee or Mah"—"to arrange or alter or move" and the term Maya means "That with which everything is arranged."—Meeyanthē Anayah Padarthaha ithi Maya." As the Powshkara Agama defines it Mayathyasmath Jagath Sarvam Mahyah Thena Samiritha—Nithyaika Vyapini Vasthu roopah karmas-rayah Asivah." In the Vydika Nighanthi, a dictionary of Vedic terms, it is explained as "Prajna". The Siddhanta writers explain it as instrument for developing Prajna. It is Anava that is Pratibhanda, that limits our consciousness, and Maya the Sambanda, removes this limit according to one's Karma, which is Anubandha for—consider—our daily states of sushupthi, Swapna and Jagra. The more the mayic tatvas are united the more comes into play the soul's consciousness. The following verses are clear on this point.

22. The Kalah and others are products of Maya (see below).

23. The Rishis:—What are kalah and others? What is karma? When does it begin and when does it end? what is the resultant fruit thereof? Which is the substratum (Asrayam, resting place)?

24. Whose is the enjoyment (bhoga)? What is the thing enjoyed (bhogya)? What are the instruments (means) for such enjoyment? What is the method by which the malā is being removed? How stands the soul thus cleaned of Mala?

25. Vayu says “Kalah, Vidya, Raga, Kahla and Niyathi are the Kalah and others. The Bhoktha (enjoyer) is the Purusha (soul).

26. Karma is the aggregate of Punya and Papa whose fruits are Happiness and Misery. It has no beginning. It has an end in the shape of Bhoga (enjoyment) of its fruits. Its Asraya is Atma enveloped by Agnana.

37. Bhoga (enjoyment) is for the eating away of Karma. The Bhogya the thing enjoyed is Avyaktha. The body, through the external and internal senses, is the means or instrument of enjoyment.

28. The decay of Mala is caused by the Grace of God, which can only be attained by the abundance of sivalambhavana. When the inherent Mala decays in him, the soul is equal to Siva.”

29. The Rishis:—What are the distinctive functions of each of the 5 tatvas, Kalah and others? Why is Atma denoted by the names Bhokta and Purusha?

30. Of what is Avyaktha composed? In what shape it is being enjoyed? What is its resort in being thus enjoyed? What is Sarira (body)?

31. Vayu says:—Vidya makes clear the Gnana of the soul

31. It is niyathi that produces satiety, which is also for the good of Man; else every enjoyment or endurance will be long and indefinite. The craving for subtler enjoyments from grosser ones till the Brahmananda is reached, will not be possible but for this niyathi.

and Kalah makes clear the soul's Kriya--Raga prompts and Kalila (time) limits the duration and Niyathi restricts.

(32. 33.) Avyaktha, which the thinkers on tatvas denote as Kahrana (cause), Triguna, Pradhana, and Prakrithi and Prabhavapyaya (from which the Bhootas etc are evolved and into which they are resolved) is what was manifested out of kalah, and it is of a manifest nature and possessing the three gunas of the nature and essence of sukha (Pleasure) Dukkha (Pain) and Moha (torpor), is being enjoyed.

34. The Gunas that issue from the Prakrithi are Satva, Rajas and Tamas. They are in a subtle form in the Prakrithi even as is oil in the sesamum (Thila) seed.

35. The aggregate of pleasure and sources of pleasure is called satvika. The reverse is Rajasa, and stupifaction and torpor belong to the Tamasa.

36. Satva has an upward course and Tamas a downward one while Rajas has an intermediate course.

37. & 38. Avyakhta is spoken of as possessing in aggregate the various Vikaras (changes) of the 5 tanmatras, the 5 bhootas, the 5 Gnanendriyas, the 5 karmendriyas and the 4 categories of Pradhana, Buddhi, Ahankara and Manas.

39. It is called Avyakhta when it is cause, and in its condition as effect, such as body, as is the Pot, it is called vyaktha.

40. Just as the pot, the effect, is not different from the earth, the cause, the Vyaktha, body etc, are not different from Avyaktha.

41. Therefore avyaktha alone is the cause, the instruments, the means, the substratum and the things enjoyed and none else."

42. The Rishis:—"How is the existence in reality asserted of a certain principle called Atma, apart from the Buddhi, Indriya and body?"

32 & 33. Avyaktha means "not plain". In its manifested condition it is called Vyaktha.

39. Vide 14th Chapter of the Bhagavat Gita especially slokas "5 to 17."

VAYU SAMHITA.

43. Vayu says;—There exists, indeed, a constant ruler called Atma, apart from the buddhi, indriya and sarira (body). Proofs for the same are very difficult of being adduced.

44. Learned men do not attribute the Atmatvam (Nature or state of being Atma) to buddhi, indriya (Senses) and sarira.

44 & 45. Because of remembrance, of free consciousness and volition, as knowing the nature of its own body "this is in this manner and that is in another manner," therefore there is a Smartha (Remembrancer), a subject principle remembering all objects that are enjoyed, and a Cognizer (a resort) of all things learnt or understood or to be learnt or to be understood or being learnt or being understood. He is sung in the Vedas and Vedantas as the Inner controller.

46. All exists in this Atma, and this eternal Atma stands pervading all. Still it is not plainly cognized anywhere by any one.

47. This is not grasped by the eye or by any other senses. This great Atma is determined by the illumined mind.

48. He is neither he nor she nor it. He is neither upwards, nor downwards nor sideways, nor anywhere else.

44. "The Brahmavādins of the Svetasvatara upanishad state "Kahla, swabhava, Niyatir, yadrucha, Bhoothani, yonih, purusha Ithi chintyam. Samyoga Esham Natvatma bhavat" Neither Kahla, (Time) nor nature, nor niyathi, "argument of asserting no cause, nor the bhootahs, Prakrithi and Purusha, can be Atma, nor can a combination of these produce Atmata."

44 & 45. "The verse is terse and reproduces the 3rd Sutra of the Sivaganabodham. Netitho amatodrekat Akshoparathi bodhiathaha, swape Nirbhogathaha, Bodhe Bodhrutvat, Asthyanuhu Thanow."

The Mrigendra asserts "Parinamasya Vysishyat asthi chet Na smuruthihi Thada." "If it be asserted that the soul is what is produced by the conjunction of the various corporeal elements, and thus mere change of elements produce Atma, then there can be no remembrance of things cognized (after sleep or after a lapse of years) or a capacity of prying into future things. A voluntary will, not depending upon anything, asserts "May I do this or that? I will do this." Hence the same agama says "Napyevam Supra thee tha thavat: Smartha kayetharo Asthi Athaha." Therefore a rememberer, apart from the body, exists:

46. The "all" means "Deha, Indriya and Karanas." The following verses explain the same.

47. Pradeepthena Manasa—Illumined mind—Illumined by the Gnanasakthi of the Lord.

49. He is bodiless within the bodies, and is unchanging amidst all changes. A strong-minded man ever sees him by means of 'Introspection'.

50. Why waste many words? Purusha is apart from the body. They who do not see him as different from the body, do not understand him aright.

51. This body is for a Purusha, and those persons (who do not see him different from the body) do not see that this body is impure, is dependant, is miserable, and liable to decay?

52. Such a man, united with his own karma, which forms the seed for all miseries, enjoys pleasure or endures pain or is stupified.

53. Just as a field irrigated by water produces the sprout, so karma overflowed with Anava produces body.

54. His are the multifold bodies exceedingly of painful habitation, full of disease and perpetually ending in death—bodies already passed and bodies yet to come.

55. The souls again and again returing to the withering bodies, the habitation therein by any one for an indefinitely long period at any place or time, is not obtained. Atma is seen as concealed by and released from the bodies, even as the moon's disc by the multitudes of clouds moving in the sky.

56. The craving (course of action) of this Atma becomes manifold and different, because of the innumerable bodies (with which it is united) as is the permutation of the dice thrown over a dice-board.

57. There is no one who has begotten him; nor is there any one whom he begets. His conjunction with the wives, children, and other relations is, like the meeting of the travellers, in the way.

58. Just as in an ocean, a log of wood is united with another log, and is separated as well, so is the meeting of the souls.

59. In one body the jiva has various Vrithis and when the several bodies, taken and to be taken, are considered, there is a regular permutation of the same in endless ways.

60. Each traveller wends his way with a certain aim which may be quite different from that of the other traveller. Still he talks to the other and walks together over a certain distance till he is separated.

59. He cognises the body and the body does not cognise him. Another greater Being sees them both and both do not see Him.

60. Beings beginning from Brahma to immobile things are declared to be Pasus. For all these pasus, this is the Nidarsana (proof or example).

61. (Viz) He is bound by pasas and eats Sukha (pleasure) and Dukkha (pain) and is thus a Pasu. He forms a tool for the Isvara's Leela (sport or play). Thus say the wise.

62. The creature Soul is Agna (unwise) and is Anisā (not-master) as regards his own pleasure and pain. He reaches Swarga or hell (Naraka) as directed by Isvara."

63 & 64. The Rishis ask "Who is this Pasu, what is pasa? who is the Pathi of these two; who is quite different from them both?"

65. Vayu says "There certainly exists a Pathi, who is the resort of infinite loveable qualities, who is the maker of the universe and who is quite different from (Vilakshana) Pasu and Pasa.

66. If He be not existent, how then is the creation of this world possible, since the Pasu is unwise and the Pasa is achetana (non-sentient).

59. How irrelevant the oft-repeated question of the Scoffer "Has any one seen God?" is!

60. Vide Brahma Sutra—"Leelakaivalyam" and this play of God, who has no likes or dislikes, is the outcome of His Infinite Love. Hence is the very next Sutra. "Vyshamya Nairghrunyat."

62. "Anisa Atma is termed Bhokta".....Samane Vrikshe Purusho nimagno Aneesaya Sochathi Muhyamanaha—Jushtam yada Pasyathyanyam Isam Asya Mahimanam Ithi Veethasoka" one bird in a tree undergoes pain being Anisa. When it sees Isa, then it becomes bereft of pain. Saint Haradattacharya sings thus:

"Atmantharani Pasavaha Paratantrabhavat. Swatantryabhava Pasupathehe Pathireesvaratvam. Atmanam upanishadaha Vadanthi Anisam Isam Bha-vantham ubhayorubhayam Swabhavaha."

