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the Contemporary Re-view said ... men ; so much as to surprise the ... Teacher." He wrote to us that he ... or Light of Grace of St. Umapathi

Offer, vide Page iii.



THE  
SIDDHANTA DEEPIKA  
OR THE  
LIGHT OF TRUTH

*A monthly Journal devoted to Religion, Philosophy, Literature, Science, &c.*

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No. 1

CHRISTIANITY AND VAISHNAVISM

The civilisation of the present century has supplied Christianity. The civilisation has done much for the comfort of the body and the development of the baser passions; but it has not been able to conquer death. Death is inevitable, that being the case, the civilisation of the present is not good to mankind.

The Hindus have been trained to put any great value on things earthly of the Hindus and though they may have many absurd stories, yet one idea is that death is inevitable, that death is immortal, from that they lie in the harmonious death if he gets the sovereignty in a few years? And years of misery on the lasting happiness in the

Let us live and let all of us. Let us learn to conquer all our baser faculties and

us avoid anger, vindictiveness, haughtiness, greed, sovereignty and selfishness, and let us develope our reverence for God and good will for our brethren. And surely God will not forsake him who follows the above precepts, though he may not be accepted as a good Christian by those who profess to follow Christ.

If Christianity, as taught by the Catholics, had been presented to the Hindus by Christians, the former might have accepted it without any violence to their faith and feelings. During Catholic festivals, the images of Mary and Christ were taken out of the Church and carried in procession, followed by *sankirtans* and the offering of incense, just as the Hindus carry those of Krishna, &c. This is all done with a view to invoke piety in the minds of the masses.

In the same manner the Mohammadans have their History, their kerbela and other soul stirring events which give life to their religion. It was the Protestants who really crucified Christ, that is to say, they took life out of this religion. A Messiah preaching brotherhood of man, preaching love, and giving himself to his principles, is one of the needs of all men. And it was thus that Christ came to this country.

When the Hindus as an Avatar they found their place. But the Christians found no place for brotherhood of man, and first they came as an armed force. The result was a defying description! They were crucified with spirituous poison. In Vaishnava, or, in the name of Krishna, large enough to be the equivalent of Hinduism. So writes in his valu-

They generally have little to say when the Christian missionary comes. The equivalent of Hinduism. So



far is this from being the case that many of their dogmas are not only of an eminently philosophical character, but are also much less repugnant to catholic truth than either the colourless abstractions of the Brahma Samaj or the defiant materialism into which the greater part of Europe is rapidly lapsing.

Thus their doctrine of salvation by faith is thought by many scholars to have been directly borrowed from the Gospel; while another article in their creed, which is less known but is equally striking in its divergence from ordinary Hindn sentiment, is the continuance of conscious individual existence in a future world, when the highest reward of the good will be not extinction, but the enjoyment of the visible presence of the divinity, whom they have faithfully served while on earth; a state therefore absolutely identical with heaven as our theologians define it. The one infinite and invisible God, who is the only real existence, is, they maintain, the only proper object of man's devout contemplation. But as the incomprehensible is utterly beyond the reach of human faculties. He is partially manifested for our behoof in the Book of Creation, in which natural objects are the letters of the universal alphabet and express the sentiments of the Divine Author. A printed page, however, conveys no meaning to any one but a scholar and is liable to be misunderstood even by him; so, too, with the Book of the World. Whether the traditional scenes of Krishna's adventures have been rightly determined is a matter of little consequence, if only a visit to them excites the belief in religious enthusiasm. The places are mere symbols of no value in themselves; the idea they convey is the direct emanation from the spirit of the author. But it may be equally well expressed by different types; in the same way as two copies of a book may be, word for word, the same in sound and sense, though entirely different in appearance, one being written in Nagari, the other in English character.

To enquire into the cause of the diversity between the religious symbols adopted by different nationalities may be an interesting study, but is not one that can effect the basis of faith. And thus it matters little whether Radha and Krishna were ever real personages; the mysteries of divine love, which they symbolize, remain though the symbols disappear; in the same way as a poem may have existed long before it was committed to writing and may be remembered long after the writing has been destroyed. The transcription is a relief to the mind; but though obviously advantageous on the whole, still in minor points it may rather have the effect of stereotyping error: for no material form, however perfect



and semi-divine can ever be created without containing in itself an element of deception ; its appearance varies according to the point of view and the distance from which it is regarded. It is to convictions of this kind that must be attributed the utter indifference of the Hindu to chronological accuracy and historical research. The annals of Hindustan date only from its conquest by the Mahomedans—a people whose faith is based on the misconception of a fact, as the Hindu's is on the corrupt embodiment of a conception. Thus the literature of the former deals exclusively with events ; of the latter with ideas.'

We must admit that there is so great a resemblance between the religion of "salvation by faith" or, Vaishnavism, and Christianity that it is but natural, the Christians with their creed of "one God and only one Prophet" should claim that the former was borrowed from the latter. But the Hindus ascribe the resemblance to other causes. They say that Vaishnavism is a revealed religion, so is Christianity ; and that being the case they must resemble in their most essential characteristics. One who has studied both the religions can see at a glance that if there was any borrowing at all, it was the Christians who must have borrowed for the simple reason that the end of Christianity is the beginning of Vaishnavism, or, in other words, Vaishnavism has everything which Christianity has, while Christianity has only the beginning of Vaishnavism, and not the middle, nor the end.

Mr. Growse had the good luck of coming across some Vaishnavas. He was so struck with what he saw that he was led to describe them in these words :—

Many of them are pious, simple-minded men, leading such a chaste and studious life that it may charitably be hoped of them that in the eye of God they are Christians by the baptism of desire.

These men, for whom Mr. Growse intercedes, live in jungles upon what comes to them from God, without any thought of the morrow, and worship the Father for most hours of the day, giving only few hours for sleep. Mr. Growse talks of their chastity, but they sleep on bare ground, and eat a small quantity of the coarsest food, only with a view to keep body and soul together. We wish Europe could shew only one such man in the whole continent.



The Christian religion in some of its ordinary forms, says Dr. Fairbairn, is well known in India. The enthusiastic missionaries of all denominations have flooded the land with their literature, and their incessant preaching is dinned into our ears on the roadside, in the bazaar, and at the great religious fairs all over the country. But at the same time it must be observed that the Gospel, so abundantly preached, has wonderfully little effect. Perhaps one should use the word 'theology' in places of 'the Gospel.' The theology of all this preaching and writing makes no appeal to the religious instincts of the people, specially of the better classes, and in India the higher castes virtually make the nation. I am aware that teachers like Dr. Barrows are far indeed from the popular Christian ideas of sin, heaven and hell, Atonement, Incarnation, and the authority of the Bible. But, naturally, they are so loyal to the traditions of the great religion they profess that they are disinclined to differentiate and teach as if they believed exactly as all Christian missionaries in India believe, and subscribe exactly to the same forms of Christianity. All educated Indians have made up their minds about the merits of current Calvinistic theology, and any one who outwardly identifies himself with that, however eloquent or scholarly, has no chance of success in India. In the second place, it is always a dangerous thing to dabble with Oriental philosophy and religion on the part of those who derive their knowledge of Orientalism from translations of Sanskrit books. Translations by alien authors almost as a rule miss the genius of the works, specially of religious works, for the simple reason that they are more concerned with the literary integrity of their translations than the spiritual import. Then again, all Oriental systems are either not translated or not thought worthy of translation. And the doctrines which the Christian lecturer criticises may not be the only ones on the subject; they may be matched by other doctrines of a contrary kind which have not been translated, or, being comparatively obscure, have escaped the notice of the lecturers. Hence his criticisms, solely based upon what he knows, fall wide of the mark. And the obscure doctrines may have a wider following in India than the celebrated ones. I will give only one instance. The Vedantic Theosophy of Sankara has the widest possible reputation in Europe. It has been criticised and killed and re-killed so many times by Western scholars that it is wonderful how the rage still remains unsatisfied to criticise and kill it again. But it may not be known to all that millions upon millions of thoughtful Hindus evidently believe in a system contrary to Sankara's Pantheism, a system of simple and deep Theism established by another great teacher named Rama-



naja, which often comes up to the grandeur of David, or Isaiah, or St. Augustine. What I wish to point out is that any criticism made on the Vedanta doctrine with a view to establish the superiority of the Christian religion will not avail, because the superiority claimed will quite find its match in *modern Vaishnavism*, and one or other of its many forms which millions of devout Hindus believe everywhere.

The true mission of Christians in India is not merely to govern the country and further their material interests. That is not the way that will further the cause of Christianity. That is not the way to better themselves, and those who are in their charge. Let it be borne in mind, that a politically free man is not free at all. In England, the freest country in the world, the soldier is the slave of his Captain, so is the subordinate of his superior, and the partyman of his leader.

