

As Earth, Water, the Sun and Moon and Sky.
 The flowing Wind, bright Fire and Hotri' He stands.
 Sirapuram, washed by the scented waters of Kōttār
 They who praise, they will suffer no pain.

And St. Tāyumānavar himself pertinently asks why when the earth, air &c. are spoken of by the Vedas as God Himself, he should not himself be spoken of as God.

(1) பாராதி நீயாப் பகர்ந்தா லகமெனவும்

ஆராயுஞ் சீவனும் நீயாங்காண் பராபரமே.

(2) வானாதி நீயெனவே வைத்தமறை மென்னையுந்

தானாகச் சொல்லாதோ சாற்றாய் பராபரமே.

Śiva is also called Digvāsas, Digambara, Nirvāṇi, and He dances in *Chitambara*, and His person and limbs, as we have seen, represent each an element or portion of the universe. And this description of Him, we notice even from the R̥ig Veda downwards. The translator of Mahābhārata frequently remarks that Śiva is identified in those passages as the Supreme Brahman, but this identification has been going on ever since the very beginning. We can speak of an identification only when there is difference originally. Would it not therefore be more proper to say that the words Śiva and Rudra are merely the names, and His Form, the Form, of the supreme Brahman?

We cannot here omit to note the fact also that there are temples in India in which God (Śiva) is worshipped in one or other of these eight forms.

As Earth, He is worshipped in Kāñchi (Coñjeeveram,) as Water, in Jambukeśvaram (Trichinopoly); as Air in Kālahasti; as Fire in Tiruvaṇṇāmalai; as Ākāś, in Chidambara; as Sun, when every one performs Sūrya Namaskāram;* as Moon, in Somnāth; as Paśu or Ātmā, in Paśupati Temple in Nepaul.

*My grandmother is even now, in her extreme old age, very regular in her Sūrya Namaskāram but she speaks of Him as 'Śiva Sūrya-Kaṇṇē' 'சிவசூரியக்கண்ணே.'

AN UPANISHAT TEXT.

Ātmānam arañim kritvā, pranavamcha Uttarāraṇim Jñāna
nirmathanābhyasāth, pāśam dahatipanditah.

In our Tamil edition was appearing an excellent translation of Kaivalyopanishat by that great Tamil and Sanskrit Scholar of Jaffna, Srimath Senthināthier, who is now staying in Benares. His commentary is a most valuable one, tracing as it does the passages in Kaivalyopanishat to similar passages in various other Upanishats. This Upanishat is by some called a sectarian and a modern one. This we deny, and we will take some other fuller opportunity to expound our views on the age of the Upanishats. At least this is older than the time of Śri Śaṅkara who includes it among the Pañcharudram which he has commented on. The Mantra, "Ātmanam arañim kritva, pranavamcha uttararanim Jñāna nirmathanabhyasath, pāśam dahati pandithah," following as it does Mantra 13 and 14, Part I. Śvetāśvatara Upanishat, and with Mantra 11, above would completely demolish the theory of that talented lady Mrs. Besant, that the Īśvara evolves, and the sole purpose of His so evolving, is that He make Himself manifest from His unmanifest condition like butter from cream, fire from sticks &c. The passage as it occurs in her last beautiful Adyar lecture is as follows "As salt in the water, in which it is dissolved (Chandogya VI, 14) as fire in the wood before the fire sticks are rubbed together, as butter in the milk that is brought forth by churning, (Śvetāś I, 14 to 19) as cream in clarified butter (Ibid IV, 14), so is Brahman concealed as the self of every creature" (Hinduism page 16). No doubt the form in which she has quoted herself has misled her. The passages themselves are these (we quote from Mr. Mead's translation and from no other,)

“By knowledge of God, cessation of all bonds
 With sorrows perishing, birth and death's ceasing comes
 By contemplating him, with body left behind,
 All Lordship Pure Passionless is He”.—Mantra II,

How is this knowledge of God to be obtained ?

The next verse says,

“This is to be known as ever surely settled in the (self, soul); beyond this surely nought is knowable at all. When one hath dwelt upon what tastes, what is tasted, and what doth ordain, all hath been said. This is the three-fold Brahm (Sat, Chit and Ānanda) (Mantra 12).” The unbelieving may ask, “how do you say God is concealed in our soul, body, we do not see it. No it is not these.” The answer is given, illustrating it at the same time and explaining the mode of realization, in the next Mantra No. 13.

“Just as the (outer) form of fire, withdrawn into its source, cannot be seen, yet there is no destruction of its subtle form,—once more indeed out of the upper and lower stick it can be drawn,—so both indeed are to be found, by means of the word's power within the body.”

This is more fully explained in the next Mantra.

“One's body taking for the lower stick and for the upper One (the word), by meditation's friction well sustained, let me behold the God, there lurking, as it were.”

In the next Mantra, several similes are heaped together to illustrate the same subject.

“As oil in seeds, butter in cream, water in springs, and in the fire sticks fire, so is that Self (Paramātmā) found in the self (jīvātmā) by him who seeks for Him with truth and meditation. The Self pervading all, as butter milk pervades, in meditation and self-knowledge rooted, that Brahman, theme sublime of sacred teaching, of sacred teaching theme sublime”.

We will quote again Mantra 16 in part IV, relied on by

Mrs. Besant, as well as the Mantra preceding it, before we finish our comments.

“Surely is He the guardian of all, in every creature hid, in whom the seers of Brahm, powers divine are (all) conjoined. Thus knowing Him, one cuts the bonds of death. Most rare, like as it were that essence rarer far than butter clarified, Him knowing (in his form) benign (Śiva) in every creature hid, though One (yet) all embracing, knowing Him, God, from every bond one is free.”

Any one reading these verses together as we have read them, will not fail to see that the theory of Mrs. Besant gets no footing here at all. This simply explains the way of Salvation of the bound soul (Jīvātmā), and the nature of the Supreme. The bound soul which cannot see the “the subtler than subtle Śiva” (IV. 14), by pursuing the Sādāna herein indicated, namely the search after Him with all one’s heart and with all one’s soul in all love and in all truth, with the aid of the divine Word, will surely behold the Supreme hid in himself, not the Supreme as himself, and then his bonds will be cut-off, and the darkness will vanish as the sun rises in one’s horizon. Butter is butter whether it remains in the milk or separately. It itself gains little in one condition or other, but it makes a vast deal of difference to the person who has to eat it. No sane man will think that it matters anything to the Supreme, whether He remains manifest or unmanifest but it matters a great deal to his creatures who are wallowing in the mirky darkness, of sin and misery. There are those again who think Pāśatchaya is alone that occurs in Moksha, and that the freed soul is in itself, and with no knowledge or enjoyment of any sort. No doubt the moment of Pāśatchaya is also the moment when he recovers his own self (one of the two comprised in ‘both’,* of Mantra 13, the other being God)

*Mr. Mead absurdly supposes that ‘both’ refers to the lower Brahman and higher Brahman, that the God of Mantra 14, is the lower Brahman or *īśvara*, the ‘self’ of Mantra 15 and 16 is the higher Brahman. Reading

and at the same moment is the Divine Effulgence cast full on him, enveloping him on all sides and swallowing him up wholly. "I know the great Purusha, sun-like beyond darkness Him and Him only knowing, one crosseth over death; there is no other path at all to go." Mantra 8, Part III.

Nothing can be clearer than this passage, as to the person seeking salvation, the object of the search, and the mode of attainment, and the only path of securing it. But is one's powers all sufficient? No "smaller than small, yet greater than great in the heart of this creature the Ātmā (God) doth repose: That, free from desire, he (creature) sees, with his grief gone, the mighty Iśa, by His Grace." (Mantra 20 Part III.)

These two mantras are reproduced in the famous verse No. 7 in "House of God" in Tiruvāchakam, a valuable translation of which was printed in Vol. I. p. 49, Siddhānta Dīpikā.

"Light of Truth that entering body and soul has melted all faults, and driven away the false darkness." (Verse 3.)

"O Splendour that rises in my heart, as asking asking I melt." (Verse 6.)

"This day in Thy mercy unto me, thou did'st drive away the darkness and stand in my heart as the Rising Sun,
Of this Thy way of rising—there being not else but Thou—I thought without Thought,

I drew nearer and nearer to Thee wearing away atom by atom
Till I was One with Thee, O Śiva, Dweller in the great holy shrine
Thou art not ought in the universe; Naught is there save Thou.
Who can know Thee." (Verse 7.)

And let the reader ponder well again on the whole verse 7. Every blind man's heart's desire is to regain his eye-sight (His own self-ātmā) but suppose he regained his eye-sight, will the darkness be removed, which formerly pressed on his eye. Not surely, unless the Glorious Sun (God) deigns to show to him

again these verses together, could any discover any difference in the nature of Godhead in these Mantras?

in His Supreme Mercy. And the Sun is of course of no use to the blind man, so long as his blindness lasted. So he has to realize himself by being balanced in pleasure and pain (Removal of his Egoism) and to realize His maker, till now hid in his heart. And people have asked and will ask always, whether there is pleasure from this passage from bondage to Freedom. And Saint Meykaṇḍa Deva asks us to consider the case of the blindman passing from darkness to sudden Light. Will there be pleasure or not? Did it ever matter to the Sun, in any whit, when it was hid from the blindman, and how when it shines fully on his newly opened eyes!

“It was Thyself Thou did'st give and me Thou did'st take,
Beneficent Lord, who is the gainer?
Endless bliss I have gained. What hast Thou gained from me?
O Lord, that hast made my heart Thy temple,
Śiva, dweller in the great holy shrine,
O Father, Sovereign, Thou hast made Thy abode in my body.
For it I have nought to give it in return.” *

To remove all doubts that the Being to be sought after is not one's own self, the passage “Ātmānam Araṇim Kṛtvā” refers to the self (Ātmā) itself as the lower piece of firewood. In the Śvetāśvatara, it was the body that was the lower piece, in which case both, Soul and God could be realised, but generally the phrases, in my body, in my eye, in my heart, in my mind, and in my soul mean almost the same thing, including soul and all below it. Our Saint Appar puts it in beautiful and unmistakable Tamil the idea conveyed in these Upanishat Texts:—

வின்கிற் நீயினன் பாலிற்படு நெய்போல்
மகைய நின்னுளன் மாமணிச் சோதியான்
உறவுகோ னட்டிணர்வு கயிற்றினுன்
முறுக வாங்கிக் கடையமுன் னிற்குமே.

Like the fire latent in firewood and ghee in milk,
Non-apparent is the great Light
With the churner of love and rope of knowledge
One excites friction, He will become manifest before him.

* Verse 10 of the same Truvāchaka hymn. “The House of God”

THE SVETASVATARA UPANISHAT.

We are glad to say that Professor Max Müller has cleared the ground before us, of many misconceptions and fallacies which were entertained about this Upanishat. He meets in his own way the arguments adduced to show that this is a modern Upanishat and that it is a sectarian Upanishat, an Upanishat of the Sāṅkhya and of Bhakti school and so on, and his conclusions are that “no real argument has ever been brought forward to invalidate the tradition which represents it as belonging to the Taittirīya or Black Yajur Veda,” and he points out that it “holds a very high rank among Upanishats” and that its real drift is the same as the Doctrine of the Vedānta Philosophy.

Professor Garbe and Macdonnell however, in their recent works,* speak of this as a *Śivite* compilation, and the latter scholar refers to the Upanishat itself ascribing the authorship to a sage called Śvetāśvatara, unlike other Upanishats. But this is not characteristic of this Upanishat alone. The fifteenth khāṇḍa of the last *Prapāṭhaka* of Chhāndogya Upanishat also traces the line of teachers in a similar way and there is a similar statement in the Māṇḍūkya Upanishat and others. When each Hymn of the R̥ig Veda has its own author, it cannot be any surprise that each particular Upanishat should have an individual author; and we don't suppose the Professor inclines to the orthodox view that the Veda and the Upanishats had no human authors, and were revealed.

* Garbe's *Philosophy of Ancient India* (1897) and Macdonnell's *History of Sanskrit Literature* (1900).

In regard to the other and deep-rooted fallacy about its being a sectarian Upanishat, we shall speak here at length.

By taking this objection they mean to imply also that it is modern. And curiously enough we read of scholars ascribing dates for the rise of these sects commencing from the tenth and twelfth centuries. Sir W. W. Hunter seriously contends that Śaṅkara was the great Apostle of Śaivism. But these writers do not see that the History of Hindu Religion is as ancient as the History of the Hindu Philosophy, and that the people must have had a popular religion, even, in the very days, these Upanishats were composed, and that the Purāṇas which embodied the essence of the Upanishat teaching existed in a popular form even in those ancient days, and the words Itihāsa, Purāṇa, occur even in the oldest Upanishats.* These Upanishats are quoted by name in the Purāṇas and particular passages are also commented on.

And it will be an interesting study as to what was the religion of the people in the days of the Upanishats and Mahābhārata and Rāmāyaṇa and of the Purāṇas, and to compare the same with the existing phases of Hindu Religion. We may briefly indicate our own conclusions on the subject, though we could not give our reasons in detail—to wit—that so far as any room for comparisons exist,—the traditions and beliefs and ceremonies and faith of the modern day Śaivas (among whom may be included all Śāktas, Gāṇapatyas and Smārtas), who form now the bulk of the Hindu Race, were exactly the same as those of the people of the days of the oldest Upanishats and Mahābhārata and Rāmāyaṇa. According to the opinions of many old scholars like Lassen, Wilson and Muir and others, the worship of Śiva represented the cult of the Higher castes, Brahmans and Kshatriyas, and a text of Manu mentions that Śiva is the God of the Brahmans, and it is remarkable how the picture of Śiva is exactly the same as that of any ancient

* Bṛihadāraṇyaka-Up. 2-4-10 and 4-1-2 Maittrīya-Up. 6-32 and 33, Chhāndogya-Up. VII. 1-2.

Rishi (*vide* some of Ravi Varma's pictures). Dr. W. W. Hunter remarks that Śaṅkara in espousing Śaivism combined in the system the highest Philosophy of the ancients and the most popular form of Religion.

Regarding the conception of Śiva and its growth from Vedic times, scholars love to tell us that Rudra was nowhere called Śiva in the Ṛig Veda and that he merely represented the storm God, with his thunder, lightning and the rains, rushing down from the snow-capped hills ; and that this Rudra slowly grew into Śiva of the Hindu Triad, and scholars have not failed to remark about His composite and contradictory aspects.

There is considerable truth in this, and we can clearly trace that in His person is slowly built up the conception of the various Vedic Deities, Indra and Agni, Varuṇa and Vāyu, Sūrya and Soma, Viṣṇu and Brahma, and by the time the Vedas were arranged into Ṛig, Yajur, Sāman and Atharvaṇ, Rudra's position as the God of gods had become assured ; and by the time of the earliest Upanishats, when the purely sacrificial Yajñas were being given up, the worship of Rudra-Śiva supplanted the worship of the Vedic Deities, and instead of a blind worship of the elements, a marked distinction was drawn between the Supreme God who dwelt in these elements and gave them special power and glory, and this conception was stereotyped later on by Śiva being called the Asṭamūrti, the God who had for his body, the five elements, earth, air, water, fire and ākāś, sun and moon and the soul; and Śiva has temples dedicated to him, in which He is worshipped in these eight forms.

Rudra is derived by Sāyana from the roots, Rudrāvāyita, meaning 'he who drives away sorrow.' And consistent with this derivation, Rudra is called in the Ṛig-Veda itself, as the 'bountiful' and the 'Healer' possessed of various remedies (the later Vaidyanāth) 'benign' and 'gracious'. And the term Śiva clearly appears in the following text of the Ṛig Veda (X. 92-9.)

“Stomanvā adya Rudrāya śikvase kshyadvīrāya namasā didhi-
shṭāna yebhiḥ Śivāḥ svavān eva yāvabhirdivāḥ śikshati svā-
yaśaḥ nikāmabhi.” *

Those who are conversant with the actual performing of yajñas will know how the place of the respective priests, Adhvaryu, Hotri, and Udgātri and Brahman are fixed as well as the place of the various gods. And the chief place is assigned to Rudra and apart from other gods. This will clearly explain the force of the epithet of “Medhapatim” in R̥ig Veda, 1-43-4 “Gādhapatim, *Medhapatim* Rudram Jale-shabheshajam, tat samyoḥ sumnam imehi.” (We seek from Rudra, the lord of songs, the *lord of Sacrifices* who possesses healing remedies, his auspicious favour), as also “king of sacrifices” (R̥ig. 4-3.) And *Medhapati* is the same word as the more popular word *Paśupati*, Paśu meaning the animal offered in sacrifice, Yajña-Paśu, and symbolically representing the bound soul-jīva. As the Pati of all sacrifices, He is the fulfiller of sacrifices, ‘Yajña sādham’ (R̥ig. I. 114-4) and ‘Rudram yajñānam sa dadhisṭim apasam’ (III. 2-5). As the God of gods, He is said to “derive His renown from Himself” ‘Rudrāya *Svāyaśase*’ His glory is said to be inherent, independent or self-dependant ‘Svadhavane’ (R̥ig. VII. 46-1.) He is also called *Svapivāta*, which is variously explained as meaning ‘readily understanding’ ‘accessible.’ ‘gracious,’ ‘he by whom life is conquered,’ ‘he whose command cannot be transgressed,’ ‘thou by whom prayers (words) are readily received.’ He is called the father of the worlds, ‘*Bhuvanasya Pitaram*,’ VI. 49-10, and the Rich story of His becoming the Father of the fatherless Maruts can be recalled in many a Purāṇic story, and local legend, and common folklore.

* With reverence present your Hymn to-day to the mighty Rudra, the ruler of heroes, [and to the Maruts] those rapid and ardent deities with whom the gracious (Śivāḥ) and opulent (Rudra) who derives his renown from himself, protects us from the sky.” Sāyana takes ‘Śivāḥ’ as a substantive and interprets it as meaning Parameśvara; and it seems strange that Muir should take it as an adjective.

He is '*antar ichchanti*'—beyond all thought (VIII. 61-3). His form as described in the R̥ig Veda is almost the same as the Image of later days. He is called the Kapardin, with 'spirally braided hair.' He is of Hiraṇya Rūpam 'golden formed' and brilliant like the sun, and 'shining like gold' "Yah śukra iva Sūryo hiraṇyam iva ro chati" (I. 43-5).^{*} And in R̥ig Veda X. 136-1 to 7, He is the Long haired being who sustains the fire, water and the two worlds; who is to the view the entire sky; and who is called this 'Light' He is *wind clad* (naked) and drinks *Visha* (water or poison) and a Muni is identified with Rudra in this aspect.

When we come to Yajur Veda, His supreme Majesty is fully developed, and He is expressly called Śiva by name 'Śiva nama śi (Yaj. S. 3-63) and the famous mantra, the *Pañchā-kshara*, is said to be placed in the very heart of the three Vedas, (the name occurs in Tait. S. IV. 5, 1-41 '*namah śāmbave cha mayobave cha namah Śaṅkarāya cha mayas-kārāya cha NAMAḤ ŚIVĀYA cha Śivātaraya cha*'). And the famous Śatarudriyam which is praised in the Upanishats and in the Mahābhārat forms also a central portion of this central Veda. And this is a description of God as the all, the all in all, and transcending all, 'Viśvadevo, Viśvasvarūpo, Viśvādhiko'; and any body can see that the famous passage in the Gītā in chapters 10 and 11 merely parodies this other passage. These two chapters are respectively called *Vibhūti Vistāra Yoga* and *Viśvarūpa Sandarśana Yoga* which is exactly the character of the Śatarudriya. The Yogi who has reached the highest state "Sees all in God and God in all." In the Śatarudriya and in the whole Veda, *Rudra* is called *Śiva*, *Śaṅkara*, *Śambhu*, *Iśāna*, *Iśa*, *Bhagavān*, *Bhava*, *Sarva*, *Ugra*, *Soma*, *Paśupati*, *Nilagriva*, *Girīśa*, *Mahādeva* and *Maheśvara*. And the most famous mantra 'Ekam Eva Rudronadvitīyāya taste' whose very existence in the Vedas and Upanishats scholars doubted at one

^{*} Note how often the Supreme is called the Golden-coloured, and Sunlike in the Upanishats.

time, occurs in the Yajur Sambhitā (Tait.) in 1 Canto, 8 Praśna, 6 Anuvāka, 1 Pañchāśat and this very mantra is repeated in our Upanishat, (III 2,) and if the 'Upanishats did not precede the Vedas, it will be seen how this mantra is the original of the other famous Upanishat mantra, "Ekamevadvitīyam Brahma." In fact, we doubt if the word 'Brahma' occurs even once in the R̥ig-Veda as meaning God, and in the Yajur as meaning the Supreme Being. And Prof. Max Müller is no doubt correct in drawing attention to the fact that the conception of a mere Impersonal Self may be posterior to the conception of God as Śiva, Rudra and Agni. And the texts we have above quoted will for once prove the danger of surmises as to the date of an Upanishat for the sole reason that it uses the words Śiva or Īśa or Īśāna and Rudra.

In the days of the Veda and the Upanishats, these names Rudra, Śiva, Śambhu, Mahādeva, Īśa, Īśāna, Hara and Viṣṇu only meant the same as Deva or Brahman or Ātman or Paramātman, and they had no prejudice against the use of the former set of words, as some sectarians of to-day would seem to have. In the Gītā itself, the words Īśvarā, Īśa, Maheśvara and Mahādeva and Parameśvara are freely used, and Śiva is used in the Uttara Gītā, though the modern day Vaiṣṇava exhibits the greatest prejudice towards these names.

One word about the different aspects of Śiva. As we pointed out before, as the Idea of Rudra, as all the gods or the Powers of Nature, was fully evolved, in Him was also centralized the various aspects of Nature as good and bad, awful and beneficent. Kālidāsa playfully brings out this idea in the following lines :

" The Gods, like clouds, are fierce and gentle too
Now hurl the bolt, now drop sweet heavenly dew
In summer heat the streamlet dies away
Beneath the fury of the God of day,
Then in due season comes the pleasant rain
And all is fresh and fair and full again."

