

# THE LIGHT OF TRUTH

OR

# THE SIDDHANTA DIPIKA

AND

## - - AGAMIC REVIEW - -

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- - as the Saiva Siddhanta or Agamanta - -

- - and in the Tamil Language - -

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### VINA VENBA

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

**T**HIS is one of the Siddhānta Ashtakam composed by Saint Umāpati Śivāchārya. The name means a Poem in *Venba* metre containing queries, and is in the nature of *Irupā Irupāṭu* of St Arul Nandi Śivāchārya, and contains a number of Philosophical paradoxes. The object is to bring more into prominence how Śaiva Siddhānta reconciles our various difficulties in philosophic investigation. We give the text and translation with such notes as are necessary.

நீமொளிபு நிறையிருளு மோரிடத்துக  
கூடலரிது கொடுவீணையேன - பாடிதனமுன  
ஒணதவார சேலை யுயாமருதச சம்பநநா  
நினறவா நெவவாறு நீ

The spreading Light and darkness deep in same  
Place doth not join In me great sinner 'fore  
In union, Oh Sambantha of Maruthur  
By lofty groves girt round, How didst I hrou stand.

## NOTES

The author speaks of his condition before sighting his Guru, because his *mala* left him by the Satgurudarsana. But God dwelt in Him before, and yet he did not profit by it. His *Pāsa* acted as a veil between him and God, as the cataract covering the eye prevents him from seeing the sun which shines all through (1)

இருளி லொளிபுரையு மெய்துங் கலாதி  
மருளி னிலையருளு மாணங் - கருவியிவை  
நீங்கி னிருளா நிறைமருதச சம்பந்தா  
வீங்குனனருளா லென பெற

In darkness doth light vanish, in Kala's  
Joined, evil doth persist. The organs rare  
Removed, the darkness fills again Oh Lord,  
Here then of what use is Thy divine grace

## NOTES

Even in all these conditions of the soul, the Divine Grace is ever active and he creates, protects, resolves and obscures. He is ever with us, even in our worst acts and is giving us help and grace to get over our toils. When we can fully recognize His ever active Presence and submit our Will to His, then do we reach the *Suddha* condition and God's Bliss (2)

புலலிவு நல்லுணாவ தாகா பொதுஞான  
மலலில னுள்ளதெனி லநதியமாந - தொலிலையிரு  
ளானமலை யாவா னுயாமருதச சம்பந்தா  
ஞானமலை யாவாய நவில

The small does not become the Perfect Mind,  
Is common sense. If Perfect Mind doth rise  
Anew, it can't be true, Oh Sambantha  
Of old faults free, Oh Rock of Wisdom, say

## NOTES.

The intelligence of the soul by itself is neither small nor imperfect and it does not grow big nor perfect by evolution. It is perfect in a sense but its intelligence is covered, veiled

as a crystal cleansed of dirt •And then the Light which it by *Ānava* and when this is removed, it shines bright again, reflects is not its own but of the Lords, and It was passing through the crystal even when dirt covered, but is only reflected after the cleansing So this Śivajñānam is neither the Intelligence of the soul, nor did it arise anew, when the soul recovered itself These points have to be borne very clearly in mind in trying to understand the basic principles of Śaiva Siddhānta, otherwise it is apt to be confused with other systems (3)

கனவு கனவென்று காண்பரிதாங் காணின்  
நனவிலவை சிந்தி நண்ணு - முனைவனருள  
தானவறநி னென்றா தடமருதச சம்பநதா  
யானவதைக காணுமா றென

The Dream cannot be seen as dream in dream .  
If seen awake, it cannot be pursued ,  
Lord's Grace ? He doth not join the avastas,  
How then, Oh Lord, do I perceive the same?

## NOTES

One cannot think thought but when he rises to the Highest *Sudha* condition this is in a sense possible (4)

அறிவறிந்த தெலலா மசததாரு மாயின  
குறியிறந்த நினைணுணாவிற கூடா - பொறிபுலன்கள  
தாமா வறியா தடமருதச சம்பநதா  
யாமா ரறிவா ரினி

All that perceived by mind is Asat, so  
Thy Mind beyond all mark I can't perceive  
Sense organs can't perceive by themselves, Lord  
Of Maruthur , What then am I to see?

## NOTES,

All that we can perceive can be objective only The object cannot perceive the subject If we can perceive God, He should become objective to us, but this cannot be, as He is the True subject, the very Thinker of our thoughts, as the

Upanishad (*Bṛihad-II* 4 13) pertinently puts it "How should he know Him by Whom he knows all this? How, Oh beloved, should he know the Knower?"

"Thou couldst not see the seer of sight, thou couldst not hear the hearer of hearing; thou couldst not perceive the perceiver of perception, nor know the knower of knowledge. This is thy Ātma (God) Who is within all. Every thing else is of evil (Asat)" (*Bṛihad III, 4, 2*)

The *Taittiriyaopaniṣad* declares (II 9) "From all words fall back, not reaching and mind as well" Man can perceive God by His Grace alone "A man who has left all grief behind sees the Majesty, The Lord, The Passionless by the Grace of the Creator" (*Svetas III, 20*) (5)

சிறந்தறிவு முறச்சிதையிற சோவாரின ருளுநிதிது  
மற்றதனி னிறகிலருள மனனுவார - துற்றமுகின்  
மினகொண்ட சோலை வியனமருதச சம்பநதா  
வெனகொண்டு காண்பே னிடான

If self is lost before, there is none to join,  
If self remains in part, Grace will not fall  
Oh Sambantha of Maruthur, with groves  
Cloud capped, with what can I perceive Thy Self?

#### NOTES

This states the same puzzle which St Meikandān had stated before in XI, 2, 5. In mukti union, if soul perishes before union, then there is nothing to unite with God. If it does not perish, there will be duality. Losing one's mala, it sinks into God as the salt dissolved in water losing not its personality but its individuality, its sense of 'I-ness' and 'my-ness,' 'நானகெட்டு' dedicating all its acts and Will to God, it is then he becomes One with God, or God alone becomes Supreme "நானகெட்டு சிவமானவா", "சென்று சென்று அணுவாய தேயத்துதேயநது ஒன்றும் திருப்பெருநதுறைசீவன"

உன்னரிய நினனுணாவ தோங்கியககர லொணகருங்  
தன்னளவு கண்ணரிது தா றுரு - மெனைநிவு  
தானறிய வாரா சீடமருதச சம்பநதா  
யானறிவு தெவவா நிளி



Thy grace past Thought when It did rise, the bright  
Tattvas can't apprehend And my own *Jñāna*  
Can't sense the same O Lord of Maruthur  
By large ponds girt, How then can I know Thee ? (7)

அருவே லுருவனறு உருவே லருவன  
நிருவேறு மொனநிற கிசையா - வருவேரிந  
காணில உயாகடநதைச சம்பநதச கண்டவுடற  
பூணுமிறைக கெனனாம புகவ

If formless God can have no form, if with form,  
He can't be formless, both can't apply to one,  
O Sambantha of Tirukadanthai,  
How then does God assume His blessed Form ? (8)

NOTES

Rūpa and Arūpa and Rūpārūpa are all terms applying to matter God is not matter and is Pure Chit And all His Forms are out of Chit, out of His Chit-Śakti, of the Form of grace Divine, and He can assume any Form He likes and in which He is thought of by His Bhaktas See verses 38 to 70 of Sūtra I, of *Siddhīyār* and my notes thereon

இருமலத்தாாக கிலலை யுடலவினையென செய்யும்  
ஒருமலத்தாாக காலை யுரைப்பேன - திரிமலத்தாா  
ஒன்றாக வுள்ளா ருயாமருதச சம்பநதா  
அன்றுகி லாமா றருள

Those with two Malas have not body sure  
How will Karma affect ? What then of Those  
With one Mala ? The Three mala covered stand  
Alone, Oh Lord, if not, How then explain ? (9)

NOTES

There is often a misunderstanding that when Vijnānakalars, Pralayākalars, and Sakalars said respectively to have one mala, two and three respectively, the first two classes have no corporeal bodies The author tries to remove this misapprehension and we had long ago tried to point this out in our table of Tattvas (Vide *Studies in Śaiva Siddhānta* page 35) The Third mala here means only Asuddha Māyā and Pralayā-

*kalars* and *Vijñānakalars* have their bodies in *Suddha Māyā Tattva* such as *Nāḍha*, *Vindu* &c

ஒன்றிரண்டாய் சின்றுணர் லீலேராமையதா மொன்றாக  
 சின்னிரண்டா மெனனி லுயிர் நேராகும் - துன்றிருந்தாரா  
 சாவகியவாழ் தண்கடந்தைச் சம்பந்தா யானாகி  
 போங்கியவா றெவ்வா றுரை

If One did part in two and one become  
 True One ness won't result If Two, One doth  
 Become, the soul will die Oh Kathanthai's Lord  
 How then did I become raised as Śivam,

## NOTE.

The old puzzle is stated in another form The relation between the two is *Advaita* or *ananya* and the soul's nature and connection is such that it becomes one with whatever it is attached to losing its own individuality But for this peculiar nature of *Jīva*, postulated in *Siddhānta* this One-ness is not possible