That man alone is free whose soul is free. He is the only free man who has been able to bring his passion under control, so as to enable him to cultivate his divine instincts, and to make his friendship with God, from whom every man sprang and to whom every one is destined to go. An Englishman calls himself a free-born Briton, and the Hindus his subjects. This is real love of freedom ; is it not ?

By a wise arrangement of Providence the Hindus have been put under a sober and steady Christian nation. The reason is, that they should help one another. It is for the Christians to govern the country well, it is for the Hindus, who are, if they are anything, a religious people, to spiritualise the Christians. Let the Christians study, like Mr. Growse and Dr. Fairbairn, the spiritual truths and the examples of piety that the Hindus can furnish, and they will derive much more valuable things than they can ever hope to do by exploiting the country.

In the exposition given by Mr. Growse of the philosophy of Vaishnavism, our English educated countrymen will find something which perhaps they did not know before. And in the description of the Catholic celebration, the Hindus will find that there is little difference between an ordinary Hindu and a Catholic Christian.

M. D.



## THE CHARACTERISTICS OF THE YUGAS.

The gradual degeneracy of the world in its attitude towards religion, in moral behaviour, in the performance of duties in the administration of Government and in the exercise of Justice, has been foretold in every religion worthy of the name. Our Hindu Scriptures have, in unmistakable terms, revealed the character of the different epochs of time and the humanity of the present day are in a position to bear testimony to the truth of the revelations. The characteristic features of the Yugas have been predicted by the inspired Rishis of old with remarkable precision.

There is said to be four Yugas—*Kreta*, *Treta*, *Dwapa* and *Kali*. Of the four Yugas, in the *Kreta* age, one only religion prevailed over the whole world. Humanity was perfect and each individual had the truest conception of God. It was not necessary, in those times, for men to perform religious ceremonies. All were virtuous and defect there was none. Gods, demons, and Ghandharvas were not, nor do we hear in the *Kreta* Yuga of Yakshas, Rakshasas, or Nagas. Commerce was a thing totally unknown. Manual labour was not necessary for the gaining of foodstuffs.

All that one had to do was to think of what he wanted and straightway he had it. Such was the purity of his thought and his knowledge of the potency of thought. Men were not then affected by maladies nor by the infirmities of the senses. The hydra-headed vices of the present day were not heard of in those times, malice, pride, hypocrisy, discord, ill-will, cunning, fear, misery, envy, or covetousness. The merit of the individuals consisted in the right performance of their respective duties ordained by the Holy Writ. All meditated on Brahman and the one sacred mantra, the *Pranava*. The Brahmin, Kshatriya, Vaisya, and Sudra, each did his work without aiming at any particular object and it was no wonder that salvation was within the access of all, and the times were very appropriately termed *Kreta* or perfect.

Let us next consider the character of the *Treta* Yuga. The degeneracy was slight but it was none the less marked. Religious perception was less accurate and virtue was said to decrease by a quarter. It was accordingly thought necessary that religious rites should be introduced. Sacrifices and various other religious observances came into existence. While men did not deviate from virtue, and were as given to asceticism as they were in the previous Yuga, the error, however that they committed was that they began to devise means to attain an object. The



old way of doing actions without yearning for the fruit was no longer in vogue to the same extent as before. But it is noteworthy that duties were done and rites performed with extraordinary carefulness. So passed the *Treta Yuga* only twenty-five per cent deficient in the grandeur and perfection of the previous age.

Next came the *Dwapara Yuga* during which the religious condition of men was said to have degenerated by one half. The *Veda* was no longer one and undivided. Some knew all the *Vedas*; some were acquainted with three; Some had knowledge of one, and there were those who knew not even the *Riks*. Those that practised asceticism and such as gave gifts were influenced by motives. Men became less intelligent and could not understand the whole of the *Vedas*. Certain portions were actually unintelligible to them.

Men departed from truth and became affected by diseases. Cupid began to have promiscuous sway over men and women and calamities of no mean kind were the natural outcome. In this state of circumstances, penance was resorted to for the propitiation of sins. Also, sacrifices were performed with a view to obtain more of the good things of this world; and in some cases, the object of such sacrifices was also to obtain heaven. Such then was the degradation of men, such the misery in which they were steeped during the third of the *Yugas*, the *Dwapara Yuga*.

We at last reach the age in which we are to-day, the *Kali Yuga*. It is said that only a quarter of the original virtue discernible in the *Kreta Yuga* lives in the present age. It is nothing strange therefore that the *Vedas*, the *Institutes*, virtues, sacrifices, and the religious observances are held at a considerable discount. Excessive drought, less rain, rats, locusts, famine, plague and hostile rulers who do not care a jot for the welfare of their subjects are the ills to which flesh is heir. As the *Yuga* wanes, virtue also waxeth weak. Men degenerate and their natures are corrupt. Injustice would be the rule, and justice the exception. Men become unnatural and there is degeneracy everywhere. We need not go far for a proof of the statement made ages before, but the present events clearly testify to the truth of it. It may be noteworthy that in the *Kreta Yuga*, *Narayana* wore a white hue; in the *Treta Yuga* he looked red; in the *Dwapara Yuga*, *Narayana* wore a yellow hue, and in the last age, the *Kali Yuga* known as the iron age, he assumes a black hue.



## THE INNER MEANING OF THE BRAHMANIC GRACE BEFORE MEALS.

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The orthodox Hindus, such as Brahmins recite certain *mantras* and perform certain rites before and after meals. The rites are more or less regularly observed to-day though among the less orthodox section of our community the *mantras* have very often to shift for themselves. Young India now and then speculates on the significance of the rites, with conclusions flattering to itself if a little humiliating to its ancient forefathers. In those primitive times our Rishis dwelt in forests and sprinkled water round the food placed before them as a sort of safeguard against the intrusion of ants and other vermin which abounded in such places as a matter of course. Our present custom is therefore an interesting survival of an old usage which had a meaning once but which has lost it with the march of so called civilization. Such theories sometimes advanced in jest and sometimes in earnest are no doubt ingenious but not warranted by the real conception which underlies the usage. Let us consider its true significance in the present article.

Eating is not, in the view of our ancient sages, simple catering to the physical comforts of man. It is a *sacrifice*, a *yajna* to the deities presiding over the vital functions. These deities are five in number and are known as *Prana*, *Apana*, *Vyana*, *Udana*, and *Samana*. *Pranadevata* symbolises the breath of life. His seat is in the heart and the lungs, and he superintends the process of circulation and respiration.

*Apana devata* presides over the life-wind in the body which goes downwards and out at the anus. His seat is the anus. He regulates the functions of the excretory organs such as the bladder and the intestines, as is evidenced by the current explanation of the term *apana*. *Vayudeva* is a sort of *factotum* to the other gods and discharges the minor functions that pertain to vitality. All



parts of the body come within the sphere of his activity. *Udana-devata* manages the several sensory organs. He presides over the vital air that rises up the throat and enters the head.

*Samanadevata* has his seat in the cavity of the navel and controls the process of digestion. The agencies employed for the proper discharge of these several functions are commonly known as the five vital *airs* ; but a more correct conception would seem to have been that they were so many forces controlling the several functions of life, that they were all one in their ultimate essence and variously designated only in virtue of the various vital functions discharged. These forces are supposed to be directed and controlled by the several gods above mentioned and the preliminary rites performed before meals symbolise the sacrifice offered to these deities in gratitude for the benefits conferred and in anticipation of those in store. It is not, at the same time, to be forgotten, that these gods are only servants of a Higher Will whose breath hath set all this machinery in motion.

Eating, being thus a sacrifice at the outset, has to be done in its proper form. Purity of person is insisted on as a necessary preliminary. This is the reason why the orthodox Hindus, especially brahmins, sit to their meals after a bath, and a fresh change of clothes. All sacred rites commence with the *Achamana* and water is sipped thrice accompanied by the recitation of the holy names of God. A temporary altar is raised to place the sacrificial food on. This is done by simply smearing the ground clean and tracing on a certain portion of it a *mandala* in the form of a square in the case of a Brahman, a triangle for a Kshatriya, a circle for Vaisya, and a semicircle for a Sudra. This is the purification of the sacrificial ground. Thus says Apastamba : " He may eat sitting on ground which has been purified (by the application of cow-dung and the like)"—*Dharma sutras* 1—5—17. Then a sacrificial vessel is placed on the consecrated spot. Madhavacharya says in his commentary on the *Parasarasamriti* that a gold, silver or bronze vessel is fit for the



purpose or a lotus leaf. Apastamba says (Dharma Sutra 1.--5--17) that a vessel made of metal becomes pure by being scoured with ashes and the like, a wooden vessel by being scraped. The Brahmin generally uses a plantain leaf for the purpose. Then freshly prepared food is brought and placed on it.