However awful the aspect of a fierce storm, with its thunder and lightning, may be, yet no one can appreciate its beneficence more than the dwellers in the Indian soil, the land of so many famines. However fierce the sun may be, yet his existence is absolutely essential to the growth and maturity of all vegetation in the tropics. It will be noted that not only in the case of Rudra but in the case of other gods, their beneficent and malevolent powers are brought out in the Vedas. The Supreme Double Personality of Śiva is thus explained in the Mahābhārata by Lord Kṛṣṇa himself. "Large armed Yudhishtira, understand from me, the greatness of the glorious, *multiform*, many named Rudra. They called Mahādeva, Agni, Sthanu, Maheśvara, one-eyed, Triyambaka, the *Universal formed* and Śiva. Brahmans versed in the *Veda* know two bodies of this God, one awful, one auspicious; and these two bodies have again many forms. The dire and awful body is fire, lightning, the sun: the auspicious and beautiful body is virtue, water and the moon. The half of his essence is fire and the other half is called the moon. The one which is his auspicious body practises chastity, while the other which is his most dreadful body, destroys the world. From his being Lord and Great He is called Maheśvara. Since he consumes, since he is fiery, fierce, glorious, an eater of flesh, blood and marrow—he is called Rudra. As He is the greatest of the gods, as His domain is wide and as He preserves the vast Universe,—He is called Mahādeva. From his smoky colour, he is called Dhurjati. Since he constantly prospers all men in all their acts, seeking their welfare (Śiva), He is therefore called Śiva."* And in this, we see Him as not only the destroyer but as the Reproducer and Preserver and as such the conception of Śiva transcends the conception of Rudra as one of the Trinity.

And it can be shown that the picture of God as the fierce and the terrible is not altogether an unchristian idea.

* 'Śiva' is derived from 'Vasi' which occurs in Katha-Up. see Lalitā Sahasranāma Commentary under 'Śiva.'

The following paras, we cull from a book called "The Woodlands in Europe" intended for Christian readers; and we could not produce better arguments for the truth of our conception of the Supreme Śiva, the Destroyer and the Creator and the Preserver (*vide* p. 6, Śivajñānabotham, English Edition).

"And how about the dead leaves which season after season, strew the ground beneath the trees? Is their work done because, when their bright summer life is over, they lie softly down to rest under the wintry boughs? Is it only death, and nothing beyond? Nay; if it is death, it is death giving place to life. Let us call it rather change, progress, transformation. It must be progress, when the last year's leaves make the soil for the next year's flowers, and in so doing serve a set purpose and fulfil a given mission. *It must be transformation, when one thing passes into another, and instead of being annihilated, begins life again in a new shape and form.*

"It is interesting to remember that the same snow which weighs down and breaks those fir branches is the nursing mother of the flowers. Softly it comes down upon the tiny seeds and the tender buds and covers them up lovingly, so that from all the stern rigour of the world without, they are safely sheltered. Thus they are getting forward, as it were, and life is already swelling within them; so that when the sun shines and the snow melts, they are ready to burst forth with a rapidity which seems almost miraculous.

"It is not the only force gifted with both preserving and destroying power, according to the aspect in which we view it. The fire refines and purifies, but it also destroys; and the same water which rushes down in the cataract with such overwhelming power, falls in the gentlest of drops upon the thirsty flower cup and fills the hollow of the leaf with just the quantity of dew which it needs for its refreshment and sustenance. And in those higher things of which nature is but the type and shadow, the same grand truth holds good; and from our Bibles

we learn that *the consuming fire and the love that passeth knowledge are but different sides of the same God:—Just and yet merciful; that will by no means clear the guilty, yet showing mercy unto thousands.*"

Baḍarāyaṇa also touches upon this subject in I., iii., 40 and we quote below the Pūrvapaksha and Siddhānta views on this question from the commentary of Śrīkaṇṭha.

"Because of trembling (I, iii, 40). In the Katha-Vallis, in the section treating of the thumb-sized Purusha, it is said as follows :

'Whatever there is, the whole world when gone forth (from the Brahman) trembles in the breath; (it is) a great terror, the thunderbolt uplifted; those who know it become immortal.' (cit. 6, 2).

Here a doubt arises as to whether the cause of trembling is the Parameśvara or some other being.

(Pūrvapaksha):—Here the Śruti speaks of the trembling of the whole universe by fear caused by the entity denoted by the word "breath." It is not right to say that the Parameśvara, who is so sweet natured as to afford refuge to the whole universe and who is supremely gracious, is the cause of the trembling of the whole universe. Therefore, as the word 'thunderbolt' occurs here, it is the thunderbolt that is the cause of trembling. Or it is the vital air which is the cause of the trembling, because the word 'breath' occurs here. Since the vital air causes the motion of the body, this whole world which is the body as it were, moves on account of the vital air. Then we can explain the passage "whatever there is, the whole world, when gone forth (from the Brahman) trembles in the breath." Then we can also explain the statement that "it is a great terror, the thunderbolt uplifted," inasmuch as like lightning, cloud and rain, the thunderbolt which is the source of great terror is produced by action of the air itself. It is also possible to attain immortality by a knowledge of the air as the following Śruti says:

“Air is everything itself and the air is all things together ; he who knows this conquers death” (Bri. Up. 5-3-2).

(Siddhānta):—As against the foregoing, we say that Parameśvara himself is the cause of the trembling. It is possible that, as the Ruler, Parameśvara is the cause of trembling of the whole universe and by the fear of His command all of us abstain from prohibited actions and engage in the prescribed duties ; and it is by the fear of His command that Vāyu and others perform their respective duties, as may be learned from such passages as the following :—

“By fear of Him, Vāyu (the wind) blows.” (Tait. Up. 2-8).

Though gracious in appearance, Parameśvara, becomes awful as the Ruler of all. Hence the Śruti.

‘Hence the King’s face has to be awful !’ (Tait. Brā 3-8-23).

“Wherefore as the Master, Īśvara Himself is the cause of the trembling of the whole universe.”

Before we enter into the discussion of the philosophic import of this Upanishat, we have to note the great difficulty felt nearly by all European scholars who are brought up solely in the school of Śaṅkara in interpreting this Upanishat, a difficulty which has equally been felt with regard to the Philosophy of the Gītā. Different scholars have taken it as expounding variously *Śāṅkhya and Yoga, Bhakti and Vedānta, Dualism and non-Dualism* ; and Professor Max Müller agrees with Mr. Gough in taking it as fully expounding the Indian idealism school of Vedānta. Professors Garbe and Macdonnell characterise the philosophy as ECLECTIC. Says the latter, (p. 405, History of Sanskrit Literature): “Of the *eclectic* movement combining Śāṅkhya, Yoga and Vedānta doctrines, the oldest literary representative is the *Śvetāśvatara upanishat*. More famous is the Bhagavad Gītā.* ”

If ever there was such an eclectic school, have these scholars paused to enquire who their modern representatives are ? Or

* Monier Williams was the first to point this out.

is it that there are no such representatives to-day? The real fact is that this was the only true Philosophic creed of the majority of the people, and this philosophy has subsisted untarnished during the last 3000 years or more. During the Upanishat period, the schools whose existence could be distinctly marked are the *Lokāyata or Nāstika*, *Kapila's Śāṅkhya*, *Mīmāṃsa of Jaimini*, *Nyāya and Vaiseshika* and *Yoga*. The first three were Atheistical and the latter Theistic. And of course all these were professed Hindus *, and none would have deviated from the rituals and practices prescribed for the Hindu, though academically speaking, he would have held to this or that view of philosophy. And this inconsistency is what strikes a foreigner even now in the character of the modern Hindu. Mrs. Besant aptly describes this as "the Hindu's principle of rigidity of conduct and freedom of thought". All these schools were based on a certain *number* of *tattvas* or categories. The *Nāstika* postulated four and only four *tattvas*, namely, earth, air, fire and water and would not even believe in *Ākāś* or ether. Kapila increased the *number* of categories he believed in, to 19 which he grouped under *Purusha* and *Pradhāna*. The *Mīmāṃsaka* believed practically in nothing more, though he laid stress on the authority and eternality of the Vedas. The next three theistic schools believed in 24 or 25 *tattvas* which they grouped under *Purusha*, *Pradhāna*, and *Īśvara* or God. As all these schools based their theoretical philosophy on a certain *number* of *tattvas*, † *Śāṅkhya*, the theoretic Philosophy, came to be

* The Majority of every people and nation are virtually atheistic and materialistic, though professing a belief in God and conforming to the usages of society.

† Tirumūlar, a Tamil Saint of about the first century A. C. thus distinguishes the schools existing in his time. "The 96 *tattvas* or categories are common to all. 36 categories are special to the Śaivaś 28 are the categories of the Vedānti, 24 categories belong to Vaishnavas 26 categories are those of the Māyāvādi." The particular thing to be noted here is the distinction drawn between Vedānti and Māyāvādi.

called *Śāṅkhya* as distinguished from the practical Religion and code of Morality. And during the Upanishat period and even in the time of the Mahābharata, the word had not lost its general significance. And it will be noticed when ascertaining what these various categories are, that, with the exception of the Nāstika, all the other five schools believed in almost the same things, though the enumerations were various, except as regards the postulating of God. And even in this idea of God, there was practically very little difference between Kapila and Patañjali. To both of them, the freed *Purusha* was equal to *Īśvara*; only Kapila believed that no *Īśvara* was necessary, for the origination and sustenance, &c., of the worlds; but according to Patañjali, there existed an eternally freed Being who created these worlds and resolved them again into their original components. And in the Upanishat period, the Yoga school was the dominant cult and these Upanishats including the *Śvetāśvatara* and *Kaivalya* &c, were all books of the yoga school. And the theoretical or argumentative part of the philosophy or creed was called by the name of *Śāṅkhya* and the practical part, Yoga. As this yoga postulated the highest end achieved by a study of the Vedas, which were set forth in these Upanishats, it was also coming slowly to be called *Vedānta*. That the word *Upanishat* was actually used as a synonym for yoga, we have an example in Chandog, (1-1-10.) "The sacrifice which a man performs with knowledge, faith, and the *Upanishat* is more powerful." Knowledge' or *jñān* here meant the knowledge of the categories and their relation, which according to Kapila was alone sufficient to bring about man's freedom. This, the *Vedānta* held to be insufficient, unless it was accompanied by earnestness and love and by the contemplation of a Supreme Being. This contemplation brought the thinker *nearer* and *nearer* to the *object* of his thoughts, till all distinctions of object and subject were thoroughly merged (distinction of I and Mine) and the *union* or *one-ness* was reached and all *bhanda* or *pāśa* vanished. This is the root-idea in both words 'Upanishat' and 'Yoga.' *Yoga* means union, *union of*

two things held apart and brought together, when *the bonds or fetters which separated fell off or perished*. And Upanishat is also derived from *Upa* near, *ni* quite, *sat* to perish. Here also the *nearing of two things*, and the *perishing of something* is *clearly meant*. Of course, the two things brought together are the Soul and God, and the perishable thing is certainly the *Pāśa*; and the Soul when bound by *Pāśa* is called *Paśu* accordingly.

This was the condition of the Philosophic thought down to the days of the Mahābhārat, and we hold this was anterior to the rise of Buddhism and continued for some centuries after Gautama Buddha and till the time of Badarāyana. It was during this time that the philosophy of India spread into and permeated the thought of Europe, and Professor Garbe has lucidly proved in his short History of "The Philosophy of Ancient India," that the influence received by the Greeks down to the neo-Platonic school was almost Śāṅkhyān in its character. It was during this time again, that the blending of the Āryan and Tamilian in art and civilization and Philosophy took place (and we could not here consider how much was common to both, and how much each gained from the other). We have an exactly parallel word in Tamil to the word 'Śāṅkhyā' and this word is எண் *eṇ*) which means both 'number' and 'to think', and both *Auvaiyār* and *Tiruvalluvar* use the words to mean *logic* and *mataphysics*: the primary science, on which all thought was built, being mathematics or the science of number. A systematic and historical study of the Tamil works will make good our position; and even to-day the most dominant cult in the Tamil is the Śāṅkhyā and Yoga as represented in the Upanishats or Vedānta. This system must have been thoroughly establishad in the Tamil language and literature before the time of Chirist and before Badarāyana's composition of the *Śāriraka Sūtras*. So much so, when Badarāyana's system came into vogue in Southern India, it was recognized as a distinct school. As Badarāyana professed expressly to interpret the Upanishat or Vedānta texts, his school of

Philosophy was stereotyped by the phrase '*Vedānta*' and by collecting all the texts in Tamil down even to the time of Tāyumānavar (16th century) containing references to *Vedānta*, we could prove what the special view of Badarāyana was. This will also show that the exposition of Badarāyana contained in the earliest Bhāshya or commentary we possess in Sanskrit, namely, that of Śrīkaṇṭha, which was later on adopted almost bodily by Rāmānuja, was the true view of Badarāyana. This view we may sum up in Dr. Thibaut's own words:—"If, now, I am shortly to sum up the results of the preceding enquiry as to the teaching of the Sūtras, I must give it as my opinion that they do not set forth the distinction of a higher and lower knowledge of Brahman; that they do not acknowledge the distinction of Brahman and Īśvara in Śaṅkarā's sense; that they do not hold the doctrine of the unreality of the world; and that they do not with Śaṅkara proclaim the absolute identity of the individual and the highest self." (p. 100, Introduction to the Vedānta Sūtras).

And he proves also that this was consistent with the teachings of the Upanishats themselves.

What gave it its special mark, however, is the peculiar relation which Badarāyana postulated between God and the world, the product of *Māyā* or *Prakṛiti*. Though he held on to the distinction of the Supreme and the Human Spirit, he stoutly fought against the old Śāṅkhyan view (comprising nearly all the six schools we enumerated above) that Matter was an independent entity from spirit, though like Leibnitz he never denied its reality. He held God was both the efficient and material cause of the Universe. This doctrine received accordingly its name of *Pariṇāma Vāda* or *Nimittopadāna-kāraṇa Vāda*, while the Theistic Śāṅkhyan systems stoutly maintained that God was only the efficient cause, though He was immanent in All Nature. As there was nothing inherently vicious and destructive to all true religion and morality in this system of Badarāyana, the Tamil Philosophers welcomed this

view also and declared they did not see much difference in the two views and ends postulated by both the old and new school. And both Śrikaṇṭha and Saint Tirumūlar expressly make this declaration.

But there was one other view which was gaining ground ever since the days of Gautama Buddha, and which was connected with the peculiar theory of *Māyā* or illusion. Buddha declared that all existence was momentary, that there was no world, no mind, no soul and no God, and that what really existed were the *Skandhas*, and when this truth was perceived, all desire and birth and suffering would cease and then there would be cessation of all existence, *Nirvāṇa*. And the Buddhists were accordingly called *Māyāvādīs*. But as the Buddhist theory destroyed the very core of the Indian national beliefs, and as it also afforded no stable ground for a national existence based on morality and religion, this was pronounced heterodox, but the seeds sown by him were not in vain, and a Hindu school of *Māyāvāda* slowly raised its head on the dying embers of this old effete philosophy. And its greatest exponent was Śaṅkara. This Hindu school of *Māyāvāda* was in existence for several centuries before Śaṅkara, but this was later than the time of St. Māṇickavāchaka and earlier than Tirumūlar though both of them were anterior to Śaṅkara. Śaṅkara's system is referred to as *Māyāvāda* in all the other Hindu prominent schools prevalent since the days of Śaṅkara, and though South Indian followers of Śaṅkara seem to entertain some prejudice against the word, owing to the abuse made of it by their opponents, followers of Śaṅkara in the North even to-day call it the *Māyāvāda*. And in some of its *extreme forms*, it was also called "*Prachchanna Baudham*." The great learning and the towering intellect, accompanied by the austere life led by Śaṅkara, created a great following among the Brahmans of the Śaiva faith, and it made great strides in the time of his illustrious follower Sayana or Vidyāraṇya who combined in himself both temporal and spiritual power. And the first interpreters of Hinduism happening to be mostly

Brahmans of this persuasion, during the century when Sanskrit oriental scholarship came into being, this view of Hindu Philosophy has gained most currency among European scholars. But there were not wanting scholars in the past like Colebrook and Wilson, and like Col. Jacob, Prof. Kunte, and Dr. Thibaut in the present generation, who hold that *Māyāvāda* is not the real and true exposition of the Veda or the Vedānta. Prof. Max Muller than whom a more learned or earnest student of Indian Philosophy never existed, though he held very stoutly to the other view, slowly gave in, and has accepted Dr. Thibaut's conclusions as correct. We may add that Professor Macdonnell reiterates the old view, and Prof. Deussen is the greatest adherent of Śaṅkara at the present day.

There is one other great factor in the growth of Indian Religion and Philosophy which we have taken no note of, all this time; and which receives no notice at all in the hands of European scholars. And this is the bearing of the *Āgamas or Tantras*. Such a well informed person as Svāmi Vivekananda has declared, "as to their influence, apart from the Srouta and Smarta rituals, all other forms of ritual observed from the Himalayas to the Comorin have been taken from the Tantras, and they direct the worship of the Śāktas, Śaivas and Vaishṇavas and all others alike." But who were the authors of these works and when did they come into vogue, and what great power had they to monopolize the Religion of the whole of India? The same Svāmi observes. "The Tantras, as we have said, represent the Vedic rituals in a modified form, and before any one jumps into the most absurd conclusions about them, I will advise him to read the *Tantras* in connection with the *Brāhmanas*, especially of the *Adhwaryu* portion. And most of the *Mantras* used in the *Tantras* will be found taken *verbatim* from these *Brāhmanas*." But it could be noted at the same time, that whereas the *Brāhmanas* direct the use of these mantras in connection with the *yajñas* or sacrifices, these Tantras direct their use in connection with the worship of some deity or other. And the object of Vedic sacri-

fices being well known to be only the first three *Purushārthas*, by the worship of the various Powers of Nature, the object of Tantric or Āgamic worship was the attainment of the fourth *Purushārta* or *Moksha*. By the time we get into the Upanishat period, we could see how a new and spiritual interpretation was put upon the old Vedic sacrifices, and the uselessness of sacrifice as an end in itself was strongly declared. Says M. Barth: "Sacrifice is only an act of preparation. It is the best of acts, but it is an act and its fruit consequently perishable. Accordingly although whole sections of these treatises (Upanishats) are taken up exclusively with speculations on the rites, what they teach may be summed up in the words of Mundaka Upanishat. "Know the Ātman only and away with every thing else; it alone is the bridge to immortality. The Veda itself and the whole cycle of sacred science are quite as sweepingly consigned to the second place. The Veda is not the true Brahman; it is only its reflection; and the science of this imperfect Brahman, this *Sabda Brahman* or Brahman in words is only a science of a lower order. The true science is that which has the true Brahman, the *Parabrahman* for its subject."

As the story in the Kena Upanishat will show, the most powerful of the R̥ig Veda deities, Indra, and Agni and Vāyu and Varuṇa were also relegated to a secondary place; and the worship of the only One, without a second, the Consort of Uma, Haimavati, was commenced. The Kena Upanishat story is repeated in the Purāṇas, the Supreme Brahman is mentioned there as Śiva and Rudra. And the story of Rudra destroying Dakshas's sacrifice, and disgracing the Gods who took part in the sacrifice, with the sequel of His consort, named then *Dākshāyani* (the fruit or spirit of sacrifice) becoming reborn as Uma, (wisdom or Brahmajñān) Haimavati, would seem to go before the story in the Kena Upanishat. The story of the desecration of the sacrifice of the Rishis of Dārūkāvana by Śiva and Viṣṇu would point to the same moral. So that, by this time, the backbone of the old unmeaning Vedic sacrifices

petrified in the Godless school of Mīmāṃsa was really broken ; and it was here that the Āgamas stepped in and used the same old Mantras again but with a new force and significance, deleting whatever was unmeaning, and preserving only what was useful. It substituted also new symbols though preserving the old names. And from this time, therefore, Modern Hinduism and Hindu system of worship may be said to have commenced. But for these beginnings, we have to go far behind the days of the Mahābhārata and the Purāṇas, for the Āgama doctrines and rituals are fully bound up with these. ‘

A clear advance in the use of symbols was also made, at the same time effectually preserving the distinction between symbols and truth, by the use of proper words. The Sabdha Brahman or the Praṇava was only a symbol and not the truth, as fancied by the Mīmāṃsakas, and it was called a mark or Liṅga. And the figured mark of the Praṇava, (*Liṅga* is merely the Praṇava as figured to the eye) the Liṅga, became the universal symbol of God and object of worship, as the *Praṇava* in mantra or sound form was before. In the new system of worship, the Temples that were built were more on the models of the old yajña-sāla ; and the yūpa stambha (Dhvaja-stambha) and Balipīṭha, Paśu (Baśava or Naṇḍi) and the Gods in their various places were also retained ; and a Brahmotsava supplanted virtually the old sacrifice.* In the field of philosophy, it did as much to systematise and build up into a whole what

* In commencing and going through a Brahmotsava, the priests observe technically almost the same rituals as in commencing and going through a great sacrifice. There is a Yajña Sāla in every Śaiva Temple in which the Fire is started by the *Dīkshita* and the Dhvaja Ārohaṇa is made by running up a flag with the figure of a bull (Paśu or Baśava) on the Yūpastambha and tying Kusa grass to the Post. The Paśu and the Kusa grass standing merely for the soul or jīva that was bound and offered in sacrifice. After Avarohaṇa, the soul or Paśu becomes freed and is no more called Paśu, but is called God or Naṇḍi—the blissful. It will require more space for us to draw out here the parallel between the Yajña Sāla and a Hindu Temple.

was hitherto in scattered form and it did greater service in drawing out more fully the omni-penetrativeness and transcendency of God over both *Chetana* and *Achetana Prapañcha*, the world of souls and the world of matter. The Postulate of God's supreme *Transcendency* is the special effort of the Āgama Philosophy to make out, and as this was the Highest End and Truth, it was called Siddhānta *par excellence* as distinguished from the Vedānta which led up the aspirant only to certain spiritual stages. It divided all philosophy and religion into four paths or Mārgas, called respectively Chariya, Kriya, Yoga and Jñāna; and these were otherwise called Dāsa Mārga, Satputra Mārga, Saha Mārga and San Mārga. In the exposition of these paths, it opened out a thoroughly reasoned system of practical Philosophy, neither contradicting our experience, nor causing violence to the most cherished of our sentiments, both moral and religious; a system of thought which was progressive and built on an adamant basis, step by step leading to higher knowledge; a system * which by preserving and pointing out the essential difference of God, Soul and Matter, established a true relation between them; which led to the highest monistic knowledge, a system which was at once dualism and non-dualism, Dvaita and Advaita; a system which appealed alike

* Cf. Garbe, *The Philosophy of Ancient India*, p. 30. "As for those who feel inclined to look down slightly from a monistic point of view upon a dualistic conception of the world, the words of E. Roer in the Introduction of the Bhāshaparichcheda (p. XVI) may be quoted: "Though a higher development of philosophy may destroy the distinctions between soul and matter, "that is, may recognise matter or what is perceived as matter, as the same with the soul (as for instance, Leibnitz did), it is nevertheless certain that no true knowledge of the soul is possible without first drawing a most decided line of demarcation between the phenomena of matter and of the soul". This sharp line of demarcation between the two domains was first drawn by Kapila. The knowledge of the difference between body and soul is one condition, and it is also an indispensable condition, of arriving at a true monism. Every view of the world which confounds this difference can supply at best a one-sided monism, be it a spiritualism or an equally one-sided materialism."

to the peasant and the philosopher. Its system of practical Religion, calculated to secure the Highest End and Bliss, was also progressive, commencing from the simplest rituals in the adoration of God to the highest Yoga, adapted to the means and capacity of the lowest and the highest of human beings. Readers of Svāmi Vivekananda's lectures would have noted how these four paths are essential to any system of thought or religion which claims to be universal; and it is the peculiar boast of the Āgma or Tantra that it was the first to systematise this fourfold teaching. And it is in modern Śaivism and in the Siddhānta Philosophy, this fourfold aspect of Religion and Philosophy is wholly and fully preserved. Śaivism is a ritual mārṅa, a bhakti mārṅa, a yoga mārṅa, a jñāna mārṅa. And need we wonder that the Siddhānta Philosophy of to-day is as much a puzzle to outsiders, as the Philosophy of our Upanishat and the Gītā? The Siddhānti's definition of *Advaita* as 'neither one nor two nor neither' will bring out the puzzle more prominently. It is a system of dualism, it is also a system of non-dualism, but it differs from the other schools of dualism and nondualism. What was upheld in the Siddhānta as mere paths or mārṅa, or *Sādhana* or means to reach the Highest End, had come to be each and individually mistaken for the End itself; what was upheld as the mere symbol of the Highest Truth had come to be mistaken for the Truth itself. What was declared as unprovable, indescribable, unknowable and unenjoyable as long as man was in the condition of bondage was held by these sectaries as proved and seen. What was the purest and most transcendent monotheism degenerated into a most crude anthropomorphism and blatant pantheism.