Atmas are Pasus because of dependence. Oh Pasupathi! Thou art possessor of Isvaratva because of independence. Sages versed in the upanishad call the Atma as Anisa and Thee as Isa. These two Isata and Anisata are the intrinsic nature of both (God and Soul). The Revered Badarayana denotes the Brahma padartha as named "Isana" in the Sutra "Sabdadevapramithaha where the Sabda stands for "Isana" subda.

67. Pradhana and the Paramanus and all such are *achetana*. We see in this world that, except categories possessing Intelligence, matter of itself, is incapable of action.

68. This jagat expects a *Kartha* (a Doer) because it is *karya* (an effect) a component of so many different parts (compacted together into a harmonious whole). Therefore the agency of the action is that of the *Pathi* and not that of the *Pasu* or *Pasa*.

69. The agency (*karthruthvam*) of the *Pasu*, too, depends on the inducement (*prerana*) of the Lord (*pathi*). His action and intelligence are as the groping of the blindman.

70. Discerning the *Atma* as *Prathak* (different from the body etc.) and the *Preritara* (Director,) God, as different from (them), this soul is fulfilled with all desires, is prepared (or fitted) for immortality by God.

71. A *Brahma-vit* is freed from the birth only when he discerns the essential difference that exists among *Pasa*, *Pasu* and *Pathi*.

72. The *Isa*, the liberator from the world, sustains the universe composed of *Kshara* and *Akshara* and of *Vyaktha* and *Avyaktha*.

73. *Bhokta*, *Bhogya* and *Prerayita* (inducer) are the categories to be remembered. By persons desirous to know, there is none else to be known.

74 & 75. As oil in the sesamum, as ghee in the curd, as water in the flood and as fire in the wood, so a person perpetually united to *Satya* and *Thapas*, discerns the *Mahatma*, quite different from the *Atma*, in his own *Atma*.

76. Only one magician *Isa*, by his powerful *Saktis*, creating this world, governs this alone.

77. One only *Rudra*, without a second, creates, protects and absorbs the entire universe.

69. Without the senses being united to the soul, the latter cannot stir.

70. *Prithagatmanam preritharamchamatva Justaha thathaha Thena Amruthathvam Eth.*" (*Swetasvatara*.)

72. This and the 68 other slokas are regular reproductions of the *Swetasvatara* mantras with only slight changes.

78. Everywhere in the world are his eyes, everywhere in the world is his face, and so everywhere in the world are his hands and he is possessed of feet everywhere.

79. One God Mahesvara produced the heaven and earth. He alone is the cause and source (Prabhava and utbhava) of all devas.

80. He created Hiranyagarbha in the first instance before all other Devas. And the Sruthi says that Maharishi Rudra is beyond the Universe.

81. This great Eternal Immortal Purusha, I know, brilliant as the sun and situate beyond Tamas.

82. There is no one greater than this Paramatma and no one minuter than Him. This World is filled by Him.

83. He the Sat stands, alone in Akasa, motionless as a tree. This world came into existence out of His thought. (Sankalpa).

84. Everywhere is His Siras (head), his neck, and He is hid in the heart of every creature. The Lord is omnipresent. Hence Siva is Sarvagatha (present in all.)

85. He possesses hands, legs, eyes, heads and face everywhere. He possesses ears everywhere and stands enveloping all.

86. He illumines all indriyas and gunas and is void of all, Indriyas; Isana is the Lord of all, the resort of all, and their Friend.

87. He sees, though He has no eyes, and hears though without ears. He knows all and no one knows Him. Him, they call, the Supreme Being.

88 & 89. He is minuter than an atom, and greater than the great. He is changeless. Though this Mahesvara is hid in the heart of this creature, Him, void of desires, but full of Intelligence and united with glory and Pre-eminence; Him, the Isana, only a person bereft of misery, sees Him by His Grace.

90. I know this ancient, but not old, omnipresent Lord, whom the Brahmavadins denote as the "Suppression of Rebirth."

91. He, though one, by the union of his various Saktis in manifold ways, bears these three worlds, and separates the universe in the end. He is Mahesvara in the beginning.

79. Prabhava means cause; Utbhava means that He himself stands as the source from which they are produced.

92 & 93. The mother of the world called Aja (without beginning), is Daivi Achit-prakrithi. Her (one Aja), possessed of three colors, Red, white and black—another Aja unborn being (soul) enjoys and sleeps with her the mother. A third Aja (unborn Being God) shuns this Aja possessing sweets already enjoyed.

94. Two birds, intimate friends, perch in the same tree. One eats the sweet fig and the other looks on without eating.

95. Purusha, plunged in this tree, is deluded and is grieving. When he sees the ultimate cause Isa, the other, who is contented, and His Glory, then he is freed from misery and is thenceforth happy.

96. Chandas, Yagnas, Kraths (sacrifices) Past and future things, this One, controller of Maya, creates. He again creates the world by being present within Maya.

97. Know Maya to be Prakrithi, and the Mahesvara as the possessor of Maya.

92 & 93. The Brahma Sootra refers to this in the (Chamasa-Adhikarana.) This is introduced to refute the theory that the "Ajamekam lohita Sukla krishnam" mantra does not refer to the Sankhya's Prakrithi and the red, white and black colors do not refer to the satva, rajas and tamas qualities of Moolaprakrithi. Sankara takes Aja to mean as consisting of Thejas, Apas and Anna. Srikanta takes it to mean as "Paramesvara karanika Iyam Aja Prakrithi" which is in conformity with this verse "Saivee Achit prakrithi." That is he takes this to mean as Suddha maya or Kundahni or Kutila. This is an uncaused one. But is the aggregate of Thejas, Apas and Anna an uncaused one? The Taithareeya says that Thejas was produced out of Akasa. Hence sankara's prakrithi of Thejas, Apas and Anna cannot be the uncaused Aja. Again this mantra occurs in the 4th chapter of the Svetasvatara. The next two verses clearly refer to the two birds Jiva and Isvara and the mantra closely following them refers to Maya. In the 1st chapter too (Vide 8th and 9th Mantras) Gna and Agna, that is, Isa and Anisa are, two uncaused beings and the other uncaused one Ajah is what is united for the enjoyment of the enjoyer, (Ajahyekabhokthru bhogarthu yuktha). From all these it is clear that Aja should refer only to Maya. The 3 colours refer to her threefold aspect of Suddha (white) asuddha (Red) and Prakrithi (Black) which are the means of enjoyment of the three kinds of soul. This mantra also occurs in the Mahopanishad in the Anuvaka beginning with "Anoraniyan etc". Indeed the Anuvaka begins with Anoraniyan mantra and ends with "Ajamekham". mantra There it is clearly stated that the 7 pranas, 7 fires, 7 worlds, 7 oceans, the herbs, are produced out of Him. Here too Sankara's Tejas, Apas and Anna cannot be said to have been uncaused and this Ajah, in this upabrahmana is Maya, the mother of the world, is called Aja."

98. This world is pervaded by the limbs of this Maya. Knowing Siva alone as Isvara—Him, Isana, who is subtler than the subtle, and one within this impervious mass, the creator of this world and its mover as well—knowing Him one attains the everlasting peace.

100. He is himself time, protector and Lord of the world. Knowing the Lord of the world, one is freed from the Mrithyu-Pasa.

101. One is freed from all sins knowing Master Siva, subtle as the essence in ghee and hid in all bhootas.

102. He alone is the great God, the maker of the world, the Mahesvara—knowing Him well seated in the heart, one enjoys Immortality.

103. When there was neither Darkness, nor light, neither day nor night, neither Sat nor Asat, then there was only one Siva. From him (arose) the ancient intelligence (Sakti.).

104. He cannot be grasped either in the top, in the bottom or in the middle. There is no idol or representation for Him. His name is "the Great Glory."

105. Persons afraid of birth, understand this "unborn One" alone, and seek this Rudra's Dakshina Mukha (Face turned towards the Southern direction) for succour.

106 & 107. Two ruinless eternal things, denoted as Vidya and Avidya, intent on Brahm, are existent in hidden forms. Kshara is called Avidya and Amruta is called Vidya. Another different one is Mahesvara who rules these two.

108. He, full of glory, alone, plays wonderful tricks and holds sovereignty over all by creating them.

109. He, shines himself illumining the quarters, the top, the bottom and the middle. Being naturally the source of everything, this adorable One presides over all.

110. He ripens nature, matures things which cause maturity, as well as things which are matured, and develops the gunas into an enjoyable state, and thus presides over all.

100. Mrithyu is one of the names of Anava-mala.

106 & 107. "Vidyethi chethanam prahuhu. Thathavidyam Achethanam." Jeeva is denoted Vidya and Achethana is Avidya.

111. Him, the Brahm, the greater than the great, hidden in the secret upanishads, the Brahma-yoni, One who has been existing before all universe—the Devas and Maharishis comprehend.

112. He is grasped by Bhava (communion). He is said to possess no abode. He causes the appearance and disappearance of things. He is Siva. He causes Kalah-sarga. They, who know such a One, cast the bodies aside.

113. Some people, in their delusion, attribute everything to nature and some say that "time" does everything. This is also to show the Glory of God, for the universe is revolved by Him.

114. Who, as the Atma of time, permeates time. He rotates all the bhoothas according to Karma (of Souls).

115 to 118. He who apportions to all existing beings of this world their respective functions. These beings, thus ordained, sometimes (generally) perform the Karma, and sometimes desist from it. They join with the tatvas and resort to Yoga, aided in these by their eightfold, triple or dual or one Atma-gunas. In the absence of these gunas, the Karma ceases to exist and by its cessation, these attain the Lord, the other one; That primeval Lord alone is the Nimitta (agent) for uniting the enjoyer (bhokta-soul) with the objects of enjoyment (bhogya).

119. He transcends the three-fold divisions of time. He is void of all kalahs (component parts). He himself is Paramesvara. Him the source of the multifold-forms, and hence Bhava, the Praiseworthy Lord of all creatures.

120. Him, the God of Gods, fit to be worshipped by the world, Him seated in the heart, we all propitiate. He who is beyond time etc, and by whom this Prapancha (world) revolves.