Apastamba and other writers on Dharma go into details over the characteristics of acceptable and forbidden food. Apastamba says that food that has stood for a night and food that has turned sour should not be eaten and likewise all intoxicating drinks are forbidden. It might be noted that in Apstamba's time Brahmans were flesh-eaters and so he gives minute rules as to what flesh was prohibited and what not.

The food thus placed is then purified. Water is sprinkled over it while Gayatri preceded by the Vyahritis is mentally recited. It is as follows :—

“Salutation to the Supreme being who pervades earth, air and heaven ! We meditate on the adorable light of the Divine source of life. May He stimulate our understanding. Then water is sprinkled round the food and the Lord is implored to bless the food and endow it with the essence of life. Oh Lord, thou source of all life, impart thy impulse.” Then a few drops of clarified butter are poured over it. Again water is sprinkled round the food with the following mantra. “With *rita* do I besprinkle *Satya* all round.” This mantra is slightly varied in the night thus “With *Satya* do I besprinkle the *rita* all round. Food and water are here alternately regarded as *Satya* and *rita*. Vidyaranya thus distinguishes them. *Satya* he defines as truth-speaking and *rita* as discernment of truth by the mind. (Vide Taittiriya Aranyaka. Dr. Rajandra Lal Mitra's Edition, p. 880). Loyalty to truth in mind, word, and deed is the highest Indian conception of duty and the greatest praise that can be accorded to food and water, the nourishers of life, is to regard them as symbols of Truth. The idea seems to be that food and water sustain life and the life thus sustained is to be dedicated to the service of Truth



Then comes the sipping of a small quantity of water. The fingers of the left hand are placed in contact with the leaf of the vessel on which the food has been served. the practice in all *Grihya* sacrifices being to place the fingers of the left hand in contact with the sacrificial vessel whenever oblations are offered. Then a few drops of water are poured in the right palm and sipped while the mantra is being recited. This means. " Oh ambrosia water, thou art the mattress."

We have already remarked that the preliminary rite before meals is a sacrifice offered to the several gods in charge of the functions of life and that these gods, though regarded as distinct beings, in reality represent the several capacities of the one Deity presiding over life. This deity is invoked by this mantra to respond to the invitations of the sacrificer and accept the seat of water now offered, before receiving the oblations. This cushion-seat of water beautifully symbolises the life-sustaining property of water. Vidyaṛanya thus comments on this mantra Vide (*Taitt. Aranyaka* p, 853, *Rajendra Lal Mitra's Edition.*)

" Just as a cloth is spread over a cushion on which a man sleeps, so this water forms the coverlet for the Prana-Devata. Similarly the white Yajur Veda ascribes to this deity a dress of water." One of the first acts of homage paid to gods as well as guests is the offering of a seat and the one offered to the god of life is fitly represented as a seat of water.

Then come the oblations to the god. A small quantity of the food is taken with the fingers and swallowed *without being tasted*, as it symbolises the oblation sent down to the Deity who resides inside. This act is repeated five times, each representing an oblation to a particular aspect of the Prana Devata. The first morsel is offered with the mantra " This oblation I offer to the god presiding over the life-breath." Similarly the other four gods are propitiated in order. The full text of the mantra is this Vide *34th Anuvaka 10th Parapatika Taittiriya Aranyaka.*



"With faith in Vaidik observances and to attached Prana I offer this ambrosial food as oblation to Prana-devata. May this be well offered ! Oh, oblation ! be propitious and enter into me for the satisfaction of my physical craving." When the five oblations have been thus offered, the concluding portion of the preceding mantra is recited. This means "may my soul be attached to the Supreme Lord, that I may thus attain Eternal bliss." As this concluding mantra is recited, a little water is poured over the left fingers and they are placed over the heart to symbolise the union of the Jivatman with Paramatman.

After the meals are over, a little water is once more sipped just before getting up while the following mantra is recited :—"Oh thou immortal water, thou art the covering," i.e., may this water cover the food I have taken in and preserve it from putrifying.

A. VYDIK.

## ELECTRICAL POTENTIALITY IN FRUIT.

The Herald of the Golden Age for April, 1908, has a very valuable contribution from the pen of Mr. A. E. Baines, on the subject of Electrical Potentiality in Fruit, which we reproduce below :—

It has long been demonstrated that the application of electricity to the soil is beneficial to plant life, and some remarkable results in the direction of increasing the quantity and quality of crops have been in that way obtained. But, hitherto, no real attempt appears to have been made to ascertain if Nature has endowed the vegetable world with any system by means of which currents of electricity can be utilised, assimilated or stored.

The experiments, therefore, conducted during the past twenty-five or more years have been more or less inconclusive, and no really satisfactory evidence has yet been obtained beyond the fact



that under certain conditions, and in certain circumstances, electricity is favourable to growth.

But before we can understand why this is so, and also before we can learn any useful lesson from it, we must first ascertain exactly in what way that great electrician, Nature, makes use of the current so supplied by man. This I have succeeded in discovering by experiment and research in connection with the electrical storage capacity of fruits, plants and other living organisms, by using a galvanometer of such sensitiveness as had not been previously attained.

It is by no means easy to make one's meaning clear to the non-technical mind when a new discovery of an abstruse nature has to be described and inferences drawn which depend for their correctness or feasibility upon scientific data. But I will endeavour to do so.

Now if we take any galvanic cell we know that the carbon or copper terminal is *positive*, and the zinc terminal *negative*. The earth is always negative. Given moisture, as the electrolyte, the earth is constantly charged with negative electricity, as a sponge in a very damp atmosphere is constantly moist.

The air, on the other hand, is always positive, and so long as the soil conducts, and the sap of the tree, plant or vegetable circulates, or flows, the degree of dryness of the air makes little or no difference.

It is not difficult to realize what a storage cell or accumulator is. It is a species of electrical bottle, the capacity of which is known. If such is filled with electricity it will retain its charge unless and until it is drawn upon and finally emptied.

All trees, all plants, all fruits and all vegetables possess at least one such cell, charged by the earth and the air.

When removed from the tree or the earth all vegetables and fruits are perfectly insulated by Nature, and so long as the insulation is not destroyed by man, and so long as the insulation between the positive and negative storage cells is not broken down by diffusion or decay, so long will vegetable and fruits *live*. They grow old, they wither, but they do not die.

In the case of trees and plants water as food or drink, and water as an electrolyte, is needed. Dry earth does not conduct electricity.



Let us take a fruit, an apple, tree for instance and see what happens.

The earth supplies negative electricity to the roots. The degree of conductivity depends upon the amount of moisture present in the soil. The sap of the tree conveys and circulates that electricity through the system of the tree. When the leaves begin to bud they are negatively charged by the sap by means of the central vein or stalk—I am not a botanist—and the rest of the leaf is inductively positively charged by the air.

When the flowers come they are charged by the air, but when the fruit forms, a central negative storage cell is charged through the stalk by the sap conducting current from the earth. Cut open an apple, a pear, a quince, etc., and the central system can be easily seen, all the surrounding pulp is positive, and the rind, skin or jacket is a perfect insulator.

All vegetables, therefore, must be negatively charged at the root. The flower or foliage end—the upper part—communicates directly with the positive storage system and the outer part is the insulator. This applies to *all* vegetables although some are on a lower plane. The turnip, for example, has such a porous skin that it cannot live long after removal from the soil.

But if a plant is taken from its natural position in the earth and is 'potted' a change in its electrical constitution at once takes place. The soil in the pot loses its negative current—by reason of being cut off from the earth—and absorbs positive, electricity from the air. The earth in the pot therefore becomes positive, while the stalks or central veins of the leaves are negative. Nature, in fact, automatically reverses the process.

When, however, a fruit or a vegetable dies, or is killed by being cooked, the insulation between the negative and positive systems is destroyed. It seems that Nature intended those systems to be preserved intact, and if that be so, all fruits at least should be eaten raw.

In my studies of vegetable physiology I do not use any battery whatever. If fruits and plants possess storage cells that is obviously unnecessary. The one thing required is an instrument sufficiently sensitive to record the passage through its coils of a current of infinitesimal strength and very low electro motive force (E. M. F.). In my case that instrument is a Kelvin Astatic Galvanometer which has been made specially for me.







## NEWS AND NOTES.

(Gleaned from various sources.)