காண்பா னுங் காட்டுவதும் நீத துண்மை  
 காண்பார்கள நனமுத்தி காணார்கள - காண்பா னுட  
 காட்டுவதும் காண்பதுவுந் தண்கடந்தைச் சம்பந்தன  
 வாட்டுநெறி வாரா தவா

The seer, the sight and seen devoid one sees  
 True Freedom wont result. With seer and seen  
 And sight if they do see, they are those who  
 Fell not in the burning path of my great Lord

(11)

## NOTE.

This gives the true doctrine of *Jñāthuru*, *Jñāna* and *Jñeya*. It does not mean that all such perception of God's Power and Bliss and Presence is lost If so, there can be no real *mukti* What is meant is there is no objective Perception of God by the soul or *சுட்டுணர்வு* It is when the soul loses this *சுட்டுணர்வு* and sinks more and more into God, it can feel His Grace

ஒன்றி துகாவதில ஓர்ஓர் முறுத்தொழிலு  
மென்று மிடையி லிடமிலீல - பொன்றித்  
தொரியா வருணமருதச சம்பநதா சோநது  
பிரியாவா நெவ்வாறு பேசு -

While one performs Karmic acts and eats fruits  
There's e'er no place of his own self O Lord  
Who present everywhere dost shower Grace  
Say how I can ne'er separate after

(12)

NOTE

It is God that secures the deserts of each according to his karma, in bhanda, as He is with them in all their acts and in all their enjoyments When freed also, though they perform karma it is God That enjoys the fruits of karma and not the Jivanmukta They are not tainted by the karma they do, as had dedicated all their acts to God

\*அருளா ஞ்ணாவாராககு அகலாத செமமைப  
பொருளாக நிறகும பொருநதி - தெருளா  
வினாவெண்பா வுணமை வினாவாரே லாமன  
கருவினபால எய்துவிக்குங் காண

With Grace one tries to know, its lasting truth  
Will appear without doubt If other wise  
They do not care to know this Poem's Truth  
It will be like the fool in dream drinking middle.

(13)

*Praise to Saint Umapatiśwam*



# THE EVOLUTION OF TAMIL VIRUTTAMS

By E. N. TANIKĀCHALA MUDALIYĀR, B.A.

## I. INTRODUCTION.

In Tamil Literature, works of great importance as Rāmāyaṇam, Bhāratam, Chintāmaṇi, Chūlāmaṇi, Tēvāram, Tiruvāśagam, Nālayiraprabandam, Tāyumānavar, etc., are almost wholly written in Tamil *Viruttams*. *Viruttams* form now no unimportant part of our poetic literature. Any modern Tamil poet, who is asked to compose a stanza on any subject, chooses to select one kind of *viruttam* or another, not because that he is unable to compose easily any other kind of verse, but he prefers it to others, as it is very musical or melodious. Though *viruttams* were being composed in our language for not less than fifteen centuries, we are disappointed to find that our ancient Tamil grammars speak nothing of *viruttams*, and even our modern grammarians keep the prosody of Tamil *Viruttams* in a classificatory stage. The appeal to the poet's trained ear for judging the correctness or accuracy of metre of any given *viruttam* seems very arbitrary and is sometimes (naturally) unsuccessful.

When we peruse Rāmāyaṇa and more ancient works written in *viruttams*, we do not find any ground for presuming that *viruttams* were written without their prosody. It was an unwritten prosody, so well known as the form of Shakespearean drama in our day. Though there is no book in Tamil to show what a drama on the model of Shakespeare ought to be, almost every modern Tamil student knows the general form of a Shakespearean drama, as he possesses an equal, if not a better, acquaintance with English than he has with his mother-tongue. Similarly

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\* A lecture delivered at the annual meeting of the Tamilian Archaeological Society in May 1910 at Pachayappah's Hall.

most of our Tamil poets from Tiruvaḷḷuvar \* to Kamban and to some extent his successors possessed a first hand and excellent knowledge of Sanskrit. It was then that the Āryan language and literature had the best influence over the Dravidian minds.† It is a patent fact that some species of *viruttams*, if not all, were originally imitations of certain Sanskrit models, and Tamil scholars probably thought that it was unnecessary to write the prosody of *viruttams* that was well known to every one, and thus evaded their duty by calling *viruttam* a kind of *கொச்சகம்* and so forth. Besides they never foresaw the difficulties that present themselves to us this day. And the conservative Tamil Grammar will never allow the rules of Sanskrit Grammar to be copied into it.

When Tamil lost its patronage, the enthusiasm for the study of Tamil waned, and, *a fortiori*, the interest of our countrymen in the simultaneous study of Tamil and Sanskrit. If poets of established fame should call Tamil a Saturn, at a time when Tamil was the language of some states, what its fate should have been after the downfall of the Tamil Kingdoms may be easily imagined. Since the first year of the Madras University, Tamil began to get life again and it progressed in different ways. Yet the prosody of Tamil *viruttams* sunk into oblivion and would be so till now but for the energy of the late Mr. T. Virabhadra Mudaliyār, B.A., B.L., whose genius and untiring patience gave fruit in the original grammar of *Viruttapāviyal*, in 1885. Though it contains almost everything that relates to the structure of Tamil *viruttams* in a nutshell, the book is over-concise and too condensed to be assimilated into the head of an average

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\* Tiruvaḷḷuvar is one of the landmarks in our Literature.

† We find the influence of Sanskrit even during the age of Saṅgam. The conflict between the Buddhism, the Shamaṇam and the Hinduism in the Tamil country made the study of Sanskrit a matter of necessity.

Tamil student, and during the twenty-five years of its publication, even twenty-five persons do not seem to have read it completely. The present discourse follows to some extent the theories of the said author, which will be quoted very freely in the words of *Viruttapāviyal*; but our subject-matter and purpose are different.

## 2. VIRUTTAMS AND ORTHODOX TAMIL GRAMMARS.

Though the *Nannūl*, and other orthodox Tamil grammars postulate that *Sound* is prior to *Symbol*, and so indirectly admit the preference of sound to symbol, we do not find in them even a single instance where this fundamental principle was openly adhered to by them. On the other hand, a directly opposite application was unconsciously propagated by them in the calculation of *Māttirai*\* (மாதிரி). The number of *māttirais* in a word, according to the orthodox grammarians, is the sum total of all the *māttirais* of all its letters. In viruttam-poetry where music invariably plays an important part, such a mechanical addition cannot hold good and a word ought to be viewed as an organic whole and not as an addition or sum total of isolated bits. It is impossible to make fractional calculations of *māttirai* in a musical foot, and the sub-divisions of the unit really serve no purpose. Half a *māttirai* (the value given to a consonant) being a very inconvenient and abstract element, our Tamil-Sanskrit scholars found a convenient way of getting rid of the fractional figures, consistent with the real sound of melodious feet, and the meanings of symbols were thus understood by them :—

When a consonant follows a short vowel (குஃமயிர்) in a syllable (or அகச), both of them together have the value of two *māttirais*. But even when two consonants follow a long vowel (கெட்டுயிர்) all of them together have only two *māttirais* in sound. Though it may appear paradoxical that if equals be added to unequals they make their sums equal

\* i.e., measure of a short vowel.

yet, in the musical pronunciation of words, in a foot of a *Sanda viruttam*, the apparent additions of consonantal sound are not to be treated as mere mechanical additions, but as indicating a pause or prolongation, as the case may be, of the preceding vowel sound. In all *Sanda-viruttams*, a solitary short vowel can therefore be the only syllable that can have one *māttirai*. This is the first deviation of the Tamil *viruttam* prosody from the orthodox Tamil grammar.

The second deviation is the dispensation of *Nittal Vikāram*\* (கீட்டல விகாரம்) in *Sanda-viruttams*. The reason for this is that the musical prolongation of the vibrations produced by the sound of a short vowel for double the usual period is not the same as the sound of a long vowel akin to it. Instances of it are common in Kamban, Tevārams of Sambandar and Sundaramūrtigaḷ and other famous works in our literature.

The third deviation by which the sound is preferred to the symbolic form is the use of one kind of *sir* (சீர்) or foot for that of a different kind which is generally expected there †—such a use not interfering with the harmony of the line as a whole. A common instance of such a substitution is the use of a மாவகாய்ச்சீர் for a விளச்சீர். A விளாம or a long *viñāchir* is being used by our poets in the place of a காய்ச்சீர் ‡. Never a விளாங்காய்ச்சீர் as மந்திராய"—a correction

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\* *Vikāram*. is a change either of hardening, softening, lengthening, shortening, inserting or omitting any letter in a word for the sake of metre.

† Vide the use of the obsolete *sir* தேமாந்தண்பூ for தேமாங்கனி or புளிமாவகாய as was scan the first chapter of Sundaramūrti Nāyanār's Tevāram.