Śaivism is not anthropomorphic, but symbolic. How can it be otherwise, when it draws such minute distinction between God and Soul and Matter? And a system of symbolism is quite consistent with the Highest Transcendental Religion and Philosophy; in fact, all our real knowledge is more truly symbolic than otherwise. In the view of the Siddhānti, the Upanishats, though they deal with all the four paths, are

especially the text books of the Yogapāda or Sahamārga, where certain Bhāvanas or Vidyas calculated to create and bring about the Highest Nirvāna and Union, and Freedom from Pāśa, are more fully explained and illustrated.

The above cursory view of the past history of the Indian philosophy will clear the ground a good deal for the proper understanding of our particular Upanishat in question.

We may therefore state that the Śvetāśvatara Upanishat is a genuine Upanishat of the Black Yajur Veda, and is one of the oldest of its kind. It is not a sectarian Upanishat. It more properly belongs to the Yoga Pāda stage of teaching, though the other Pādas are also briefly touched and alluded to. It expounds both a theoretic philosophy and a practical religion, all-comprehensive and all-embracing; a system which was at once Śāṅkhya and Yoga, dualistic and monistic, and appealing to all classes of society.

It lays down the distinction of three padārthas or categories in clear terms. And these are, God, the many souls, and matter or Paśā.

“Two birds, inseparable friends, cling to the same tree. One of them eats the sweet fruits, the other looks on without eating” (iv. 6) which is explained in less figurative language in the next mantra.

“On the same tree, man (Anīśa) sits grieving, immersed, bewildered, by his own impotence. But when he sees the other, Iśa, contented, and knows His glory, then his grief passes away.”

That this is the Highest teaching of the Rig Veda is pointed out in the next verse.

“He who does not know that indestructible Being (Akshara,) of the Rig Veda, that Highest Ether (Parama Vyomam) wherein all the Gods reside, of what use is the Rig Veda to him? Those only who know It rest contented.”

And need it be pointed out that the 6th verse is itself found in the R̥ig Veda (I, 164-20) and it is repeated in the Atharva Veda and the passage is so popular a one that Katha (iii. 1) and Muṇḍaka (iii. 11) also quote it.

These verses bring out the distinction of God and soul, Iṣa and Anīṣa, as the spectator and enjoyer respectively. The soul enjoys and performs karma while encased in the body, tree; but though God is immanent in the soul and in the body, yet the works and their fruit do not cling to Him and taint Him. After the due eating of the fruits, the soul knows the greatness of God, and his own insignificance, then his sufferings cease.

The previous mantra (iv. 5) is also a famous and much debated passage, and it is badly translated by Prof. Max Müller. The translation by G. R. S. Mead and Chattopādhyāya is literal and correct. "Aye, that one unborn (Aja-soul) sleeps in the arms of one unborn (nature. Pradhāna), enjoying (her of nature, red, white, and black), who brings forth multitudinous progeny like herself. But when her charms have been enjoyed, he (soul) quits her (prakṛiti) side, the unborn other, Anyata (Lord). " *

There is absolutely no mistaking this plain statement of the three Padārtas as eternal, as well as their relation; and all three are called *Unborn, Aja* or uncreated. But the word to be noted here is the word 'other' '*Anyā*' which is almost a technical term or catch word to mean God, the Supreme. And it occurs again in (V. 1). "

"In the unperishable, and infinite highest Brahman, wherein the two, Vidya (Vijñāna-Ātma) and Avidya are hidden, the one, Avidya, perishes; the other, Vidya, is immortal; but He who controls both Vidya and Avidya, is *another* (Anyatha)." And in the subsequent verses, this *another*

* If we read "he quits her side, for the other" makes the sense complete.

is clearly pointed to be the only One God, without a second, the ruler of all, the generator of all, and the supporter (ripeners) of all. This forms the subject of discussion in the hands of Bādarāyaṇa in I, ii, 21. And the famous passage in Bṛihadāraṇyaka is referred to. "He who dwells in Ātmā (Vjñāna) and *different from Ātmā*, whom the Ātmā does not know, whose body *Ātmā* is, and who pulls (rules) Ātmā within, He is thy Ātmā, the puller within, the immortal" (iii, 7, 22).

In vi. 6, also God is called the Anya—the other. It occurs again in Gītā, xv. 17. The previous verse postulates two entities of matter and soul, and the next verse proceeds to postulate "*another*." "But there is *another*, namely, the Supreme Being, called Paramātmā, who being the everlasting Īśvara, and pervading the three worlds, sustains them." That the very use of the word is solely to emphasise God's transcendency over the world of matter and of souls, as against people who only postulated two Padārthas, or would identify God, the supreme Īśvara, with matter or soul, is fully brought out in the next verse.

"As I transcend the perishable (Pradhāna) and as I am higher than even the Imperishable (soul), I am celebrated in the world and sung in the Vedas as *Purushottama*."

The commonest fallacy that is committed when the eternality of matter and souls is postulated, is in fancying that this, in any way, affects God's transcendency and immanency. Though He pervades all and envelopes all, creates and sustains and takes them back again into Himself, though He is the God in the fire, the God in the water, the God who has entered the whole world, in plants and trees and in every thing else, (ii. 17) yet He stands behind all time and all persons, (vii. 16), and is beyond all *tattvas*. (Verse 15.)

"He is the one God, (Eko Deva), hidden in all beings, all pervading, the Antarātmā of all things, watching over all works, dwelling in all beings, the witness, the perceiver, the

Only One, Nirguṇa (Being) vi. 11). And in Verse 16, he is called the first cause, himself uncaused, the all-knower, the master of *Nature and Man*. And by the supreme statement "Ekohi Rudra nadvittiya tasthe, (There is only One Rudra, they do not allow a second) the complete subordination of all other things to Him is clearly postulated. There is nothing else in His presence, as no Asat can subsist in the Presence of the Sat, as no darkness can subsist in the presence of light. And Light, he is called (iii, 12) the Light, by which all other lights, the sun, the moon, and the stars and the lightnings are lighted, (vi. 14) and He is the great Purusha, like the Sun in lustre, beyond darkness. (iii. 8.)

There is only one other passage which we have to quote while we are dealing with the three eternal postulates of this Upanishat. These are the Verses 8 and 9 in the first Adhyāya itself. In these also the distinctions between the Supreme God, and the bound soul, as Iśa and Anīśa, Jñā and Ajñā, and the third, Pradhāna, Unborn though perishable and ever changing, are finely drawn.

In dealing with the personality of God, who is called in the Upanishats, as Deva, Hara, Vaśi, Śiva, Purusha, Brahman, Paramātmā, Iśa, and Iśvara, &c., we have to remark that the Upanishat makes no distinction between a Higher and a Lower Brahman; rather, there are no statements made about the Lower God or Gods, except one verse in V. 3, where the Supreme Lord and Mahātmā, is said to have created the *Lords*, and Brahmā or Hiranyagarbha is referred to as such a lord. But every statement made to God, by any of the names, we have mentioned above, clearly refers to the one*, without a second, the Highest Brahman, who is also

* Our learned Lord Bishop of Madras complains that the educated Hindu has only to choose one out of the six systems of Philosophy, and that he has no good practical religion and we kindly invite his attention to this paper, and then judge for himself and see if Hindu Philosophy and Religion is, after all, really so poor.

Nirguṇa. And in various passages, this Highest Being is said to create, sustain and destroy the worlds. What some of these people would not believe is, how a Being addressed as Hara and Śiva, Iśa and Iśvara could be the Nirguṇa Absolute Brahman. And they frequently associate this name with the Rudra or Śiva of the Hindu Trinity. But it will be news to these people that even the Rudra of the Trinity is Nirguṇa and not Saguṇa. Absolutely no passage could be found in any of the Upanishats or even in the Purāṇas and the Itihāsas, in which even the trinity Śiva or Rudra is called Saguṇa. Saguṇa means having Bodies (qualities) formed out of Prakṛiti, and when Prakṛiti is itself resolved into its original condition and reproduced by this trinity Rudra, this prakṛiti could not act as his vestment.

But the Rudra and Śiva of our Upanishat is clearly set forth in other Upanishats as the fourth, *chaturtam* and *Turiyam*, transcending the trinity ; and the secondless.

“Satyam Jñānam, Anantam Brahma,
Ananda Rupam, Amritam Yad Vibhuti,
Śantam Śivam Advaitam.”—(*Tait Up.*)

“Śivam, Śantam, Advaitam
Chaturtham, manyante,”—(*Ramatapinī*).

“Dhyāyeteśanam, pradhyāyedavyam,
Sarvamidam, Brahma Viṣṇu Rudrendrasthe,
Sarve Samprāsuyante, Sarvanichendryanicha ;
Sahabhutaiḥ Nakaranam Karanam Dhāta Dhyāta
Karanantu Dhyeyah Sarvaiswarya°Sampannah
Sarveswsrah Sambhurakasa Madhye.
Śiva eko Dhyayet : Sivankara, Sarvam
Anyat Parityaja.”—(*Atharva Sikha*).

“Adore the most adorable Iśāna. Brahma, Viṣṇu, Rudra, Indra and others have an origin. All the senses originate with the elements. The first cause and cause of causes has no origin. The Bestower of all prosperity, the Lord of all, *Sambhu*, He should be contemplated in the middle of the

Ākāśa.....Śiva, the one alone, should be contemplated; the Doer of Good; All else should be given up." (Atharva Sikha) "The mystical and immutable one, which being composed of three letters A., U., M., signify successively, the three Vedas, the three states of life (Jāgra, Svapna and Sushupti), the three worlds (heaven, hell and earth) three gods (Brahma, Viṣṇu and Rudra) and by its nasal sound (Ardhamātra) is indicative of Thy *fourth* office as the Supreme Lord of all (Parameśvara)* ever expresses and sets forth thy collective forms." (Mahimna Stotra). And the same mistake is committed by outsiders in supposing that the God of the Śaivas is only one of the trinity. Any book in Tamil and Sanskrit taken at random will at once disillusion him, and he will find that the only God held up for the highest worship is the highest Nirguṇa Parama Śiva, and not one of the trinity. Great confusion is caused in the use of the words Nirguṇa† and Saguṇa, by translating them into impersonal and personal respectively. And Europeans themselves are not agreed as to the use of these words. According to Webster, the word 'personal' implies limitation, but other eminent persons like Emerson, Lotze, &c., say there is no such implication. Till the acceptation of these words are therefore settled, we should not make confusion worse confounded, by rendering Nirguṇa and Saguṇa, as Impersonal and Personal.

So far, there can be no doubt on the nature of the God-head described in our Upanishat.

"When there was no darkness, nor day nor night, nor Sat, nor Asat, then Śiva alone existed (Śiva eva Kevalah). That is the absolute, that the adorable (condition) of the Lord. From that too had come forth the wisdom of old—(jñānāśakti). (iv, 18).

* A Christian missionary writing to the Christian College Magazine wonders how *Vemana*, the famous Telugu poet, could speak of Śiva as other than the Hindu triad, Brahma, Viṣṇu and Rudra. Cf., Bartrihari's *Satikas* for the popular conception of Śiva.

† By *Nirguṇa*, we mean 'without Prakritic qualities' and by *Saguṇa* clothed in Prakritic qualities'. And God could therefore be both Nirguṇa and Personal in Emerson's sense.

“He is the eternal and infinite, Unborn Being, partless, action-less, tranquil, without taint, without fault, the Highest Bridge to Immortality (vi. 19). He is the causeless first cause, the all-knower, the all-pervader, the creator, sustainer and liberator of the world, the end and aim of all Religion and of all philosophy, He is the Īśvara of Īśvaras, Maheśvara, the God supreme of Gods, the King of kings, the Supreme of the supreme, the Īśa of the Universe” (vi. 7.)

There is one other matter to be considered in the nature of the Divine Personality. God is spoken of both in masculine and in neuter, and that in the same verse, a peculiarity which is noticeable in modern Śaivism. And God is addressed in all forms as ‘He’ ‘She’ and ‘It.’ Śivaḥ, Śiva and Śivam.* And the reason is not as stated by Prof. Max Müller, in his note under Ver. 16, Chapter iii, that the gender changes frequently, according as the author thinks either of the Brahman or its impersonation as “Īśā, Lord.” To the Indian whether he addresses his God as Śiva or Śivam, he is addressing the same Supreme Personality who is neither male nor female nor neuter, and there is no jar to him in the sense, as there will be to the Christian, who could only think of and address God in the masculine gender.

The Upanishat does not recognize any difference between the use of ‘It’ and ‘He,’ and it does not contemplate that by using ‘It’ instead of ‘He,’ a Higher Being is reached.

Coming now to the nature of the soul, as set forth in this Upanishat, the first thing to be noticed is that the Jīva is very often spoken of as *Ātmā* simply and distinguished from God. The other appellation it receives are Purusha, Anīśa, Ajñā, the Hamsa, Vidyā, and these are to distinguish it from *the other*, the Paramātmā, the Parama Purusha, Īśa and Jñā.

This soul is bound, because he is not God (i. 8) because he is ignorant of himself, and of the self within him, (the

*Śivam in Sanskrit, they say, is not the neuter of Śiva. But somehow this neuter form is quite prevalent in Tamil.

Antarātmā). This soul is not selfdependent (i. 2). This soul is confined in the *Pura* (city-body) of nine gates, *i. e.*, is limited and 'flutters about', is changeable, and he enjoys the fruits, pleasures and pains (even pains are a pleasure to him, the ignorant soul) and fondly clings to the body, and performs karma (iii, 18. iv. 5 and 6.)

"But he who is endowed with qualities, and performs Karma that are to bear fruit and enjoys the reward of whatever he has done, migrates through his own works, the lord of life, assuming all forms, led by the three guṇas and the three paths" (vi. 7).

And yet this soul is of the image of God, is infinite and brilliant like the Sun, endowed with Ichcha and Jñāna, and is sinless.

The Supreme One who witnesses all his doings, dwelling within him, without Himself being tainted by the contact, helps to secure the ripening of his mala, and waits till the soul attains to that condition of perfect balancing in good and evil, (v. 5) by the performance of Chariya, Kriya and Yoga (good works, Penance and meditation) with love and knowledge and the syllable Praṇava, he is blessed by the Lord (i. 6,) and God's grace descends on him (vi. 21 and iii, 20) and he knows and sees, with Manas (the supreme grace of God—the spiritual eye) (v. 14) 'The Purusham Mahantam Adityā Varṇam, tamasaḥ parastat,' and his fetters (Pāśa) fall of, and sufferings cease and he enters the Bliss of the Supreme Brahman, and Eternal Peace.

That *Īśvara Prasādam* (iii. 20) or *Anugraham* or grace is necessary is a common belief of the people, and this doctrine is not peculiar to this Upanishat alone. The *Katha* Upanishat puts the same doctrine in much stronger language, "That *Ātmā* (God) cannot be gained by the Veda, nor by understanding, nor by much learning. He whom *Ātmā* (God) chooses, by him the *Ātmā* (God) can be gained." (1. 2. 23); but even the supreme Almighty (God) cannot help him, if he had not turned away from wickedness, and is not tranquil, subdued and at

rest, dedicating (*Arpanam*), all his words, deeds and thoughts to God, (i. 24).

That the doctrine of Bhakti is found well set forth in the oldest Upanishats and the Vedas will be apparent by reading the texts collated by Dr. Muir in his learned "Metrical translations from Sanskrit" under the heading of '*Śraddha and Bhakti*.' By the way, this *Śraddha* and *Bhakti* is not to be understood as a manifestation of feeling only, at one stage of man's spiritual evolution and unnecessary at another stage, but this love is essential to the aspirant whether he is a Dāsamārgi, Satputramārgi, Yogamārgi or Jñānamārgi. That these four paths grow one, out of the other, and are not independent, and each one of these is hardly possible to reach without going through the lower rungs of the ladder, we have already pointed out above.

The Upanishats, all of them, discuss the particular Upāsana or Upāsanas which are required for the salvation of the bound soul, and these Upāsanas are called also Vidyās.

Of these various Vidyās, what is called the Dahara Upāsana or Vidyā is the most favoured of all the Upāsanas in the Śvetāśvatara and Chāndogya, Brihadāraṇyaka, Kaṭha, Muṇḍaka and Kaivalya, Atharva Śikha and in the Bhagavad Gītā.

The references to this Highest Yoga practice are most numerous in the Upanishats and the sameness of the various references form the subject of discussion in the Vedānta Sūtras (iii. 3. 23.)

The famous passages are what occur in the Chāndogya Upanishat, commencing with the sentences "There is the city* of Brahman" (viii. 1. 1). "All this is Brahman." (iii. 14. 1 to 4). This worship or Yoga, consists in the aspirant contemplating in his heart, the Supreme one, as the Person of Light and

* This City is exactly reproduced in modern symbolism in the Great Temple of *Chidambaram*.

as Ākāśa, as Satchidānanda Parameśvara, with the particular formula that "God is in all beings and all beings are in God." And various synonyms are used to denote this *heart* of man, such as Dahara (subtle) Guha (cave), Puṇḍarīka (lotus), Brahmapura (city), Hridaya (heart).

And the meaning of the words Ākāśa, and Vyoma has also to be carefully noted. They are synonymous and do not mean the Bhūta Ākāśa, nor the Māyāśakti or Avidyā, but as interpreted by the Purāṇas themselves, they mean Chit or Jñāna, or, Light or Grace, which is the Parāśakti of the Supreme Īśvara. That this Ākāśa is Chit and not Achit, is further proved by the phrases, *Chitākāśa* and *Chidambara*, and this Chit Śakti is the Devātma-Śakti of our Upanishat, which is inherent and concealed in him, (i. 3.) and the supreme Śakti, which is revealed as manifold, *inherent* (Śiva) and manifesting as Kriyā and Jñāna (vi. 8). It is this which is called *Umā* and Light and *Bhargas*† and *Sāvitri* and Gāyatri. And when we understand therefore, this Ākāśa, as light and knowledge, the Supreme Śakti of God, its description as the highest light, the revealer of all forms, the Highest object of adoration, is clear. The description of God also as Ākāśa (Śakti) and as dwelling in Ākāśa (Śakti) will not be conflicting, as no distinction is made between Sun and his light, much less between God and his Power.‡

It is this Jñāna Śakti who gives to the Chetana and Achetana Prapañcha its form and shape and life and love and light; but the substance or Upādāna¶ out of which this

† Cf. Mait. Up. vi. 7, "Rudra is called Bhargas, thus say the Brahman teachers," cf. also vi. 28 last para. "The Shrine (Paramālaya) which consists of the Ākāś in the heart, the blissful, the highest retreat, that is our own, that is our Goal, and that is the heat and brightness of the Fire and Sun."

‡ In the Yajur Veda, this God and Ambika are called *Saha*, which may mean equal or brother and sister.

¶ It is Bādarāyaṇa's view that there is no other Upādāna except God and these worlds arise out of God Himself. When a tree springs out of

Prapañcha is evolved is the Māyā or Pradhāna, which also dwelling in Him is drawn out and drawn in by the Supreme Power (Śakti) with just the ease and dexterity of a spider which spins out or in; or of the magician who draws forth, out of an empty basket, fruits and flowers and sweets. The Māyā (meaning also power) is also a Śakti of His, (Māyāśakti), but differing from the other Śakti, Ichchā Jñāna and Kriyā, just as darkness differs from light. As darkness is necessary for rest and recuperation, so this power of God also works for our rest and recuperation and salvation. And God is called the Lord of Māyā (Māyin) and "beyond" all forms of the tree, as transcending all the "Tattvas, Kalā" &c., and as 'transcending' 'Pradhāna.' Why we are required to contemplate God as Ākāśa, Light or Chit is, that by this Light alone we can know Him, and as such Light; and it is as Light, Chit God is immanent in the world, and omnipresent. And this brings out again the reason why this Chit is called Ākāśa, the most subtle and invisible and omnipresent element we have in Nature.

God is present in all nature and pervades it, as oil in seeds, butter in *ghee* and fire in wood (i 15). And this all pervasiveness is thus explained in a text of the Atharva Śiras Upanishat — "Why is it called Sarva Vyāpi? It is so called because like *ghee* diffusing and soaking itself through and through the Rūda (Milk or seed), it pervades every created thing through and through as warp and woof."

And as by reason of this pervasiveness, nothing could be imagined as existing out of Him, the whole is called also Brahman, the whole, with the parts and limbs and bodies (iv. 10) as the Chetana-Achetana Prapañcha, has antaḥkaraṇa as Chit

the bare ground, we naturally suppose there was some *seed* imbedded in it without our knowledge, though the earth contained it and is essential for the support and growth of the plant. This is the Aupanishadic view. Bādarāyaṇa would say that no seed is necessary and the earth alone is sufficient.

Śakti, and Himself the *Soul* of this vast whole. And as all of us form but parts of him, we are also enjoined to be kind to one another, for, whatever we do to each other will be also done to His body. We quote the following from Śrīkaṇṭha Śivāchārya's commentary in which this point is discussed.

"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 insentient existence, is verily Brahman, and therefore let a man meditate on Brahman, tranquil in mind. Just as the 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 Śakti must be made of Brahman and nothing else. Nothing distinct from him is ever perceived. Accordingly in the Atharva-Śiras, it has been declared by Iṣāna 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" &c., 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, is not a quite distinct thing from Brahman. Accordingly the learned say:—

"His Śaktis or energies (form) the whole world, and the Maheśa or the great lord is the energetic Śaktimān. Never can energy exist distinct from the energetic. Unity of these two is eternal, like that of fire and heat, inasmuch as unseparateness always exists between energy and the energetic. Wherefore supreme energy belongs to the supreme Ātman, 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.