121. Him, the sustainer and supporter of all righteousness and virtue, destroyer of sin, the Lord of Bhogas (prosperities) and for whom the whole world forms an abode.

122. Him, the great Mahesvara of all Isvaras, and the great Devata of all Devatas, and the pathi of all pathis, Him, greater than the great, the Isvara of the rulers of the world, Him let us know. There is nothing to be done for Him and there is no cause for Him.

123 & 124. Anywhere in the world, none can be seen to equal Him, much less to be superior to Him. His great Sakti is called, in the Sruti, by the names of Swabhavaki (Natural), Gnana, Bala and Kriya. By these Saktis this world is made. There is no Pathi for Him, no characteristic marks and overlord.

125. He is the cause of all causes, and is Himself their Supreme Governor. He has no generator, and from nowhere is He generated.

126. Similarly there are no Mala, Maya and other things in Him, which are the hetus (reasons) for birth (Janma). He the one is hid in all and is everywhere enveloped.

127. He is the Antaratma (Inner-Being) of Sarvabhootas (entire existent things). He is called the Superintendent of Righteousness. He resides in all creatures. He is the Witness. He is pure consciousness and is Nirguna.

128. He is the One controller of many inert and dependent Atmas. He, as one transforms one seed into many, according as occasion requires.

129. Those Mumukshus who discern Him as resting in their own Atmas, to them alone is vouchsafed eternal happiness and to none else.

130. This Lord is the Nitya of all Nityas and is chetana of all chetanas. He, the one, Himself having no desires, fulfils the desires of the Many.

131. Him attainable by Sankhya and Yoga—Him the ultimate cause—knowing Him as the Pathi of the World, the Pasu is freed from all pasas.

130. God is Nitya and souls too are Nityas. God is chetana and souls too are chetanas. But God is the Nitya of these Nityas, and chetana of these chetanas. The souls though Nityas, have to pass through so many bodies and though they are chetanas, their chetanas undergo so many changes in their Jagra, Swapna, Sushupthi, Thuriyam and Atheethaavasthas, Kevala, Sakala and Suddha states. Before the Lord, the souls may be thought to possess no chetanam as our Acharya says: அவனுக்கெவன் அசித்தாமே.

132. He is the maker and discerner of the world. He is self-existent. He is consciousness. He is the producer of time. He is the Lord of Pradhana (matter as explained by the Sankhya) and Kshetragna (soul.) He is the master of gunas and is the deliverer from Pasa.

133. He in the former time, produced Brahma and Himself inculcated to him the Vedas. I propitiate that Siva by knowing whom and by the grace of whose Intellect, I desire to leave this Samsara by becoming a Mumukshu.

134. Him, Nishkala (void of parts) Nishkriya (void of action), Santa (peaceful), Niravadya (blameless), niranjana (stainless), Him, the Supreme bridge of Immortality—as is the fire after consuming the wood.

135. When men are able to roll the Sky as if it were a skin, then there will be an end of misery without knowing Siva.

136 to 140. Oh Maharishis “By the might of Tapas and the grace of the Lord, this sin destroying and meritorious knowledge, fit for the Atyasramis, the most secret in the Vedantas, given out in former kalpas, was attained by me from the mouth of Brahma by the prominence of my good fortune. This most supreme knowledge should not be taught to persons that possess no peace at their hearts—nor should it be inculcated to an undutiful son, and never to a disobedient disciple. These Arthas (meanings) when imparted to a high-souled person will shine with full radiance, when he has intense love to God and love to his guru as is to God.

(141.) Then, in brief, listen to me, Siva is beyond Prakriti and Puruṣa. He produces everything at the time of creation and takes them back at the time of destruction. Om.

Thus ends the 4th chapter in the 1st part of the Vayusamhita.

135. All the upabrahmanas are unanimous in reading the word “Siva” and none has the word “Deva” Haradatta and Appaya Deekshita read only “Siva.” Will not this suffice to determine the correct reading?

CHAPTER V.

1. The Rishis :—" All things originate in time and all things decay in time. There is nothing anywhere that is not dependant on time.

2. Existing wherein (time), this universe, the region of the ever-recurring round of Samsara, revolves, like a wheel, bearing on it the stamp of Sarga (evolution) and Samhara (involution).

3. Whose bounds, Brahma, Vishnu, Rudra and similarly all Devas and Asuras are powerless to overstep.

4. Which wears out all creatures apportioning itself into the Past, the Present, and the Future, and exists at its will and pleasure as a Dreadful Suzerain Lord.

5. Who is this venerable Time? Is he subject to any one? How can one be above his control? Tell me this, Oh far-seeing Lord.

6. Vayu says :—This one denoted by the name Time, which is a personification of the component parts kalah, kahshta, Nimisha etc., is the grand splendour of Mahesvara.

7. This, insurmountable by all mobile and immobile things, is of the form of God's command—a power guiding the Universe.

8. His minutest power (amsamsa mayisakti) proceeding out of Him, has imbedded in this time even as are (the rays of) fire in an iron (ball).

9. The universe is therefore under the sway of Time, but time is not under the universe. This Time is under the control of Siva but Siva is not under the control of time.

10. Since the irresistible Tejas of God (Sarva) is established in time—therefore the great boundary of time is incapable of being transgressed.

11. Who can overstep Time by the keenness of his intellect? None can get over the effect of Time.

6. The next chapter defines *Kalah*, *Kahshta*, *Nimisha* and others, "*Thejo Mahesvaram Param*" is the text in the original.

7. *Niyogaroopam Isasya*" is the text in the original.

8. Here the author very carefully avoids confounding time and Sakthi; Time is *Jada* while Sakthi is '*chit*'.

12. He that rules the entire world by subjugating it to his power (literally under one umbrella)—He too cannot step beyond time even as the ocean cannot pass the bounds of its shore.

13. Those who subdue the world by the suppression of their senses—even they cannot subdue time, but time subdues them all.

14. Doctors in medicine conversant in the lore of the healing arts, and skilful in the preparation of elixirs reputed as possessing the virtue of prolonging life to an indefinite period, they too cannot escape death. For Time is unconquerable.

15. A man, because of his possessing wealth, beauty, conduct, power and all other things, *thinks* one, and Time *does* another with a strong (hand).

16. Isvara unites and disunites all beings with things desirable and detestable with un-thought of upheavals and pitfalls.

17. When one man is afflicted with misery, *then* another man is blessed with happiness. Oh, wonderful is this incomprehensible Time!

18. He who is a (blooming) youth becomes (a decrepit) old man. He who is strong becomes weak. He who is rolling on wealth becomes penniless. Strange is the perverseness of time!

19. Neither high-birth, nor conduct, nor might nor learning can avail for accomplishing a thing if time be hindrance (i.e. be not favourable).

20. On them who are waited upon (by attendants) with enchanting strains of vocal and instrumental Music—and on them who are helpless and are depending on others for their very sustenance eating the food of others, Time acts alike.

21. Life-invigorating-elixirs and well-prepared-medicines become fruitless if not administered in Time. They themselves when offered in Time at once produce the desired effect.

22. None dies except in Time, nor one is born except in Time. neither one matures except in Time. No one attains pleasure or pain except in Time and nothing indeed takes place except in Time.

12. This refers to external (physical and brutal) force

13. This refers to internal (mental and subtle) force.

15. Time anticipates the desires of men.

16. Here time is eulogised as Isvara, by way of personification.

23. In Time the cool breeze wafts—In Time rain reaches reservoirs. In Time are crops raised, and in Time lives the living world.

24. Thus he who truly comprehends the true nature of Time transcends Time and discerns the Lord who is above Time.

25. Him who has neither Time, nor bandha (bondage) nor mukthi (liberation), who is neither Purusha, nor Prakrithi nor

25. There is perhaps a little bit of exaggeration in this description of Time. The function of time, as is well described in the Chinthya Agama, is simply to help the Soul to bring about the Malaparipaka—(fruition of the Soul's inherent Mala) in the threefold divisions of past, present and future. "Bhootho Bhavya Bhavishyatcha tridha roopo Bhaveth Punaha Malanam Paripakaratham Kahlatatvasya Sambhavaha" The Siddhanta saravali describes the function of time thus: "(Kahlo Bhootha Bhavath Vibhavi Vikrutho Jathaha—Purathresithussakthaya kshiprachiradi Boddhru kalanath Pumsaha kshipathyadithaha." "Time divided into the past, present and future, seizes on the knowing Soul and influenced by Isa's Sakthi, fructifies the Souls inherent Mala. Indeed Time (Kahla) is so called because it seizes on all "Kalanath sarva boothanam sakahlaha Parikrithithaha" and being a grand reckoner it is termed kahla. "Kahlaha kalayatham Aham." Srikrishna in his Sivoham-posture proclaims "Kahlosmi Lokakshaya krith pravruddho Lokan Samaharthum iha pravrutthaha" "I am here Time for the purpose of destroying the world." This seizure, as we have said, is for the purpose of the Soul's Malaparipaka. One aspect of Time, which we call death, is but a sleep akin to our daily sushupthi, and is denoted by the names pralaya, laya kshaya, mrithi and sambruthi, Dhvamsa, Bhangah etc. It is a relief from the necessary burden of Deha, Indriya and Karanas—a temporary rest serving the double purpose of repose for the already wearied soul and a renewal and gathering in of fresh vigour and strength for the morrow's work. Our Acharyas endorse the very same opinion. "Samharascha Jivanam Samsara Vyapara Khinnanam sushupthivath Visranthi Hethuthaya Na Naigrhrunyapadakah (Srikanta). "Niranthara Duhkamaya Samsara chirathara parivruthi Sranthanam Jivanam kanchit kalam Vikshepa Vigama Samllasadatnanandanubhavena Visranthim Sampadayithu kamaha Rudraha" (Appaya Dikshita.)

“அழிப்பினைப்பாற்றல்”

அழிப்பேயவனுக்கும் இச்சை (ஒழிவிலொடுக்கம்)

கண்டனவல்லவென்றே சழித்தடு மிறுதிக்கண்ணே

கொண்டது பரமநந்தக்கோலம்—தாயுமானவர்.