‡ A விளாம is always equivalent to a காய்ச்சீர். Such a usage is revealed in modern poets like Mr. Arunachalam Pillai, the Tamil pandit of Mahboob College, Secundrabad. In his work திருமணமாலை, composed on the occasion of the marriage of a daughter of Rai Bahadūr Vāsudeva Mudaliyir of Nagpur, a விளாம as யானைபர is used for a காய்ச்சீர் in the Invocation or காய்ச்செய்யுள்.

made in the Matriculation Text for 1907 in Sambandars' திருவையாற்றுப்பதிகம், " ஊன்பாயும் முடைத்தலைகொண்.....மந்தி, பாய் மடுக்கள் தோறும்" etc., —is used in any *viruttam* of our literature. Even in a *venbū* where form is more cared for, a விளாங்காய் is seldom used.

The fourth deviation is necessary consequence of the other three. It is the treatment of all kinds of *sirs* as identical when they have equal cumulative length of *māttirai* in a *Sanda-viruttam*. In most of the *Sanda-viruttams* from the small *Kali-viruttam* species to the Octa-metric ones and their multiples, feet of equal *māttirai* are the cause of the melody. In *Mānorama* (a kind of *Kali-sanda-viruttam*) we find, besides its peculiar characteristics, four feet each made up of three *māttirais*. A similar *sir* added to it with a long vowel sound at the end, constitute a *Sanda-Kalitturai* having the name *Seni* (சேணி). A foot more in *Seni* will enlarge it to a beautiful hexametric *Sanda-viruttam*. Similarly the seven-footed *Sugandi* (சுகந்தி) is formed. These grades of evolution are found not only in the *viruttam* of three *māttirai-sirs*, but also to some extent in four and five *māttirai*-feet. The famous first stanza of Tāyumānavar consists of six five-*māttirai* feet with a long vowel in the end in every half of its line. These will be dealt with later on.

The fifth deviation of the *viruttam*-prosody is the freedom given to musician. Consonants which do not get a high pitch in sound may be treated as absent when their presence interferes with the melody of the line. This is due to the reluctance to use the artific of *Vikāram* in *viruttams*. Instances are common in Kamban who is a radical revolutionist; without posing himself as one, he set at nought the tyranny of custom in Tamil *viruttam* prosody, and had gone to the extent of improving the existing models by omitting, adding or changing a foot in certain types of *viruttams* which puzzle us sometimes.



Though reformation was being carried on to a great extent in Tamil prosody during the middle ages, we find even in these reformers orthodox Tamil grammar expressing itself as an instinct. When a certain rule of a viruttam gives Venḍalai (வெண்டலை) any deviation from the rule keeping up the same *talai* (தலை) is considered no deviation. The causes of all these would be evident if we care to know.

### 3. THE ORIGIN OF VIRUTTAMS.

Viruttams are not of indigenous growth. They were mostly transplanted from the northern Āryan soil and they underwent complex modifications in the Tamil environment. The Tamil soil was not fit to receive them in the beginning. The soil itself had to be rectified before it could give any nutrition to the foreign plants. It is here proposed to trace out the various processes by which the Dravidian soil was broken and made fit for the novel cultivations.

Every Tamil Student knows something of three great Tamil Saṅgams, the *Talaichaṅgam* (தலைச்சங்கம்), *Idaichaṅgam* (இடைச்சங்கம்) and the *Kadaichaṅgam* (கடைச்சங்கம்) i. e., the first, the middle and the last academies. Tradition relating to the first academy takes us back to the time of *Agastiya*, who is popularly known as the Indian Æsculapius. The events of flood etc., ascribed to this pre-historic period make us believe that the present southernmost limit of India, the Cape Comorin was no southern limit to all, and that India extended towards the south hundreds of miles off. The first and the second Saṅgams are alleged to have been washed away by floods. Anyhow the president of the first Saṅgam, the first grammarian in Tamil, is considered a *Sivanjivi* (an immortal) and is supposed to reside invisible in some cave of *Podiyamāmalai* in Southern India. To this immortal Indian Æsculapius are ascribed the metrical treatise on medicine written in Tamil-viruttams. It is only an expert in medicine that can enter into discussions regarding the prescriptions in these books, which would be irrelevant

here But if one should view the literary aspect of these works, one should come to the conclusion that they are either spurious or written by one named after the great genius It is certain that Agastya, the president of the first Tamil Sangam, knew nothing of Tamil Viruttams—the four kinds of metre that were current during the time of Tolkāppianār or the Middle Sangam being வெண்பா, ஆசிரியப்பா, சலிப்பா and வஞ்சிப்பா and no more

In those days the literary influence of Tamil Sangams was tyrannically paramount Though they produced excellent works which may be preserved as valuable relics of our ancient literature, their narrow-mindedness retarded the free growth and development of our language Any work published by anybody to be made a part of our literature required the sanction of these 'sovereign organs of the highest literary authority' and there was no appeal against their judgment 'in matters of intellectual tone and taste' Hence many a good work seems to have sunk into oblivion or was caused to be destroyed, because the Sangam did not approve of its merit Tradition says that even Tiruvalluvar had much difficulty in convincing the Sangam pundits of the merit of his *Kural* and he could not successfully do so, till he was able to upset them and make the board give room to his book only This shows that his work was not recognised till the last academy was abolished

Tiruvalluvar is the first literary reformer of whom we have any historical account It may be probable that for centuries before him many unknown authors sank into oblivion owing to the conservatism of Sangam and this would have paved the way for Tiruvalluvar We can also infer from the story of Tiruvalluvar's life that his success and the merited downfall of the Sangam was earnestly prayed for by the public, and the Sangam Pundits in spite of their knowledge, ability, intellect, productiveness, beauty and grandeur of their art were fast losing their popularity

owing to their pride, arrogance, narrow-mindedness and their tyranny in the literary world.

We may infer from the traditions that the Saṅgam considered *Kuraḷ* as an innovation not sanctioned by usage. They doubted whether the "திருவள்ளுவப்பயன்" can be called poetry at all. Tiruvalluvar contested that it is a species of *Veṇbā*. Tiruvalluvar could not be defeated in logical arguments. The last test—the most fatal test to the Saṅgam—was applied viz., whether the Saṅgam's magical board could give any room for *Kuraḷ*. The board contracted and gave room only for the book, and the forty nine pundits who were majestically occupying the board hitherto, were magically thrown down into the golden-lotus-tank, and with great difficulty they swam to the bank and saved their lives. Thus ends the history or our mythology of the last Tamil Saṅgam. The muse that was wrongfully confined by them and was being squeezed beneath their seat, flew with all her vigour throughout the length and breadth of the Tamil world.

(To be continued)



## WOMEN AND WHAT TO DO FOR THEM.

By T. S. SOMASUNDARAM PILLAI.

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The question will be asked how a contribution headed "Women and what to do for them" can be justified in such a religious Journal as the Siddhānta Dīpikā whose purpose to the world is solely to impart divine researches to the theistic humanity. The answer is quite plain. We do not stop with the common reconciliation which will be offered to this question that women form a portion of human beings equally fit to receive religious training as men and as such every facility as available for man ought to be made available for women alike. We go still further. Unlike other religions and philosophies, the Śaiva Siddhānta is a practical religion which we live every day. No impracticable theories are propounded by this philosophy and the conduct of men towards women forms but a portion of the dictate of religion and a true Siddhānti is bound to give a religious aspect towards the treatment of the members of the fair sex, be the relation what it may.

The most lamentable condition in which we find women in this land makes us pause for a moment and think if there is a parallel to such a state of things in any other clime. Students of the social history of the world clearly tell us that in other continents women are treated with greater respect, that they are very carefully educated and that every effort is made to make their life as smooth as possible chiefly with the view that it is they who make the future nation of the world. Healthy and long lived children are required to constitute a powerful nation and this fact is not ignored by men, responsible citizens of the state and the rulers of countries offer their possible help towards the achievement of such objects. The Japanese continent exhibited to the world a few years ago the gallant bravery of woman-hood in the sincere and bold despatch to the battlefield of every male relation in the family, and still more, in the heartfelt rejoicing by women

when they heard of the news of the death of their kith and kin in the battlefield. Surely such a spirit in womankind is not at all a make of yesterday. Time alone must manufacture this spirit and conditions prevalent in the country must smoothly yield space for such a development.

What do we find in this land of whose ancestral civilisation much is being boasted by the present day men? We do not hesitate to admit that in the matter of privileges extended to women there were many in the past ages which, for reasons which need not be explained here, were curtailed in course of time. Though we find women of eminence in literature, women who led highly religious lives—too high to admit of even one birth more in this mundane world—most painfully does it strike us to see around us our own sisters, wives and daughters immersed in ignorance, in matters material as well as spiritual. If we ourselves, who know our lineage, who have come to that stage of development whence we can try to know what God is and how to attain His grace, are instrumental in not aiding to uplift our women socially, morally, intellectually and above all religiously as far as lies in our power, we cannot reasonably justify our existence. In our daily life we hear it stated, and we ourselves observe, that seldom a husband and wife have both attained the same stage of advancement of thought. If this inequality exists in 90 cases out of every 100, the reason is plain that such a match has been ordained to raise the lower stage to a higher one. Such opportunities ought to be availed of instead of being neglected and that will be wisdom on the part of mankind.