Vāyu-Samhitā too says: (Parva, 25, ch. 18 and 19).

"From Śakti up to earth, (the whole world) is born of the principle Śiva. By him alone, it is pervaded, as the jar &c., by clay. His variegated Supreme Śakti, whose form is knowledge and bliss, appears as one and many, like the light of the sun."

The following passage of the Śruti speak of Para-Brahman as possessed of infinite powers of creating, ruling and maintaining the world, all inherent in him.

"His Supreme Śakti is spoken of as manifold, inherent, endued with the activity of knowledge and life." (Śvetāś. 6-8).

"One verily is Rudra,—they were not for a second—who rules these worlds with the powers of the ruling." (3-2).

"In short, on the authority of the Śruti, Smṛiti, Itihāsa, Purāṇa, and the saying of the learned, the Supreme Śakti whose manifold manifestation, this whole universe of Chit and Achit is, whose being is composed of Supreme Existence, Intelligence and unlimited by space and time—is inherent in the nature of Śiva, the Supreme Brahman, and constitutes His own essential form and quality. Apart from Śakti, 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 "Maheśvara", the *Supreme Lord*, "Mahādeva," 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 a 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 unsentient universe is. The universe being thus a form of Brahman and being therefore not an object of hatred &c., let every one be peaceful at heart and worship Brahman. This doctrine is clearly expounded even in the purāṇic texts such as the following:—"The body of the God of Gods is this universe, moving and unmoving. This, the Jīvas (Paśus) do not know, owing to the mighty bondage. They say sentiency is Vidyā, and insentiency Avidyā. The whole universe of Vidyā and Avidyā form no doubt the body of the Lord, the first cause 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, 'asat' is used by Vedic teachers to denote the contrary. The whole universe of the *sat* and the *asat* is 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 Śiva, the universe which is His body, is nourished. Ātman is the eighth body, of Śiva the Parameśvara, pervading all other bodies.

"Wherefore the whole universe is ensouled by Śiva. 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 Śiva," and so on.

"Brahman being all-Formed, it is but right to say "all is Brahman," and 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 *manomāyā*, as partaking of the nature of *manas*, and so on. Neither should it be supposed that the partaking of the nature of *mānas* is a characteristic mark of a *samsārin*; for Brahman may limit Himself by assuming a shape which can form an object of worship."

"That which," therefore, "eternally rests within the Ātma," (i 12), "dwells in the cave (of the heart) of all beings," (iii 11), "is the greater than the great, smaller than the small, hidden in the heart of the creature" (iii 20), "hidden in all beings; like the subtle film," (iv 16), "and subtler than subtle" (iv 14), the wise should seize in the body (heart) by means of the praṇava, within himself, and by the drill of meditation and penance, (i-14), they should, '*with the mind towards the heart*,' 'love the old Brahman, by the grace of Sāvitrī' (Light or Chit-Śakti) (i 7 and 8), 'grasping by the Manas' (Śakti), (v 14), and perceive 'by the heart, by the soul, by the mind,' (iv 17), in the Highest Turīyātīta plane, where Śiva Dwells alone, the Eternal and the Adorable Light, this most Ancient of Days, Śiva the Blissful and Benign Being, the great Purusha of sunlike brilliancy, dwelling in the Highest Vyoma, then their fetters (pāśa) fall off, they will cross over to the other shore, after passing through the torrents that cause fear, (ii 8.) their darkness (Ahaṅkāra, Āṇava) will vanish, and all material bodies (Māyā) will fall off, and they will enter into the supreme Bliss and Peace.

The various steps, psychological and spiritual, by which the sanctification of the Soul is accomplished is stated beautifully in i. 10, "From meditating on Him, from joining Him, from becoming one with him, there is further cessation of all Māyā (bodies-births) in the end." In a most beautiful address on the famous text of St. Paul which runs,

"We, all, with unveiled face, reflecting as a mirror, the Glory of the Lord, are transformed into the same image, from Glory to Glory, even as from the Lord the Spirit",

Professor Henry Drummond, who is said to have revolutionized Christian thought in the last few decades, calls these *the laws of reflection, and of assimilation*. He instances the iron which gets magnetized and becomes a magnet, and a mirror, getting rid of its dust, reflects the glorious light and becomes merged with it and lost. And he remarks "All men are

mirrors—that is, the first law on which this formula is based. One of the aptest descriptions of a human being is that he is a mirror.” And our Upanishat contains fortunately the self-same description and illustration

“As a metal disk (mirror), tarnished by dust, shines bright again after it has been cleaned, so is the one incarnate person satisfied and freed from grief, after he has seen the real (pure) Nature of himself.” “And when by the real nature of his self, he sees as by a lamp, the real nature of the Brahman, then having known the unborn eternal God, who transcends all the tattvas, he is freed from all fetters (pāśa), (ii 14 & 15) The first text would simply read, in Drummond’s language, “see, reflect and become God.”

It only remains for us now to point out that the second verse of the first adhyāya is mistranslated by Roer, Max Müller, Mead and others. They contain terms which are not known to the systems they are familiar with, and they are alone preserved in the Siddhānta system. The terms are ‘*Kalā*,’ ‘*Svabho*,’ ‘*Niyati*,’ ‘*Ichchā*,’ ‘*Bhūta*,’ ‘*Yoni*,’ ‘*Purusha*,’ and they are also referred to as ‘*Yonsvabho*’ &c, in v. 4. and in vi. 1 ‘*Svabho*’ and ‘*Kalā*.’

We stated that the different schools differed in the enumeration of the tattvas or categories but most of them stopped with Prakṛiti or Pradhāna and Purusha, the highest in their list, the 24th and 25th principle (*Vide*, Sentināthaiyar’s Table of Tattvas, published in Madras 1899), but the Siddhānta school postulated above this, other tattvas or principles, making up the whole number into 36. These higher tattvas were, Rāgam (Ichchā) Vidyā, Niyati, *Kāla*, Kalā, (constituting what is called the soul’s, the purusha’s Pañcha Kañchukam), Māyā, Śuddha Vidyā, Maheśvara, Sadāśiva, Bindhu (or Śakti) and Nādam (Śiva). And the terms used in our text is *Kāla*, *Svabho* or *Kalā*, *Niyati*, *Ichcha*, or *Rāgam*, *Bhuta* or *Vidya* and *Yoni* or *Suddha Māyā*, and *Purusha* or soul. That our interpretation is genuine we could show by quoting the

authority of the author of a Purāṇa, who at any rate is anterior to all the commentators whose explanations we now possess. The following occurs in Kailāsa Samhitā of Vāyu Purāṇa and it refers to the Śvetāśvatara text,

“Purushasyatu, Bhokṛitvam. Pratipamasya, Bhojanecha Prayatnataḥ. Antaraṅgatayātatva pañchakam Prakirtitam. Nirgateḥ kala, rāgaścha Vidyācha Tadanantaram kala Chupañchakamidam. Mayotpannam Muniśvara, Mayantu Prakṛitim Vidyān Māyā Śruti etṛitā. Tajjanegetam Tattvāni śtruti Yuktāni nasamśayaḥ, Katasva bhāvoni yatṛiti Cha śrutirabravit etat pañchakam evasya pañchakañchuka Muchyate. Ajanan pañche tatvāni vidvānapi Vimudhadhiḥ. Niyatyad-hastat prabrute ruparishṭhaḥ pumanayam Vidyātatvamidam proktam.

The following verse occurs in the Brahmāṇḍa Purāṇa :—

“Purushau Niyati kalarāgaścha kala Vidyecha mayayā”

And this is from Vāyu Samhitā: “Māyā Kālamavasrujat Niyatñcha Kalām Vidyām Kalāto Rāgapurushau.”

A CHAPTER FROM THE KURAL.

Nobody who has the least insight into the pages of the sacred Kural will fail to endorse the remark of the veteran Tamil scholar, Rev. Dr G. U. Pope, that this is a work „unparalleled in any language. The merits of the work are so apparent that even at its very birth, it received the highest encomiums of the proudest scholars of the day, the Paṇḍits of the far-famed Madura College or Saṅgam. The tradition ~~that~~ the author was of low birth only heightens the value of the appreciations thus showered on him. One of the Collegians compares it to the Veda, and another says, unlike the Veda, Tiruvaḷḷuvar's words do not lose their merit by anybody repeating them. One speaks of it as containing everything worth knowing, and another that there is nothing which is not contained in this work. One says that the words are sweeter than the Heavenly Ambrosia, and unlike the latter, can be partaken of by everybody. And as the poet utters these words even our own mouth begins to water. Another says they are sweet food to the mind, sweet to the ear and sweet to the tongue, and the great panacea for the ills of Karma. One compares it to the sun which dispelling the deep darkness of ignorance, makes the lotus of the heart bloom forth. Another compares it to the lamp dispelling our mental darkness, with the oil-can of *Dharma*, and wick of *Artha*, and ghee of *Kāma*, words of fection—the flame, and the short metres—the lamp-stand. Its brevity, not bordering on unintelligibility or ambiguity as do most of the sūtras in Sanskrit, its perfection of expression and style, its deepness are all matters taken up for praise by these learned Collegians. And what is more, the poet Kallāḍar brings out in his verse its most prominent character, its universality. People wrangle about this or that being the truth, and they range themselves into various schools, but all are

agreed about the truth of the words uttered by Tiruvalluvar. And since his time, all religionists, Buddhists and Jains, Śaivas and Vaishnavas have all claimed him as their own. And we need not enquire wherefrom he derived his truths. It is enough to acknowledge that it is perfection of Truth, if one can say so, a Perfect Ethical and Religious Code, a perfection of art and thought. Indeed, a close study of the work will bring out its perfect scientific basis and each part, and each chapter, and each verse is placed one after the other in a perfect chain of logical arrangement and argument. And may we hope that some ardent student of the Kural will work out from it a perfect theory of ethics, both private and international.

One more remark, and this will introduce us to the chapter of the book we have taken up for translation and elucidation. It is usually remarked, following the main divisions of the book into Dharma, Artha and Kāma அறம், பொருள், இன்பம், that the author has left out the discussion of the last Purushārtha or Moksha, வீடு, on the ground that religion is a matter which will give room for difference and dispute. But is it true that there are no universal truths of religion and did our author leave them unsaid? His own contemporaries did not understand him as doing so, but have stated in their encomiums that he has explained all the four Purushārtams and that he has shown the path to Moksha. And the Rev. Dr. Pope in his short paper on the Ethics of Kural holds that Tiruvalluvar bases his ethics on the grand truths of Tripadārtha, Pathi, Paśu and Pāśa. In fact, his creed is not a godless creed like that of the Jains or Buddhists. In this respect, there is disparity between the Nālaḍi and this work. Our author's God is the 'first Cause and Lord' 'ஆதிபகவன்,' He is 'Intelligent,' 'வாலறிவன்'; He 'resides in the heart of his creatures' 'மலாமிசையேகிஞான்,' He is 'Immaculate, untainted by likes and dislikes', 'வேண்டுதல் வேண்டாமையிலான்,' He is the 'Lord of Lords' and 'king of kings' 'இறைவன்,' He is 'incomparable', 'தனக்குவமையில்லாதான்,' He is the 'source of all Dharma and Beneficent', 'அறவாழி அந்தணன்' He 'has eight

attributes', 'எண்குணத்தான்' (i.e. self-dependent or self-possessed, the Pure, Self-Luminous, the All Knowing, the Ever-Free, the Beneficent, the Infinitely Powerful, and Infinitely Blissful. Parimēlalagar rejects all other interpretations of எண்குணம்) and the Eternal Truth மெய்ப்பொருள் and the Perfect and Good Being 'செம்பொருள்.*' No amount of learning is of any good unless a man believes in the existence of God and worships Him with all love and truth. And without such knowledge and such conduct, the mere attaining of ethical perfection is of no use ("ஐயுணர்வெய்தி" &c.) The true way to get rid of our bonds is to reach the feet of the Ever-Free. And these bonds are not mere myths but they are caused by our own ignorance, Avidyā, Ahankāra or Ānava which is eternal, *Anādi*. And then, the chain of causation following karma into endless births and suffering is worked out, and the means or Sādāna required to get freed from these bonds are fully shown, and of all the means, the greatest Sādāna is to reach Him who is past all thought and speech; and unless this is done, it is useless to hope to get our cares destroyed. And as all these principles are fully explained in chapter 36 on 'மெய்யுணர்தல்' 'How to perceive truth,' we have translated the same below, adopting almost the language of Dr G. U. Pope, together with the famous commentary of Parimēlalagar, with some running notes, to show how far this is embodied in the Advaita-Siddhānta. Of course the language of the Kural is the language of the Śaivite writers of the past 2000 years, and no wonder, the truths expounded by all of them should be the same.

HOW TO PERCEIVE TRUTH?

That is, we know the truth when we know the nature of Birth and Freedom (Moksha) and the causes thereof, free from error and doubt. This the Sanskritists call *Tatvajñāna*. As 'this knowledge arises after desiring the desire of Him who has

* Papdit Savariroyan derives 'Śivam' from 'செம்' and our Saint uses செம்பொருள் very frequently.

no desire, this chapter is placed in consequence after the chapter on 'துறவு,' 'Sanyāsa.'

1. பொருளல லவற்றைப் பொருளென் றுணரு
மருளானு மாணப் பிறப்பு.

The delusion whereby men deem that the truth which is not,
That is the cause of hapless birth

PARIMELALAGAR'S COMMENTARY.

This delusion consists in believing such books and doctrines which hold that there is no rebirth, no fruits of both kinds of Karma, and that there is no God and such like, to be the true books and doctrines. This delusive belief is same as when one mistakes one thing for another, a block for a man, shell for silver. மருள், delusion, மயக்கம், விபரீத உணர்வு, error, அவிச்சை, Avidyā or ignorance are all synonymous words. As it is only sorrow that is reaped in all the four kinds of birth as Devas, men, animal and astrals, this couplet explains that birth is sorrowful and Avidyā or error is its cause.

NOTE.

By altering only a single letter in the first line an 'அ,' 'a' into 'இ 'e,' (பொருளல்ல into பொருளில்ல) the meaning of the whole passage will be altered, and we will have a new system of philosophy directly opposed to our author's. Instead of it being then the truth, it will become the opposite of it. This is the same question which has arisen in interpreting the negative prefix in the word 'Advaita.' This 'a' or 'na' is interpreted in two ways either as meaning 'அல்ல' 'not' or 'இல்ல' 'no,' though the distinction in the English equivalents will not be very apparent. This is its 'அன்மைப்பொருள்' or 'இன்மைப்பொருள்.' Siddhāntins, of course, accept the former interpretation, and most followers of Śaṅkara prefer the latter one. This latter view involves the negation of one of the two or may be both of the postulates in 'Advaita.' Over this question, a huge war has raged and volumes have been written by the late Śrī-la-Śrī Somasundara Nāyagar and his followers on one side, and the late Ratna Cheṭṭiyār and of his ilk on the other side. Anyhow, Saint Tīruvaḷḷuvar's meaning is clear. He does not mean to repudiate anything as unreal or non-existent. To him, delusion or error

consists in mistaking one existent thing as the shell, for another existent thing as silver. To him, to know the truth, is to understand the true nature of each one thing. The question of reality or unreality does not come in. Only one must not mistake one thing for the other or doubt its nature. It will be sufficient requirement of the definition, if one understands the true nature of God and man and the world, and one need not believe any of these to be unreal. One of such truths is that birth is sorrowful. This can be proved to be true. But one's ignorance or delusion comes when one takes this actual sorrow as happiness. You think that with this body, there is an end altogether when in fact there are future births. Believing that there is no future life and future birth, one does not believe that there can be a soul; and if there is one, one thinks the body itself is the soul and believing so, all one's energies in this world are directed solely towards what would procure the greatest pleasure and gratification of one's senses, and one does not care what means one adopts provided one's passions are gratified. As it is, the whole foundation of morality will be undermined and one need have neither fear of men nor of God. All this is the result of want of knowledge of the true nature of his body and himself, and this ignorance is the cause of his birth. This ignorance is a fact, and to believe that this ignorance is itself unreal will be error or false knowledge. It is only when a man knows that he is ignorant, that he will learn and try to remove his ignorance. But can this ignorance be removed? Yes. If so, how? This question is answered in the next couplet.

2. இருணிங்கி யின்பம் பயக்கு டருணிங்கி
டாசுரு காட்சி யவாகு.

Darkness departs and rapture springs to men who see
The mystic vision pure from all delusion free.

PARIMELALAGAR'S COMMENTARY.

இருள், darkness is hell. 'The mystic vision pure' is the supreme object of knowledge. By this couplet is explained that by freedom is meant *Niratisayānanda* and the *Nimitta Kāraṇa*, for this, the Supreme Being.

NOTE

Darkness and ignorance, Light and knowledge have at all times and in all climes been used synonymously and no two things are so analogous in

nature as these two pairs of words When will darkness vanish? When the sun rises. When will the sun rise? After the night is past. When will ignorance cease? When the source of all lights arises in his heart? When will this be? When he has attained to a well balanced mind (இருவினையொப்பு). The Pāsatchayam and Pathijñānam are distinct facts, though the first is not possible without the second. This couplet answers all those who say if the ignorance was eternally attached to the soul, it cannot be removed, and even if it be removed what follows is only a blank and that no Divine Power is required to give one freedom. This couplet and verse 4 below which gives a most distinct reply to the Buddhist view will remove all doubts as to whether he is a Siddhānti or a Buddhist or a Jain. But some of these truths even when known to a man, doubt often oppresses him, environed by a host of dogmatists who each asserts his own dogma is the only truth. In the next couplet, it is stated that even this doubt is the cause of birth, and the means of getting rid of this doubt is also stated.

3. ஐயத்தினீங் கித்தெளிந் தார்க்கு வையகத்தின்
வான நணிய துடைத்து.

When doubts disperse and clearness is gained,
Nearer is heaven than earth to sage's soul.

PARIMELALAGAR'S COMMENTARY.

Doubt (ஐயம்) is knowing a thing variously. That is doubting if there is or is not God and Karma and Rebirth and without definite belief in anything. This is the same as doubting a thing as water or a mirage, rope or a snake. As it is natural to every system to refute other doctrines and establish its own, the doubts arising from such a multitude of doctrines, those sages well practised in Yoga will remove, by their Svānubhūti or experience, and attain to real knowledge; and hence they are called ஐயத்தின நீங்கித்தெளிந்தார். As they reach higher and higher Yogic experience, their attachment to the world grows less and less; hence, the author's statement that "heaven is nearer" etc. By this couplet is explained that doubtful knowledge is a cause of birth.

NOTE.

Yoga is a means and not an end. Till Yoga merges into knowledge, no real knowledge is gained. Even the highest Yoga is no good, unless the final goal is reached from whence there is no return. The attainment of Yoga is really difficult, but this is not all. One can subdue his passions and desires, and control his senses, but unless he has the "Vision pure," 'The only Truth,' then this attainment will be only for a time, and the man will again be a prey to his senses. To meet this special Buddhist view that the attainment of mere extinction of all desires is Nirvāṇa, and that there is no such thing as Brahma-Nirvāṇa, is the special object of the next couplet.

4. ஐயுணர் வெய்தியக் கணனும் பயமின்றே
மெய்யுணர் விலலா தவாககு.

Five-fold perception gained, what benefits accrue
To them whose spirit lacks perception of the True.

PARIMELALAGAR'S COMMENTARY.

Five-fold perception is the Manas. By 'gained' is meant, the controlling of the manas and concentrating of it in *Dāraṇa*. As training of this alone is not sufficient, the author says there is no benefit, and he brings out by the 'உம்,' how difficult a feat even this attainment of *Dāraṇa* is. By these two couplets, the greatness of Pathijñāna is explained by pointing out that without this attainment, no Moksha is possible. (And the nature of this Pathijñāna is the subject of the next couplet).

5. எப்பொருள் எத்தன்மைத் தாயினு மப்பொருள்
மெய்ப்பொருள் காண்ப தறிவு.

Whatever thing, of whatsoever kind it be,
'Tis wisdom's part in each the real thing to see.

PARIMELALAGAR'S COMMENTARY.

That is, one must perceive the truth immanent in every thing, after getting rid of our ordinary notions of them. In the phrase "கோச்சேரமான் யானைக்கட் சேய்மாந்தரஞ்சொலிரும்பொறை," the words may mean ordinarily the name of king Seramān of a particular description, but they may mean more particularly

the Tattvas from earth to Purusha. When examined and rendered into their final causes, what finally remains is none of this cause and effect, but the Highest Truth, and His knowledge is the true knowledge. By this couplet, is explained the nature of this true knowledge.

NOTE

This is one of the most oft-quoted couplets of Kural, and is put to more general uses than what is intended here. One has not to go far to discover the Supreme Being and know Him. He is in everything; but one must lose light of the apparent to gain the real. God is in the earth but the earth is not God; God is in water but water is not God, and so through every Tattva, and lastly, God is in the soul, but the soul is not God. When one has so learned to discriminate and distinguish, then only will he attain to *Patyñānam*. In the next three couplets, the *Sādāna* required for attaining this *Patyñānam* is given. And the first requisite is hearing or learning.

6. கற்றீண்டு மெய்ப்பொருள் கண்டார் தலைப்படுவர்
மற்றீண்டு வாரா நெறி.

Who learn and here the knowledge of the true obtain,
Shall find the path that cometh not again.

PARIMELALAGAR'S COMMENTARY

By 'learn,' the author means learning from every body and at all times. By 'here,' the author brings out the greatness of human birth wherefrom alone one can attain Moksha.

"The path that cometh not again" is the path to Moksha. The means or *Sādanā* for knowing The First cause, the cause of one's attaining Moksha are of three kinds: they are கேள்வி, Hearing or study, விமரிசம், Reflection, பாவனை, *Bāvanā* or Realising. (In Sanskrit *Śravaṇa*, *Manana* and *Nidhidyāsana*). This couplet explains *Śravaṇa*.

NOTE.

Though the commentator's idea of what is to be learnt is very large, yet the correction conveyed in the following stanza of Nāḷaḍiyār is important.

கல்வி கரையில் கற்பவா நாள்சில
மெல்ல நினைக்கிற் பிணிபல—தெள்ளிதின்
ஆராய்ந் தமைவுடைய கற்பவே நீரொழிய
பாலுண் குருகிற் றெரிநது.

“In this matchless verse,” says Dr. Pope, “not a syllable could be spared; while almost every word is common and easy, yet is the very fittest, and is used in its exact meaning. It is somewhat archaic,—has a fascinating air of mystery,—pleasantly exercises and amply rewards the students’ ingenuity,—seems dark at first, but once lit up, sparkles for ever

“This கரை—shore suggests a metaphor ‘learning is a shoreless—infinite—ocean.’