Indeed all Agamas assert this. Mrigendra—“Bhavinam Visramayeivam Mayayasecha Parassivaha. Akalayya Swadruk Sakthya Swapam Sristyei pravarthathe.”

Christian theology has invested death with gloom and horror thus divorcing it from its state as a normal condition in evolution picturing it as final, hopeless and penal, presenting it as the outcome of the wrath of an irritated Deity, the punishment for sin as well as the bar to all reformation, the entrance to a judgment irrevocable and eternal. If there be no evolution or gradual mitigation in Hell, existence there would serve no useful purpose for each individual lost and it does not stand to reason to suppose that they would be maintained in existence to endure an aimless useless misery for eternity, unproductive of

the world—To that wonderful formed Siva, the Paramesvara,—to Him is this obeisance.

any good. Nor does the belief in a Purgatory, as the Romish Church would have us believe, explain it, there being hell existence for many even after that. Death is but one of the many aspects of evolution, an outcome of God's Love and the Agamas do assert that death is but an institute of Love. As men of physical science, we see and know that there has been, and is, evolution in this world and in the starry spheres which on all sides surround us. Should we then, contrary to all analogy, reason and justice, hold that evolution is partial and truncated so far as spiritual realm alone is concerned. Indeed all evolution is for the perfection of soul—not for dead and inanimate matter. We who believe in a Mind in the Universe and a Soul within the sum of things' cannot hold otherwise. Nor is evolution a relentless ever-grinding wheel. "Some far-off Divine element to which the whole creation moves." So sings the poet. The whole is an outcome of Divine Love. 'இமைப்பொழுதும் உபகாரமல்லால்

ஒன்றையியக்கா கிர்க்குணக்கடலா யிருந்த ஒன்றை" says Thayumanavar. Deaths' true name is therefore 'onward'. "What hurts it us here if planets arise and die? What need we care for the shrinking sun, the squandered energy, the omen of Moon's frozen peace? If man's soul grows, it matters no more how many solar systems she wears out than how many coats. "Vasamsijeernaniyatha Vihaya Anyani gruhnathi Naroparani" as the Gita says. Nevertheless to correspond with this expansion without us, there must be an expansion within. And what is birth and death if not the preparation, and befitting of the soul for that far-off espousal—an espousal of which earth's brief encounter with some spirit, quickly dear, may be the precursory Omen.

"நான்கெட்ட வாபாடி, சிவமானவாபாடி" (Thiruvachakam)

"அன்னையையும் அத்தனையும்ன்றே நீத்தான்

அகன்றான் கவிட்டதாரசாரத்தைத் தன்னைமற்றான்

தன்னும்கெட்டான் தலைப்பட்டாணங்கை

தலைவன்றானே." (Apparswamigal.)

Death may not perhaps be an unmixed joy, as life itself is not; but that need not blind us to its own intrinsic merit as a helping factor. Time affects all except the Panchakrithya kartha. There is no exception to this rule. The next chapter explains this vividly. It cannot affect Kahla-kahla. For in Siva there is no Mala, no Maya and no Karma. Na Sivasyanavo bandhaha karmo Mayeya Eva Va. In former ages there flourished in India a certain set of thinkers known as Kahla Vadis. They considered Time as God. The Svetasvatara refers to them as "Kahlam thathanye Parimuhyananaha" "People are deuded into the belief that time is God," and defines God as "Jna Kahla kahlo Guni Sarvavidyaha" "Sentient possessor of attributes Kahla Kahla" and describes Him as presiding over it and other intermediate causes. "Kahlatma-yuktham Adhithishtathi Ekuha"——There is a reproduction of their theory in the very 1st chapter of the Mahabharata.

"Kahla moolaru idam sarvam Bhavabhavow Sukha Sukhou. Kahlassru-jathi Bhoothani Kahlassamharatheprajaha. Samharantham prajaha kahlam kahla samayathe punaha, Kahlo Vikruthe Bhavan Sarvanlokam Subhasuban. Kahlaha, samkshipathe sarvaha Praja visrujathe Punaha. Kahlassuptheshu Jagarathi Kahlohi Durathi kramaha" etc. All this has its root in Time. Time creates being and time destroys. Time pacifies all. Time disposes everything good and bad and all world. Time is always awake when all are in sleep. Time is indeed untransgressable."

Thus ends the 5th chapter in the first part of Vayu Samhita in Sivapurana.

CHAPTER VI.

The Rishis ask.—(1) By what unit is the measurement of life-time devised. What again is the furthestmost limit of time whose form is number."

2. Vayu says: Here they say that the measure called Nimisha is the primary mode of calculating life-time. Santhi Atheethakala is the limit of this time which is formed of number.

3. The striking of the lashes of the eye (i. e. twinkling) is called Nimisha. Fifteen of such Nimishas is called Kahshta

4. Thirty Kahstahs make one kalah. Thirty Kalahs make one Muhoortha. Thirty Muhoorthas form one 'day and night' (Ahorathra).

5. By means of thirty such "days and night" is formed a Masa of two pakshas—called krishnapaksha and Suklapaksha which form a night and day respectively for the Pitris.

6. Six such months form one Ayana and a Varsha contains two Ayanas. By the unit of measurement of time resorted to in this world, this is called a year (abda or Varsha) for men.

7. It is the opinion of the Sastras that this (year) forms a 'day and night' of the Devas, the Dakshinayanam forming the night and the Utharayanam forming the day.

8. Just as is the case for men, thirty such days and nights form a month for the Gods (Devas). A year too for the Devas is formed of twelve such months.

9. Three hundred and sixty human years form one single year for the Devas.

10. The computation of Yugas are made by the measurement of the Devas' duration. Poets know of four yugas in Bharath varsha.

11. The first is called krita, then comes Treta and then follow the Dwapara and Kaliyugas.

9. Ten years for the Devas form one year for the Saptarishis and ten years of the Saptarishis form one year for Dhruva (Vide Linga-purana.)

12. Four thousand (Deva) years form a Kritha Yuga; Four hundred years form its sandhya; a similar four hundred forming the Sandhyamsa.

13. The years of the other three yugas are formed by subtracting a thousand years from the years of their previous yugas respectively, a hundred years being subtracted for the Sandhyas and their amsas from the Sandhyas and their amsas respectively of the previous yugas.

14. Thus a chathuryuga contains in all twelve thousand years. A thousand such chathuryugas form a Kalpa.

15. Seventy one chathuryugas form one Manvantara. In one Kalpa the revolutions of 14 Manus are completed.

16. In this natural order Kalpas and manvantaras with hundreds and thousands of prajas have come and gone.

17. A detailed account of them is not possible to give passing beyond the reach of thought and number.

18. A Kalpa is a day-time for Brahma, born of Avyaktha. A thousand such Kalpas form a year for Brahma.

19. Eight thousand such Varshas is a Yugam for Brahma, Eight thousand Yugas is a Savana for the lotus-born Brahma.

20. Nine thousand such Savanas elapsing away, there comes the death of the great Brahma.

21. In a day of his, fourteen Indras pass away. Four hundred and twenty Indras succumb in his month.

12. Thus Kritha contain in all 4800 years.

13. The Treta contains 3000 years and each of its Sandhya and Sandhyamsa contains 300 years in all 3600 years. The Dwapara contains 2000 years and each of its Sandhya and Amsa contains 200 years (2400 years in all) The Kaliyuga contains 1000 years and each of its Sandhya and Amsa contains 100 years. (1200 years in all).

15. 994 chathuryugas form the duration of 14 Manus and in a Kalpa, consisting of 1000 chathuryugas 14 manus die. The 14 manus are respectively, Swayambu Swarooshisha, Uthama, Thamasa, Raivatha, Chakshusha Vaivasvattha, Soorya Savarni Daksha savarni, Brahma savarni. Dharma savarni, Rudra savarni, Rouchya (Deiva savarni), and Bhowthya (Indra Savarni)

21. The 14 Indras are:—Hari, Vipaschit, Susanthi, Sipi, Vibhu alias Vasu or Ravi, Manojava, Purandara or Ojasvi, Mahabali, Adbutha, Santhi, Vrisha, Rithadhama, Divaspathi, and Sudha:

22. In a year of his pass away five thousand and forty Indras. In his life-time decay five lacs and forty thousand-Indras.

23. This Brahma succumbs in a day of Vishnu. Vishnu dies in a day of Rudra. Rudra passes away in a day of Mahesvara and Mahesvara falls in a day of Sadasiva.

24 to 26. Similarly Sadasiva too passes away in the Lord Siva's Day. Then Kalatma reigns at the command of Siva. Oh Dwijas, that duration of time in which Srishti takes place, is called Paramesvara Ahas (Day). A similar duration in which Laya takes place is called Paramesa-Rathri (night).

27. That which is called Srishti is called day and Pralaya is called night. To Him there is neither day nor night. One should bear this in mind.

28 to 29. This usage of night and day as applied to Siva is only a secondary application (upachara and not mukhya) only adopted in the language of the world for its own benefit. All Prajas, Prajapathies, Moorthies, Suras and Asuras, Indriyas, Indriyarthas (objects of sense), the five Mahabhoothas, the thanmathras, the Bhoothadi, Bhuddhi, their presiding deities all these exist in this day of Paramesa and all of them cease to exist in the Night. At the end of this night there again is the projection of the universe.

24 to 26. Sadasiva is the presiding deity of Santhi atheetha kalah chakra and with this ends Time, as stated in the 1st verse.

28 and 29. Vide verses 17 to 19 in chapter 8 of the Bhagavad-gita, where also similar ideas of night and day occur.

“Sahasrayuga paryantham Abaryath Brahmano Viduhu. Rathrim yugasahasrahntham. The Ahorathra Vido janaha. Avyakthath Vyakthayas-sarvaha Prabhavanthyaharagame, Rathryagame Praleeyanthe Thathraiva vyaktha samgnike. Bhoothagramaha Sa evayam Bhoothva Bhoothva Praleeyathe, Rathryagame Avasaha Partha Prabhavanthyaharagame.” They say that a thousand yugas forms a day for Brahma and a similar duration is a Night for him. In the beginning of day all are made manifest from the Avyaktha and in the beginning of night all are absorbed in that same Avyaktha etc.