Our women are kept in ignorance. Though the population of men who objected to female education two or three decades before is getting thinner, the number of girls who attend school is yet low. The impression that education to women is fraught with harm has almost been effaced and the substitution of female teachers in girl's schools has induced many a parent to send their daughters to schools. Yet there are many young girls in villages and even in towns who are not being educated. We do not advocate that our girls should necessarily have English education nor

should they be compelled attendance at school even after they attain puberty. By all means give English education if possible but before you do so, see that all the excellent books in the mother tongue which preach morals, good womanhood, and other spiritual virtues are placed in their hands and studied to advantage. First make her an ideal of our home worthy of our ancient lineage and then, craving existing, give her the benefit of a foreign language and an idea of the civilisation of the people who speak that language. As we said above, we do not insist on girls attending school after they come of age. It is rare that a girl is unmarried when she attains maturity. She soon afterwards comes under the sway of her husband and it must be the duty of the husband to look to advance her knowledge from that time and see that her early education bears fruit in course of time.

Elevation of our women is also another item which should engage our attention. In matters affecting our family life, our women are never given an upperhand, much less, consulted in matters of domestic interest. Every question, we know, has two important sides and similarly every household has two important personages, the husband and the wife. A free discussion of things is what is wanted. The opinion, coming from an educated wife, must have some sanity about it and one cannot easily and totally reject it. Give all respect and due attention to it and come to a common understanding and you will have peace and harmony prevailing in your homes. Yet this is not what we find around us. How many instances do we unconsciously come across in which a wife is leading a separate life from her husband, not chaste very often? How many suits for maintenance do we read of in newspapers almost everyday? How many murders do we find investigated by the authorities in Law Courts? Shall we not avoid all these by paying careful attention to our women?

We agitate for political reforms on the platform, we take pride in saying that we move in high circles when the head of a district or a province invites us to a garden party and shakes hands with us, we constantly write to newspapers advising this body and that to walk on the right lines, we at times go to the extent

of advising mature minds even when their acts show high statesmanship, but of what use is all this when we ourselves do not know what our defects are both individually and collectively and set our homes right before we discuss of politics in Kamśchatka and rebellion in Macedonia ? ••

Civilisation is advancing by leaps and bounds, wonders such as railway, telegraphy, wire and wireless, telephones, steamships and airships, have all come into existence, dumb men are made to read and write in schools, things impossible are now presented before our eyes as possible, and one cannot see how such common things as education, elevation and freedom to our young women cannot be made possible to our home girls only if we have the will to give these to them. Let Heaven grant us the courage and resource to raise our women to that stage which they really deserve as makers of the future generation.

Good associations for ladies is an important factor which we must provide for. By bringing them into contact and by allowing them to express their opinions and discuss social questions, much good can result. Hundreds of men's meetings have been thorough failures, because the orators never had the co-operation of their women when they went within their homes. Care should however be taken that, in Ladies' Associations, advantage is not taken to admire the make of a particular jewel or the weaving of a laced saree—thus resulting in ladies cultivating envy and avarice and become an every day burden to the husband or brother. Virtues and knowledge leading to improvement should be the chief aim of such associations and it would not be safe at this stage to leave such gatherings entirely in the hands of the members of the fair sex.

Members and sympathisers of the Śaiva Siddhānta Mahāsamaĵa really admire at the yearly conference the two eloquent lady speakers, Srimatī Achalāmbikā Ammal and Srimatī Āndālammal. If these ladies have the enviable gift of a flowing talk, they have equally learnt to make a solid speech as well. Morals from *Peṛiya Purānam* at every stage of a devotee's life and philosophy as expounded by the great sages of this school come pouring as if

from a reservoir and one cannot see why ladies of this kind should not be many. Given the training and culture and freedom of thought, we are sure to have in our midst ladies of the type of Chandramati, Damayanti, and Sāvītri who represent typical wives and Kāraikālammaiṃyār and Droupati who represent typical women-devotees of the Lord.

The screw entirely rests in the hands of men alone and the future woman will be made according to how the screw is turned. If religiously—by it is meant mentally, morally, intellectually and spiritually—we wish to keep our women at par with us, we will be only acting up to that chief dictate of religion that to love God is to love His children. Women are children of God as much as men and to find God in a woman as in a man would be quite in keeping with religion.



## NAMMALVAR'S TIRUVIRUTTAM.

Verse 4: (*Van Kārr. arai-y-a*)

*Heading*—By her Lord's glance overcome, the wondering  
Bride,

Portrays the eyes which her did conquer thus

*Text*—To me—who, rev'ent, grasped the feet of my Blest  
Lord

Who swelled his frame so as to reach beyond the skies,

Like one who doth address all, say'ng—

“The wide expanse of earth and heaven,

See ye, suffice not for my feet”\*

My Lord's wide eyes shined like a lake—

Whose soft stalked lotuses being,

By strong wind, bent aside, thronged in a nook expand †

*Explanation* —When our Seer's thus grieved, God showing  
how he stoops to him,

Casts on him his kind glance, seeing which our Seer  
exults,

Intense thought having grown into a second sight

Our Lord's arms, Hanumān erst praised, saying —

“These long—round—arms, resembling as they do,

Long—round—wood-pieces wherewith gates are barred,

To jewel all, can beauty, O, impart †

Why then are they decked with no ornaments ?” (*Rāmā-  
yana—“Ā yatāścha”&c*)

\* The following Christian expression, note —

“Easy in words, thy style's in sense sublime

On its blest steps each age and sex may rise

'Tis like the ladder in the patriarch's dream, (Gen., 28.12)

Its foot on earth, its height beyond the skies”—Lines addressed to

William Sherlock, D. D., (Dean of St Paul's), and prefixed  
to his *Practical Discourse concerning Death* (Edn. of 1824)

Verse 43 (*Kan-nim-jem-damarai*)

**Heading** —The Bride describes the beauty of, the Bridegroom's Form

[Phidias, when he formed his Jupiter, did not copy any object ever presented to his sight, but contemplated only that image which he had conceived in his mind from Homer's description—Proclus, cited in Sir Joshua Reynolds's *Seven Discourses on Art*, opening of Discourse III See *ante*, "Mottos and Testimonies," end of Head XXVII]

**Text** —Red-lotus-like are His eyes, hands and feet !

My Lord's Fair Form's glow is like that

Of a unique blue-mountain great !

Idea adequate of it

Can e'en those wisest be'ngs have, who

Res'dents are of the Highest Heav'n—

Which is above the solar sphere,

Raised though the latter sphere's itself

Above the sky of common gods ?

**Explanation** —Pond ring the beauty of th' Lord's eye, our Seer's led on

To ponder that of other limbs and body whole,

And, wondering, exclaims—that grasp complete hereof

Isn't possible to him or e'en the highest Beings,

Thus was our Model lady Sitâ led to think

Of Râma's body whole, when She did see His ring !

The ring, the finger did suggest, the last the hands,

The hands the body, -thus, in thought she straight em-

braced ! (Râmâyana 5 36 4 = "Grihitva Bhartâram iva samprâpta" Cp too, id, 5 38, 72, as to Hanuman's realisation of Râmâ—"Hridayena gato Râmam, śarirena tu vi-shttitah")

Verse 44 (*Niram uyar-kolam-tum*)

**Heading** —The Bride describes the greatness of her Lord

**Text** —(1) Complexion Fair, (2) Adornment High,

(3) Name, (4) Form, speak of as such and such,

Those who 're, through toil, 'grown wise  
 By their high ken they 've gained indeed  
 Some light as to each of these points  
 Yet, of this Being towers  
 'Thout equal or superior,  
 Not *one* trait have they wholly grasped !  
 Their has n't sufficed for this !

*Explanation* — "How can you say—God's qual'ties are inscrutable,

While various system-founder's wise, do these detail ?"

Thus, one may ask . To this our Seer thus replies —

"E'en *they* know not the *whole* truth on this theme

"Those Attributes Benign--His Saints ascribe to Him,

Those attributes God will clothe Himself in, in Hea'en?"

The Maxim—'As we sow we reap', means nothing more

'More things in Heav'n and earth than are' thought of by us,

The 'foresaid maxim doesn't preclude our see'ng when free"—Vedāntāchārya = "Upāsita-Guṇāter yā" &c.)

*Verse 45 (Per'-um gēzhal āv,)*

*Heading* —The Bride exults, remembering how

Her Lord, all from the Deluge saved

*Text* —Poor heart ! remember how, even when the Deluge swept,

The Lord—incarnate as boar-shaped Flood-diver huge,

Saved us with steady glance of His wide lotus eye !

Is any one knit with him by such ties as we ?

At that old time, enjoyment too of him, we had !

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\* Compare the following ancient anecdote —

Four blindmen 'gan an el'phant's form to scan

Touching the ear, " 'tis winnow-like" one cried

Touching the tail, the next said—"broom-like 'tis"

From th' trunk, the third held it is pestle-like

From th' leg, the fourth compared it with a palm

None meant to lie, all erred, for, each 'gan say'ng—

"It" instead of "the part of it I probed"

Can whelming birth-griefs, say, e'en *near* such as we are ?  
 May'st thou, all perturbation ov'r, the blest state reach !

*Explanation* — "Say'ng — 'God, His greatness made me see,'  
 you do exult

Can bound souls e'er enjoy the bliss reserved for the free?"