“Then comes the simple antithesis, ‘the learner’s days are few’ In Tamil the use of the same root twice (in கல்வி and கற்பவா) and again in the third line (கற்பவே) imports an added charm.

“Into these perfectly (to Tamil ears) harmonious lines is compressed a whole chapter.

“The *subject of study* (கல்வி with a plural verb) is infinitely numerous; but the learner’s days are few, and if it be calmly thought out, men are liable to many diseases [பிணி, natural infirmities or ‘bonds’ that enfeeble and restrict]. Youthful enthusiasm may lead men to anticipate great and varied triumphs, calm reflection teaches them their natural weakness. So, men should learn with discrimination (தெள்ளிதின்) examining closely (ஆராய்) things befitting (அவை, suit, satisfy, gladden them) with intelligence, (தெரிநது) like that of the bird (the semi divine Hamsa, that drinks only the milk and leaves the water, when these mingled are presented to it?”

7. ஓர்த்துள் ளமுள்ள துணரின ஒருதலையாப
போதது ள்ளவேண்டா பிறப்பு.

The mind that knows with certitude what is (First-Cause) and ponders well

Its thoughts on birth again to other life need not to dwell

‘ COMMENTARY.

This explains ‘manana.’

8. பிறப்பென்னும பேதமைநீங்கசு இறப்பென்னும்
செம்பொருள் காண்ப தறிவு.

When the folly of desiring birth departs, the soul can view
The *exalted* Home of The Good Being, this is wisdom true.

PARIMELALAGAR'S COMMENTARY.

Birth and ignorance, and Exalted Home and Truth are really related as effect and cause, they are given inversely in this couplet. Of the five faults, as ignorance is the cause of even the other faults, the author has stated this as *the* cause of birth. As Moksha is higher, than all other things, it is spoken of as the 'exalted.' The First Cause is spoken of as the 'Good Being,' inasmuch as He is eternal without birth and death, as all other things are too insignificant to taint Him by their contacts, and as He remains the same without change or taint at all time, though immanent in all things. Hence also, He is spoken of above as the 'True Being' (மெய்ப்பொருள்) and the Existent (உள்ளது). The "viewing" is the soul losing its Mala by constantly realising or practising, (பாவித்தல், Bāvanā) so that it may become one with God (ஓற்றுமையுற). This *Bāvanā* is also called *Samādhi* or *Śukla Dhyāna*. As it is commonly held by all schools of people that the soul when it leaves the body becomes that which it fancied at the time (அதனால் யாதொன்று பாவிப்பபட்டது அல்லது அந்நொயது தோன்றுபாதலால் *i.e.*, is born assuming that body to which it yearned at the time of death), and so, too, as it is necessary for people who aspire after Moksha to contemplate on the Transcendent Being, so that their thoughts on birth may cease, there is no better means than this Sādana for practice beforehand always. Thus *Bāvanā* is explained in this couplet

NOTE.

The commentator proves his thesis by taking the common form of belief held by all people. Every one believes that the form he sees, the object he is after, the idea which possesses him at the moment of one's death, will give him a similar form at the future birth, and stories are current about a rishi who was fondling a deer being born a deer etc. But these do not know on what principle this is based; and except in the Siddhānta works, this principle is nowhere expounded. The principle involved regards the nature of the Soul, which is stated briefly and tersely by St. Meykaṇḍān as 'அது அது ஆதல்' 'that, that becomes' as 'சாந்ததன் வண்ணமாதல்' 'that becomes that to which it is

attached' by St. Arul Nandi, which is paraphrased again by St. Tāyumānavar as

“யாதொன்று பற்றின் அதன ஓயல்பாயநின்று
பந்தமறும் பளிங்கினைய சித்தூநீ.”

‘Like the dirt-removed crystal which becomes of the nature of that to which it is attached’ St. Tiruvalluvar himself has clearly expressed this principle in the verse “பற்று உபற்றற்குன.” &c of the last chapter, and in the second verse of this chapter, and in the next verse “சாரபு ணர்ந்து &c” and verses 4, 5, 7 and 8 of the first chapter, wherein he shows that unless the soul leaves its clinging to one, it cannot cling to another, from whence is deduced the principle (பற்று உபேகாடின்றி நிலலாமை) that the soul cannot have any independent existence or form unless it is clinging to one thing, (the world or body in Bandha) or the other (God in Moksha), and while so attached, it identifies itself so thoroughly, that it is impossible to discover its separate personality. Hence it was that a Tyndal, an Huxley and a Bain with all their minute anatomical, biological and psychological analysis were not able to discover a mind in the body different from the body, though they could feel that the result was not very satisfactory. The express language used by the commentator “அதனால் யாதொன்று பாவிககப் பட்டது அஃது அதுவாயத தோன்றும” “பிறப்பிறகேதுவாய பாவனை நெடுதறபொருட்டு வேலைப்பெருளையே பாவித தல வேணடும்” as will appear from the beautiful stanza we quote below from St. Arul Nandi, will show to whom he is indebted for the explanation.

“கண்டவிலையயலேனெனறகன்றுகாணக
கழிபரமுநானல்லேனெனக்கருதிககசிந்த
தொண்டெனெடுமுளததவன்றானினறகலபபாலே
சோகமெனப்பாவிககத்தோன்றுவன்வேநின்றி
விண்டகலும்மலங்கனெல்லாம்கருடத்தியானததின்
விடமழியுமதுபோலவிமலதையுமடையும்
பண்டைமறைகளுமதுநாளுனெனென்று
பாவிக்கச்சொல்லுவதிபபாவத்தைதககாணே”

The word பாவனை (Bāvanā) is important. Bāvanā, Sādana, Dhyāna, Yoga are all more or less synonymous terms. It means practice by symbolic meditation or realization. You fancy fixedly you are one with that and you become that. And this is the principle which underlies all the *Mahāvākyas*, ‘Tattvamasi’ &c. For fuller treatment,

see *Śivajñānabodham* ; and *The Siddhānta Dīpikā*, Vol. II, the article 'Mind and Body.'

9 சார்புணர்ந்து சார்பு கெடவொழுதின் மற்றழிதது +
சாரதரா சாரதரு நோய.

The true support who knows—rejects support he sought before
Sorrow that clings shall cease and cling to him no more.

PARIMELALAGAR'S COMMENTARY.

'ஒழுக்கம்' 'conduct or practice' here means practice of Yoga. This Yoga is of eight kinds; Yama, Niyama, Āsana, Prāṇāyāma, Pratyākāra, Dhāraṇa, Dhyāna, and Samādhi. Their explanations are too long to be given here. See them in the books on Yoga. 'The sorrows that cling to us' are the fruits of Karma which have yet to be experienced, which are the result of infinite Karma performed in births dating from eternity, and which give rise to fruits already eaten in past births and in the present birth. "Shall cease and cling no more," as they will vanish before Yoga and Jñāna like darkness before light. This Jains call 'உவர்ப்பு.' As even Good Karma is the seed of birth, it is called a 'disease'. The author holds that births will cease when the Supreme is perceived by the above-mentioned three means. When the births cease, what can all the ills do, as they cannot cling to these jñānis well practised in Yoga, and there being no support, they will die. This is the purport of the stanza

NOTE

The word 'சார்பு' in the verse and 'பற்று' in the previous chapter mean a *support* or *hold*. The soul has two such supports, one in Bandha and one in Moksha and without such supports it cannot stand. This may be compared to a piece of iron held between two magnetic poles, one positive, and one negative, or better still to a fruit growing on a tree. The fruit is held up by the tree, so long and so long only, as it is raw and immature (undeveloped) but so soon as it is ripe, it reaches the ground (Force of gravity); fruit, as such, must be united to the tree or the ground. What happens is, as the fruit grows riper and riper, the sap of the tree does not rise up to the twig and the twig dies, and it falls off. So too as

man rises higher, and his desire of the world decreases, and the bonds are sundered, he drops into the Feet of the Lord “பாபங்கழன்ருற்பகவுகடம பதியாம்.” The author of திருக்களிற்றுப்படியாரா explains ‘சாரபுணர்வு’ as Dhyāna, and ‘சாரபுடைய ஒழுகும’ as Samādhi, the highest Jñāna-Yoga practices. In the next verse this Pāśat'haya is further explained.

10 காமம் வெகுளி மயக்க மிவைமுனற்
னாகக் கெடக்கெடு நோய்.

PARIMELALAGAR'S COMMENTARY.

The eternal ignorance, *avidyā*, the consequent *ahaṅkāra*, the feeling of ‘I’ and ‘mine,’ the hankering which desires this or that, the eternal desire of this or that object, and dislike or hate arising from unsatisfied desire, these five faults are enumerated by Sanskritists. The author enumerates only three, as ‘Ahaṅkāra’ can be brought under ‘Avidyā’, and ‘hankering’ can be comprised under ‘Desire’. As these faults are burnt up before Jñāna-Yoga practices, like cotton before a wildfire, so the author speaks of the disappearance of the very names of these three faults. As those who do not commit these faults, will not commit good or bad Karma caused by them, the author states accordingly in this verse that they suffer no pain therefrom. As a result of the attainment of True Knowledge, the ills of past births and of future births are destroyed, and thus these two verses find a place in these chapter. We learn from this also, that what remains to those who have perceived the Truth is the present body and ills attaching thereto.

NOTE.

And the next chapter discusses the means of even getting rid of this bare bodily infirmity and of guarding against what is called *Vāsanā Mala*.

THE ANALOGIES IN THE GĪTA.

Analogy is very largely used in the elucidation and explanation of various principles in Oriental philosophy, and with more or less effect. In most cases, they serve a very important function, and many truths there are, which by reason of their dealing with the ultimate existences can alone be demonstrated by such analogies, and not by any other kind of proof. In the use of such analogies there are great dangers also, and the analogy may look so plausible that one is apt to be carried away by it, without noting the inherent flaws in it, and which a little closer investigation will clearly bring out. Care should, however, be taken to distinguish between analogies which are merely similes or metaphors, based on a mere semblance, and intended merely to bring home to our minds, the subject matter in a more impressive and clearer light, and analogies strictly so-called, intended as proof. In the latter case, mere semblance alone will not do, and there must be sameness in the various parts of the illustration and the thing illustrated. Neglect of this rule often leads to great confusion and error in thought. If for the particular inference desired, the antecedents conform to the antecedents in the analogy, the inference will be quite justified, if it conforms to the consequence in the analogy, and it would be simply illogical to strain the illustration to other purposes and to extremes. Analogy at best is but an indifferent kind of proof, and where we do not take the proper precautions in using it, its value in philosophic argument will be almost nothing. Another source of error in the use of analogies by Indian writers is the brevity of expressions which is characteristic of such analogies, as we meet them in some of the most ancient books. Where the analogy is taken literally, without supplying the necessary parts and ellipses, they cannot but lead one astray.

There is one school of philosophers in India, who are inordinately fond of these similes and who at almost every step seek the aid of a simile to help them out of their position; and these similes have now only become too much hackneyed, and they pass from mouth to mouth, and even educated persons repeat them parrot-like, who would easily find out the fallacy, if the matter is only put before them for a moment. We expected at least those learned in the lore of the West to explain their subject instead of building all their argument on the strength of these doubtful similes and in this respect, even European scholars are not without reproach. For what shall we say of a scholar like Dr. Paul Deussen, if he gives expression to the following false analogy? Says he, "And then for him, when death comes, no more *Samsāra*. He enters into Brahman, like streams into the ocean: he leaves behind him *nāma* and *rūpa*, he leaves behind him *individuality*, but he does not leave behind him his Atman, his Self. It is not the falling of the drop into the infinite ocean, it is the whole ocean, becoming free from the fetters of ice, returning from its frozen state to that what it is really and has never ceased to be, to its own all pervading, eternal, almighty nature." In these few lines, he crowds together as many fallacies as there are words in it, and we have neither the time nor patience to indicate all of them. We will however point out the most glaring of them. The soul returning from its migrations to its resting place, its final goal was the stream returning to the bosom of the mighty ocean. When the stream joins the ocean, it loses its name and form? Does it really do so, and if it did what of that, how is it in any way changed? What we generally call a stream is a small body of water flowing between two banks. The water by itself without its local connection cannot be called the stream. The moment the water leaves its local connection, it ceases to be called stream. So it is not really the stream that flows into the ocean but that the water of the stream flowed into and mixed with the water of the ocean. What makes really the difference between the ocean and the stream is the

difference in the largeness and smallness of the respective bodies, and the largeness and smallness of the receptacle. The water, in either receptacle, is acted on by the sun and wind, is tempest-tossed and discoloured and made muddy. The juggle by which the learned Doctor converts the stream water, nay a drop, into a mighty *ocean* is not manifest in the illustration. The drop or the stream water is the drop or the stream water in the bosom of the ocean though, for the time being, we are unable to distinguish its *identity*. When the *identity* is lost, its *individuality* is not seen, is lost in a sense also. The water remains as water and has not lost its *nāma* and *rūpa*, though this water gets other names by other accidents. It is the accident that determines the more specific name, and we will have to enquire how the thing acquired this accident or became parted from it. Then we come to the figure of the frozen ocean and the free ocean. Here is a jump from one figure to another. The bound soul was formerly the stream, and the freed soul the ocean. In either case, we observed above, the two bodies of water were subject to the same changeability and disabilities except that one was larger than the other. Now, the bound soul is the frozen ocean and the freed soul is the ocean after it had thawed. And the learned Doctor speaks of the fetters of ice. What does it matter to the ocean whether it was in a frozen condition or otherwise? How does it cease to be almighty, all-pervading and eternal when it is frozen than when it was not? One would think that if the ocean's wishes were to be consulted, it would much better like to be frozen than not, as it would not be subjected to the mercy of the Wind, and the Sun and the Moon. Water is water whether it remains a liquid or a gas or a solid substance. And it would be mere rhetoric to ascribe fetters to it. And this fetter is real or fancied, either an evil or a good. If real and an evil, how did this fetter happen to be put on. If not, why try to get rid of the fetter? The fetter was put on by the ocean's own will or by another will, more powerful still. If the ocean put it on by its own will, it may do so again, and there is no inducement for

anybody to try to get rid of this fetter, and "*the strongest support of pure morality, the greatest consolation in the sufferings of life and death,*" would surely be undermined. If by another's will, who is the greater than this Ātman; no doubt the Paramātmā, which ends in veritable dualism. In the case of the ocean itself, it did not become frozen by its own will or power. As water, its nature is unstable and changeable, and the change is brought about by other causes. If we apply heat to it, its liquid condition disappears and it becomes a gas. Withdraw the heat, and the more you do it, the water becomes more solid, and in the arctic regions, where the sun, thousands of times more powerful than the ocean water, is altogether absent for several months, the water gets affected by cold and darkness, and gets fettered in ice. The learned Doctor failed to take stock of the antecedent agent, in the freezing or otherwise of the ocean, namely the sun, and hence his error. The Siddhāntins take the water whether it be that of the smallest rill or that of the ocean as analogous to the soul, and the universal Ākāś present both in the water of the stream and that of the ocean, as the Paramēśvara and Paramātmā, the universal Supporter, and all-Pervader; and the Glorious Sun is also God, whose pañcha-kṛitya is also felt on the ocean and stream water, in its making and increasing and dissolving, and under whose powerful Śakti the minor powers of Karma (wind and moon) also find play, and the whole cycle of evolution is set agoing.

And it is this learned Doctor who spoke of the *misinterpreting variations* of Śāṅkara's *advaita*, known under the names of Viśiṣṭādvaita, Dvaita, etc, and it is the frequent boast of people of his ilk, that Śāṅkara's Advaita is the most universal and ancient system, whereas all other forms of Indian philosophy are only partial and sectarian and modern; and in the present paper, we propose to deal with this claim, to a certain extent by taking up the Gītā, their most beloved Upanishat, and by merely taking the various analogies used by Lord Kṛiṣṇa, we will show, whether we find among them or not, any of the

favourite and hackneyed similes of this school, and whether the similes actually have any bearing on the special tenets of this school.

The first simile in the book occurs in chapter ii., 13.

"Just as in this body, childhood and youth and old age appertain to the embodied man, so also does it acquire another body."

This is a popular enough simile, and its meaning is plain but it cannot be construed as is done by Śaṅkara, that the soul undergoes no change or is not affected by the change of avastās or change of bodies; for it cannot be contended that the intelligence of Śaṅkara is in the same embryonic stage as that of a new born babe, and the denial of this would also militate against all our ideas of evolutionary progress and the necessity for undergoing many births. In the previous verse, Śrī Kṛishṇa postulated the existence of many souls, by asserting, neither did I not exist, nor thou, nor these rulers of men, and no one of us will ever hereafter cease to exist, "and he reiterates the same fact, in chapter iv, 5, where he alludes to his own former births, which fact is also mentioned by Śrī Kṛishṇa himself again in the Anuśāsana Parva and stated by Vyāsa in the Yuddha Parva. By 'I' and 'thou', and 'these', he clearly does not refer to their bodies as Śaṅkara interprets. The next figure occurs in verse 22 of the same chapter, "just as a man casts off worn-out clothes and puts on others which are new, so the soul casts off worn-out bodies and enters which are new." Similar instances are that of the serpent throwing off its skin, the mind passing from the conscious into the dream condition, and the Yogi into another body, which are given by Saint Meykāṇḍān. The next one occurs in verse 58, where the Sage withdrawing his senses from the objects of sense, is compared to the tortoise withdrawing its limbs, at the approach of anybody. The same simile occurs in *Tiruvārūṭṭayan*.

In chapter iii., only one illustration occurs, and this in verse

38, which we have often quoted. "As fire is covered with smoke, as a mirror with dirt, as an embryo is enclosed in a womb, so this is covered with it" Śaṅkara explains, "as a bright fire is covered with a dark smoke *co-existent* with it so this is covered with desire."! The italics are ours. What 'this' and 'it' are, are seen to be, man and his wisdom-nature, Prakṛiti-guṇa—Rajas and Desire constraining one to the commission of sins. 'Constrained.' Śaṅkara explains as a servant by the King Man is enslaved by his passion, his wisdom is such that it is deluded by unwisdom, ignorance (verse 40) Śaṅkara leaves these passages quietly enough but when explaining the similar passage (xiv, 5) "Sattva, Rajas, Tamas,—these three Guṇas, O mighty armed, born of Prakṛiti, *bind fast* in the body, the embodied, the indestructible," Śaṅkara says, "now one may ask: It has been said that the embodied is not tainted (xiii, 31). How then, on the contrary, is it said here that the (Guṇas) bind him? We have met this objection by adding '*as it were*', thus 'they bind him as it were'." It would have been well for his reputation, if he had not raised the objection himself and tried to meet it in the way he has done. Why did not the Omniscient Lord Kṛishṇa himself add this '*as it were*,' and leave these passages alone, apparently contradicting each other. In his explanation, he has omitted the force of '*fast*,' and he has forgotten '*Dragged and constrained*' and of the *co-existent darkness and delusion of the former passage and explanation*. There is one other passage relating to the soul and its bound condition namely verse 21 in chapter xiii itself. "Purusha, as seated in Prakṛiti, *experiences the qualities born of Prakṛiti*; "*attachment to qualities is the cause of his birth in good and evil wombs.*" Lo, the Supreme Self, attaching itself to qualities born of Prakṛiti, constrained to commit sin, deluded by co-existent darkness, having to undergo births and deaths, and getting fettered and seeking salvation, and all this '*as it were*.'! What a precious excuse would it not prove, this '*as it were*,' to the murderer, the forger, the liar, the thief etc.? Besides, Śaṅkara identifies the *embodied* of verse 5, xiv, with the 'dweller in the

body' in xiii, 31. Even so far as forms of expression go, they are not altogether the same thing. It may be noted that the expression 'embodied' is always used in describing the soul, Jīva, and never to denote God. Though God is seated in the hearts of all, He is the Soul of Souls, and Light of Lights. He can never be called the '*embodied*.' The expression '*embodied*' conveys itself the idea of attachment and bondage. Anybody reading verses 36 to 40 of chapter iii, and xii, 21, xiv, 5, 20, and, verses iv, 14; ix, 9, xiii, 31 together, can fail to observe the utter contrast of the two entities; and we appeal to common sense if Śankara's '*as it were*' will do away with this distinction and contrast. This distinction and contrast is brought out in different chapters, in the same chapter and in contiguous verses, (xv, 16, 17, 18) nay in the same verse (v. 15). The word '*another*' '*Anyatha*' is itself a technical word, as 'the inside of' '*Antas*' &c, and occurs in the Gītā in other places and in a number of Vedic texts to denote God Supreme as distinguished from the souls and the world, the entities admitted by Kapila Sāṅkhyas. Adhikaraṇas 4 to 9 of the Vedānta Sūtra, and the texts quoted therein which appear in Vol. II, *S D.* pp. 73 to 79, fully bear out our thesis. The apparent confusion caused by both the human spirit and the Supreme Spirit being spoken of as dwelling in the human body is altogether removed by the Mantras which speak of 'the two birds entering into the cave,' 'Rudra, destroyer of pain enters into me,' 'He who abides in the *Vijñāna*,' 'He who abides in the *Ātman*,' 'higher than the high, higher than the imperishable,' (cf. xv, 18, Gītā). Leaving this subject for the present, we proceed. Chapter iv contains also only one simile, (37); "As kindled fire reduces fuel to ashes, O Arjuna; so does the wisdom fire reduce all Karma to ashes." The next illustration occurs in chapter v. 16, and is a very familiar one, that of Sun and darkness. "But in those in whom *unwisdom* is destroyed by the Wisdom of the Self, like the Sun the wisdom illuminates That Supreme." We have to read the previous passage together. "The Lord takes neither the evil

nor the good deed of any ; wisdom is enveloped by unwisdom ; thereby mortals are deluded."

Here 'wisdom' clearly means Ātmā, Ātmajñān, Soul, Soul's intelligence. This intelligence is covered by ajñāna, unwisdom. As contrasted with ignorance-covered soul, there stands the Paramēśvara, untouched by evil, though dwelling in the body. How is the Soul's wisdom to get rid of the veil of unwisdom. If it was able to get rid of this wisdom by its own wisdom, it could have got rid of it the moment it wills so, and we will never hear of a soul in bondage. So the illustration explains how this is done. Unwisdom is destroyed not by the soul's wisdom (spoken of merely as wisdom) but by Ātmajñān, Brahmajñān, Śivajñān, leading to the perception and enjoyment of Śivānanda, as the darkness covering the individual eye, flees before the Rising Glory of the Effulgent Sun, and the Sun while it dispels the darkness, at the same time enables the eye to exercise its own power of seeing (soul's wisdom) and makes it see the Sun itself. The reader is requested to read the simile as explained, with Śankara's own explanation and form his own conclusions.