30. Obeisance to that Great Sankara who is the Presiding Lord of the World and whose Sakthi cannot be transgressed by the power of Karma and Kahla, and to whom this all is subject.

30. In the Vidyesvara Samhita (17th chapter) we learn that the Kahla-chakra stands above the region of the Panchakarthas, Brahma, Vishnu, Rudra, Mahesvara and Sadasiva. This kahla or kahlatma is said to ride over a buffalo which is defined thus :

“Mahisham Dharmam Asthaya sarvam kahlana yunjathi. Asathyascha Asuchischaiva Himsaschaiva Nirgrunah. Asathyadi chathushpadaha sarvam saha kamaroopadhruk, Nahsthikeya Lakshmeer Dussango Veda balya Dwanisada krodha sanghaha krishna varno Maha mahisha veshva van.”

Riding over a buffalo, he causes all things to be overtaken by time. The four feet of this buffalo are Asathya (untruth) Asuchi (unclean-ness), Himsa (inflicting of pain) Nirgruna (mercilessness). The whole figure is the personification of Desire (kamarooapa). It has the charm of Athiesm (Nasthikeya). Its contact is with “Iniquity.” Its sound is that of the out-cast Books expelled from the Society of the Vedas. It has a companion in “Anger”. Its color is Black. Worshippers of Siva devoted to the cardinal virtues of Truth etc, transcend this wheel of Time (said to ride over such a buffalo).” Adharma mahisha roodam kahla chakram Tharanthithe Sathyadi Dharmayuktha ye siva pooja paraschaye.” Here a Vrishabha (bull) is presented. It is said to stand before the abode of Siva. Here is a description of that Vrishabha.

“Thadoordhvam Vrishabha Dharmaha Brahmacharya swaroopa Dhruk. Sathyadipadayukthasthu Sivalokagrathaha Stithaha kshama Srungaha sama srothro Veda Dwani Vibhoosithaha. Ansthikeya chakshuhu Nisvasaguru buddhi manah Vrishaha. Tham kriya Vrishabham Dharmam Kahlatheetho adhithisthathi.” Above that is a bull which is Dharma, which has the body of Brahmacharya. Its four feet are Sathya (Truth), Suchi (Purity), Ahimsa (non-infliction of pain) and Anirgruna (Mercy); such a bull stands before the abode of Siva. Its horns are kshama (Forbearance or Patience.) Its ears are Sama (tranquillity of mind or peace) It has the sweet tone of the Veda dhvani. Its eyes are Asthikeya (Theism or Belief-in-God). Its breath is Guru and its mind is Right Discernment (Aparoksha gnana). The Lord who eternally transcends Time (Kahlathitha) presides over this bull of Dharma.” Like the Vayu Samhita it also says that the life-time of Brahma is a day of Vishnu, the life-time of this Vishnu is a day of Rudra and so on. Above the range of the Moorthies, Brahma, Vishnu, Rudra, Mahesa and Sadasiva, there is neither day nor night neither birth nor death. “Brahma Vishnu Mahesanam Swaswayurdinamuchyathe. Tadoordhvam Na dinam Na rathrihi Na janma Maranadikam” Such a Lord is Siva associated with parasakthi. “Parasakthya samayuktbaha thath reiva paramesvaraha. Srishtisthithischha Samharaha Thirobavopyanugraha, Panchakrithya Pravinosou Satchidananda Vighraha.” He is the deer of the Panchakrithyas.

Compare this with the dhyana sloka of Vrishabha in the Sivagamas. “Vrisho Vrishakrithihi Trayaksho Sivaikagatha mahnasaha Saksbath Dharmha Svaroopameha suddha spatika nirmalaha Adharabhootho Vijneyaha Theekshna srungi Mahabalaha” Vrisha is of the form of a Bull possessing three eyes, ever devoted to Siva. An impersonation of Dharma, spotlessly white as the crystal—a substratum of all, possessing sharp horns and mighty in strength.”

Cf. The popular story of the overthrow of yama said to ride over a buffalo by Siva riding over a bull for the purpose of saving His devotee Markandeya.

The next chapter treats about the creation (Srishti) which was spoken of as the Day in the last 3 verses of this chapter.

Thus ends the 6th chapter in the 1st part of the Vayu Samhita in Siva-purana.

CHAPTER VII.

1. Rishis ask :—How does that Paramesvara play by creating and destroying (literally by arranging and removing) this entire universe by means of His Agna Sakthi ?

2. What is it that is primarily produced ? By what is this all extended (spread). By what big-bellied one is this again devoured ?

3. Vayu says :—"Sakthi transcending the Santhi-Atheetha pada was first produced. Thence Maya and thence Avyaktha were produced in their order, from the mighty Siva associated with Sakthi."

4. From this (Kundalini) Sakthi arose Santhiatheetha pada. Thence Santhi-pada. Thence arose Vidyapada. Thence Prathishta pada arose.

5. From the Pratishtā pada arose Nivrutha pada. Thus is told, in brief, the Srishti influenced by Isvara.

6. This (Srishti) is the unrolling in the natural gradation from high to low of these (Kalahs) and the Samhara is the rolling in of them in the reverse order from low to high.

1. The entire panchakrithya is a play for the Lord. Vide Brahma Sutra "Lokavaththu Leela Kaivalyam" (IInd Adhyaya 1st pada 9th Adhikarana 33rd Sutra.)

3. By sakthi non-sentient Parigrahasakthi Kundalini, known by the several names of Bindu, Kundalini, Suddha Maya, Parah, Paravagisvari, Kutila or Pranava or Omkara, is meant, as distinct from the Swabhaviki Chit Sakthi, a Dharma of the Lord Himself, known by the names Adi, Icha, Gnana and Kriyah. Vide the Svetasvatara Mantra "Parashasya Sakthir Vividhaiva Srooyathe Swabhaviki Gnana Bala Kriyacha." Kundaline Maya and Avyaktha are the three sources respectively of the 5 sivatatvas, the 6 other vidyatatvas and the 24 Atmatatvas.

6. Srikanta yogi, the learned commentator, thus describes it "Sakthi-mathas sivasya samkochavastha Pralayaha vikasavastha srishtirithi." The unrolling of Siva's Sakthi is srishti and the rolling in is Pralaya.

7. From this (Sakthi) the 5 padas (Santhi Atheetha etc.) are evolved. These cover the whole range of creation, since with these 5 Kalahs the entire universe is pervaded. That which is called Avyakta is presided by Atma.

8. It is also approved that it creates tatvas from Mahat to Viseshā (Prakrithi to Prithvi). But the act of creation here does not belong to Avyaktha or the Atma (soul), for

9. Prakrithi is non-sentient and Purusha is Agna (not being omniscient), and Pradhana and Paramanus and other things are all non-sentient.

10. We know that, as a matter of fact, none but persons possessing discrimination is capable of action. This world expects (requires) a Kartha (a creator) as it is Karya (an effect—a necessary result of a cause) and a (harmonious) whole of parts (as the body is).

11. Therefore an Omnipotent, Omniscient and Free Agent, having no beginning and end and one in whom there are all perfections,—Mahadeva and Mahesvara alone is the Kartha (creator) of this world.

7. Hence Atma is called Pancha vimsa the 25th Principle as presiding over the 24 Atma tatvas. The 24 lowest tatvas alone are cognized by the soul. They alone as Sthoola tatvas stand, as it were, before his eye, that is in the 2nd and 3rd persons as things capable of demonstration, being in the form of Deha, Indriya, Karanas, Bhuvanas and Bhogas and Annamayadi 5 Koshas. The other tatvas are not so. The vidya tatvas are subtle tatvas associated with it, (antharanga) for developing the soul's Icha, Gnana and Kriya bound by Mala. The subtler tatvas 5 in number bring about a union of the 7 vidya tatvas with the soul. The 5 tatvas are above the soul, the 7 tatvas are along with the soul and the 24 tatvas are beneath the soul. Thus the soul cognizes the 24 tatvas, they alone being within the grasp of the Icha, Gnana and Kriya functions of the soul. The 24 are called Bhogya kunda, the 7 are called Bhokthru kanda and the 5 are called the Prerakanda. Hence the Pasu Sastras (sciences the highest principle postulated wherein is reducible to the condition of Pasu) treat of the 24 lower tatvas and its cognizer the soul. The sankhya, the yoga, the Mimamsa, the Pancharatra and the Mayavada Schools all recognize these grosser 24 tatvas alone. Of course the other 12 tatvas are as clearly stated in the Sruthies and their Upabrahmanas as the lower 24 tatvas. The Saiva, the Linga, the Koorma, the Brahmanda purana and Devibhagavata, and sages like Kalidasa and others mention them in as clear a manner as possible, and the innumerable temples are clear maps drawn in richest colors to depict such tatvas.

12 to 13. The Parinama (transformation) of the Pradhana and the pravritthi (volitional engagement or propensity or application) of the Purusha—all these take place at the command of this Sathya Vrata. Thus this *unfailing conclusion* rests in the minds of the *truly* great man. A man of *little learning* does not resort to this sort of argument.

14. Within the duration that this creation is started and then its dissolution is effected, a hundred years of Brahmā elapse.

15. The life-time of Brahma, born of Avyaktha, is termed Param. A moiety of that duration is called Parardha.

16 to 17. At the close of two parardhas, when pralaya sets in Avyaktha, absorbing within itself all its products (the Vikrithis) rest in Atma.

18 to 20. When the Avyaktha, with all its Vikrithis, thus rests in Atma, both Pradhana and Purusha appear in their own colors (without the one being influenced by the other). Thamas and Satva gunas attain a state of equilibrium, without the one preponderating over the other and both becoming thus intertwined with each other (literally becoming the whoof and warp of the one fabric of Prakrithi). In such a state of equality when Thamas is no more *known* as Thamas and Satva as Satva, and not a trace of air, water

13. Sathya Vrata as applied to the Supreme Being means One whose Law or Design can never be altered. Swalpa chethana means a fool, a man of little learning or a man who has learned to argue a little. "A little philosophy inclineth man's mind to atheism; but depth in philosophy bringeth men's minds about to religion" Bacon.