Of course every one is interested in the weather, but few think how much effect it has on trade. In this connection the *Dresdner Anzeiger* sums up, apparently from English sources, some figures concerning the cost of bad weather to those engaged in the different branches of trades. When it rains nearly all tradesmen complain of bad business, except the cigar dealers; the latter, however rule their hands with delight. The desire to make a bad day more endurable by a good cigar increases the takings of the cigar dealer by 15 per cent. That public-house keepers in the city have no cause for complaint every one knows. Whoever has anything to do in the street supplies himself with umbrella and rain coat and these cost money. In nearly all other shops the proprietors wait unavailingly for customers.

Ladies especially have no great desire to shop in the rain. That means a considerable loss of trade; it has been estimated that the shops in the West end of London lose by a single rainy day \$ 500,000.

Some kinds of merchandise are especially sensitive to the influence of the weather. Mutton and Pork, for instance, are spoiled by very strong electric discharges; so that many a butcher will lose \$ 50 to \$ 75 by a thunder storm.

A Real London fog is much more expensive, by reason of its impenetrable darkness. For gas alone. London expends per day, where there is a fog \$ 7,500 more than usual. The Apothecaries are pleased by such weather, for the reason that it causes a number of diseases so that their income is doubled. The underground railways also have their income increased by Rain and Fog. Naturally, it is much more pleasant to be protected from wind and wet than to sit on top of an omnibus and get soaked through.

So nature causes considerable expenditure for man. She herself is a spend thrift, as in a storm she wastes giant forces. The storm that destroyed Galveston could have furnished the power given by all steam engines of the world for years. A single, thunderstorm would suffice to drive all the dynamos in existence and the average value of a flash of lightning has been calculated at about 1,250 dollars.—*Scientific American*.



A Society for the advancement of India has been started at No. 42, Broadway, New York, U. S. A., with Mr. Myron H. Phelps the well known lawyer and patriot as its President. Its object is to encourage and give friendly advice and sometimes kindly aid to those students who may go over there for Education. It serves as a focus for those who arrive from India to know the first knowledge of American life and favourable surroundings. Mr. John Milton Dexter is the Secretary to whom all communications should be addressed. We wish the newly started society long life and every success.

Solfatara, a semi-extinct volcano near Pozznoli, has opened a new crater 250 ft. from the ancient one. Solfatara. It is emitting a voluminous column of Sulphurous gases. The activity of Solfatara always is supposed to coincide with the inactivity of Vesuvius.

A piece of caoutchouc (India Rubber) not too thick is bevelled off at the edges with the aid of a wet knife To Repair Rubber Shoes. the damaged place and the patch are then moistened with oil of Turpentine; the parts moistened are brought into contact and subjected for 24 hours, to a moderately heavy pressure.

Radium, the mysterious and fascinating element, continues to attract numerous investigators. It is probably the only element which has a journal—"Le Radium"—entirely devoted to the dissemination of news concerning it. In America Professors Eve and Adams have been investigating the rate of the disintegration, and consequent giving out heat, of radium in the earth. They conclude that this will be the same at depths of from forty to fifty miles as at the surface. This question of the existence of radium in the earth and the heat evolved by its spontaneous decomposition has assumed considerable importance in the problem of the age of the earth.

Certain considerations as regards the physics of the earth as a cooling globe led Lord Kelvin to conclude that it could not have been the theatre of geological operations for more than about 100,000,000 years. But if there is any considerable store of radium in the earth, and if this has



been continuously radiating heat in time past, it will have compensated for the secular cooling, and the earth may be vastly older than the above estimate.

Dr. Blanc, writing in "Le Radium," supports Rutherford's view that the emanations of radium are due to the breaking up of its atoms. And this once admitted the suggestion arises that other elements may be breaking up in a similar way. In fact, it seems probable that all may be doing so. The very remarkable association of certain metals in Nature is conveniently explained on the supposition that the one has changed into the other by disintegration.

It has been recently declared by a dealer in precious stones that though diamonds and other stones can be very well imitated, yet pearls cannot be. This is hardly correct, as artificial pearls so well made as to defy detection by the casual glance of any but a professional expert are common enough. Who does not know the pathetic story by the greatest of French writers, Guy de Maupassant, of the wife of a poor Government clerk, who borrowed a necklace from another lady to wear at a reception at the "Ministry"? She lost the necklace (I forget whether it was of pearls or of diamonds, or both); but she and her husband were too proud to confess the fact, and purchased another necklace exactly like the lost one, for a sum the outlay of which reduced them for the rest of their lives to a state of penury and social exile. They returned the new necklace in place of the lost one without a word, and accepted their fate. By chance, the poor ruined lady, twenty years afterwards, met her old friend, who had long since passed from her acquaintance, together with other prosperous people. Moved by her former friend's kind reception she related the true history of the pearl necklace of long ago. "Great heavens!" exclaimed the prosperous lady. "The necklace I lent you was made with imitation gems! It was not worth five pounds!" Too late! Nothing now could give back to the high-minded, self-respecting little couple the lost years of youth passed in privation and bitterness.

An Australian Chemist, says the *Indian Trade Journal*, has invented a process by which eggs can be converted into powder and kept for any length of time. It appears that no chemical alteration takes place in the composition of the eggs and by adding



a little water to the powder what is practically beaten up eggs are obtained. The process is simple and the plant required inexpensive, so that where circumstances are favourable for the establishment of poultry raising, this new industry could well be established. In view of the fact that the United Kingdom imports eggs worth more than £4,000,000 every year, this invention may open up a large export trades for India. The retail price of eggs in England is we learn about two shillings a dozen, whereas it is 2 to 3 a gross here, while the C. P. is considerably less. At present eggs are not exported largely for two reasons. They do not keep for a long time and the freight is considerable. As powdered eggs will obviate both these difficulties, the invention is important.

Nature, having given a tree a covering of leaves, which, to a great extent prevent the rain from reaching the ground round the stem, it is a matter of surprise that any one, who grows fruit trees, will persist in irrigating round the trunk. Yet this is the general practice and it is no wonder that such trees often look and are sickly and unhealthy.

It is well known that plants require water and that the roots take this into the plant, but it is not so well known that it is only the ends of the young roots which can do this and that the larger and thicker roots are merely water channels which carry the water to the stem after it has been taken into the plant by the small rootlets. If this were understood, the futility of pouring water round the trunk would be realised; for not only is the water not wanted there, but it is actually harmful, and often causes the main roots to rot. In fact "Coilar rot," a common disease among Citron trees whereby the whole tree turns yellow, sickens and dies, is solely due to this cause.

Common sense, therefore, tell us and nature corroborates the fact, that irrigation water as well as manure should be applied, not at the trunk of the tree, but under the outer branches where the feeding roots are found.

To remedy this defect in watering fruit trees, the hollow round the trunk should be gradually filled up. Do not do it all at once, because the main roots have been used to being at a certain distance from the surface and they might suffer if suddenly buried a foot or two deeper in the ground. Make the watering channel, with a mammotie, in the form of a circle round the tree under the outer branches. After each irrigation, as soon as the soil in the channel is dry enough, loosen the surface of the channel with a mammotie to prevent the rapid evaporation of the water which has been applied.



During the seven months ended the 31st July last, the United Kingdom imported £ 1,033,000 worth of Bananas, a value slightly less than that of the corresponding period for 1906, although the quantities imported in 1907 are slightly larger than in 1906. With the exception of oranges, imports of Bananas are now larger than those of any other fruits.

## REVIEWS OF MAGAZINES.

We acknowledge with thanks the "Public" A National Journal of Fundamental Democracy and a Weekly narrative of History in the making. The contents are various and are interesting. It gives a prominent place to American affairs ; it is published weekly at Chicago, and is ably edited by Mr. Louis F. Post.

The April number lies before us. The contents are interesting. The Samaritan Pass over ; God and the world Physical ; was Jesus only a man?; What we know about Jesus. The Human Prayer, etc. Each copy 10 cents or six pence. Yearly subscription is only 5s. 6d.

This is a Tamil fortnightly Journal published in Jaffna by Pundit S. Thamotharam Pillai. This treats about Saiva Siddhanta Philosophy We are glad to find many interesting and valuable articles. The paper deserves every encouragement. The subscription is only Rs. 2 a year. Those interested are requested to write to the Publisher at Aralickillakku. Vattukotai Post, Jaffna.

The May number of this excellent magazine is before us. Every number is full of news. The magazine is divided into 3 parts. 1. Indian a . " The Dawn" and Dawn Society's Magazine. Topics and Discussions, 3 (a) National Education Movement (b) Letter exchange. It is doing invaluable service to the most important branch of National Education We recommend this Journal to all old and young. The subscription is Rupee one only for students and Rs. 3 or 4 (cheap or superior edition) for other classes.