"As a lamp in a sheltered spot does not flicker" is the simile of the Yogi in Divine Union. 'திரையற்ற நீர்போல் சிந்தை தெளிவார்.' "Like the waveless sea-water, the jñāni attains clearness and calm" is another simile. The water and the lamp are by nature changeable, any little gust of wind (karma-mala) can make the one flicker and the other form into ripples. But the Sun, or Ākāśa (God) can neither flicker nor change. And this is exactly the simile in ix. 6. The simile in vii. 7 demands however our prior attention. "There is naught higher than I, O Dhanañjaya, in me, all this is woven as a row of gems on a string." Here the string is the Īśvara, and the gems, other creatures and objects. Neither can the string become the gems, nor the gems the string ; it only brings out the distinction of the lower and the higher Padārthas spoken of in verse 5 and how Īśvara supports and upholds the whole universe, as a string does support the various gems.

The next simile already alluded to is in chapter ix, 6 "As the mighty wind moving everywhere rests in the Ākāśa, know thou that so do all beings rest in me" And Lord Krishna states the truth explained by this as the Kingly science, the Kingly secret, immediately comprehensible; and well may he say so, as this explains the true nature of advaita. The verses 4 and 5, have to be stated in full. "By me all this world is pervaded, my form unmanifested. All beings dwell in Me; and I do not dwell in them." "Nor do beings dwell in me, behold my Divine Yoga! Bearing the beings and not dwelling in them is my Self, the cause of beings." With this we might read also the similes in xiii, 32 and 33 "As the all-pervading Ākāśa is, by reason of its subtlety, never soiled, so God seated in the body is not soiled." "As the one Sun illumines all these worlds so does the Kshetri (not Kshetrājña) illumine all Kshetra," and the simile in xv. 8 "When the Lord (the jīva, the lord of the aggregate of the body and the rest—Śankara) acquires a body and when he leaves it, he takes these and goes, as the wind takes scents from their seats." Here Parameśvara is compared to Ākāśa and the soul, jīva is compared to the wind, and the relation between God and Soul is the same relation as between Ākāśa and wind or things contained in Ākāśa. And what is this relation? Logicians and Siddhāntins call this relation as Vyāpaka Vyāpti Sambandam, container and contained. We explained in our article on 'Mind and Body' that this was not a very apt relation as it has reference to quantity, yet it is the best synonym and illustration of the *Advaita* relation, not Bēda (Madhva), not Abēda, not Bēdābēda (Rāmānuja), not Pariṇāma (Vallabha), not Vivarta (Śankara), but Vyāpaka Vyāpti relation. Taking the five elements, and the order of their evolution and involution, it is seen, how all the four evolve from and resolve into Ākāśa. But earth is not water, nor water earth, water is not fire nor fire water, fire is not air, nor air fire, none of these is Ākāśa nor Ākāśa any of these. And yet all solids can be reduced to liquids. and liquids, into gaseous condition and all disappear into Ākāśa. The one

lower is contained in the one higher, and all in Ākāśa, but Ākāśa cannot be said to be *contained* in any of these, though present in each. Each one is more subtle and more vast than the lower element, and Ākāśa is the most subtle and vastest and most pervasive and invisible ('my form unmanifested'). Ākāśa is not capable of any change, though the wind and water and fire and earth contained in it, can be contaminated by that to which it becomes attached. Wind carries off scents, and is subjected to all the forces of sun and moon. Water of the ocean becomes saltish, becomes frozen and becomes tempest-tossed. The lamp flickers and becomes smoky or bright, spreads a fragrant smell or otherwise, by the nature of the oil or wood it is burning. The very illustration of 'sea (space) water and winds, is used by Saint Meykaṇḍān in vii, 3-3 to illustrate ignorance not attaching itself to God but to the Soul. "Ignorance will not arise from God who is the True Intelligence, as it is Asat (like darkness before sun). The soul which is ever united to God is co-eternal with Him. The connection of ignorance with the soul is like the connexion of salt with the water of the sea." The word 'Ākāśa' by the way is a technical word, like 'another,' 'antas,' 'jyotis' etc. and is a synonym for God (*vide* Vedānta Sūtras I, 1-22 and texts quoted thereunder and in the article 'House of God', 'Chit Ambara' in *The Siddhānta Dipikā*, Vol. I. p. 153.

The simile of streams and the sea occurs in xi, 28, to illustrate not the entering into moksha, but undergoing dissolution and death. The similes in xv, 1 and 2, the Ashvatha rooted above and spreading below, and in xvii, 61, that "the Lord dwells in the hearts of all beings (jīvas) O Arjuna, whirling by Māyā all beings' (as if) mounted on a machine,' are the very last to be noted. These are nearly all the similes discovered in the Gītā, and do we not miss here nearly all the favourite similes of the Māyāvāda school, and if so, how was it the omniscient Lord Kṛishṇa failed to use any one of them?

“THE UNION OF INDIAN PHILOSOPHIES.”

“All partitions of knowledge should be accepted, rather for lines to mark and distinguish than for sections to divide, and separate, so that the continuance and entirety of knowledge be preserved”—*Bacon*.

This saying of the greatest and wisest man of his age has now greater application in these days and in the land of Bharata, than it was in Bacon's own days. It brings out clearly enough what the purpose and utmost scope of all knowledge can be, and the true principle of toleration and liberalism that ought to guide us in our search after knowledge and the ascertainment of truth. Unless we carefully sift and see what each is, which is placed before us as knowledge and truth and for our acceptance, and mark their lines of similarity and difference, we will gradually emerge into a condition of intellectual colour-blindness; we cease to know what is colour and what is knowledge and what is truth, and the final result is an intellectual and moral atrophy and death. When in, therefore, seeking to avoid such a catastrophe and suicide, we indulge in moral and intellectual disquisitions, the caution has to be borne in mind also that such differences in thought should never divide people in their mutual sympathies and their aspirations in the pursuit of the common good. There is no necessity at all for angry discussions or acrimonious language. Whatever the capabilities of the human mind may be, which may yet remain hidden, yet the human mind is in a sense limited. The laws of thought can be determined positively, and they are as fixed as possible. We can only think on a particular question in a particular number of modes and no more, which in number, in their permutations and combinations, is fully exhibited. Difference

in point of time, in clime and in nationality have not affected thought in the least. People have given expression to the same moral sentiments, the same feelings; and the same beauties in nature, and the similarities and the disparities that may exist, have been minutely noted by the poets of all lands. As such, it would not surprise us if the same theories about some of the grand problems of human existence have been discussed and held since man began to ask himself those questions, and for ages to come, also the same theories will endure. The same stories have been told and the same battles have been fought over and over again, but we note also that the honors of the war have often rested and followed the predilections of the people and the eminence of the story teller for the time being. Theories and Schools of Philosophy have had each its own hey-day of life and glory, and each has had its fall, and a subsequent resurrection. Even in the course of a single generation, we see a thinker who is accounted as the greatest Philosopher of the day, as one who has revolutionized all thought and philosophy, discounted very much and pale before the rising stars, whose fads take the popular fancy. By these observations, we do not mean to discourage all theorizing but only to show the uselessness of any dogmatism upon any points, and we, more than ever hold that all partitions of knowledge are useful and should be accepted for consideration. We have ventured upon these observations as in these days, and in this land, what is considered as knowledge and *jñānam* and philosophy is all seeking a narrow groove and partaking of an one-sided character, and thereby tending to obliterate thought, ignoring the thin and delicate partitions obtaining between different kinds of knowledge and the consequences could not altogether be beneficial. This process of ignorance and obliteration has been going on for some time past, and has been mainly assisted by false or queer notions of what constitutes toleration and universalism. The habit of trying to defend everything and explain away everything from one's own preconceived point of view is clearly a pernicious habit

intellectually and morally. The vain search after a fancied unity has ended in a snare often-times; and a similar attempt now a days to reduce every view to one view is purely a procrustean method and fallacious in the extreme. Where is the good of such a procedure? There could neither be profit nor pleasure in seeking such similarities and uniformities in things that are essentially different. Will there be any good in such knowledge and reasoning as this? Black is the same as red, because both are colours. A crow is the same thing as ink, as both are black. Such attempted unification of knowledge is purely delusive and of no moment whatever. When again, commentators say and contend that a certain passage only bears out their interpretation and no other and that each one's own interpretation is the best, yet it must stand to common sense that these views could not all be correct nor could the author have intended all these meanings himself. Our Hindu commentators have often taken the greatest liberties with their author and they have often proved the worst offenders in forcing meanings upon words and passages which they and the context clearly show they do not bear. Yet we are often asked by some very tolerant people to accept every view as truth and to adopt their view as the greatest truth of all. As many of these ancient books are written and commented on in an obsolete tongue and which very few could find time and trouble to master, this delusion has been kept up by a few, and people have often been led by the use of certain charmed names. But the illusions begin to be dispelled, as we get to understand what the real text is, in plain literal language, thanks to the labours of European Scholars, and without encumbering ourselves as to what this commentator and that commentator says. And some of these scholars and translators have been quite honest and outspoken in what they think as the true view as borne out by the text. And no scholar has as yet come forward to controvert the view taken by Dr. Thibaut as to how far Śaṅkara's views are borne out by the text of the Vedānta Sūtras. We hope to discuss these, in course of time,

as the translation of Śrīkaṇṭha Bhaṣya, we are publishing proceeds apace, by comparing and contrasting these, it being only borne in mind now that Śrīkaṇṭha was the elder contemporary of Śaṅkara and the commentary of the former is the oldest of all those on the Vēdānta Sūtras now extant. We however propose to discuss in this article the questions in connection with the Bhagavad Gītā which Mr. Charles Johnstone has raised in his valuable paper we extracted in our last, from the *Madras Mail*, "The Union of Indian Philosophies." He puts himself the question to which of the three Schools of Indian Philosophy—Sāṅkhya, Yoga and Vēdānta, this book belongs, and says that his off-hand answer would be that it is undoubtedly one of the text books of the Vēdānta school, one of the weightiest of them, and yet, for all this, he thinks that there are other aspects of the Gītā, and that there is very much in them which belongs to the Sāṅkhya, and even more that is the property of the Yoga school; and he explains below how the Gītā beginning with a ballad on Krishna and Arjuna, gradually expanded itself into its present form, incorporating into itself all the teachings of the Upanishats and the teachings of the Sāṅkhya and Yoga schools, together with purāṇic episodes of the transfiguration, which in the opinion of this writer 'reproduces all that grim and gruesome ugliness of many armed Gods, with terrible teeth, which the Puraṇas have preserved most probably from the wild faiths of the dark aboriginals and demon worshippers of Southern India. We will deal with this last statement, which is a pure fiction later on; and the point we wish to draw particular attention to is this, that it has struck the writer as new and he gives it as new to the ignorant world that the Gītā does not represent only Vēdānta. To the Indian who knows anything of Indian Philosophy, this could not be news at all, as all the modern Indian schools, including Dvaita and Viśiṣṭādvaita and Suddhādvaita, claim the book as an authority and have commented on it too. But the European who has learnt to read the books of one school of philosophy only (all

the books translated till now in English are books and commentaries of the Vēdānta School), knows nothing of any other school of philosophy existing in India and what authorities they had, and has gradually come to deny the existence of even such, and young Indians educated in English deriving all their pabulum from such source have also been ignorant of any other phases of Indian Philosophy. We well remember an Indian graduate in arts and law ask us, if there was any such thing as a special school of Śaiva Siddhānta Philosophy. Of course, he wears Vibhūti and Rudrāksha and worships Śiva and he knows that the Great Guru Śankara was an avatār of Śiva Himself and all the English books that treated of Hinduism only talked of the Vēdānta Philosophy and his surprise and ignorance as such were quite natural. But as a result of the great upheaval that is going on, and the greater attention that is paid to the study of our philosophic and religious literature, even our own people have been slowly waking up to the truth of things. That stoutest adherent of Vēdānta, the editor of the *Light of the East* was the first to yield and to point out in his articles on the 'Ancient Śāṅkhya System' that the Gītā expounded also the Śāṅkhya system, though he tries to make an *olla podrida* of it by saying that Vēdānta is Śāṅkhya and Śāṅkhya is Vēdānta—that the Gītā does not postulate many Purushas (souls). A Madras Professor declared in the Pachaiyappa's Hall that in some of the special doctrines of the Vēdānta, such as the doctrine of Māyā, and the identity of the human Soul and the Supreme Soul etc., the Gītā is silent. And our brother of the *Brahmavādīn* also affirms in his editorial on 'Māyā,' dated 15th August 1896, after stating that the *word Māyā scarcely occurs in the principal upanishats*, and where it does occur, it seems to be used mostly in the old Vedic sense of power or creative power, declares, that "on the whole the attitude of the Bhagavad Gītā towards Māyā is similar to that of the Upanishats; and it is rather difficult to evolve out of it the later Vēdāntic sense," of illusion, or delusion.

And when it is admitted also that the Buddhists were the first to develop the Māyā theory of illusory nothings, who on that account were called Māyāvādins by the other Hindus, and that Śaṅkara only refined this idea, meaning an illusory nothing, into meaning a phenomenal something, though some of his later followers even went so far as to forget Śaṅkara's teaching as to revert to the Buddhist idea of a blank negation and hence were called crypto-Buddhists (Prachchanna Bhaudhas), (*vide* p. 297-Vol. *Brahmavādin* and Max Muller's lectures on Vedānta), and our brother's opinion being merely that in the Vedas and Upanishats and Gītā, we have merely the germs of the later system of thought out of which was elaborated the Vedāntic theory of Māyā,—a process of double distillation—the point is even worthwhile considering whether Gītā has got anything to do with the Vedānta at all. And it can also be positively proved that it has no such connexion. To day we venture to go no further than what is admitted by the other side that Gītā contains the exposition of other schools of philosophy which according to Mr. Charles Johnstone, postulates the reality and eternality of matter (Prakṛiti) and spirit (Purusha) and that the Purushas are without number and that there is one Supreme Spirit different from the souls.

In understanding the word Śāṅkhya as used in the Gītā our writer falls into a mistake like many others that it means the Philosophy as expounded in the Śāṅkhya School of Philosophy which is attributed to the Sage Kabila. We have shown in our article on 'Another Side' (*vide* pp. 21 to 34) that it meant no such thing, that it meant merely, a theory or a system or a philosophy or knowledge and that the Gītā instead of having anything to do with Kabila's Śāṅkhya distinctly repudiates it and goes on to postulate its own differences, and this we showed by quoting several passages and that the proper name of the system evolved in the Gītā is 'Śeṣhvara Śāṅkhya,' as distinguished from Nirēshvara Śāṅkhya of Kabila. To say that this philosophy or the other grew out of this or that is pure fallacy, unless we have real historical

evidences about it. We might propound a riddle whether Theism or Atheism was first and which of these rose out of the other. You might argue that Theism was next and grew out of Atheism, as materialists (Lokāyitas) only admit the eternity of matter and would not admit of the existence of any other padārtha. And you might say they came next because they denied the existence of God admitted by Theists. Yet such is the argument covered up in statements frequently made that, of the six systems of Philosophy, one was first and the other arose out of it. They do not at all refer to any historical growth or chronological order. Even in the days of Rig Veda they believed in Gods and in one God, and we presume there were unbelievers also. Mr. Johnstone is also wrong in saying that the postulate of three powers of nature—we presume he means Satva, Rajas and Tamas—is peculiar to the Śāṅkhya, as also the divisions of Jñātha, Jñeyam and Jñānam. We fail to understand what he means by Śāṅkhya Yōga reconciler. Śāṅkhya, if Kabila's (Pure atheism) postulated no God and Yōga postulated God. And is there any meaning where one talks of a book reconciling Atheism and Theism? And of course, another writer talks similarly of Vedānta-Śāṅkhya reconciler. In every school there are certain postulates or padārtas which are affirmed and some which are denied. Some postulate only one padārtha, some two, some three and some none, and are we to talk of reconciling these, one with the other, simply because one of the postulates, very often things and their qualities which could not be denied by any one, is common to all or some? This is often the kind of writing that passes for sound knowledge and liberalism and universal philosophy. We dare say the Vedānta as understood by Śaṅkara was not even in existence at the time of the battle of Kurukshetra nor was it probably known to the writer of the Mahābhārata and Gītā, in his days whenever he wrote it. The whole Mahābhārata has to be studied to know what the teaching of Gītā is and in its historical surroundings. The phrase '*Śāṅkhya and Yōga*' is used throughout the Mahābhārata as

often as possible and in such conjunctions where the meaning is unmistakeable as referring to the postulate of a Supreme Being.* If Kabila† is praised by Kṛishna as the greatest among sages, it is because the same book Mahābhārata shows elsewhere, how Kabila from being an atheist was afterwards converted to the knowledge of God, and as all such converts, he obtained greater glorification at the hand of his quandom opponents. And as we have shown elsewhere that the Gitā is a clear controversial treatise, he could not do better than cite Kabila himself, who gave up his former faith, in refutation of the school of Atheistic Śāṅkhya. Scholars have observed how the writer of the *Uttara Mīmāṃsa Sāṅkhya Sūtras* spends all his energy and skill in refuting the Śāṅkhya and only casually notices the other schools, it being the reason that in the days of Vyāsa and Kṛishna the Atheistic Śāṅkhya school was the most predominant, in the same way as in later times, Buddhism and Jainism came to have a larger share of

* cf. The following passages in the Anuśāsana Parva.

"I seek the protection of Him whom the *Śāṅkhyas describe* and the *Yogins think* of as the Supreme, the foremost, the Purusha, the Pervader of all things and the Master of all existent objects" &c &c

"I solicit boons from Him who cannot be comprehended by argument, who represents the object of the *Śāṅkhya* and the *Yoga systems of Philosophy* and who transcends all things, and whom all persons conversant with the topics of enquiry worship and adore."

"The which is Supreme Brahman, that which is the highest entity, that which is the end of both the *Śāṅkhyas* and the *Yogins*, is without doubt identical with thee."

† cf. The same Parva pp. 140 and 141. P. C. Roy's edition.

"After this, Kabila; who promulgated the doctrines that go by the name of *Śāṅkhya*, and who is honoured by the gods themselves said—I adored Bhava with great devotion for many lives together. The illustrious deity at last became gratified with me and gave me knowledge that is capable of aiding the acquirer in getting over rebirth."

The Temple at the foot of Tirupati hill is called Kabilēśvara and is the place where tradition says the sage worshipped Bhava or Śiva.

treatment in the hands of Hindu saints and writers. It has also to be noticed that the word *Vedānta* nowhere occurs in the *Gītā* or other Upanishats as meaning Śaṅkara's system and the *Brahmavādin* has, as such, taken a broader platform, in properly including under the term, both Advaita of Śaṅkara, the Dvaita and Viśishtādvaita systems and we now hear of Advaita Vedānta, Dvaita Vedānta &c., though the Western habit of calling Śaṅkara's system as Vedānta is still used confusingly enough by people, as in the passage we quoted above from the *Brahmavādin* 'the later Vedāntic sense.' (The other Indian schools, be it noted, do not indeed call Śaṅkara's system Vedānta or Advaita but have other names for it).

Mr Johnstone no doubt says that Kṛishṇa quotes directly from many Upanishats (one writer is carried away by his veneration for *Gītā* to say that the Upanishats quote from the *Gītā*!) and a number of verses, notably in the second book (we should like to know very much what they are), which have the true ring of the old sacred teachings, and yet are not in them (in which?) as they now stand. And then he airs his theory that Vedānta is the peculiar birth-right of the Kshatriyas and not of Brāhmans. The reason why this unacknowledged quotations in the *Gītā* and other similar books are found, is that every Brāhman in the olden days had committed to memory the whole of the Vedas and Vedānta (Upanishats) and as such when they wrote and when they spoke, these old thoughts and verses very naturally flowed from their pen and their mouths,* and it is never the habit of the Indian scholar to quote his authority, chapter and verse. And we come to the fact that the whole of the chapters 9, 10 and 11 of the *Gītā* is a mere reproduction and a short abstract of that central portion of the whole Vedas, called the *Śatarudriya* of the Yajur Veda. What is called transfiguration is the *Viśvasvarūpa Darśana*, or the

* We knew a Tamil Scholar who would gossip for hours together, the whole conversation interlarded with quotations from *Kural* and *Nāṭṭiyār* and an ordinary listener could not recognize that he was quoting at all.

vision of the lord as the All, as manifested in the whole universe. One and all, the objects in the whole universe, good, bad, sat, asat, high and low, animate, inanimate are all named in succession and God is identified with all these and it is pointed out that He is not all these and above all these, "the soul of all things, the creator of all things, the pervader of all things" (*Viśvātmanē Viśva sṛje viśvam avṛitiya tiśṭhatē.*) This *Śatarudriyam** ought to be known to every Brāhman more or less and it is the portion of the Vēdas which is recited in the temples every day. The praise of the *Śatarudriyam* occurs throughout the Mahābhārata, and most in Droṇa and Anuśāsana Parvas, and these parvas dealing as they do with various visions of God (*Viśvasvarūpa Darśana*) as granted to Rishis, Upamanyu, Vyāsa, Nārada, Kabila, and Kṛishṇa himself on other occasions, contain the similar reproductions of the *Śatarudriya* as in chapters 9 to 11 of the Gītā. What is more important to be noted is that in the case of Kṛishṇa, he had got the teaching from Upamanyu Maharishi, and after initiation (*Dikshā*) into this mystery teaching and performance of tapas, he gets to see the *vision* himself, and he describes it as follows (*vide* page 87 to 91 Anuśāsana-parva. P. C. Roy's translation).

"The hair on my head, O son of Kuntī, stood on its end, and my eyes expanded with wonder upon beholding Hara, the refuge of all the deities and the dispeller of all their griefs. Before me that Lord of all the Gods, viz., Sarva, appeared seated in all his glory. Seeing that Iśāna had showed Himself to me by being seated in glory before my eyes, the whole universe, with Prajāpati to Indra, looked at me. I, however, had not the power to look at Mahādeva. The great Deity then addressed me saying, "Behold, O Kṛishṇa and speak to me. Thou hast adored me hundreds and thousands of times.

* Śrī Kṛishṇa himself says "Hear from me, O King, the *śatarudriya*, which, when risen in the morning, I repeat with joined hands. The great devotee, Prajāpati created that prayer at the end of his austerity." Anuśāsana Parva, chapter V.

There is no one in the three worlds that is dearer to me than thou." And the praise by Kṛishṇa which follows is almost what Arjuna himself hymned about Kṛishṇa. Vyāsa meeting Asvaththāma after his final defeat tells him also that Kṛishṇa and Arjuna had worshipped the Lord hundreds and thousands of times And does not this explain Kṛishṇa's own words in the Gītā that he and Arjuna had innumerable births (iv. 5).