Thus, one may ask To this our Seer thus replies —

To us—on whom His grace He hath in fulness show'ed,  
 Fear-cause there is none Let us remember our Lord's  
 words —

'Who but *once* trusts Me, and prays saying—"I am  
 Thine,"

Him I, 'bove fear from all be'ngs, I ase Thus have I  
 vowed" (= "Sakrid eva prapannāya" &c — Rāmāyana,  
 6 18 33-34)

["Theistic optimism's this" philosophers say

"The Doctrine of Saints' Final Perseverence," this

By Christendom is called! May all souls thus be blest !]

I (1) "From ripe Saints, *none*, (2) from warriors, *foes* ;  
 (= "Kasyapy aghātako viprah," &c,)

(3) From shopmen, *trusting customers*,

(4) From mob-men, *all*, have cause of fear "

II "He whom we cause fear, fear spring is to us "  
 (= "Bhayam bhitrāddhi jāyate ?")

III "That creature whose flesh I eat here,

c="Mām sa khādayitāmuta, yasja māmsam bhādmya-  
 ham" Manu 5,55 )

Will me hereafter eat up too "

IV Rāma alone eyeing, they, from mutual hurt abs-  
 tained" (Rāmāyana, = "Rāmam evānu-paśyan-  
 tah "

V "He who—(1) grieves not the world, (2) hence, is not  
 grieved by the world,

Does not (3) Exult (4) hate, (5) fear, or (6) grieve, from his  
 being (Gitā 12-15) = "Yasmān no'dvijate" &c )

Affected differently by different souls,

Is also ('mong those who are) dear to me

VI "Ladies (at bath,) straight clothed themselves  
 Abashed, on see'ng Seer Vyas *follow*  
 His son of all-transcendent worth !  
 Strange ! they had n't done so, see'ng the son !  
 Seer Vyās, see'ng this, the reason asked  
 'The sexes thou distinguishest,  
 This, thy son doesn't, see'ng God *alone* !  
 Such was the answer they vouchsafed " (*"Drishtva 'nu-  
 yāntam," &c*)

This thought the Moslems thus express —  
 A woman and a clod, my eye  
 May see at once, but if, on *that*  
 It dwells more than on *this*, it lusts  
 In diff'rent first-sight 's innocent (= "halal"),  
 The second instant's sight is lust (= "haram" )  
 See'ing and trusting God, man 's thus blest !

VII. "Our provision for the moment of death, is the  
*immediate* abandonment of the thought—"What  
 shall we now provide against that event ?", says  
 our Good-Word Jewel, Sentence 79

"Whoever shrinks back on see'ng a tiger come,  
 Is not a full-blown Saint", the Moslem say  
 This text, Macaulaty says, brave William's faith well stood  
 (See Macaulay's Hist of Eng )

Fearless, who at a lion stares, he is n't  
 Hurt by the lion" lion tamers say.

"In Africa's wilds I stood pray'ng,  
 And lions tamely went past me !"

Such is Livingstone's test' mony !

(See th' *Presbyterian*, Edinburgh)

"Who finds not Providence all good and wise,  
 Alike in what it gives and what denies?" Pope's *Essay*  
*on man*

"If on thy right cheek one emites thee,  
 Show him thy left cheek too" says Christ (Matt 5 39.  
 = Luke, 6 29 )

"Bless them that curse thee, Manu says

The villain's maxim is "As mine is mine, thine too is mine"

The honest worlding owns—"As mine is mine, thine too is thine"

It is the saint who says,—As thine is thine, mine too is thine"

For saintliness, when ripe, is Magnanimity Divine & vide,  
May Universal Religion

*Verse 46, (Mada' nemjam enr' um)*

*Heading*—The Bride cries "I, my heart, as message bearer sent,

But it, without returning, hath staid with the Lord!"

*Text*.—Those who, thinking their heart's (1) an instrument and (2) theirs,

Mean to send it on bus'ness as a messenger,

Had better not do so For I erst sent my heart,

As messenger from me to wait beneath the feet

Of that Saviour— who, with His finger nails, did tear

With ease, the heart of that bad soul who "Golden" 's ramed,

My heart, departing from me, fleetly went, and, with

Firm will, rejects all thought of me by whom 'twas sent

And 's owned, but, till now, 's roaming gaily with the lord,

*Explanation*—Our Seer, with inner eye enjoy'ng the Lord, to hug

Him outwardly attempts This not succeeding, cries—

"My heart joined God, 'yond possibility of return!

Yet, ah! I roam, to touch of worldly things exposed!"

[Compare the follow'ng lines of Goldsmith's *Traveller*.—

Where'er I roam, whatever realms to see,

My heart, untrammelled, fondly turns to thee!"

Ideals' fruition full, 's realised in heav'n alone

Till Heav'n 's reached, let 's ideals fore our mind's eye keep!

Thus say'ng, Tennyson's son-in-law inscribes a work,

"Model for imitation choose" says Cicero (Reynold's *Seven Discourses on Art*, middle of Disc VI)

“The poets, orators, and rhetoricians of antiquity, are continually enforcing this position, that all the arts receive their perfection from an ideal beauty, superior to what is to be found in individual nature. ‘They are ever referring to the practice of the painters and sculptors of their times, particularly Phidias (the favourite artist of antiquity) to illustrate their assertions...says Proclus...‘Phidias, when he formed his Jupiter, did not copy any object ever presented to his sight ; but contemplated only that image which he had conceived in his mind from Homer’s description.’ And thus Cicero speaking of the same Phidias : ‘Neither did this artist,’ says he, ‘when he carved the image of Jupiter or Minerva, set before him any one human figure as a pattern, which he was to copy ; but having a more perfect idea of beauty fixed in his mind this he steadily contemplated, and to the imitation of this all his skill and labour were directed.’ This can only be acquired by him that enlarges the sphere of his understanding by a variety of knowledge, and warms his imagination with the best productions of ancient and modern poetry...the object...is that one great idea which gives to painting its true dignity, that entitles it to the name of a Liberal Art and ranks it as a sister of poetry.” (Id., Discourse III.)

“We can easily, like the ancients, suppose a Jupiter to be possessed of all those powers and perfections which the subordinate Deities were endowed with separately.” (Id., Discourse V.)

“The effect of the capital works of Michael Angelo perfectly correspond to what Bourchardon said he felt from reading Homer. His whole frame appeared to himself to be enlarged and all nature which surrounded him diminished to atoms.” (Id., middle.)

“Poussin lived and conversed with the ancient statues so long that he may be said to be better acquainted with them than with the people who were about him.” (Id.)

“...we may be sure that the present institution will at last contribute to advance our knowledge of the arts, and bring us

nearer to that ideal excellence which it is the lot of genius always to contemplate and never [on earth] to attain" (Id Discourse I, middle)

Verse 47 (*Tiri-kur-a thu vada māratham*)

Heading —The Bride's pain of sep'ration grow'ng unbearable,  
Her Foster-mother, witnessing the scene laments

Text —(1) The (cool) moon gat'ers and pours burning fire!  
(2) The north wind blows, doing the same great harm?  
(3) Failure t' attain Krishna's Heaven  
And His unhindered worship there,  
Doth slip the bracelet from the hand!  
(4) His cool -fine- Tul' sí not be'ng gained,  
Paleness o'erspreads the body whole!  
What will become of my soft girl?

Explanation —I Outward enjoy'ng, in keeping with his ideal  
Being denied, outward things, him reminding grieve.  
[Rāmāyana's "Beauteous Book," \* contains the following  
thought ---

"See'ng fruit or flow'r or other thing, -exceeding fine,  
Say'ng—"O my dear" the Lord oft sigh'ng doth thee  
address!"]

See'ng this, our Seer's Friends, as follows do lament ---

"To souls--who are not with the Lord,  
E'en gentle folks pain-causes grow"

II (1) Pond'ing the Lord as Sole Salvation Means, we  
wait,

(2) Pond'ing Him as our Bliss-supreme, we restless  
str!" Lokāchāryas Good —Word Jewel, Sen-  
tence "Upāyatānu-sandhānam nivartakam":  
&c

III "What will become" of our Sel,—  
Who is our Saviour unique?

\* (Canto<sup>o</sup> 36, v 45 Dṛishtā-phalam vā, &c)



## PURA NANURU

XXV

மீனறிகழ விசுமபிற பாய்நு ளகல  
 வீணடுசெலன மரபிற றன்னியல வழாஅ  
 தூரவுச்சினந திருகிய வருகெழு ஞாயிறு  
 நிலவுத்திகழ மதியமொடு நிலஞ்சோந தா அஹ  
 குடலருந துபடி னெனறுமொழி வேந்தரை  
 யணங்கரும பறநகலையுணங்கப பண்ணிப  
 பீணியுறு முரசங் கொண்ட காலே  
 நிலைதிரி பெறியத துண்படை கலங்கிச  
 சிதைதலுயந தனறே நினவேற செழிப  
 முலைபொலி யாக முருபப நூறி  
 மெயமமறநது பட்ட வரையாப பூச  
 லொண்ணுதன மகளிர கைமமை கூர  
 வவிரறல கடுககு மமமென  
 குவையிருங் கூநதல கொயதல கண்டே

As if the sun forgetting not the power that attends his daily march, to chase darkness from the vast star-be-spangled heaven, had joined the moon, with milder lustre bright,—two kings of mighty strength in war combined with oaths against thee O Pāndiyan king ! But on the fearful battlefield thou didst cause them to flee defeated, and their well-bound warlike drum was taken ! Then thy spear lost not its power, but surely saved our mighty hosts who stood by thee undaunted on the battleplain !—There didst thou see the bright faced matrons bewail their widowhood with loud laments, as lost in grief they smote upon their beauteous glowing breasts There too were seen the piles of tresses shorn away and gleaming dark as the ocean sand !