15. A parardha contains 100,000,000,000,000,000 years.

17 to 20. (Compare) the Mandukya upanishad "Adrushtam Avyavaharyam Agrahyam Alakshanam Achinthyam Avyapadesyam Aikatmya prathyayasaram Prapanchopasamam santham sivam Advaitam chathurtham Manyanthe sa Atma sa vijneyaha" and "Yada thamas than nadiva narathri nasannachasat siva eva kevalaha, Tadaksharam Thath saviturvarenyam prajnacha Thasmath paasrutha purani (svetasvatara). "Na asath asith no sad asith na aharahsith narathrrahsith Thada andha thama asith (Rig Veda.)

They think of the unseen, unspoken of, ungrasped, undefinable, unthought of, culminating in the unity of atma the resort of all world peaceful of Siva, non-dual, the 4th principle. He is the atma. He is to be known" When there was neither day nor night neither sath nor asath, then there was only one Siva from Him sprouted pragna" No sath, no asath, No day, no night. Everything was in utter darkness."

(and other bhoothas as well) can be guessed, everything is indistinguishable. (Na prajnayatha). When the whole world is thus indistinguishable (Aprjnathe jagathyasmin) i.e., becomes unknown, then there was only One Mahesvara (roaming about) in that limitless expanse of Night.

21. At the dawn of this night, Mahesvara in conjunction with Maya, enters both pradhana and prakrithi and agitates them. Then by the command of the Lord as before Srishti (creation) takes place from Ayyaktha, which is the source and end of all Bhoothas.

22. Obeisance to the Lord who is different from all worlds—He in whose Sakthi's minutest particle the entire everything is imbedded. Him whom the cognisers of Adhvas know as the Lord of all Adhvas.

Asith idam Thamo Bhootham Aprajnam Alakshazam Apratharkyam Anirdes yam prasuptham iva sarvathaha" Manusmrithi.

Mahapralayakulethu Ethadasith Thamomayam prasupthamivachatharkyam aprajnam alakshanam" (Mathsya purana.)

Isvarauschethanaha kartha purushaha karanam sivaha, Vishnurbrahma sasee suryo sakro Devascha Sanvayaha srujyathe grasyathe chaiva Thamobhootham idam yada Aprajnam jagath sarvam Tada Hi Eko Mahesvaraha." (Santhi parva.)

When Vishnu Brahma, Sun, Moon, Stars, etc, are engulfed in darkness, and are not traceable along with the world then there was one Mahesvara.

21. "Dhatha yatha poorvam Akalpayath" The Lord creates again as before 'So says the Sruthi. The Revered Asvalayana in the beginning of his Dharma Sastra begins with "Adow idam Abhooth Sarvam" and explains that Lord Siva presides over the extreme Thamas (Darkness Maya) and that this Maya creates everything being agitated by Siva. "Sacha Samkshobitha Sakthihi Sivena Paribramhitha" and then in detail describes the creation of Mahat, Ahankara inorganic substances and Brahma etc sentient souls, Says he in the 7th chapter, Sisrukshureka Evagre Samasinas Sivaswayam, Dhrushtva guna mayim Mayam sookshmaroopam Apakaroth Thayathadathmakam Vishnum Srushtva palam Divoukasam." Desirous of creating the world, only one Siva was, He glanced at Maya with the inherent Gunas. He formed a subtle form out of it. By means of this maya He created Vishnu protector of the Devas,—Vishnu who is himself of the form of Maya" The breaker of this dark night is Siva as the Swetasvatara clearly asserts it. "Prajnacha Thasmath Prarutha Purani" Knowledge or Intelligence (light) sprang from Siva. Sri Krishna in the Gita says "Thamevachadyhm Purusham Prapadye yathaha pravruthehi Prasaruthah Purani" I adore that Primæval Lord from whom this ancient creation proceeds."

22. This verse is quoted by our Srikanta Yogi in his Bhashya on the Vedanta Sutras.

The latter portion of the verse runs thus in the original. "Adhvanam Adhvapathim Adhavidovadanthi, Thasmai namaha Sakalaloka Vilakshanaya." This is a mantra of the Rig Veda with which each manavaka (student) is made to pray to the spiritual Guardian at the time of upanayana. The mantra itself reads thus: Adhvanam Adhvapathe Sreshtasyadvanahapahram Asiya" and the upanishads too have "So Advanoha param apnothi Thad Vishnoha Paramam Padam."

In the slokas 9 to 13 it is asserted that the world is a product of God. The sloka itself runs thus "Ithi iyam Sasvathi Nishta Satham manasi Varthathe Nachainam pakshamahsrithya Vārthathe Swalpachethanaha". It can be satisfactorily proved that the tendency of the humanity of all ages and climes has been to know God from His Works. The belief in a Designer, in an architect has been so universal as to almost amount to a Proof an intuitional reality. So thought the ancient Egyptian, the Chaldean, the Assyrian, the Hebrew, the ancient Aztec, the Chinese and so taught Plato and Aristotle, Confucius and Zoroaster, Jesus and Mahommed. 'A mansion presupposes an architect, a painting an artist, a statue a sculptor.' We need not say that the Vedas, the oldest and truest of religious records on the face of the earth, reiterates this in most emphatic language. In this connection we request our readers to go through the 10th Mandala of the Rig Veda and we are tempted to quote below some passages from the Yajur Veda and it will be for impartial men to say whether they are not inclined to endorse every word of that Veteran Philologist and oriental scholar—the late Prof. Max Muller who in one of his latestest works says 'Indeed we find many hymns in the Vedas which bring home to our mind the conviction that Monotheism is their fundamental doctrine.'

1 Isanam Asya Jagathaha, Suvardrusam Twam Havamahi. We adore Thee, the Isana (Ruler) of this world, the seer of Heaven.

2. Dhatha dadathu Rayim Isano Jagathaha pathihi. May the Isana, the Lord of the world, grant us.

3. Bhoopathaye swaha, Bhuvanapathaye, Bhoothanam pathaye swaha. Oblation to the Lord of the world, to the Lord of the universe and to the Lord of all Beings.

4. Naha Isanaha jagathaha pathi.....Ise Dhatha idam Visvam Bhuvanam Jajana, "Isana, the Lord of the world, the Lord produced this entire universe.

5. Bhuvanasya pathe yasya the upatigrahaha sarma yacha. Oh Lord of the universe, bestow us bliss. Thy Mansions are above.

6. Idam divyam nabhaha Divyasya naha Dehi Isanaha. Oh Lord Isana, Ruler of this wonderful firmament, grant us Heaven.

Bhoothasya jathaha Pathireka Asith, sa Dadhara Prithivim. One pathi for all beings. He produced this earth.

8. Yaha pranatho Nimishatho Mahitva Ekaha Raja Jagatho Babhoova One Lord, who from his breath and twinkling produced this all, is the Lord. (This shows that the Lord produces everything without an effort on His part.)

9. Ya Ise Asya Dwipada chathushpadaha kasmai Devaya Havisha Vidhema, He who rules this four legged and two legged beings. To Him is this oblation.

10. Ya Athmada Balada yasya Visve upasathe Prasisham yasya Devaha. He who is the giver of life and strength. Him whom all world seek and propitiate.

11. Yasya chaya Amrutham yasya Mruthyuhu, Kasmai Devaya Havisha Vidhema Oblation to Him whose shadow is Immortality under whose control is mrithyu.

12. Yasya ime Himavanthaha Mahithva yasya Samudram Rasaya Saha Ahuhu "He whose glory the Himalayas and the oceans proclaim" so say the wise.

13. 'Yena dyou, ugra prithvicha, dhrude yena suvaha sthambhitham, yena Naksha yaha Antharikshe Rajasaha Vimanaha Kasmai Devaya Havisha Vidhema, By whom this firmament, the fierce world, this heaven, this atmosphere, this all is established to Him is the oblation.

14. "Asuhu Ekaha Kasmai Devaya Havisha Vidhema" One Life to Him is the oblation.

15. Yo Deveshu Adhideo Eka Asith Kasmai devaya Havisha Vidhema. He who is the one Deva for all devas. To Him is the oblation.

16. Janitha yo prithivyaha yo Vam Divam Sathya Dharmo Jajana yaschapa chandrah Brihattheehi Jajana kasmai Devaya Havisha Vidhema" "He who is the producer of this world. He who produced for you the sky—He the Sathya Dharma (eternally righteous), He who produced the waters and the Moon to Him is the oblation.

17. Ya imavisa Bhuvanani Juhvath Nishasada Pitha Naha.....Param Ekam Ahuhu yo na pitha Janitho yo Vidhatha.....Jajana yo devanam namada Eka Eva Tham.....He who produced this world. He who sits as the father of us, Him they call the "Great." He is our father. He is our producer. He is our disposer. He is the giver of names and forms to Gods. He is the One.

18. Yasmin idam Bhuvanam Adhisritham Visvakarmahi Ajanishta Devaha..... Visvathaha chakshu Visvatho Mukho Visvatho Hastha utha Visvathaspath Sambahubhyam Namathi.....Dyava Bhoomim Janayan Deva Ekaha".....In whom this world rests. He, the creator of the world. That God produced this world. Throughout the universe is His eye throughout the universe is His hand and throughout the universe is His foot. To Him I bow with my hand. Before Him I prostrate. One lord created this Heaven and Earth,

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19 Bhootheshu Bhootheshu charathi Pravishtaha.....Sa Boothanam Adhipa
thihi. He moves within all beings. He is the Lord of all beings

20. Yo Rudro agnow yo Apsu ya Oshadishu yo Rudro Visva bhuvana vivesa
Thasmai Rudraya namo Asathu. One Rudra who is within fire, within waters, within
the creepers, within the whole universe-to Him is this obeisance.

21. "Yo bhootanam Adhipathihi Rudraha" One Rudra is the Lord of all beings.

22. Bhoopathe Bhuvana Pathe Mahatho bhoothasya pathe. Lord of the world,
of the whole universe and of the entire beings.

23. Ekahapurastheth ya idam Babhoova yatho babhoova Bhuvanasya gopa
yamapyethi Bhuvanam Samparaya Sa no Havir grutham iha santhu Devaha" He
the one was before, He who became all, from Him all protectors of the world came
To Him let this Havis ghee of ours go.