What we wish to point out is that this trasfiguration scene with its gruesome description which Mr. Jhonstone wants to trace to *Purāṇic* legends preserved from South Indian aborigines is, by express text and by the authority of Kṛishṇa himself traced to the second Vēda ; and to say that the Yajur Vēda, the central portion* of this Vēda, should copy the holiest portion of the whole Vēdas, as believed by the contemporaries and predecessors of Kṛishṇa, from the demonology of the South Indians, could only be a parody of truth ; and if this be true, this demonology of the South Indians, instead of a thing being repugnant must have been glorious indeed, to be copied by the *Brahmavādins* of Yajur Vēda days Western Scholars have only misread and misunderstood the nature of this transfiguration and *Viśvarūpa* mystery, as they have misread the mystic Personality of Rudra or Śiva Himself, whose ideal these scholars say, was also copied from the aborigines. To the credit of Mrs. Besant, be it said, she has understood both these mysteries better than any other European. Śiva's whole personality, with his eight forms, Ashtamuhūrtams (see page 220 of the *Siddhānta*

* It is believed and it is a fact that the *Pañchātchāra* Mantra of the modern Hinduism is found in the very middle of the three Vēdas, Rig, Yajur and Sāman, which fact is set forth in the following Tamil verse.

மும்மறையுள் நடுமறையின் முனிவிலெழு காண்டத்தில்
செம்மைதரும் நடுக்காண்டம் சேர்ந்தஎழு சங்கிதையின்
அம்மநடுச் சங்கிதையின் ஆதியீ ரெழுதித்திருடுப்
பொம்மலுற அமர்மனுலின் பொருளாவான் எவன் மைந்தது.

cf. The whole śatarudriya passage quoted in sec. II. chap III, vol. vi, Muir's sanskrit texts.

Dīpikā Vol. I, for full description) earth, fire, air etc., and his three eyes, as Sōma, Sūrya and Agni, and His Head as Ākāśa, and his eight arms as the eight cardinal points, his feet as *Padala*, and the sky as his garment, Digambara, and himself, a *Nirvāṇi* and living in cemeteries and yet with his Śakti, Umā, a Yōgi yet a Bhōgi, all these give a conception of the supreme Majesty of the Supreme Being which, no doubt, nobody can look up in the face. Does any ordinary person dare to look up nature's secrets and nature's ways in the process of destruction and creation and sustentation? If so, he will be a bold man, a great man. Strip nature of its outside smooth and fragrant cloak and what do you see inside? The picture is ugly, dirty and gruesome. Yet the scientist perceives all this with perfect equanimity, nay with very great pleasure. A small drop of water discloses to the microscopic examination multitudes of living germs, and these fight with one another, devour each other with great avidity. We drink the water. Plants drink up the water. Animals eat the plants, insects and animals devour one another. Man, the greatest monster, devours all. There is thus constant struggle of life and death going on in nature. And when this nature is, as thus, exposed to view in the transfiguration, and Arjuna sees before him this havoc, in the Person of the Supreme as the Destroyer, ('Devourer' of *Katha Upaniṣhat*) (and be it remembered that this *Viśvasvarūpa Darsan* is more gruesome in *Gītā* no doubt, than similar ones presented in the *Anuśāśana Parva*, as Kṛiṣṇa's whole burden of advice in the *Gītā* is simply to force Arjuna to fight and kill his foes, and to conquer his repugnance), a remark that it is derived from Purāṇic legends and aboriginal practices is altogether out of place. We hope to pursue this subject on a future occasion.

THE UNION OF INDIAN PHILOSOPHIES.*

In old India, as elsewhere, the minds of the leading men were of many complexions, so that we have great idealists, great thinkers of the atomic school, great nihilists, and great preachers of doctrines wholly agnostic. It is the custom to gather a certain group of these teachings together, with the title of the Six Philosophies, while all others, considered as heterodox, are outside the pale of sympathy, and, therefore, to be ignored. Chiefest among the outcast philosophies is the doctrine of Prince Siddhārta, called also Śākya Muni, and Gautama Buddha. Of the others, it would be hard to find many students of more than three—namely, the Vēdānta, Śākya, and Yōga—while the Vaiśēshika, Nyāya, and first Mimāmsa are little more than a name, even to professed students of Indian thought. They have their followers, doubtless; but there has not been found one among them of such mental force as to give them a modern expression, or to show that they bear any message to the modern world. We shall speak, here, only of the three most popular among the orthodox schools; and this chiefly in connection with a single noteworthy book,—the Bhagavat Gītā, or “Songs of the Master.” If we were asked, off hand, to which of the three schools the Bhagavat Gītā belonged, we should most likely answer, off-hand, that it was, undoubtedly a text-book of the Vēdānta, and indeed one of the weightiest works of the Vēdānta School. For is it not commented on by the Great Śankara, chiefest light of the Vēdānta, and does he not quote from it as of divine authority, a fully inspired scripture?

Yet, for all this, I think there are other aspects of the Bhagavat Gītā which show that this answer is too simple, and that, while the Songs of the Master undoubtedly form a bulwark of Vēdāntic orthodoxy, there is very much in them which belongs to the Sāṅkhya, and even more that is the property of the Yōga School. It seems pretty certain that the Bhagavat Gītā has grown up gradually, beginning with a ballad on Kṛishṇa and Arjuna, much of which is preserved in the first book, and which suggests all through, the burden of Kṛishṇa’s admonition: “Therefore fight, Oh son of Kuntī!” It seems likely that the next element in the structure of the Bhagavat Gītā is drawn from the great Upanishats, the Katha Upanishat more especially. And this suggests a very interesting

* Extract from the *Madras Mail*, 23rd December 1897 by Charles Johnston, M.R.A.S., B.C.S., RET.

thought; side by side with many direct quotations from the Upanishats in our possession, there are a number of verses, notably in the second book, which have the true ring of the old sacred teachings, and yet are not in them as they now stand. And this suggests that we have only fragments; that there was once much more, in the form of verses and stories, which made up the mystery teaching of the Rājput Kings,—that secret doctrine spoken of so clearly in the Upanishats themselves as the jealously guarded possession of Kshatriya race. The fourth book of the Bhagavat Gītā fully endorses this idea, since Kṛishna traces his doctrine back through the Rājput sages to the solar King, Ikshvāku, to Manu, the Kshatriya, and finally to the sun, the genius of the Rājput race. And this, in connection with that teaching of successive re-births, which, we know from the two greatest Upanishats, was the central point of the royal doctrine. So we are inclined to suggest that we have in many verses of the Bhagavat Gītā, additional portions of the old mystery doctrine, parts of which form the great Upanishats. And it is quite credible that Kṛishna,—whom we believe to be as truly historical as Julius Cæsar,—as an initiate in these doctrines did actually quote to Arjuna a series of verses from the mystery teaching, and that these verses are faithfully preserved for us to the present day. However that may be, there the verses are: a series of verses from the Upanishats, had a second series, entirely resembling these in style and thought. As a third element in the Bhagavat Gītā we have the Puranic episode of the transfiguration, and, we must say, it reproduces all that grim and gruesome ugliness of many armed gods, with terrible teeth, which the purānas have preserved most probably from the wild faiths of the dark aboriginals and demon worshippers of Southern India.

Finally, there is a very important element, into the midst of which the episode of the transfiguration is forcibly wedged; and of this element we shall more especially speak. It consists of the characteristic Sankhya doctrine of the three potencies of Nature completely developed along physical, mental, and moral lines. A word about this doctrine, which we may, with great likelihood, refer to Kapila himself, the founder of the School. His conception seems to be this; there is the consciousness in us, the spirit, the perceiver; and, over against this there is Nature, the manifested world. This duality of subject and object has great gulf fixed between its two elements, whose characteristics, wholly and irreconcilably opposed. Of the subject, the spirit, consciousness, we can only say that it perceives. To predicate of consciousness any characteristic drawn from our experience of objects, such for instance as mortality,

opposite element of existence, Kapila's teaching, it seems, was something like this; Nature may be divided into three elements. the substance of phenomena; the force of phenomena; and thirdly the dark space or void, in which phenomena take place. Take a simple illustration. The observer, with closed eyes, is the spirit or consciousness, not yet involved in Nature. He opens his eyes, and, instead of the dark space, or void, sees the world of visible objects, or substance, and there is perpetual movement among the things thus observed. This is force. Thus we have the three elements of Nature,—the three qualities, as they are generally called,—which make up the central idea of Kapila's cosmic system, and which are not to be found, in that shape, in any of the oldest Upanishats. they are, therefore, no part of the Vêdânta, properly so called, but distinctively Sāṅkhya teachings. Now, these distinctive teachings form a very important part of the Bhagavat Gītā, and are woven into many passages, besides the chief passages already referred to, in the seventeenth and eighteenth books. Thus, as early as the second book, we have a reference to the Sāṅkhya teachings. "The Vêdas have the three Nature-powers as their object, but thou, Arjuna become free from the three powers." It is needless to quote the many passages that refer to the same teaching: to the divisions of the knower, the knowing, the known; the doer, the doing, the deed; the gift, the giving, the giver; and so forth, according to the three-Nature powers. All this is carried out with much intellectual skill, and dialectic acumen but it has nothing in the world to do with the main motive of the book,—Arjuna's action under the calamity of civil war, and Krishna's assertion of the soul, as the solution of Arjuna's dilemma.

There is also a very important element in the Bhagavat Gītā, equally characteristic of the Yōga school, whose final exponent, though not, in all probability, its founder, was Patañjali, the author of the commentary on Pāṇini's grammar, who lived, it is believed, some three centuries before our era. We do not regard the directions as to choosing a lonely place, a fawn-skin seat, over sprinkled kusha grass, and the fixing of the attention on the tip of the nose, as necessarily, or most characteristically belonging to the Yōga school, though they are undoubtedly important elements in that teaching. What seems more vital is the moral concept of action with disinterestedness, of action without attachment, according to the primary motion of the will; this teaching, it seems to us, is at once characteristic of the Yōga system, and foreign to the spirit of the Upanishats; for the Upanishats, so high is their ideal, are not greatly concerned with fallen man or the means of his redemption. They look on man as an immortal spirit, already free and mighty, and

therefore needing no redemption. Man, needing to be redeemed, is a later thought; one springing from a more self-conscious age.

Now the connection of this thought with the Sāṅkhya philosophy is obvious. It regards man, the spirit, as ensnared by Nature, and consequently as needing release and, for the Sāṅkhya school, this release comes through an effort of intellectual insight. But this concept, man saved by intellect, is essentially untrue to life, where man lives not by intellect alone, or even chiefly, but by the will, and it became necessary, granting our fall, to find a way of salvation, of redemption through the will. This way is the Yōga philosophy. It is the natural counterpart and completion of the Sāṅkhya and has always been so regarded. The pure spirit of the over-intellectual Sāṅkhya becomes Lord of the more religious Yōga;—using religion in the sense of redemption to the will. But, though thus complementary, the two systems might easily come to be considered as opposing each other, and it seems to be part of the mission of the Bhagavat Gītā—or rather, of certain passages forcibly imported into it, to reconcile the Sāṅkhya and the Yōga once for all, and to blend these two with the Vēdānta.

We need only quote two passages, which are obviously due to the Sāṅkhya—Yōga reconciler. The first is dragged into the middle of the following sentence, and evidently has no true place there. "If slain, thou shalt attain to heaven, or conquering, thou shalt inherit the land. Therefore rise, son of Kuntī, firmly resolved for the fight. Holding as equal, good and ill-fortune, gain and loss, victory and defeat, gird thyself for the fight, and thou shalt not incur sin. And thus there shall be no loss of ground, nor does any defeat exist; a little of this law saves from great fear,"—the law, namely, that the slain in battle go to Paradise. Now into the midst of this complete and continuous passage has been inserted this verse "This understanding is declared according to Sāṅkhya; hear it now, according to Yōga." Needless to say, the last part of it has as little to do with the Yōga philosophy as the first has with the Sāṅkhya. Then again, in the next book, the third: "Two rules are laid down by me: salvation by intellect for the Sāṅkhya; salvation by works for the followers of Yōga." So that one part of the Bhagavat Gītā is devoted to the reconciliation of these two complementary though rival schools.

TREE OF KNOWLEDGE OF GOOD AND EVIL.

The following passages in the book of Genesis have reference to the subject in hand. "And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food, *the tree of life* also in the midst of the Garden, and *the tree of knowledge of good and evil*" (ii. 9). "And the Lord God commanded the man saying, 'Of every tree of the garden thou mayest freely eat. But of the tree of knowledge of good and evil *thou shalt not eat of it*: for in the day that *thou eatest thereof thou shalt surely die*'" (ii. 16 and 17). "And they were both naked, the man and his wife, and were not ashamed" (ii. 25). "And the serpent said unto the woman "Ye shall not surely die. For God doth know that in the day ye eat thereof, your eyes shall be opened and ye shall be as Gods, knowing good and evil. And when the woman *saw the tree was good for food, that it was pleasant to the eyes, a tree to be desired to make one wise*, she took of the fruit thereof and did eat, and gave also unto her husband with her, and he did eat. And the eyes of them both were opened and they knew that they were naked." (iii. 4 to 7) "Unto the woman he said, I will greatly multiply thy sorrow and thy conception" "In sorrow shalt thou eat of it all the days of thy life." (iii. 16 and 17). "And the Lord God said, Behold the man is become as one of us to know good and evil; and now lest he put forth his hand and take also of the tree of life, and eat and live for ever. Therefore the Lord God sent him from the Garden of Eden (iii. 22 and 23).

And now we ask what are we to understand by this story? Are we to take it literally, as many would suggest, or are we to leave it as a mystery too deep for words to explain? And

yet this is the mystery of mysteries, the original mystery by which we came to be born and to die. If we can here get a clue to our birth and death, can we not thereby unravel secrets by which we can surely prevent our death and rebirth, and gain everlasting life. And surely there must be an explanation for the words, Tree of life, and Tree of knowledge of good and evil, cannot be mistaken in their real import, and these cannot be identified with any earthly tree actually in existence. The Tree here is clearly a metaphor signifying the soul's True Being in freedom (moksha) and its false life in Bhandā, the light and shadow of our human existence. As bound up in the world the sum of our existence consists in our knowledge of likes and dislikes, of what conduces to our pleasure and what gives us pain, and our memory of both, and as Doctor Bain would define it, the sense of similarity and of difference and retentiveness. That is to say, our human knowledge is built up from our very birth, of a series of acts and experiences which give us pleasure or pain, or make us indifferent, and our sense of them, and Desire and Will are also slowly built up. The greater the pleasure we fancy a certain act or experience gives us, the more do we *desire* its repetition or continuance, the greater the pain we apprehend from an act, the more do we hate its repetition or continuance. But it happens also the greater the pleasure or the pain, the more prolonged its continuance, oftener it is repeated, the pleasure itself palls and we grow callous to the pain. Life may therefore be divided into a series of acts, or a sequence of them, one flowing from another, and close on each, each yielding a certain result or experience or fruit, be it pleasure or pain, good or evil. And God's injunction was that we should not eat the fruit of the knowledge of good and evil or experience the pleasure or pain which will flow from our acts of good and evil, in this tree of wordly life.

And one can ask, why it is we should not seek the bent of our inclination, why we should not secure the good in life, and the pleasure and happiness thereof, and avoid the evil, and the pain and suffering thereof, and the best knowledge that will

secure to us to attain these ends? And God's injunction appears stranger, when it is seen that there is not only an injunction not to try to know the evil, but that there is also an injunction that we should not know the good. And to know the good, if not to know the evil, must at least appear to us to be our duty. And all our moral text books and lessons and sermons are intended to teach us this duty. And the fruits or acts resulting from our knowledge of both good and bad are both forbidden to man, and the punishment for disobeying this Law or Word of God is said to be death itself with the further penalty of being shut out of partaking of the ever lasting Tree of Life.

And of course there may be no wrong in our *knowing* what is good for *us* and what is bad and in our *desiring* to seek the one and avoiding the other, provided we *can know* what is *really* good and what is bad, provided we can get what we *desire* and provided also that we *can know* what it is that we mean by the 'us' or 'I'. Do all persons understand what will *really* bring them good and what will bring them evil? Is every act which gives pleasure at once a good, and every act which gives pain a wrong? When the child cries for sweets, and struggles hard against swallowing a bitter potion, is it really seeking its good and avoiding evil? When the school-boy chafes under school-discipline and desires to sow his own wild oats, is he really avoiding pain and seeking pleasure? Does the man of the world when he seeks power and pelf and resorts to all sorts of ways to gain that end really seek his own good, or when he chafes in a prison as a result of his previous actions, does he think that it is for his good? And then again, when we seek pleasure and beyond our means, does not that really bring us suffering? More than all, how many of us do rightly understand the 'I' and to which we want to minister? To the great majority, the 'I' means nothing more than the bare body, and the external senses, and is not the whole world engaged most strenuously in satisfying their bodily wants and appetites? How many are there who understand that they have a moral nature, how many, that they have a spiritual nature? Even when we

do know that we have a moral nature and a spiritual nature, how many do try to act up to the requirements of their moral and spiritual nature, being more or less dragged and constrained by their worldly *desire*! In our ideas of good and bad, don't we confound our several natures, don't we confound what is good for the soul with what is good for the body? To most of us, the world and our belly are our God and nothing more.

Whence therefore this difference in people's likes and dislikes, whence their disability to suit means to ends, and their ignorance of their real selves, and mistaking of one for another? Does it not show that there is an original want of understanding, a want of power, and a want of real knowledge, a serious defect in all sorts and conditions of men? And when, from want of this knowledge, the first wrong step is taken, the first mistake is made, does it not lead to a series of falls, and succession of mistakes, and does not man commit more mistakes in his ignorance when he tries to rectify one error than when he leaves it alone?

We do not propose to answer the question, whence was this defect or ignorance in man, and what is its nature etc., For our present purpose, it is enough to know and recognize that this defect is in us in one and all; that we are all full of faults and liable to err at every step. And these defects were in Eve, the original woman, typical of the lower man (Adam meaning the Higher life of man, pulled down by the lower part of him.) And when Eve saw the *tree was good for food*, that is to say she only thought, of what would give pleasure to her body and satisfy her appetite, regardless of the consequences, just as a child wants to snatch the sweets from a confectioner's shop. She saw that *it was pleasant to the eyes*: that is to say she only mistook what was not good as good *. She saw it was

* பொருளல்லவற்றைப் பொருளென தனக்கும்

மருகாக்கும் மருகப்பித்தல்.

The delusion whereby men deem that the truth which is not,

That is the cause of hapless birth.

a tree *to be desired to make one wise* * And when that most learned of the divines, full of his own knowledge and wisdom, wanted St. Meykaṇḍān to inform him of the nature of Ānava or Ahankāra or Egoism, what was the reply he had got? The True Seer replied that the Ānava or Ignorance or Egoism stood before him disclosed. One *desires to be wise*, as Eve desired, then learns much and thinks himself wise, and this is the highest type of Egoism or Ignorance.

So that it is clear that before Eve ate the forbidden fruit, she was ignorant and filled with Egoism or Ānava. 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 as such no knowledge and no forethought. She was weak and ignorant even before the 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. And the devil, vanishes from the scene. The devil, we take it, merely represents this inherent weakness or ignorance or Ānava in man and nothing more. Adam and Eve typify the mere babes of human creation. There is something in the merest babe which makes it desire to live, and learn and know. It tries to put everything into its mouth whether a piece of bread or a piece of chalk, and it wants to feel the anatomy of every plaything it handles by pulling it to pieces. Can any amount of warning and advice prevent the baby from touching the flame of a burning candle? The loving parent no doubt gives the warning 'Don't touch, don't touch,' but the advice is all useless and the wise father usually allows it to get a singeing, enough for it to know the good and evil, the pain and pleasure thereof; and he takes care that the baby is not burnt. Throw

* *அனா வென்ப வெண்ண உயிர்க்கு மெஞ்ஞான்றும்*

தொப்பிதப்பீனும் வித்து

a brilliantly coloured and glowing fruit of the strychnine tree, the baby will seize it and try to bite it, but the ever watchful father will take care to see that the baby does not swallow it. It is our love that prompts us to give instruction, advice, warning, and even chastisement, but all this will be thrown away if the soil itself is not good. And in our wisdom we recognise that all this is of no use, that the wayward child should be allowed to gain peace by tasting the bitterness "of sorrow in all the days of its life" So too, the All-loving Father in Heaven told Adam and Eve what was not good for them, not to taste or desire the fruits of both good and bad acts, i. e, the pleasures and pains of this world. But they would not bear it in mind nor listen. Did not God know that they would be tempted, and did he try to save them from the Devil? No, he permitted them to be tempted. Nay, he willed them to taste the fruit as a father would take a child to touch ever so slightly the candle-flame. "He whom the Lord loveth he chasteneth," "நல்லபரிமலிவன நம்மை வருத்துவது கொல்லவல, பொல்லாககுணம் போக்க". And the misery and suffering that flow from our tasting of the fruit of good and evil acts are merely for our chastening, and purification, and this can only be done in this existence and no other; and the whole purpose and scheme of creation becomes thus evident. (Śivajñānabodha first Sūtra 'மலத்துள தாம'.) It is for the purpose of removing this defect or weakness or *Āvara* or egoism in man that this life is given him, and every means which a loving Father can devise for his betterment is afforded him. But all such means do not influence each individual in the same way. The best of education, the purest of home influence, and the holiest of associations seem, actually thrown away on some people. They have a bent of their own, their own individuality, and this thrusts itself out under all shades and under all cloaks. This contradicts with the theory that human mind is a mere *tabula rasa*. Youth and white paper take impressions as the saying goes. Evolutionists seek heredity to explain it. But it is now acknowledged that heredity does not explain all. The most model of parents have begotten

the most vicious of children. Neither the Theologians of the west nor their scientist brethren have explained this aspect of the case, and we must confess this as the only one weak point in modern Christianity which their best defenders have not been able to strengthen. It will not require much thought to see that this story of man's first disobedience, and of his tasting the fruit of that Forbidden tree is nothing more than the Doctrine of Karma as told by all the Indian schools of Philosophy, including the Buddhists.

The knowledge of good and evil is good and bad Karma, நலவினை and தீவினை and the fruits thereof are the pleasures and pains derived from such acts. There is no harm in performing good and bad acts, but these acts should not be performed for the sake of the fruits, out of selfish desire or dislike. And the moment these are performed with such desire, the thirst (அவா Trishna-Tanha) after such enjoyment increases, and the bonds of wordly existence are more and more made fast. The fruits of both are bad, and are compared to gold and iron-fetters and St. Tiruvalluvar calls them இருள்சோ இருவினை i. e., "the two kinds of Karma, darkness covered." It is significant how in the Indian Philosophic Schools the phrase வினைப்பயன் நுகாதல் meaning eating the fruits of Karma is the commonest expression and one which exactly corresponds to the eating of the Forbidden fruit of good and evil in the Biblical accounts. More than this, the tree of good and evil fruits, one tree out of which both fruits are produced, is a common figure in the Upanishats and in the Tamil Siddhānta works.