The May number is before us with all its excellent matter. The contents are. Have faith in yourselves, Faith and Patience, the teaching of the Gita. The Philosophy of the present



situation. Editorial notes ; True and False optimism, True Patriotism, Prison scribblings of S. B. C. Pal. It is a monthly organ of Indian National Regeneration.

### BOOKS RECEIVED.

We acknowledge with thanks the receipt of: *La Anne*, occultistet Psychique. A handy book treating about Esoterisme, Astrology, Alchemie, etc. and also the April number of *Revue Generale Des Sciences Psychiques*. The book costs 3 Francs 50 cents. and can be had, from Mr. H. Daragon, Editeur, 30, Rue Dupenre. Paris, France

Mental Flashes from the land beyond the ether and Materialisation by De L'Ether (French). The former is published by Miss Sackville, N. B., and the latter by H. Daragon, Paris.

### OUR EXCHANGES.

We tender our hearty thanks to the Editors and Publishers of the following Journals for favouring us with their magazines.

1. The Theosophical Review, London, 2. The Indian Age, London, 3. The Abkari, London, 4. The Herald of the Golden Age, Paignton 5. The Harbinger of Light, Melbourne, 6. The Public, Chicago, 7. The Journal of Man, Chicago, 8. The Health Record, London, 9. The Open Court, Chicago, 10. The Mazdaznan, Chicago, 11. The Universal Republic, Portland, 12. The Caenobium, Suisse, 13. The Cultura Espanola, Madrid, 14. 'Revue Generale Des Sciences Psychiques', Paris, 15. The Theosophist, Adyar, 16. The Prasnotara, Benares, 17. The Prabuddha Bharata, Almora, 18. The New Reformer, Madras, 19. The Astrological Magazine, 20. The Brahmavadin, Madras, 21. The Extract Tinnelly, 22. The Bala Bharatha, Madras, 23. The Dawn, Calcutta, 24. The Brahma Gnana Patrika, Tirunelveli, 25. The Arva Patrika, Lahore, 26. The Indian Nation, Calcutta, 27. The Hindu Spiritual Magazine, Calcutta, 28. The Hindu Organ, Jaffna, 29. The Bharatha, Rajahmundry, 30. The Patriot, Bombay, 31. The Weekly Chronicle, Sylhet, 32. The Trained Teacher, Madras, 33. The Gnana Sishthi, 34. The Coimbatore Crescent, 35. The Vegetarian Magazine, Chicago, 36. The Malabar quarterly Review, Ernakulam, 37. The Path, Sofia and many others.



1. *Researches into the phenomena of modern spiritualism* by Sir William Crookes, F. R. S.

This is a cheap reprint in a popular form of the celebrated articles of Sir William Crookes which originally appeared in the *Quarterly Journal of Science*. The articles deal with various classes of spiritualistic phenomena brought about by '*psychic force*' viz., 1. the alteration in the mass of articles; 2. the movement of heavy bodies with contact, but without mechanical exertion; 3. the production of percussive and other sounds; 4. movements of heavy substances when at a distance from the medium; 5. the rising of tables and chairs off the ground, without contact with any person; 6. the levitation of human beings; 7. movements of various small articles without contact with any person; 8. luminous appearances; 9. the appearance of hands, either self-luminous or visible by ordinary light; 10. direct writing; 11. phantom forms and faces; 12. special instances which seem to point to the agency of an exterior intelligences and 13. miscellaneous occurrences of a complex character. The testimony of Sir William Crookes, who personally carried on the investigation of these phenomena is so indubitable that one cannot help accepting the veracity of the phenomena. He also discusses the different theories that are advanced to account for the phenomena and accepts the one which states that they are due to the "*psychic force*." An account of this force in the words of Mr. Sergeant Cox is given in the book.

Besides other things of interest the portion of the presidential address delivered by Sir William Crookes to the British Association, relating to his attitude towards spiritualism is published.

This most useful book is wound up with the views of great men on spiritualism and a small article on Materialisation by Mr. Epes Sargent.

The evidence in favour of spiritualistic phenomena is so lucidly presented in this publication, that we should recommend every one interested in the subject to peruse it. The book is published by Austin Publishing Co., Rochester, New York.

2. *The spiritual Birth or Death and its morrow* by Moses Hull published by Moses Hull and Company, Whitewater, Wis. *The Progressive Thinker*, Chicago, and the *Sunflower Publishing Co.*, Lily Dale, N. Y.

In this pamphlet, the author deals with the spiritualistic ideas regarding death, heaven and hell. To the Hindu it is gratifying to note that among christian people who are troubled by superstitions of hell-fire and brimstone, there are some at least who entertain bright and cheerful views regarding life after death. This is a very readable little pamphlet.

3. *Materialisation* by Mme. E. d'Esperance and *Materialisation, a fact in nature* by B. F. Austin, published by The Austin Publishing Company, Rochester, New York.

This pamphlet offers a very interesting reading.

### TO OUR SUBSCRIBERS.

With this number (July, 1908), commences Ninth Volume of the *Siddhanta Deepika* though this should have commenced from April, 1908. Owing to certain unavoidable circumstances, we were unable to do so. We request our Subscribers, old and new to continue their patronage as usual and send their Subscriptions in advance. Those who are still in arrears for the past volume are requested to clear off their arrears as early as possible.



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## Table of Contents.

The movement of Heavy Bodies with Contact, but without Mechanical Exertion ; The Phenomena of Percussive and other Allied Sounds ; The Alteration of Weights of Bodies ; Movements of Heavy Substances when at a Distance from the Medium ; The Rising of Tables and Chairs off the Ground, without Contact with any Person ; The Levitation of Human Beings ; Movement of Various Small Articles without Contact with any Person ; Luminous Appearances ; The Appearance of Hands, either Self-Luminous or visibly Ordinary Light ; Direct Writing ; Phantom Forms and Faces Special Instances which seem to point to the Agency of an Exterior Intelligence ; Miscellaneous Occurrences of a Complex Character ; Theories (eight) to Account for the Phenomena Observed ; Miss Florence Cook's Mediumship ; Spirit Forms ; The Last of Katie King ; with Sir William Crooke's Address to the British Association for the Advancement of Science, and an Appendix on Great Men on a Great Theme.

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to *Brahma* or *Vishnu* : and charging on them due performance of his instructions, he gave them his blessing. The *Rishis* and *Brahmis* then sung praises to the god for condescending, by so brief a process, to instruct them in the true sense of the *Vedas*. . .

#### XVII. THE GOD PROVIDED JEWELS FOR THE CROWN.

While *Vira-Pandian* ruled, he had many inferior wives who had children, but the legitimate queen was without offspring ; until, by performing penance to the god, the queen was delivered of a son, concerning whom all the customary astrological ceremonies were performed. Afterwards the king, while hunting, was slain by a tiger ; when the eldest of the concubines, thinking this to be the favorable time, stole the crown and royal jewels. After the grief of the ministers for the death of the king had somewhat subsided, they found the crown missing, and considering this to be the stratagem of an enemy, they were embarrassed how to proceed. The god *Sunderesvarer* then came as a *chetty* (or merchant) and offered nine very valuable jewels for sale, explaining that they were once the body of *Vala-asuren*. This giant, by performing penance to *Siva*, had acquired power to conquer the inferior deities ; and one day *Indran* offering to give him a gift, he jeered the king of demi-gods, as a conquered person offering gifts to the conqueror, and himself offered a gift to *Indran* ; who then besought him to burn himself, in the shape of a cow, in a sacrifice which *Indran* was making. He did so ; when, according to a former promise of *Siva*, different parts of the cow's body became inestimable jewels of different kinds and colors. The properties of these jewels were explained by the *chetty* ; who gave them into the hands of the ministers ; said, " Thank the god *Siva* " and disappeared. They took the jewels, had a crown made, and with it crowned the young king, naming him *Abishegam* (anointed). He recovered also the jewels which had been lost ; and joyfully reigned over the kingdom.

#### XVIII. VARUNA SENDING THE SEA TO TRY THE GOD'S POWER ;

##### THE LATTER CALLED FOUR CLOUDS TO ABSORB THE SEA.

While *Abishega-Pandian* was performing *puja*, in the *Chittra* month, the camphor incense employed spread a great perfume. The god *Indra* was also desirous of performing homage ; but was prevented by the *Pandian's* previous service. On returning *Indra* was met by *Varuna* ; he enquired the reason of his looking sorrowful ; and on being informed of the vexatious disappoint-



ment, the god of the sea again asked. "Is then this *lingam* so great a god?" To which question *Indra* replied, "That as it had removed his former sin, and taken the curse from his white elephant, it was a great god." *Varuna* asked. "Can it cure the pain in my bowels?" The other answered "To do that would be an easy thing." *Varuna* feeling doubtful sent a large accumulation of seas to try the god's power, which greatly alarmed the people of the kingdom. But the god commanded some clouds to descend from his head, which absorbed the seas; and the people, now discerning that this was a sacred amusement of the god, rendered him praises.