If we turn to the upanishads, we find many of these mantras repeated a
number of times. The Taithriya Mahopanishads assert :—"Yathaha Prasootha
jagathaha prasoothihi, Yath oshadhibhipurushan vivesa bhoothani characharani
Athaha param Nanyath Aniyasamhi, Paratparam yau Mahatho mahantham Visvam
puranam Thamasahaparasthath ishtapoortham bahudha jatham Jayamam Visvam
bibharthi Bhuvasya nabhihi.....Sa no bandhur Janitha sa vidhatha sa otha pro
thascha vibhu prajasu" From whom was born this world. Who entered into all
bhoothas, charas and acharas. There is none minuter than Him, no one greater
than Him. He sustains all this past, present and future generating things. He is
remoter than the remote, greater than the great. His abode is beyond darkness.
He is intertwined in all beings. He is our relation. He is our father, our disposer.
Isanassarva Vidyanam Isvarassarvabhootanam Brahmadhipathir Brahmanodhi-
pathir Brahma Sivome Asthu Sadasivom" Sadasiva is the lord of all sciences, of all
beings, Lord of the Vedas and Lord of Brahma, He is the Brahm. Let Him be
Siva to us.

"Isa sarvasya jagathaha prabhu Prinathi Visvabhuk" Isa, the Master of all
the worlds, the devourer of everything is pleased. In the Taithiriya Aranyaka
namaskaram or obeisance is only required to be offered to the Great God and He is
described as the Bhootapati as the Protector of all beings "Yasmai namasthath
chiro dharma Moordhanam Brahmoothara Hanuhu yagnodhara Vishnur hridayam
samvatsaraha prajananam.....Twam bhootanam Adhipathirasi Twam bhoota
nam Sreshtosi namaha the namo namaha Sarvamthe namaha" and in the namakas
we see that the Lord is described as the pathi of all.

Again the upanishads proclaim "Bheeshasmath Vathaparathe Bheeshodeth;
sooryaha. Bheeshasmath Agnischa Indrascha. Mrithyur dhavathi Panchamaha'
Bhayathagnisthapathe Bhayath thapathi Sooryaha etc." Through fear of Him the
wind blows, the fire burns, the sun shines, Through fear of Him death overtakes
'Kartharam Isam'. Isa, the creator, and Ethasmath jayathe prano manassarvendri-
yanicha' from Him are produced the pranas, the mind, and all indriyas. "Atma va

idam Eka eva Agra Asith Sa Eakshatha Lokannu srnja ithi Sa Iman Lokan Asrujath Atma alone has been before. He desired "Let me create the world." He created the world. The Taithiriya upanishad Bhrguvalli thus arrives at Brahm the cause from the product world. 'What is Brahm' "Yathova imani Bhoothani jayanthe yena jathani jeevanthi yathprayanthi abhisamvisanthi. Tad vijijnasasva thath brahmethi." From whom was born all these bhoothas by whom they are sustained in whom are they made to resolve, know that as "Brahm" When the Brahmadins began to enquire into the nature of God, His works played not a little part "Kim Karanam Brahma Kuthasma jatha jivamakena Kvacha samprathishtaha Adhishtithaha kena sukethareshu varthamahe" What is Brahm the cause. When have we been born. By whom are we living. In whom are we established. By whom are we directed to enjoy pleasure or endure pain?

In the Atharva Sikha upanishad God, the cause of all, is thus arrived at from His works "Sarvam idam Brahma Vishnu Rudra Indrassamprasooyanthe sarvanicha Bhoothani saha bhoothaihi na karanam karananam dhatha dhayatha karananthu dhyeyaha sarvaisvaryam sampannaha sambhurakasa Madhye" Whence all this Brahma, Vishnu, Rudra, Indra and others are born along with bhoothas. The cause of causes is never born. This cause is Sambhu, the fountain of Bliss, resting in Akasa. Bhagavan Veda Vyasa when determining Brahma defined Him as the source of all. "Atha Atho Brahma Jijnasa Janmadyasya yathaha." Then know Brahm. Whence all this are produced. The Sivagranabodham similarly arrives at God from His works "Stripum napumsakadithvath Jagathaha karya darsanath asthi kartha" The world, a medley of He, she and It, is a product. Therefore there is a producer. The Mrigendra "Athopalabhya Dehadi Vasthu Karyatva Dharmakam kartharam asya janecmo Visishtamanumanathaha." When we come to know that things like world, body etc are products, we have to arrive at a creator by means of anumana (inference).

The Parakhye says: "Athosthi Buddhiman kaschit Isvarassamavasthithaha Jagajjanma Sthithi Dwamsa Thirobhava Vimukthidaha." Therefore there is a sentient Being, an Isvara, who does the functions of Janma, Sthithi, Dwamsa, Thirobhava and Mukthi.

Our Acharya Srimath Arulnandi sivam sings thus:—ஒருவனே டொருத்தியென் றுறைத்திடு முலகமெல்லாம்—வருமுறைவந்து நின்றுபோவது மாதலாலே தருபவன் ஒருவன் வேண்டும்:—Sri Kannudayavallal following in the wake of our Acharya observes பெண்ணுணலியாய்ப்பிறந்து வளர்ந்தேயழியு, மெண்ணுத பேதமியல்பின்றிப் பண்ணுங்காற், காரணகத்தாவொருவ னுண்டவனைக்காட்டு நூலாரணமுமாகமுமாம்"—That prince of moralists, Thiruvalluvar, otherwise known as "பொய்யாமொழிப்புலவர்" (one whose word is ever an undeniable truth)

has carved in letters of gold “ஆகிபகவன் முதற்றே உலகு.” Similarly the Gitacharya Sri Krishna, in his Sivoham Posture, says “Aham kritsnasya Jagathaha prabhava pralayaha”—Mayadhyakshena prakrithihi Sooyathe sa Characharam” and the disciple Arjuna who was blessed with divine vision, lisps out “Pit-hasi Lokasyacharacharasya’ Thou art the father of this world of mobile and immobile things”—

We see that the language employed in these Vedic chants is at once bold, healthy and convincing and is couched in a way that admits of no two interpretations. The healthy minds of the old Rishis discerned nothing but beauty and order and purpose in the universe. They saw the finger of God in everything. To them the power and intelligence of God were already revealed in His works. In their arguments “Whence have we come and whence this world” the universe composed of things which they saw and heard were not myths, were not so many forms of optical illusions, so many series of vain inexplicable and unintelligible phantasmagoria, as some of the later Vedantins are inclined to believe. They saw themselves, above, and around and they began to reason, and in their reasoning they never lost themselves in the meshes of vain speculations and in the labyrinths of spurious imaginings and in the whirlpools of verbal quibblings. Introspection and argument are the two modes of arriving at the Ultimate Reality and both were availed of by the ancient Rishis. With a clear vision of the “Aham-asmi”—I am-, it became very easy for them to arrive at the oversoul, the soul of souls, and divine into the why of things. In His Eternal Mind every thing existed. Before the Eternal Now every thing should have been in existence and nothing can be said to be New to Him. It is in this sense that the universe composed of mind and matter can be and is, said to be co-eval with Him. But they should have come only out of his Eternal Mind. Therefore He is the creator. In Him the universe exists. Hence He is Visvadhika. He exists in the universe. Hence He is Visvantharyami. The shapes and forms of all things composing His body as well, He is called Visvaroopi—since God can

never be divorced from the universe, we see a beautiful reconciliation between Monotheism and the higher pantheism which is so gloriously set forth in the Antharyami Brahmana of the Brihadaranyaka upanishad. Nearly all samhitas, Brahmanas and Upanishads reiterate these 3 aspects of the Lord and it is these aspects that are referred to in the Devaram “மண்ணாகி வீண்ணாகி மலையுமாகி,” “மண்ணல்லே விண்ணல்லே மலையுமல்லே” “மண்ணகத்தான் விண்ணகத்தான் நிருமலகத்தான்” and in the உலகெலாமாகி, உடனாகி, வேராகி” of Sri Arnlnandisivam. Thus ends chapter VII. of the first part of the Vayu Samhita.

CHAPTER VIII.

Vayu says:—By the command of Isvara the Vikaras (changes) beginning from Buddhi and ending with earth are produced from Ayaktha presided over by purusha.

2. Then from these vikaras (changes) are generated the three moorthis Rudra, Vishnu and Brahma being the (doers) of the three functions which the world is subject-to.

1. Purusha is the soul resting in the Purushatatva above the range of Ayaktha which is again a product from kalah one of the five sheathes of the soul, the 4 others being Kahla Vidya Raga and Niyathi.

2. In its pristine condition, the soul is Nirguna (i.e.) void of the thrigunas Satva, Rajas and Thamas. But when it descends to the states of Brahma Vishnu, and Rudra it is clothed with the Prakritic qualities. Thus Brahma, has a form composed of Rajas, Vishnu of Satva and Rudra of Thamas. Any amount of word paintings and rhetoric cannot alter this. We know there have been strenuous efforts, worthy of a better cause, to depict Narayana as Aprakrutha (i.e.) above Prakrithi. Words such as these “Aprakrutha Divya Mangala Vighraha” are constantly dinned into our ears. Of course we agree with such persons if the term Aprakrutha is applied by them to the soul resting in the body of Narayana, for the soul, be it Vyashti or Samasht, collective or individual, as the Panchavimsa or the 25th principle is indeed Aprakrutha. But the application of the term aprakrutha to the so called divya Mangala Vighraha or form, if persisted in, then we are quite unwilling to follow their lead. What on earth could they hope to do if attempts are made to extol names and forms of matter to that pitch of glory to which they are not, as of right entitled! The soul is not a product of matter or Prakruthi. Any fineness of the Material thing cannot display the grandeur and beauty of the soul, the thinking essence. Therefore we strongly object to the application of terms such as Aprakrutha to forms, be they Vishnu's or Rudra's or Brahma's or Indra's or any other Deva's. If we open

(3 & 4) Mahesvara blesses them with powers to pervade this world-powers which cannot be interfered with anywhere—with ever shining matchless wisdom, with the prosperities of anima and others; with the exercising of the functions of creation, protection and dissolution and with supreme authority.

5. During certain kalpas, when their minds are stupified, the Lord endows every one of the three with only one function,

6. Then only one of the three generates the other two. Thus every one being born from the others is sustained by the others.