XXVI.

நளிகட லிருங்குட்டத்து  
 வளிபுடைத்த கலமபோலக  
 களிறுசென்று களனகற்றவுங்  
 களனகற்றியீ வியலா யக

னெண்ணிறிலைய வெஃகேந்தி  
 யரசுபட வமருழகி  
 யுரைசெல முரசுவெளவி  
 முடித்தலை யடுப்பாகப்  
 புனற்குருதி யுலைகொள்இத  
 தொடித்தோட டுடுபடிற் றுழந்த வலசியி  
 னடுகளம வேட்ட வடுபோரசு செழிய  
 வானற கேளவி யடங்கிய கொள்கை  
 நானமறை முதலவா சுற்ற யாக  
 மனை ரோவல செயய மனனிய  
 வேளவி முற்றிய வாயவாள வேந்தே  
 ரோற்றோ மனறகின பகைவா கினனொடு  
 மாறரா ரென்னும பெயாபெற  
 ருற்ற ராயினு மாணடுவாழ வோசே.

As in the mighty depths of the vasty sea a ship moves driven by the raging winds, your elephants advanced and cleared the battlefield, and in the ground so cleared you lifted your conquering spear with glittering points You waged your war so that kings fall Right gloriously you seized their drum, and then with crowned head for cooking place, with flowing blood for boiling pan, with jewelled arm to stir the mess, you have made the food which you desired, and offered sacrifice upon the battle field, O mighty Pāṇḍiyan king!—Sages of learning rare and of pious life skilled in the four Vedas were your attendant train While kings do service, O King of conquering sword 'thou dost complete the sacred rite Thine enemies in sooth have dread the penance sore, yet though as thine enemies they failed, they gained the prize in the great world beyond.

#### NOTE

The sacrifices offered by the king were twofold He offered to the malignant powers the mangled bodies of his enemies, making the "hell-broth thick and slab," like the witches in Macbeth And then he performed the holy rite which recompensed, his enemies, who had thus been defeated and slain, by procuring for them the joys of paradise! And then the king displayed his bravery, and also his kindly virtue.

## HEALTH AND HOW TO MAINTAIN IT

By A PHYSICIAN.

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Of all the blessings of life, the greatest is considered to be health. Health is said to be Heavenly bliss. Health is even said to be wealth. Health consists in the normal state and harmonious relations of the human constitution—Mental and Physical. But how few know, rather, but few of us realise that this great blessing is not a mere accident or the free gift of nature, but the result of patient attention to small things and a great deal of care bestowed on minutiae. The tendency for health might be inherited so also might be the tendency for disease. The greatest thing that parents could do for their progeny is to see that they do not communicate or transmit any diseased mental moral or physical propensity to it. This is a great responsibility and parents who are conscientious ought to remember it. Those that violate the laws of health—might well ponder over the fact that the effects of their violation might be inherited by their children or their children's children. Environment makes or mars the inherited tendencies. Human effort must be directed not only to create a healthy stock but also to place it in a healthy environment. Health is said to be wealth and yet who would consider the latter merely a gift from others and would not exert himself to get it? Every stone is patiently turned, every hardship cheerfully borne, every privation willingly undergone and every enterprise boldly undertaken when there is even a remote chance of getting a fortune. Economic success means scrupulous attention to small things, taking care of pies and toiling hard day and night. But who takes such trouble about health?

Yet, is it not the best form of wealth one could possess on earth? The whole fabric of our health depends on the due attention we pay to several trifling things in life. Moderation in food and drink, regularity in rest and activity, work and play properly adjusted, mental, moral, and physical activities duly and carefully regulated, the avoidance of excesses, the faithful adoption of the rule of the golden mean, these are some of the many small things one has to pay scrupulous attention to if one should desire to enjoy good health in life. The span of human life depends on the health it enjoys during its pilgrimage on this planet of ours. If we are not healthy and strong we will be a burden to our kin and kin.

“If I am not well, strong and happy,  
I am thrice a debtor first to myself,  
Second to every human being,  
And third to the cosmos of the universe.”

—*Sidney A Weltmer*

Our labours are of no avail if we cannot maintain a healthy life here. Health deserves careful consideration—as an able writer remarks, “the first requisite to success in life is to be a good animal.” An expression used by a Roman poet has been called the golden rule of education—a sound mind in a sound body. The ignorant suppose that health is beyond their control. It is true that we are yet unacquainted with the origin of some diseases, but undoubtedly more than half the sickness in the world is owing to the disregard of certain known laws of nature. The air we breathe, the water we drink, the food we eat, the raiment we put on our bodies, practically sum up all the most important conditions of our existence,—our health and our physical development.—Let me deal with them under their respective headings.—

*The air we breathe* This is the first requisite. We can live several days without food, but we die in two or three minutes if kept without air. The evil effects of overcrowding are, to a considerable extent, due to foul air. Many are rendered

feeble and sickly for want of fresh air. Every time we breathe we inhale a part of the air which supports life and give out a poisonous kind of gas. The air we breathe out should therefore be allowed to escape and fresh air should be admitted. Most Indian houses are badly ventilated. Bed rooms are often small, frequently they have only one little window. It is also a common practice to crowd bed rooms with boxes and other articles still further diminishing the capacity of the room and thus lessening the quantity of air. Many persons when they go to sleep wrap a cloth over their heads, which impedes breathing.

If we wish to be vigorous we must secure a sufficient supply of fresh air. The average house in India, it is said is built cold proof, in fact more air-tight than the most air-tight house ever built in England. Free ventilation, large houses with wide open windows are most essential to get a fresh supply of air.

*The water we drink* :—A great deal of sickness is caused by drinking impure water, people often bathe and wash clothes in tanks, whose water is used for drinking purposes; even cattle are allowed to go into them. The water of tanks which dry up or get very low in the hot season is unwholesome. Decaying vegetation is a fruitful cause of fever. Trees and bamboos should not be allowed to overhang tanks and wells, as their leaves fall into the water and render it unwholesome. Water on which the sun does not shine is generally not good.

*Bath and its uses* :—The art of bathing is one of the precious assets for which modern civilization is indebted to antiquity. The desire for cleaning the body by washing seems to be the discovery of the human instinct. The more civilised the people are, the more alive they become to the necessity of bathing in order to keep the body clean. So bathing, they say, might be considered a test of civilization in the modern world. In regard to baths one has to take into consideration the climate of the country also, because the cooler the climate is, the less inclined the people will be for

frequent baths. Cleaning of the skin is particularly necessary in hot climates when the amount of watery sweat and solid excretion and desquamation from it is considerable, the skin performing a part of the function which belongs to the kidneys and lungs in colder climates. In hot climates a daily bath becomes a necessity, whereas, in a cold climate it might be a luxury. From the scientific point of view, baths could never become a luxury. For baths have a double function to perform. The first and the foremost of the two is to keep the body clean and the other to regulate the temperature of the body. Looked at from both points of view, a daily bath becomes a necessity in any climate, be it hot or cold.

A great many people, as for that, many educated and cultured people who should know better, take for granted that what is wanted for a bath is to get into water and come out of it with an occasional scrubbing of the skin. This might satisfy the conscience of a ceremonious puritan, but the medical man is too scrupulous to reckon such a process under the category of baths. The human skin contains minute openings on its surface. Besides these the skin contains many glands which secrete oil or sweat into these pores. The sweat contains water, salt and many deleterious matters generated in the body. It is essential that the pores be open so that the sweat might easily pass out through them freeing the body of its poisonous substances. Frequently dust accumulates on the skin and blocks the pores. This blocking of the pores prevents the free exit of the sweat. The poisonous matter in the body, being prevented an escape through the skin, attempts to escape through the lungs and the kidneys thus throwing too much work on these organs. So it would now appear how important it is to have the pores of the skin clean. Every effort should be made to remove the dust as soon as it gathers on the skin, to prevent its blocking the pores. Water has the property of dissolving dirt. Hot water is reputed to have better solvent properties than cold water. But the oily substances on the surface of the

skin need also be dissolved and removed. Hence arises the necessity for using soap. Some good soaps contain an excess of alkaline substances, which possess a remarkable affinity for oily or fatty substances found in the body and elsewhere. So when soap solution is applied to the skin and the latter scrubbed thoroughly, there is every chance of the dirt and oil being removed completely from the skin, and the pores permit a free exit of copious perspiration. These baths that are not calculated to remove the dust and fat from the skin do not deserve to be called baths from the scientific point of view. Business people who frequently get out must realise how important it is for their health that they should bathe frequently and efficiently. Mere pouring of water over the body serves no useful purpose. Some fat dissolving substances like soap must become a prerequisite of baths. The other most important function of baths is to regulate the temperature of the body. In cold weather, bodily warmth might be preserved and even increased by having recourse to hot water baths. In hot weather nothing is more efficacious in cooling down the heat of the body than cold baths. "Our life," it is said, "is a simple process constantly needing attention to simple things". It may be a surprise to many to realise to what great extent their health and well being depend on the proper performance of a simple act, like their daily bath.