XIX. VARUNA SENDING MUCH RAIN, THE GOD PROTECTED THE  
PLACE BY A COVERING OF CLOUDS.

*Varuna* being disappointed and angry, ordered seven clouds to go and pour down their contents for the destruction of *Madura*. Accordingly these clouds came, with threatening gloom, lightnings, and thunders, and produced a deluge by sending rain with drops as large as pumpkins. The god, seeing these things, ordered the before-mentioned clouds to interpose; which they accordingly did; and, by spreading a covering above the town and beneath *Varuna's* clouds, prevented any more rain from falling. *Varuna*, now discerning the intervention of the god, went and bathed in the golden *lotos* tank, when his inward pain immediately ceased; on which he besought pardon of the god for his aforesaid misdemeanors and thanking the god for the removal of his pain, he returned to his own city. From that time forward *Madura* acquired the title of "The assemblage of the four clouds."

XX. SUNDARESAR CONDESCENDED TO ASSUME THE FORM OF A  
RELIGIOUS ASCETIC.

It pleased the god to come to *Madura* in the form of a *Sittar* with all the usual accompaniments of that order. He walked the royal and *brahmin* streets, and performed various wonders. He brought distant mountains near, and removed near ones far off. He made old females to become young children, and children to become old women. He changed the sexes; he made the barren fruitful; the hump-backed, the deaf, the dumb, the blind, the lame, he severally healed. He turned four metals into gold; he made the rich become poor; and made enemies to be friends. He caused the *yetti* (poisonous shrub) to produce mangoes; and brought a



flood in the river *Vaigai*. He turned fresh water into salt water, and made salt water fresh. He threw a pilgrim's staff into the air, threaded a cotton through it, and then, resting his head on the cotton thread, performed the attitude of penance, (heels upward,) the staff remaining in the air. He took clouds into his hands, and well wringing them, appeared to drink the water they contained. He caused things seen in the night (such as the stars) to be seen in the day, and things visible in the day to be seen at night. He taught the *Vedas* to things which could not understand them. He turned cocoanut trees into palmyra trees, and then the reverse; changed the species of other trees; and brought celestial things down to earth. While thus occupying the attention of the people, so that they neglected their employments, the *Pandian*, hearing of the circumstance, sent his ministers to call the performer of these wonders: they did so respectfully; but the *Sittar* said, "What are kings to me?" and refused to go. The king on hearing of his refusal only replied, "What have the great (in a religious sense) to do with us?" and remained quiet.

#### XXI. THE SITTAR GAVE SUGAR-CANE TO THE STONE-ELEPHANT.

But still feeling a curiosity to see the *Sittar*, the king went, accompanied by his retinue, as though he would visit the temple, and there he met with the performer. In reply to enquiries from the king, the *Sittar* said, that he went about as he pleased, though more accustomed to be in *Kasi*; that he had displayed various feats in *Chidambaram* and other places, and here (at *Madura*) especially; that he wanted nothing from the king; for though such men as might perform a few feats would receive offered royal rewards, yet he who could perform all things desired nothing. At this time a villager brought a sugar-cane, and the king, expressing doubt, said, pointing to a stone elephant sculptured on the tower of the temple, "If you can make that elephant eat this sugar-cane, then I shall admit that you can do all things, and must be our god *Sunderesvarer*." On this request being made, the *Sittar* glanced a side look at the elephant, which immediately gave signs of life; took the proffered sugar-cane from the hands of the king, ate it, and not being content with that, took the garland of pearls from the king's neck, and put it into his mouth. While the peons were busy in attempting to scare the elephant, the king fell at the feet of the *Sittar*, worshipping him; who then looked again at the elephant, which immediately restored the string of pearls to the king. The *Pandian* then received many gifts from the *Sittar*; and after causing his son, *Vicrama-Pandian*, to be crowned, he (*Abishega-Pandian*) attained the *lotus-feet* of the god; (that is, he died).



XXII. THE GOD KILLED THE ELEPHANT, WHICH WAS BORN FROM THE FIRE OF A SACRIFICE MADE BY THE CHAMANALS (OR JAINS).

While Vicrama-Pandian reigned, he drove away all heterodox sects ; confirmed the established religion ; built a temple for the *Sittar* ; and thus ruled with justice and virtue. But a Chera king, who ruled in Kanchi-puri, (Conjeeveram.) and was of the Chamanay faith, being resentful and treacherous, and envious at the prosperity of the Pandian kingdom, assembled together eight thousand of the sect of the Chamunals from Anjanam and other lofty mountains ; and commanded them to make a sacrifice with a view to effect the destruction of the Pandian king. Accordingly they made a sacrifice, the limits of which for the attendance of people extended over three *Kadams*, (or thirty miles), and the sacrificial pit itself occupied ten miles. Into this pit they poured margosa oil and gingelly oil, fruits of various kinds, and flesh of animals ; and from the fire a monstrous black elephant was produced, which the king commanded to go and to destroy *Madura*. The elephant accordingly proceeded with great noise and rage, and the Chamunals followed. The Pandian hearing of its approach supplicated the god, who said, " Never mind, build me a mantapam and I will kill the elephant." Accordingly a mantapam, having sixteen pillars, was built ; and the god came to it in the guise of a hunter. When the elephant approached, he directed against it a rocket, of the kind called *Narasimma-astiram*, which struck the elephant in the head and killed it ; thereupon the Chamanals were dispersed by the troops of the Pandian ; and such was the haste of the fugitives, that their peacock-fans, their sleeping mats and drinking vessels, were broken to pieces. The spot became famous : one named *Pracalataren* by worshipping the rocket that was left sticking in the elephant mountain, obtained a celestial gift ; and one named *Romasen* by worshipping, and forming a tank bearing his own name, also received a like gift. The elephant mountain remains to this time, and *Narasimma-swami* resides there.

The Pandian, praising the hunter god, and receiving from him many gifts, returned to *Madura* : had a son born to him, named *Rajasekara Pandian* ; and prosperously continued his rule.



## CHAPTER III.

## GENERAL.

- 59 Q Do eyes have light ?  
A Yes.
- 60 Q Does nothing come out of nothing ?  
A No.
- 61 Q Which is prior, either cause or effect ?  
A Cause is prior to the effect.
- 62 Q What is reality ?  
A That which exists will exist, that which is not, will not.
- 63 Q Does light contain darkness ?  
A Yes.
- 64 Q What is a natural object ?  
A That which does not change in its prime qualities.
- 65 Q What is Sat ?  
A The Truth ; That which is permanent : God is regarded as Sat when it is not manifest to the world.
- 66 Q What is Chit ?  
A Intelligence. God is regarded as Chit when it is manifest to the World.
- 67 Q What is Anandam ?  
A Bliss ; Happiness.
- 68 Q Does Achit come out of Chit ?  
A No.
- 69 Q What is there in Akas ?  
A Sukshuma Akasa.
- 70 Q Does sound have form ?  
A Yes.
- 71 Q What is Arupa (formless objects) ?  
A That which cannot be perceived by the eyes.
- 72 Q Has Arupa got Rupa (form) ?  
A Yes.



- 73 Q Can body itself move ?  
A No.
- 74 Q What are the 3 causes or *karanas* ?  
A *Mūthal karanam* (Material cause), *Thunai karanam* (Instrumental cause) and *Nimitha karana* (efficient cause.)
- 75 Q What is meant by *anadi nityam* ?  
A That which has no beginning and end.
- 76 A Can we find out cause for *ultimate* Prime Cause ?  
A No.
- 77 Q Can *Guna* (quality) be separated from *Guni* (its possessor)?  
A No.
- 78 Q What is *Asat* ?  
A Non-ego ; matter.
- 79 Q Can effect be produced without cause ?  
A No.
- 80 Q Can two formless objects be united together ?  
A Yes, like the conjunction of the light of the eyes with solar light.

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## CHAPTER IV.

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### ON PATHI (LORD, GOD, SIVA).

- 81 Q What is meant by *Pathi* ?  
A Lord, God, Siva.
- 82 Q Is He the One ?  
A Yes.
- 83 Q What is His name ?  
A *Siva Peruman*.
- 84 & 85 Q What are His attributes or qualities ?  
A Eight, viz.
1. Self existence.
  2. Essential Purity.