7. At one place Brahma, at other Vishnu, while at the third Rudra obtains supremacy (i.e. is praised). Therefore amongst them none surpasses the other as regards position or rank or prosperities.

8. They who betake themselves unto an impetuous and turbulent wrangling of extolling one to the exclusion of others by saying "This is superior to that and that is not" do verily become diabolical spirits and goblins.

9. The great God Mahesvara transcends the three gunas. He has 4 vyooahas. He is all and he is the substratum of all. He is the cause of the uprising of Sakthi.

the pages of the puranas especially of the Bhagavatha and Vishnupurana we find that Vishnu's form is described there as a product of Prakrithi (be it understood that we do not object to the application of the term Aprahkrutha to soul). The Bhagavatha, like the Saiva and Koorma Puranas says that the form of Vishnu is Prakriti (i.e.) not Aprahkrutha which some in their zeal attempt to make out. For instance in the AtritaPascharya, the Rishi Atri performed penance to catch a glimpse of that sole Lord of the universe. (ya eva Jagathisvara). At the end of the penance, there appeared, says the Purana, not one but three persons. The Rishi got puzzled and he is pertinently made to put the question "Eko Mayeha Bhagavan Vibudha Pradhanaschiththe kritho Prajananaya Katham nu yocyam" "only one Lord is propitiated by me but why the necessity for 3 persons at the same time." The answer is "Satvam Rajas thama ithi Prakruther gunah Thairyuktho para purusho Ekaihasya-dhaththe Stithiyadaye Hari Virnichi Harethi Samjna Sreyamsi thathra Khalu Satva thanor Nrunamsyu." Satva Rajas and Thamas are the 3 gunas formed of Prakrithi. Only one assumes three aspects, clad in these gunas of Brahma, Vishnu and Rudra for purposes of three functions creation, sustention and absorption. Thus it is plain that the term Aprakrutha cannot be applied to the forms of the Thrimoorthis-The Satva, Rajas and Thamo gunas here mentioned are the sub-gunas of satva; similarly the other two gunas are each sub-divided into 3 gunas.

10. Such a creation out of mere pastime or play—a projection of Prakrithi which is the range of the three kinds of Atma and of the union of Purusha are established in one who is the Sole Isvara (i.e. is possible only in God).

11. He who transcends all, who is Nithya, who is Nishkala and is Paramesvara—He alone is the Substratum. The inner controller and the governor.

12. Therefore Mahesvara the Prakrithi, Purusha, Sadasiva, Rudra, Vishnu and Brahma all these have Siva as their soul.

13 & 14. First from the Pradhana arose Buddhi, known also as khyathi, Mathi and Mahan. Mahath being agitated became three Ahankaras the Satvika or Thajasa, the Rajasa or Vaikarika, the Thamasa or the Bhoothadi. From the Ahankaras arose the Bhoothas, the Thanmatras and the Indriyas.

15, 16 & 17. The ears, the skin, the eye, the tongue, these 5 organs of understanding (gnanendrias) and mind are considered to be of shining nature. The Ahamkara which produces them is shining and this Ahamkara is consequently styled Thajasa. (pertaining to thejas) The mouth, hands, feet, arms and genitals, these are karmendrias, organs of action. As they are senses of action (i.e.) capable being acted upon or influenced (by the senses of understanding and thus liable to change or Vikara)—the Ahamkara which produces them is called Vaikarika (capable of modification). During the projection of the vaikarika Ahamkara the gnanendrias severally or conjointly with the mind play their part with the karmendrias severally or conjointly. Thus along with its one Guna Rajas it is influenced by the gnanendriyas and mind which are satvik in nature. Therefore it is said that Satva and Rajas are both combined in the Rajasa Ahamkara. Its composition is therefore two fold.

15, 16, & 17, Karmendriyas such as hands and feet can do their functions only with the aid of one or more of the gnanendriyas and mind. Hence this Ahankara is ubhayatmaka,

18 & 19 From the Ahamkara pertaining to Thamas are produced the Bhoothas and Thanmatras. It is called Bhootad since it is the source of all Bhoothas. The Bhoothad is of the nature of sound tanmatra. From it is produced Akasa. From Akasa is produced sparsa tanmatra (touch). From the mahtra of touch is produced the air (Vayu). From Vayu is produced the Roopa (tanmatra) (form). From roopa (tanmatra) is produced Thejas (Agni). From thejas is produced Rasa tanmatra (taste). From (the mahtra of) taste (rasa) is produced water. From water is produced (the mahtra of) smell or (Sabda tanmatra), from (the matra of smell is produced the earth. And from the Bhoothas are produced the other mobile and immobile things.

20, The Tatvas from Mahath to Earth generate the Mundane egg (Anda) as they are influenced by the (sentient) Purusha with the materials of Avyaktha.

21. When all necessary organs are supplied within that egg (i.e.) (foetus) then from that embryo comes out a fully developed kshetragna with the appellation of Brahma.

18, 19, The tatva Ahamkara is so called because it develops a mistaken notion of ahambhava or Atmatva in the body which is non-sentient (Ayam Anantmani Dehe manasi Atmanoham Buddhim Kurvathe Sahakrithaya Ahamkara uchyathe" It is an account of this that the soul mistakes himself into body etc. The tanmahtras are influenced of sabdasparsa Roopa, Rasa and Gandha-what is meant by saying that sabda produces akasa and sparsa (touch produces skin, while the real fact seems to point out the reverse. The fact to be remembered is that they are tanmatras, they are sabda tanmatras and sparsa tanmatras and they are not simple sabda and sparsa but are their tanmatras. The tanmatras themselves are not sound, touch etc. They are subtle Bhoothas which undergo composition to use a language of chemistry. The intermediate stage of the Bhooras before they actually develop into Bhootas is called Thanmatra Avastha. The substances themselves in that intermediate state are called thanmatras. The milk, before it is transformed into curd, undergoes a chemical process during which it is neither milk nor curd, Sabda Thanmatra is so called because thereby the sabda is enabled to be caused not because that it actually produces Sabda or that it is itself Sabda. The Sparsa tanmatra is so called because thereby touch becomes possible not because that it is touch or that it causes touch. So it is with the other tanmatras. The term thanmatra itself explains it. The tanmatras are called Aviseshas and the Bhoothas are called Viseshas "Ksheerasya dadnascha Madhya parinama-vath sookshma bhootha Viseshah Thanmahtrah"

20. For purposes of producing an embryo, the purusha the agent is mentioned and Avayatha is of course the spot wherein such embryo is formed.

22 He is the first embodied being and he is denoted *pūṁśha*. He is the primo-genitor of all beings. He the Brahma was at the beginning of time.

22. Devas, Rishis and pitris are the three classes of beings to whom pouring of water are enjoined. The Pitris are the givers, from father to son of, bodies. The Rishis are the givers from guru to disciple of knowledge. The Devas are the givers of fruits to souls for their karma. In fact they correspond to be guardian angels of the christian mythology. These are the 3 kinds of beings which claim our respect. But the ultimate progenitor of these three is Brahma, who is Deva, Rishi and Pitha in one and the same person. Hence he is called Pithamaha. Just compare this with the Hebrew Mythology which admits of a first parent in respect of mankind in the person of Adam. The Jewish Mythology or for the matter of that the christian Mythology; which adopts it in full, gives no clue whatever, implied or expressed, to that first parent of the host of angels and archangels, great and small, of various temperaments and culture, mental and spiritual, whose existence seems to be a necessary article of faith among the christians. We should in vain ransack the whole of the Bible from beginning to end including the old and new testaments for an illumination on this point. But turn to the pages of the Rigveda or the other 3 Vedas including the Upanishadic portions or for the matter of that to the puranas or even to the smritis of the law givers and the *grihya* and *Dharma Sootras*: Do we not find references to the Devas, Pitris and Rishis and are we not enjoined to offer our *tarpanas* daily to them? Is not the name of Brahma, our dear great-grand father in its literal sense, venerated with all the respect due to our grand sire. How mangled and garbled are the adaptations of the Hebrews and that how imperfectly and incompletely! Brahma, our grand sire, is called *kshetragna* and he is denoted the first embodied being as well. The question may naturally arise whether there are not other embodied beings above Brahma. In the common parlance Brahma is said to have sprung from the lotus of Vishnu's Navel from the seed of Rudra. Are not Vishnu and Rudra embodied beings? Again Brahma is called *Kshetragna*. What is meant by *kshetragna*? The first point to be carefully remembered in this connection is that Brahma is styled the Being whose organs are fully developed in the embryo or fetus? Where is the fetus or whose is the garbha? Vishnu is said to be reclining on a serpent over the waters and the embryo is said to be formed within his belly: says the *Manusmriti* "So *Abhidhyaya Sareerath Swath sisrukshur Vividha prajah. Apa eva sararajadow Thasu Veeryam Apahsrujath. Thadandam abhavath Haimam Sahasramsam sama prabham Thasmin Jagne svyam Brahma Sarvaloka Pithamahaha.*" From His own body he secreted a semen virile and sprinkled it in the waters. It became an embryo. Within that Brahma, the father of all words came out," The *vasishtha* Lainga says "Rudra samgnasya Devasya Roope Moortihi Prajayathe. Then a kshiptham Rase Veeryam Paramoorthy abhimanina Thath Andam Abhavath Haimam Sahasrarakasama prabham" In the above quotation we see that Rudra sprinkled his semen on the waters. That developed into an embryo and out came Brahma with full developed organs. The *Ahpas* or waters are called the productions of Nara (fire) and Nara is fire as in *Vaisvanara*. Again Nara is Rudra and *apas* Vishnu "Ahpō Nahrah ithi Proktha Ahpova-Narasoonavaha" "Ahpō Nahrah Naro Rudraha", "Naras sakshashth Siva Mathaha." Says the *sruthi* "Andam Hiranmayam Madhye Rudrasya Veeryath prathamam Samba bhoova-thathra Brahma Jathaha." From Rudra's Semen originally an embryo developed. Therefrom Brahma was born" Whose is the embryo? Who acted the part of a woman? Vishnu is the woman the whole waters denote the *avyaktha*. Vishnu becomes one with the *Avyaktha* by his