*The food we eat* :—The importance of food seems to be so obvious that any attention drawn to it might be considered needless. "But often the most important aspects of life are those that are most neglected and what is everybody's business is generally nobody's. Expectation often fails where most it promises and the simpler a thing is the more frequently it evades our grasp, because it is so simple." are the words of an eminent doctor. Cooked food has many advantages over raw food, the most important of them being that it is more palatable and is more easily digested. The great majority of fruits do not need cooking, for when they ripen, they usually

attain the most digestive consistency, besides possessing the most tempting flavour.

Women seem to take to cooking instinctively all the world over, but man does so through sheer necessity. In the rush and haste of modern life there is the danger of underrating the importance of food and considering it only a necessary evil. Ignorance is not the only cause for the consumption of bad food. While the physical development of the race depends on both the quantity and quality of the food it consumes, still greater emphasis should be laid on the latter. There is no law more frequently broken in life than that of temperance as regards quantity of food we eat. We generally forget that we eat to live, and behave as if we believe the converse proposition. Our digestive organs are very sensitive and their functions have therefore to be studied and honoured. Particular attention must be paid to the quantity and quality of food we eat. It should neither be too little nor too much. In the former case emaciation and weakness ensue, whereas the danger in the latter case is indigestion, dyspepsia and the ultimate physical and mental break-down of the human organism. The quality of the food should be neither too rich nor too poor. It is difficult to say at the outset what the kind and the amount of food a man or a woman needs. They are relative to the ages, conditions and occupations of the people. Hard physical exertion needs rich food, food that is capable of giving flesh and bone; mental work needs easily assimilable food, food that increases energy and brain power. The fewer the meals taken and the longer the interval between the meals, the better it is for health. The most important thing in diet is to see that the diet allowed for each day contains the proper proportion of proteins, fats and carbohydrates. Cereals, cheese, nuts, eggs and oat meal contain proportionately great quantities of proteins; butter and cheese of fats; Rice, potatoes, etc., of carbohydrates. Fruit and animal food in three or four hours. One may



construct a table of diet for oneself, according to one's age, sex, occupation, present condition of health and environment

It is strange that men should take to poisoning themselves with poisonous and crave forming foods and drugs which they know to be deadly, and, in spite of this knowledge be quite unable to resist the temptations to take them. Health, wealth, position, fame and family happiness are all sacrificed one after another before the poison crave. Men who once were reasonable beings become in the course of years mere self-indulgent sots, furious wild animals or finally dangerous and unrestrainable lunatics.

This is the characteristic of all stimulation either through food or drug.

Meat the unnatural food is a stimulant and once having begun stimulation men were forced to go on and to constantly increase the dose. After a meat diet one feels vigorous for some time.

But a diet consisting of cereals, fruits, nuts, vegetables, milk, honey and such natural and humane diet will give us a cleaner body, a healthier mentality and a higher morality. The use of the 3F's i. e., flesh, fish and fowl as food is unhygienic, unnatural. Purity, Humanitarianism, and Temperance in all things, make us sensible, right, decent, stronger, healthier, happier, and clear-headed.

*Adequate sleep* —Sleep is defined as the process of resting with the voluntary exercise of the powers of mind suspended. The difference between a man who is sleeping and the man who is awake depends upon the fact that the former is bereft, for the time being, of all voluntary action. Sleep is intended to give both mental and physical rest. Those that do mental work need longer hours of sleep than those whose daily avocations of life involve merely physical strain. In sleeping one ought to study the posture of the body during sleep. Also one must try to give rest to as many muscles of the body as possible by bringing them in contact with the bed. To sleep on the right side is considered scientific and

on the left side unscientific, as it embarrasses the action of the heart. The night is usually the best time for sleep. It is a popular conception that one ought to sleep before midnight. As regards the length of time one should sleep, it is needless to lay any definite rules. But it must be clearly understood that idle lying in bed is not sleep and therefore cannot do much good. The harder one's work is and the greater one's activities are, the longer should one sleep. In cold climate people usually sleep eight hours at one stretch. In hot climates one needs longer sleep; at all events, not less than eight hours sleep should be the rule. After all sleep is a means but not an end, so it is best to keep it under control. This is the safest maxim to remember when one wishes to live a healthy life to sleep so long as to feel quite refreshed when waking up in the morning. It is better to sleep a little longer than not. Cutting short the hours of sleep, whether it be for work or pleasure, is a penny-wise and pound foolish policy.

*Clothing, its uses and purposes*:—Clothing has two objects in view, the one that it keeps in the body its own heat and the other being that it prevents the speedy conduction to it of external warmth or cold. Loosely flowing robes allow the free entrance of air between the skin and the robes and therefore they would not let the air conduct away the warmth from the body or communicate to it external heat or cold. The quality of clothing also influences its conductivity. Silk and wool are reputed as very bad conductors. The latter keeps the body warm in cold season, because it preserves the heat of the body and does not conduct it away rapidly. The former is very useful in summer because it is such a bad conductor, of external warmth to the body. Silk being a bad conductor, it would not conduct away rapidly the warmth of the body either. So even in cold season silk might serve the purpose of wool. It has again one greater advantage over wool, and that is the soft and agreeable feeling created when it comes in contact with the skin. It might

not be out of place here to remark that those who have to wear flannel next to the skin in hot weather might with great comfort replace it with silk without much fear of serious consequences. Cold climates necessitate more clothing than warm climates. The object of clothing being protection, decency and ornament. Modern convention and dame Fashion often prescribe clothing which is neither beautiful nor hygienic. One ought, therefore, to get the courage to say nay to fashion, should its claim clash with those of science and one could get the courage to do it only when one understands the scientific basis of clothing.

Clothing must above all be clean and comfortable. Scrupulous cleanliness of the undergarments is most essential to health. They must frequently be changed and washed particularly when they are wet with sweat. In warm climate under-clothing should not be so tight-fitting as to interfere to any extent, with the ventilation of the body. The skin of the human beings needs light for its health, and clothing should not therefore interfere with either of them. The upper garments should be light and loose so as not to be uncomfortable in any posture of the body. It is best to protect the feet from venomous reptiles, like the snake and the scorpion, and also from disease germs. Care must be taken not to injure or crush the feet or toes by tight-fitting shoes or boots. To keep the feet warm is most important to health in cold countries. As regards head-dress, it should be such as not only to protect the head from the heat of the sun but also to shield the face, particularly the eyes, from the glare. In fact, scientific clothing should be according to the needs of the age, sex, occupation etc., of the individuals. Colour as regards raiment is certainly not an unimportant matter. There is hardly any one that does not show partiality to some one colour or other. The colour of clothing has also its significance. White colour is produced by the reflection of all the rays of light from the substance. So white clothing reflects all the rays of the sun's light that strike on it. Therefore there is very little absorption of heat and light by white clothing and

it is on that account safely recommended as a scientific colour for all warm and sunny countries. Again black colour is produced by the substance which absorbs all the rays of light shed on it from the sun. There is no reflection of light from a black substance. Therefore black clothing absorbs light and heat. Yellow colour has recently been noticed to be of great use in the tropics particularly for head-dress. Green coloured clothes are very useful to the eye in countries where the glare of the sunlight is very great. Red colour is reputed to have the power of producing excitement. It is needless to say that climatic considerations ought to influence the choice of the colour of raiment, if one wishes to make oneself comfortable.

#### *Physical Exercise*

The importance of physical exercise can never be overestimated. To enjoy the conditions of modern civilization, a healthy body and a vigorous constitution are necessary. Physical exercise is necessary to regulate the blood supply of the body and to expel the waste products accumulated in the blood. Those who have much mental work daily need physical exercise as a recreation. The best form of recreation is to take an interest in games and sports. Games and sports, while affording physical exercise, engrosses the mind and helps to forget itself. The value of games is that not only are they trials of strength but, above all things, trials of skill. I need not mention here the moral and mental qualities one would acquire on the sporting field which would be of considerable individual value. Quickness of the eye, lightness of the step, nimbleness of the movement, calmness, patience and tact are developed to a wonderful degree on the sporting field. But there is always the danger of having too much of a good thing. Even physical exercise might be over done. Over expenditure of energy must inevitably end in a speedy collapse. So one ought to guard against overdoing physical exercise and against cultivating an inordinate love for sports and games.