3. Intuitive Wisdom.
4. Infinite Intelligence.
5. Immateriality.
6. Mercy.
7. Omnipotence.
8. Limitless Bliss.

- 86 Q Give an example of His Omnipresence ?  
 A As fire is concealed in the firewood, so is God concealed in the universe.
- 87 Q Has God form, or no form or both form and formless ?  
 A He is all the above three and none of these.
- 88 Q Is God changeable (Vikari) or unchangeable (nirvikari) ?  
 A He is unchangeable.
- 89 Q How does he perform His functions ?  
 A By his will.
- 90 Q From what does God create the world ?  
 A From maya, cosmic matter.
- 91 Q What is the material cause for the world ?  
 A Maya or matter.
- 92 Q What is the Instrumental cause for the world ?  
 A God's power or Sakti.
- 93 Q What is the efficient cause for the world ?  
 A God.
- 94 Q How is Lord the first of all ?  
 A Like the letter 'A' being the first of the Alphabets, the Incomparable Lord is the first of all.
95. Q Are there any others who are equal to or above the Lord?  
 A No.
- 96 Q What is the Lord's form ?  
 A Real Love.
- 97 Q Through whom does God create the world ?  
 A Through Brahma.



98 Q Through whom does God preserve the world ?

A Through Vishnu.

99 Q Through whom does God destroy the world ?

A Through Rudra.

100 Q Who is greater, either the creator or the destroyer ?

A Rudra, the destroyer is the greater.

101 Q Can soul give any return to God ?

A It cannot just as the world cannot give any return to the rain.

102 Q What are the eight Forms of God—Ashtamurtham ?

- A
1. Pritivi-Earth
  2. Appu-water
  3. Theyu-fire
  4. Vayu-air
  5. Akas-ether
  6. Chandra-moon
  7. Surya-sun
  8. Atma-soul.

103 Q Why is the Lord called Vythianathan ?

A Because He cures us of the incurable disease of birth.

104 Q To whom will He do good ?

A To those who love him.

105 Q How will He judge of every one's action ?

A He will award reward or punishment according to each man's desert.

106 Q How is God unknown or concealed to the ignorant ?

A He is unseen just as ghee in milk.

107 Q How is He known to the wise ?

A Just as butter in curd.

108 Q What darkness does He remove ?

A He removes the darkness of ignorance.

109 Q Has God got pleasure and pain ?

A No.

110 Q Can soul's intelligence act without God ?

A No.



entity from Jiva. Thus even the Jiva, sentient as he is, cannot be identical with Is'vara owing to this difference, that the latter is superior. Much less can the insentient existence which is essentially different be identical with Is'vara. From all standpoints of view, by Sruti, Smriti and reasoning, we see that the omniscient and omnipotent Parames'vara is quite superior to the whole universe, sentient and insentient though, as His own emanation, it is not altogether distinct from Him.

He brings out the non-difference more by means of the simile of body and mind in his commentary on I ii. 1.

“ All this is Brahman, as beginning, ending, and breathing in Him ; and therefore let a man meditate on Him.”

This passage may be explained as follows : The origin, existence and end of all this depends on Brahman. All this, both the sentient and the insentient existence, is verily Brahman, and therefore let a man meditate on Brahman, tranquil in mind. Just as water-bubbles which have their origin existence and end in the ocean, are found to be only forms of that ocean, so, too, that which depends for its origin etc., on Brahman associated with s'akti must be made up of Brahman and nothing else. Nothing distinct from Him is ever perceived. Accordingly in the Atharva-s'iras it has been declared by I'sana as follows :

“ Alone I was at first (alone) I am and shall be ,  
there is none else distinct from Me.”

And then was declared by Him in the words “ I am Brahman,” that the whole universe is His own form. And in the words “ He



entered the more hidden from (or *than*) the hidden one" etc., His entering into the universe is given as a reason for the whole universe being His own form. Thus, this universe having no origin, existence or end outside Brahman, it is not a quite distinct thing from Brahman. Accordingly the learned say :—

" His s'aktis or energies form the whole world, and the Mahes'a or the Great Lord is the energetic (S'aktiman). Never can energy exist distinct from the energetic. Unity of these two is eternal, like that of fire and heat, in as much as unseparateness always exists between energy and the energetic. Wherefore the supreme energy belongs to the supreme A'tman, since the two are related to each other as substance and attribute. The energy of heat is not conceived to be distinct from fire" and so on.

Vayu-Samhita, too ; says :

" From S'akti up to earth, (the whole world) is born of the principle S'iva. By Him alone, it is pervaded, as the jar etc. by clay. His variegated supreme S'akti, whose form is knowledge and bliss, appears as one and many, like the light of the sun."

The following passages of the s'ruti speak of Para-Brahman as possessed of infinite powers of creating, ruling and maintaining the world, all inherent in Him :

" His supreme S'akti is spoken of as manifold, inherent endued with the activity of knowledge and life."

" One verily is Rudra,—they were not for second— who rules these worlds with the powers of ruling."



In short, on the authority of S'ruti. Smriti, Itihasa, Purana- and the sayings of the learned, the Supreme S'akti—whose manifold manifestation this whole universe of *clit* and *achit* is, whose being is composed of Supreme Existence, Intelligence and Bliss and is unlimited by space and time—is inherent in the nature of S'iva, the Supreme Brahman, and constitutes His own essential form and quality. Apart from S'akti He cannot be the Omniscient, the Omnipotent, the cause of all, the all-controlling, the all adorable, the all-gracious, the means of attaining all aspirations, and the omnipresent; and, moreover, such grand designations as 'Mahes'vara' the Supreme Lord, 'Mahadeva' the supreme deity, and 'Rudra' the expeller of pain, cannot apply to Him. Thus it is Brahman whose body is the whole sentient and insentient universe, and who is denoted by all words. Just as the word 'blue' denotes not the blue colour only, but also the lotus which is of blue colour, so does the word 'universe' also denotes Brahman. Therefore, such passages as "All is Rudra verily" teach that Brahman is denoted by all words. Accordingly the passage "All this, verily is Brahman" refers to Brahman whose body the whole of the sentient and insentient universe is. The universe being thus a form of Brahman and being therefore not an object of hatred etc., let everyone be peaceful at heart and worship Brahman. This doctrine is clearly expounded even in the puranic texts such as the following :—

"The body of the God of Gods is this universe, moving and immoving. This, the Jivas (Pasus) do not know, owing to the mighty bondage. They say sentieny is Vidya, and insentieny Avidya. The whole universe of Vidya and Avidya, is no doubt



the body of the Lord, the Father of all ; for the whole universe is subject to Him. The word ' sat' is used by the wise to denote the real and the good, and ' asat' is used by vedic teachers to denote the contrary. The whole universe of the *sat* and the *asat* in the body of Him who is on high. Just as, by the watering of the roots of a tree, its branches are nourished, so by the worship of S'iva, the universe which is body is nourished. A'tman is the eighth body of S'iva the Parames'vara, pervading all other bodies. Wherefore the whole universe is ensouled by S'iva. If any embodied being whatsoever be subjected to constraint, it will be quite repugnant to the eight-bodied lord ; as to this there is no doubt. Doing good to all, kindness to all, affording shelter to all,—this, they hold, is the worshipping of S'iva." And so on.

Brahman being all-formed, it is but right to say " all is Brahman" and " let every one be peaceful and worship Brahman " Wherefore it is Brahman who in the opening passage is stated to be the object of worship, that is also spoken of as *manomaya*, as partaking of the nature of *manas*, and so on. Neither should it be supposed that the partaking of the nature of *manas* is a characteristic mark of a *samsarin* ; for Brahman may limit Himself by assuming a shape which can form an object of worship.

The slight difference then between the way the subject is treated by Srikanta and St. Meikandan, has to be noted. Srikanta calls this relation following Badarayana as one of cause and effect and smells of *Parinama*, though the illustration of body and mind would take it out of such relation. Sivagnanaswamigal distinguishes between two kinds of *Tadanimityam*. One substance appears as two as *Guni* and *Guna*, substance and attribute. This is one kind.



15. Then waking up and standing up from his bed in the middle of the waters, he cast his glance all round the different quarters with his eyes drowsy on account of his yoga nidra.

16. But then he did not discern any other object apart from himself. He was filled with wonder and betook himself unto deep contemplation.

17. to 20. "Where has she the vast, divine and beautiful Earth, with all her great mountains, rivers, cities, and forests gone? Engaged in such reveries, Brahma was quite unable to understand the whereabouts of the earth. Then he contemplated upon his father of great Lustre the three eyed Lord, and by virtue of this contemplation, he, the husband of the earth, understood her as immersed in oceans.

21. Then the Lord of the prajas desirous of bringing back the earth thought (took the) of the brilliant form of a huge Boar bent upon playing in the waters.

22. The Boar had the size of a huge mountain. Its sound was like the (thunder) of a huge cloud. It shone like a blue cloud. It was terrible on account of the excited grunt. It had huge and corpulent, round and solid shoulders, high and brawny loins, short and round thighs and shanks and short and round hoofs. Its round and terrible eyes resembled the rubies. Its body was long, round and huge with motionless ears.

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17. to 20. Here the earth is described as a beautiful damsel, and Brahma as her Lover is quite amazed at her disappearance from his bedside.

21. Generally Vishnu is said to have taken the form of a huge boar and there are Vedic authorities to that effect. Here Brahma is said to have assumed the form of a Boar. The Koorina Purana too says the same thing. This is also supported by authorities from Vedas. In the Taithirya Brahmana (1st Askstaka 3rd prasna) "Ahpo va idamagre Salilamasith—Thasmin Prajapathir Vayurbhoothva Acha rath Sa Imam Apasyath Tham Varaho Bhoothvaharath Than Visvakarma bhoothva nyamatt Sapratha tha Sa prithivyabhavath Thath Prithivyai Prithivithvam Thasyam asramyath Saprjapathi Sa Devanasrujath." Here Brahma is said to have assumed the form of a Boar. There is also another story that a huge boar came out of the nostrils of prajapathi and that Boar restored the earth to its former state.



26. It shook (agitated) the oceans by (the force of) its inhalations and exhalations. Its cheeks were covered with bushy hair and were uneven on account of fleshy shoulders.

27. Precious gems sparkled round its body as it was adorned with valuable stones of tried lustre. It was beautiful to look at as is a huge cloud with sheets of lightning.

28. Brahma taking the form of such a huge Boar entered the Rasathala world for bringing back the earth. This boar then had the splendour of that great Boar which was once bent upon finding out the bottom (feet) of Mahesa when He took the form of Linga.

30. Then he bore away the earth from the Rasathala, embraced her by placing her in his tusks.

31. On seeing him, the Rishis and siddhas of the Janaloka were very much gladdened in their hearts and they danced and capered (on account of Joy) and showered flowers upon his head.

32. The body of this huge Boar shone just then like the huge Anjana mountain with numberless fireflies.

33. Then the Boar carrying the huge earth to its proper place, assumed his own form and established the earth there.

34. Having also made the earth even, he established mountains therein with all its 4 lokas, etc., as before.

35. Thus restoring the earth with all its mountains, to its proper place by bringing it from amidst the interior of the oceans this creator of the world created the earth composed of mobile and immobile things.

Thus ends Chapter IX of Vayusamhita.

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## CHAPTER X.

Vayu said :—When Brahma was intentionally reflecting in his mind as to how to multiply and fill up the earth, a delusion of the nature of Thamas arose (overpowered him).

2. This (darkness) known by the names Thamas, Moha, Maha

2. In the 4th chapter we were told that the qualities of Thamas are Stupor and Delusion ("Sthambha Mohowthu Thamasow"), and the Bhagavadgita says "Thamasthvagnanam Viddhi Mohanam Sarva Dehinam Pramadahasya Nidrabhistham Nibhadhnathi Bharatha." Thamas is a production from agnana and it binds man in the shape of carelessness, laziness and sleep, etc. Brahma the first parent of men, is here described as suffering under the clutches of Agnana. It is not our theory that our first Parent Brahma was once a perfect being and that he became imperfect later on. We saw him first as Purusha bound in Prakruthi i.e. in a state where the soul, though within the clutches of matter, was not yet endowed with either sthoola or sookshma sarira; Then we saw him attaining the stage of Narayana i.e. a stage where the soul was endowed with a sookshma or Jelly-like body, and then we saw him emerging out of an egg or the embryo with fully developed organs or sthoola Sarira. The father of all embodied beings is still a child-still ignorant of good and evil and right and wrong and all pairs of opposites or dwandvas. We see him committing blunders, thereby gaining experience. That this is the state of a child, the father of man, however precocious its intellect may be, is within the experience of all. Take again the states of consciousness of man as it undergoes modifications during the Thuriya, Sushupthi, swapna and Jagrathavasthas. We see clearly that he gains in power and knowledge as he emerges out of the portals of these five gates. First he is in the karana sarira which is only Agnana, then Sookshma Sarira is added to it and then is added to it the Sthoola Sarira. We see thus that both in the development of a child from the time of its conception till it is born and in the gaining of knowledge and power step by step in the Panchavasthas, an order from low to high is maintained. Eminent scientists have also proved that this is the order in all nature not only in the case of man but also in the case of the beasts of the field and of the birds of the air. Indeed it is a universal fact the truth of which was never doubted by any one of the numerous schools in India, says Thayumanavar.

காரிட்ட வாணவக் கருவறையி லறிவற்ற  
கண்ணிலாக் குழவி யைப்போற்  
கட்டுண்டிருந்தவெமை வெளியில்விட்டு.....  
சீரிட்டவுலகன்னை வடிவானவெந்தையே  
சித்தாந்த முத்தி முதலே.

கொடிய வாணவ வறைக்குளே  
யறிவ தேதுமற வறிவிலாமைமய  
மாயி ருக்குமெனை யருளின  
லளவி லாததனு கரண மாதியை  
யளித்த போதுனை யறிந்துநான்.....  
சுகமாயிருப்ப தினி யென்றுகாண்  
டெரிவ தற்கரிய பிரமமே யமல சிற்சுகோதய விலாசமே.



moha and Andha-thamas and also by the fifth name of Avidya, was (found to exist) in that Mahatma.

Among the religions of the world there are some which seem to cling to the belief that the soul once occupied a happier berth than now, that it somehow got itself entangled and that once the fact of the bondage is recognised, wise men do not bother themselves as to how, and why and when such a thing took place and that they make all attempts to become once more free by throwing off all shackles. If it were so what guarantee is there that he will not once more tumble down? To this the reply comes --No. That is not likely. A man in the dark might mistake a rope for a snake---but he would never do so after a light is brought. There is an end of it there---yes. But the question is whether such a mistaking took place with the light on hand? There is no answer. The fact is that the man in the dark committed that mistake because of the darkness and that there was no light when he committed that mistake. All that we say is that a perfect being cannot become imperfect. There is no such thing as "loss" in the Siddhanta philosophy in the sense in which a Christian uses that term as in the expression paradise lost. The soul according to the Siddhanta philosophy was sunk in Anava or darkness, that is, that soul was originally ignorant, ignorant of itself and its Lord and aye even of the darkness that enveloped him. When at a later stage he begins to think that he is not free, that something binds him, that idea itself was generated in him out of the Love of God. The least sign of life is but an improvement from the death like torpor. Even a faintest motion is but an improvement upon the original state of inertia. There is always a gaining, a gradual one certainly but never there was a fall in the Christian sense of the term. The story goes that a Serpent beguiled Eve and that she induced her husband Adam to eat of the fruit of the forbidden tree and both fell from the bliss (bliss of ignorance? certainly it is folly to be wise where ignorance is bliss!). Thus runs the Bible story. Of course the story continues that "Jesus" was born to atone for that sin of Adam, for which you and I (who were not there---of course), were made answerable reminding us of another similar story of the wolf and the lamb. "To say that the serpent or the devil misled her is to carry it one step behind. If she was wise she would not have been misled by the wiles of the tempter. If she knew beforehand what was to befall her she would not have yielded to the words of the serpent and disobeyed the word of God. She had no such knowledge and no forethought. She was weak and ignorant even before temptation. Being ignorant and weak, the moment the fruits of pleasure and pain were placed before her, she was dazzled, she was attracted, she seized them at once (no conscious being on the face of the earth would voluntarily court misery and pain be it understood). And the devil vanishes from the scene. The devil we take it merely represents this inherent weakness or ignorance or Anava in Man and nothing more. Adam and Eve typify the mere babes of human creation." In the explanation of "existence" while the Veda proclaims to the world the truth of a universal principle which finds its support in the everyday experience of the evolution of a child, the Bible offers a few stories instead. The story of the so-called fall of Adam is but a middle portion of a pretty long story! A fierce war was waged in Heaven. An Archangel was hurled headlong. He was allowed to tempt Eve and Adam both of whom were driven from the garden of Eden and to atone for this sin, for which all of us were made responsible being sons of Adam, an individual named Jesus died upon the cross." Thus goes the story of the fall and redemption.



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