*Temperance* — This virtue in its widest sense denotes moderation in the indulgence of every appetite, and it is cur

## THE "AGAMIC BUREAU" NOTES.

### Two Notable Books on Saiva Siddhanta.

#### Der Caiva Siddhanta eine Mystik Indiens

by Rev H W Schomeras, Lic Theol

Published by J C Hinrichs' sche Buchhandlung, Leipzig

Most of our readers will remember this talented Lutheran missionary gentleman of Erode who attended the Saiva Siddhanta Mahasamaja Conference at Trichinopoly and who contributed an account of its proceedings to the *Christal Witness* and which was extracted in our pages. He has been a most diligent and assiduous student of our Philosophy for years and possessing as he does a good mastery of the Tamil language, he has mastered the original Siddhanta Works in Tamil and the present work is the fruit of his labours in this field. He is at present in Leipzig University engaged for a year to lecture on Indian Philosophy and has been honoured by the University with the title of Licentiate of Theology in recognition of his meritorious publication. While there, he is actively interesting himself in the cause of Tamil and is trying to establish a Tamil and Telugu Library and if his labours bear good fruit, we will soon see a Tamil Professor installed in Leipzig.

The book before us is the most valuable and systematic treatise on Saiva Philosophy and the author has gone fully into the Metaphysics and mysticism of the Philosophy which even Mr Nallaswami Pillai has avoided in his contributions on the subject as not necessary for the general reader. The author has however followed the main lines and exposition of the subject by Mr Nallaswami Pillai and his familiarity with all the Volumes of this Journal will be evident even to a cursory reader. But he supports all his thesis, by translations of all appropriate texts from one and all the fourteen Siddhanta Sastras, together with translations of portions of the commentaries also so that the reader can look for first hand information from our author.

We will briefly indicate the subjects discussed by him in the various chapters. After the foreword comes the introduction in which he discusses Saiva Philosophy in general its antiquity and geographical

worse to bear than anything definite pains or aches. At that time I was seldom in bed after six in the morning, summer and winter. I awoke refreshed and seldom without some merry thoughts in my head, or some piece of song to welcome the new-born day. Now, the first feeling which besets me, after stretching out the hours of recumbence to their last possible extent, is a forecast of the wearisome duty that lies before me, with a secret wish that I could have laid on still, or never awakened.

"Life itself, my waking life, has much of the confusion, the trouble and obscure perplexity of an ill dream. In the day time I stumble upon dark mountains.

"Business, which, though never very particularly adapted to my nature, yet has something of necessity to be gone through, and therefore best undertaken with cheerfulness, I used to enter upon with some degree of alacrity, it now wearies, affrights and perplexes me. I fancy all sorts of discouragements, and am ready to give up an occupation, which gives me bread, from a harrasing concert of incapacity. The slightest commission given me by a friend, or any small duty which I have to perform for myself, as giving orders to a tradesman etc., haunts me as a labour impossible to be got through. So much the springs of action are broken."

"The same cowardice attends me in all my intercourse with mankind. I dare not promise that a friend's honour, or his cause, could be safe in my keeping, if I were put to the expense of any manly resolution in defending it. So much the springs of moral action are deadened within me.

"My favourite occupations, in times past, now cease to entertain me. I can do nothing readily. Application for even so short a time kills me. The noble passages which formerly delighted me in history or poetic fiction now draw only a few weak tears allied to dotage. My broken and dispirited nature seems to sink before anything great and admirable. I perpetually catch myself in tears, for any cause or none. It is

extent, the various schools of Saivism, the most important of which is the Suddadvaita Siddhanta of South India, its relation to the Prati-abhijna School, the Tamil and Sanskrit authorities, the 28 āgamas being of the highest authority with their best and those of the fourteen Tamil Siddhanta Sastras, together with a brief account of the authors, and the commentators, He refers to the Sacred Kural and the Twelve Tirumurais, and he gracefully to the translations by Mr Nallaswami Pillai and Rev Dr G U Pope und Hoisington

In the first chapter, he distinguishes Saiva advaita from other forms of advaita and gives a critique of Sri Sankara's Monism and the Parinamavadam following *Siddhiant*, and finishes it up with summing up the Tripadartha Doctrine of our Philosophy In the next chapter, he discusses the nature of the Pathi, and separate sections are devoted to the elucidation of His Oneness, His Satchidanandatvan, and His being எண்குணன், His being Nirguna and Personal, His relation to His sakti, which is grace, His having Form or no Form, organs or no organs, God as Pure subject and his relation to the objective World in which is discussed the special interpretation of the word Advaita by Saint Meikandan The 3rd chapter is devoted to the discussion of the three Mala and Chapters 4, 5, and 6 deal with the nature of the soul and its *avastas*, and how in the Suddhavasta God appears as the Sat guru and shows grace and frees one from sin The seventh chapter deals with the nature of the Mukti and Jivan Mukta

Then there is his final word about the system which we hope to translate soon and publish The book closes with a table of Tatvas which is the same as printed in the "Studies" and a table showing the interrelation of the three mala with the three classes of souls, Vijnana kalars &c, and two indexes The book is a big tome of 444 pages and is priced 15 merks\* It will be of the greatest use and help to Indian students if it was in English, but as spreading a knowledge of a system described by Rev Dr G U Pope as "*the most elaborate, influential and undoubtedly the most intrinsically valuable of all the religions of India,*" to the most learned nation of Europe after a break of 50 years,\* the author is deserving of our nation's warmest gratitude and love We urge every one of our Saiva Sabhas to buy a copy of it and keep it in their library

\* It may be remembered it was about 50 years ago, Dr Ghaul translated *Siddhiant* into German

"Essentials of Hinduism" In the Light of Śaiva Siddhānta  
—by *Mudaliyar S Sabarati am—Meylai dan Press, 1913*

What Rev Mr Schomerus has achieved in German, our author has done in English. This is equally an elaborate treatise, treating on every conceivable subject relating to Hindu Religion and Philosophy, the table of contents alone concerning 8 pages, but we may note the heads of the various chapters (1) General aspect of Hinduism, (2) Hindu idea of God, (3) Souls, (4) Evil and its origin, (5) Salvation, (6) Worship, (7) Religious conduct, (8), (9) and (10) Transmigration, (11) Fate, (12) Sacred books, (13) Astrology, (14) Superstitions, (15) Caste system, (16) Religious investigation.

It will be thus seen how wide is the ground covered by the book but it sums up all that could be said for and against all the religious practices and beliefs of Hindus and the views are set forth in such a chaste style and homely way as to bring conviction home to every reader. We offer our hearty congratulations to the author for bringing out such a valuable work and we commend it all to our readers. The book is printed in our own press in feather weigh paper and its get up is such as to delight the readers.

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## II

We also append the review of "Essentials of Hinduism" that appeared in the "Indian patriot" in its issue, of the 29th August last —

"Essentials of Hinduism in the Light of Śaiva Siddhānta" is from the pen of Mr S Sabhāratna Mudaliyar, Deputy Fiscal, Jaffna, whose name in connection with the Siddhānta School is too well known to the Hindus of Southern India to require any introduction. This work which covers over 350 pages is a most valuable addition to that literature which is being gradually forgotten and neglected. These are days when the Śaiva Siddhāntis begin to show to the world their existence as such by holding meetings and Conferences to rouse the spirit that lie a dead in many a heart and we heartily welcome this publication as being quite opportune to educate not only the English educated masses of India, but also such members of the western birth and culture who crave for eastern religion and philosophy.

Works innumerable there are which keep latent the gems of this Siddhānta philosophy, but we have not come across one solid work which



clearly explains the basis of this philosophy and the bearing it has on humanity. The admirable book before us very clearly and systematically argues in the simplest English language without being intermingled either with Sanskrit words or technicalities which is the exceptional characteristic of this work—the necessity of establishing the three entities, both from a scientific and philosophical standpoints. In the course of sixteen chapters into which the author has classified the subject, he traverses over the most common field, such as salvation, worship, conduct, transmigration, fate, astrology, superstition and caste-system and in every chapter he does not stop with the views held by the Hindus on these particular subjects. He goes a step further, a step which most of the religious leaders honestly and conveniently avoid, by quoting the adverse argument of other schools and meeting them, entirely shattering their convictions and criticisms. The headings of a few of the chapters to which we have here made mention also clearly go to establish the fact that religion is an every-day necessity and that it is a thing that could be lived. So practical are his ways of exposition that a reasonable and rational arguer cannot come to a conclusion other than this.

In dealing with the theory of transmigration, a subject of great controversy between the Hindus and the Christians, the author very pertinently asks, as to how differences, such as intellectual, temperamental, mental, physical and social could exist between mankind. He also meets people who say that differences are apparent and not real, that differences are equalized, that defects help religious devotion, that there is a so called scientific explanation for these differences, that difference is our own seeking, that difference is a necessary evil, that it imparts a useful lesson, that it is intended as a test, that the difference in this world will be made good in the next and that the difference is a divine mystery. These arguments he fells to the ground to the last piece and establishes the Karma and transmigration theory with sound logic and philosophy consistent with nature and common sense. Every one who goes through the book is sure to be profited by it.

We strongly commend this book to all who wish to know what religion is in the simplest language possible, and how to practise it in every-day life. We congratulate the Saiva Siddhāntis for having in their midst such an excellent scholar who propounds this philosophy in the English language to the westerners and we trust that this work will be very largely read by Europeans and Indians alike.

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