The following passages in Muṇḍaka Upanishat iii. 1 to 4 which are repeated in the Katha and Śvetāśvatra Upanishats and are derived from the Rigveda, explain the whole fully.

1. Two birds, inseparable friends, cling to the same tree; one of them eats the sweet fruit, and the other looks on without eating,

2. On the same tree, man (*aṁśa*) sits grieving, immersed by his own impotence. But when he sees the other Lord (*īśa*) contented and knows His glory, then his grief passes away,

3. When the seer sees the brilliant Maker and Lord of the world, and himself as in the womb of God then he is wise, and *shaking off good and evil*, he reaches the Highest oneness, free from passions.

4. Life sure is He who flames through all creation. The wise man knowing Him reaches of naught else. He sports in God, in God finds his delight, yet he doth acts perform (truthfulness, penance, meditation &c.), best of God's universe, he.

5. This God is to be reached by truth alone, and meditation, by knowledge, pure and constant discipline. He is in body's midst, made all of Light, translucent; whom practised men, sins washed away, behold.

6. That heavenly-bright, of thought-transcending nature, shines out both vast and rarer than the rare; far farther than the far, here close at hand that too, just here in all that see nestling within the heart.

7. By eye He is not grasped, nor yet by speech, nor by the other powers, nor by mere meditation, or even holy deeds. By wisdom calm, in essence pure, then not till then does one in ecstasy, Him free from parts, behold.

The second maṇṭra is thus commented on by Śrīkaṇṭhāchārya (vide Siddhānta Dipikā Vol. 2, p. 74). The traditional interpretation of this passage is given as follows:

“The Jīva, bound by the shackles of beginningless Karma, having entered into many a body made of Māya (Physical matter)—each suited to the enjoying of a particular fruit—is subjected to a lot of incurable misery; and unable to ward it off on account of his impotence, he does not know what to do and grieves. He is thus immersed in the ocean of grief, caused by his great delusion. When, however, by the *Lord's grace*, he intuitively sees Him, who as the Impeller dwells within Himself, who is gracious to all who is ever associated with Umā (Love and Light), then he attains to the unsurpassed greatness of the Lord, free from all grief. Therefore though Śiva, who is independent and who has been free from saṃsāra from time without beginning, is in contact with the body, he is not subject to its evils, as the Jīva is. Wherefore it is, that Jīva and Parameśvara are said to be in the cave of the heart.”

St. Tirumūlar has the following stanza:

உம்பு புகுத்த மலர்புழ மொன்றுண்டு

தம்பாற் பறவை புகுந்துணத் தாடுகுட்பாறு

அம்புகொண்டெய்திட் டகலததுறநிடிற்
செம்பொற் சிவகதி சென்றெய்தலாமே."

There is a fruit maturing from flowers of vanity.
One bird partakes of it and another does not.
If aimed with an arrow and driven away,
Sure one can reach the golden seat of Śiva.

St Māṇickavāchakar calls the tree exactly இருவினை மரமாம்,
in the following beautiful passage

ஆயிடை வானப் பேரியாற் றகவயிற்
பாய்ந்தெழுந் தின்பப் பெருஞ்சுழி கொழிததுச்
சுழிததெம் பந்தமாக கரைபொரு தலைத்திடிற்
ஊழும் ஒங்கிய நங்கன்
இருவினை மரமாம் வேர்பறித் தேழந்த'
உருவ அருணீரோட்டா வருவரைச
சந்தின் வான்சிறை கட்டிமட்டவிழ்
வெறிமலர்க குளவாய கோலி நிறையகின்
மாபபுகைக் கரைசேர் வண்டிடைக் குளத்தின்
மீக்கொள மேன்மேன மகிழ்தலி னோகி
அருச்சனை வயலுள் அன்புவித் திட்டித
தொண்ட உழவர் ஆரத தந்த
அண்டததரும்பெறன் மேகன், வாழக!

Meanwhile, the heavenly mighty stream
Rises and rushes, crowned with bubbles of delight,
Eddies around, dashes against the bank of our 'embodiment,'
And twofold deeds of ours growing from age to age,—
Those mighty trees,—roots up and bears away.
It rushes through the cleft of the high hills,
Is imprisoned in the encircling lake,
Where grow the expanded fragrant flowers,—
In tank, where rises smoke of the *agil*, where beetles hum;
And as it swells with ever-rising joy,
The ploughmen-devotees in the field of worship
Sow in rich abundance seed of love!
Hail, CLOUD-LIKE God,* hard in this universe to reach!

—From Dr. Pope's translation.

* God, 'like clouds is gentle and fierce too,' nourishing both the wicked and good, and in time rooting up the wicked.

and St. Paṭṭinattār has a much more elaborate passage, in regard to the uprooting of this (நச்சுமாமரம்) poisonous Mango tree, in Tiruvidai Marudūr Mummaṇik-Kovai (10).

The tree of knowledge of good and evil is the Karmic Life of the individual, made up of the accumulated acts performed by him remaining in a perfect and unchangeable chain of causes and effects, following the man close like his shadow, as distinguished from the tree of life which is the light in him. It is this Karmic existence, this tree of shadow which the Buddhists postulated, and not anything like the tree of Life or the true soul postulated by the theistic Hindu Schools, and they recognized nothing higher than this impermanent though continuous (as a stream) Karmic Life. To them, all existence seemed only as sorrow and evil, and complete cessation or annihilation of this Karmic existence, by the attainment of mere knowledge, constituted their highest end. To them there was no joy in life, and no means of attaining to such joy, as they would not recognize the all-loving Powers of the Supreme Lord, who could grant them such Joy, out of His immeasurable Grace. The Siddhānta no doubt postulated with the Buddhist that his body (birth and death) must cease, his feelings must cease, his life must cease, his understanding must cease, and that his egoism must cease. But how and whereby could this cessation be brought about? The means are set forth succinctly in the tenth and eleventh Sūtras of Sivajñānabotha.

“அவனே தானே யாகிய அந்நெறி
யேகனாகி இறை பணி நிறக,
மலமாயை தன்னொடு வல்வினையினறே.”

As the Lord becomes one with the Soul in its human condition, so let the Soul become one with Him, and perceive all its actions to be His. Then will it lose all its *Mala*, *Māya*, and *Karma*.

“காணும் கண்ணுக்குக் காட்டு முனம்போல
காணவுளததைதக கண்டு காட்டவின
அயரா அன்பின் அரன்கழல் குசலுமே.”

As the soul enables the eye to see and itself sees, so Hara enables the soul to know and itself knows. And this *Advaita* knowledge and undying Love will unite it to His Feet.

They are, becoming one with God, and dedicating one's acts to God, and unceasing Love and devotion to Him. By such dedication, one brings himself in harmony with the divine law, and loses his pride of self-knowledge, and his own ignorance and *Karma* cease to operate, the man's whole being becoming beautiful by the Flood of His Grace. As clearly distinguished from the Buddhist ethics and psychology, the *Siddhānti* believes that his salvation cannot be secured except by such self-renunciation, and love of the Supreme

“ இருள்சோ இருவினையும சேரா இறைவன
பொருளசோ புகழ்புரிந்தார் மாட்டு ”
“ வேண்டிதல் வேண்டாமையிலான் அடிசேர்ந்தார்க்கு
யாண்டிமிமபையில் ”
“ பற்றுக் பற்றற்றான பற்றினையபற்று
பற்றுப்பற்றுவிடற்கு ”
“ பிறப்பென்னும் பேதமை நீங்கச் சிறப்பென்னும்
சொம்பொருள் காண்ப தறிவு.”
“ உணர்ந்தமா முனிவரும் பரோடொழிந்தார
உணர்வுக்கும் தெரிவரும் பொருளே
யிணங்கிலி யெல்லா வுயிரகட்கு முயிரே
யெனைப் பிறப்பறுககு மெமமருந்தே
திணிகத்தோரிருளிற் மெளிந்தனா வெளியே
திருட்பெருங் குறையுறை சிறவே
குணங்கடாமில்லால்வன்பமே யுண்ணைத்
குறிகுணேற வகனன குறைமே

He is the one not comprehended by the Gods and the wise. He is the Life of all life. He is the supreme panacea for all the ills of the flesh; and obeying His Law, no one knows death or birth. He is the shining Light of our dark existence. He is the one Joy, but not born of life, not born of *Prakriti* *guna*, or the world and the transitory; and partaking of this Joy, our highest desires are completely fulfilled, unlike the

joys of this world which ever create a flaming desire, a thirst after them, more and more like the unquenchable thirst of the confirmed drunkard. This supreme and resistless Joy as shown in other stanzas of the 'House of God', கோயிற்றிருப்பதிகம் fills our hearts, like the flood brooking not its banks, when, in all humility and love, our body and heart melt in His service.

The contrast between the transient world's joy and the Joy that transcends all states without end, நிலாபுதங்களி யாவை யுங் டந்த இன்பம், is well brought out in the following stanza by the same Saint Mānickavāchakar.

நினைத்தனை யளவுள்ளதொர பூவினிற் றேனுண்ணுதே
நினைத்தலும் காண்டலும் பேசுந்தொறுய எப்போதும்
அனைத்தெலும் புண்ணெனக ஆனந்ததேன் சொரியும்
ஞனிப்புடையானுககே சென்றுதாய் கோத்தும்பீ.

Taste not the flower-borne honey drop tiny as a millet seed,
Sing thou of Him who showers honey of bliss
So as to melt one's very marrow-bones,
While thinking, seeing and speaking aye and ever.

When this joy fills him, then does he sport in God, delight in God as the Muṇḍaka says, then "does he love God, delight in God, revel in God and rejoice in God" as the Chhāṇḍogya puts it. In this condition of Svarā, when he can exclaim 'I am the glorious of the glorious' neither pain, nor pleasures of this world, nor the fruits of the forbidden tree, can touch or attract him, though he desists not from doing his duty, such as truthfulness, meditation, tapas &c., and in this condition, even "if he moves about there, laughing or eating, playing or rejoicing (in his mind), be it with women, carriages, or relatives," (chandog viii. 12. 3) these acts will not affect him, as fire cannot burn a man who is practised in agni-stumbha (see the principle stated in Śivajñāna Siddhiyār. X 5 & 6.)

Compare this with the Christian aspiration to divine joy.

"If to any the tumult of the flesh were hushed, hushed the images of the earth, and water and air, hushed also the ruler of heaven, yea the very soul be hushed to herself, and by not

thinking on self surmount self, hushed all dreams and imaginary revelation, every tongue and every sign, and whatsoever exists only in transition, since if we could hear, all these say we made not to ourselves, but He made us that abideth for ever. If then having uttered this, they too should be hushed having roused our ears to him who made them, and He alone speak not by them, but by Himself, that we may hear His word, not through any tongue of flesh, nor angels' voice nor sound of thunder nor in the dark riddle of a similitude, but might hear Whom in these things we love, might hear his very self without these (as we too now strained ourselves and in swift thought touched on the eternal wisdom which abideth over all)—could this be continued on, and other visions of far unlike be withdrawn, and this one ravish and absorb and wrap up its beholder, and these inward joys, so that life might be for ever like that one moment of understanding which we now sighed after, were not this, enter in My Master's joy" (St. Augustine's Confessions Book ix)

வான்கெட்டு மாருத மாய்நதழல் நீர் மண்கெடினும்
தான் கெட்டலின்றிச சலிப்பறியாத் தன்மையனுக்கு
ணன்கெட் டுணர்வுகெட் டென்னுள்ளமும்போய்
நான்கெட்ட வாபாழத் தெள்ளேனம் கொட்டாமோ.

While earth and air, water and sky and fire
May change their nature, He changes and wears not,
In him, I lost my body and sense, my life and mind
I lost my-self, I sing Tellênam.

உரையற்ற தொனறை உரைசெய்யு முமாகாள்
கரையற்ற தொனறைக கரைகாண வாகுமோ
திரையற்ற நீர்போற் சிந்தை தெளிவாககு
புரையற்றிருந்தான் புரிசடையோனே

Ye fools ! that speak of the unspeakable,
Can ye find the limits of the limitless one ?
When as the waveless sea one gains clearness,
To him, will appear the Lord with braided hair.

Compare also,

தானமழிந்து தனமுமழிந்து
ஊனுமழிந்து வயிருமழிந்துடன்
வானுமழிந்து மனமுமழிந்துடன்
நானுமழிந்தமை நானறியேனே

When deeds perished, and with it wealth,
When flesh perished, and with it life,
When mind perished, and its cause Ākās,
Then my 'I' perished, I did not know

பூதங்களுற்றுப் பொறியற்றுச் சாரைமபுலன்களற்றுப்
பேதங்களுற்றுப் பேராபை யற்றுப்பின முன்னற்றுக
காதங்கரணங்களுற்று வானந்தக காட்சியிலே
ஏதங்களைந்திருப் பேனிறைவா கச்சயேகமபனே.

O, my Lord of Kāñchi, when the elements, senses and sensations,
The differing guṇas and desires, and sense of time and space,
When all these are lost in the blissful vision,
Then am I freed from all evil and rest in peace

The original fall was brought about by disobeying God's Law, by opposing our will to his Will, and the only way of salvation consists in establishing the harmony of will between His and ours, and completely subordinating our will to His own, and allow His Will to be done as it is in heaven.

When we were first created, we were just like children, fresh and innocent, fully trusting and depending on our loving parents, without caring for the morrow, fully obeying their dictates, and never asserting ourselves nor becoming self-willed. But the child preserves this condition only for a short time; it would not abide by the loving words of wisdom and warning given to it, would know for itself; and slowly its desire and self-will are developed, and in its ignorance and conceit, it accumulates the load of Karma. And unless we become again like children abiding in trust and faith completely on our Beloved Father, we cannot get rid of this sin and sorrow. And unless we become born again, we cannot see the Kingdom of heaven as declared by the same Jesus Christ, whom the world thought he was beside himself i. e., mad. And our St. Tāyu-

mānavar likens the nature of the saintly “பாலரோடு பேயா பித்தா பாணமையென நிற்பதுவே சீலமிகுஞானியர் தம செய்கை பராபரமே” to the babies, and lunatics and men possessed.

Karma or வினை simply means an act, and this act may give pleasure or pain and if it gives pleasure, it is called good and if it produces pain, it is called evil. Every good act is right and every evil act is wrong, or Punyam or pāpam, Virtue or sin. Śivajñāna Siddhiyār defines *puṇyam* and *pāpam* as உயிராக் கிதம்செய்தல், doing good to all sentient creatures and உயிர்க்கு தம் செய்தல் doing evil to all creatures in the largest and broadest sense of the term, in the same way as any modern utilitarian philosopher would define these terms, and we have no doubt that the definition is quite correct from any point of view. When we interpose conscience in the middle as a judge of good and evil, right and wrong, it is seen how varying the consciences of men are, and so we must necessarily seek a higher authority or test.

Karma therefore signifies acts or series of acts or the aggregate of human experience, acting and reacting on each other ; and Law of Karma means the invariable order or Niyati which results, pain or pleasure attaches itself to a doer in accordance with the kind of acts performed by him, in accordance with the maxim நன்மை விதைத்தால் நன்மைவிளையும், தீமை விதைத்தால் தீமைவிளையும், “He who sows must reap accordingly”.

One result of this law is, that the respective fruits have to be enjoyed in a suitable body and this body is determined by the Karma performed by each, (Vide Śivajñānabotha II. 2. ab) and if his previous Karma is good, he will get a good body, and if it is bad, he will get a bad body. And this accounts for the myriads of physical bodies in every stage of development to the highest, from that of the amoebæ to that of a Christ or Māṇickavāchakar, possessed of every varying mental and spiritual characteristics. The more good a man performs, the better and more developed body does he get, with the accompanying development of mind and heart, and the result of this privilege is, that he is enabled to get a purer and purer

body, which, the more it becomes pure, will reflect the Light and Glory of God; so that when man reaches his physical and mental perfection, he reaches the spiritual perfection of complete merger in the supreme Light. And of all bodies, the human body is the one in which a man can work out his salvation, and therefore is he enjoined to take time by the forelock and do good while this body lasts, if not to secure salvation in this birth, at least to secure a better body in which he can carry on the good work.

“ எண்ணரிய பிறவிதனின் மானிடப் பிறவிதான்
யியாதினும் அரிதரிதுகாண்
இப்பிறவி தப்பினு லெப்பிறவி வாய்கருமோ
ஏதுவருமோ வறிகிலேன். &c

Among births numberless, that of man
Is rare, rare indeed ;
When this birth is lost, what will happen I know not.

Hence தானந்தவமதரு மஞ்சந்ததமும செய்வாசிவ
ஞானந்தனையணைய நல்லோர் பராபரமே.

O thou Supreme of Supreme,
The good desiring to attain Śivajñana, ever perform good deeds and
Tapas and make gifts.

And so this doctrine of Karma instead of leading to quietism and indifference, inculcates a life of active beneficence “ desiring the welfare of all ” and furnishes as good and sure a basis for perfect ethical conduct as any other system in the world.

But even when doing good works, he is not to have any regard for the result, he is to do it without tasting the fruits thereof, as this tends to bind him to the world still by producing the physical body and will not effect his final release from this body ; and after performing evil and good, he attains to இருவினை யொப்பு, becoming balanced in good and evil, pain and pleasure. This does not mean that he should so perform actions, that all his good actions will weigh as much as his bad actions, or doing as much punyam as pāpam, but it is attaining to a condition of viewing deeds either good or bad without either liking or disliking, a condition of being described as கெந்தேல் வேண்டாமையிலான். In such a condition, man is not

impelled or attracted by any thing which will give him pleasure, he will not be deterred simply because it will cause him pain. Such objects of desire in the world are wealth, health and gratification, and we hate all those acts which will produce the opposite results. To such a person, wealth and poverty, food and poison, praise and blame, will be equally welcome, and one looks on all these as one looks on dust or chaff, without desire or aversion. It is when a man attains to this condition of வேண்டிதல் வேண்டாமை or இருவினை யொப்பு, that he is led in pursuit of the highest Ideals, to do the greatest acts of heroism, and the most magnanimous acts of self-sacrifice, and suffer the greatest martyrdom. The story of the churning of the Ocean is full of this meaning. The gods who were pained at their poverty, and desired wealth, came to reap the fire of the poison, which arose as a result of their own self-seeking, and the Supreme Being who appeared there, not for the sake of any reward, but for the sole purpose of saving the distressed gods, was not affected by the Poison which he swallowed.

So that when God willed to create this earth and the heavens, it was not the result of a mere whim or play, it was not for his own improvement or benefit, it was not for his self-glorification or self-realization, but he willed out of his Infinite Love and Mercy towards the innumerable souls, who were rotting in their bondage, enshrouded in Āṇava mala, without self knowledge and self-action, that they be awakened out of their kēvala (கேவல) condition and move into the cycle or evolution, (சகல), births and deaths, whereby alone they can effect their salvation. One helped on to this, by being given bodies, faculties &c., out of matter, they begin to do, accumulate karma, which has to be eaten fully before the இருவினையொப்பு, the indifference to pain and pleasure, can be gained. In the process of eating the 'bitter fruits' and gaining ஒப்பு (balance), one gathers experience and wisdom and the knowledge of Truth. And unless this Truth be gained, the soul's salvation is a mere myth and nothing more.

THE FOUR PATHS.

RELIGION THEORETICAL AND PRACTICAL.

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

DIFFICULTIES IN UNDERSTANDING HINDU RELIGION.

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

DIFFERENT PATHS AND UPASANAS.

Of course, we have read and heard people talk, about Karma-mārga, Bhakti-mārga and Yōga and Jñāna-mārgas, as though there is little or no bhakti, or bhakti is not wanted in other mārgas, as though there are no actions or duties attached to the others, or all those who do not follow the Jñānamārga are only ignorant people. Does men's smearing themselves with ashes and nāmams, repeating God's names, constitute bhakti? Does not the relieving of the poor and infirm and the sick constitute part of one's religious duties? Is it the highest duty of the Yōgi and Jñāni that he considers himself superior to others, and thinks that he will be polluted by the mere touch of others, and that he has achieved a great thing if he has injured none?

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

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

“கற்றதஞ்ஞலாய பயனென்கொல் உலறின
நற்றான் தொழா ரெனின்.”

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

“வேண்டிதல் வேண்டாமை யிலானடி சேர்த்தார்த்
கியாண்டு மிடும்பையில.”

“பிறவிப் பெருங்கடல் நீந்துவர் கீந்தார்
இறைவனடி சேராநார்.”

(*The Kuraf*).

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

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

புகனியிற்போய் பிறவாமை யினாணம்
 போக்குகின்றோ மவமேயிந்தப் பூமி
 வெணுய்யக் கொள்கின்ற வாதெனவு நோக்கித்
 திருப்பெருந் துறையுறையாய். (Tiruvūchaka).

How then can we attain to this end? This is the consideration of the Practical Religion. And our systematic treatises devote considerable space to the treatment of this question. This is the chapter on Sādāna in the Vedānta Sūtras and in the Śivajñānabodha.

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

NATURE OF GOD

According to the greatest sage of our Tamil-land, Saint Tiruvalluvar, He is ஆதி and இறைவன், our Supreme Lord and Master, the author of our being and regeneration, He is the Pure Intelligence and the Transcendent one, வாலறிவன், and தனக்குவமையில்லாதான், He is without likes and dislikes, வேண்டதல் வேண்டாமையிலான், dwells in our heart மலர்மிசையேகினான் and He is the ocean of love and mercy அறவாழி அந்தணன்.

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

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

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

"That God, the maker of all things, the Paramātma, always

dwelling in the heart of man, is perceived by the heart, the soul, the mind. They who know It become immortal."

"Those who, through heart and mind, know Him thus abiding in the heart, become immortal," "Satyam Jñānam Anantam Brahma Ananda Rūpam Amritam YadVibhuti Shantam Śivam Advaitam." "He is the sat, chit and ānand."

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

In the Advaita Siddhānta Śāstras, He is called அந்தமாதி one with His Śakti, the 'Śiva Sat.'

உலகெலாமாதி வேறாய் உடலுமாய் ஒளியாயோங்கி
அலகிலா வுயிராகன கன்மத்து ஆணையினமர்க்து செல்லத்
தலைவனாய் இவற்றின் தன்மைதனக் கெய்தலின்றித்தானே
நிலவுசீர் நின்மலனாகி நின்றனன் நீங்காதெங்கும்.

One with the world, and different, and both, The light transcendent,
The Lord who guides souls innumerable, in obedience to His Will
(Ājñā) and each one's karma ;
The Nirmala Being, untouched by the defects of His creatures ;
Supreme He stands, secondless, pervading all.

சீவனுரு வருவுமல்லன் சித்தினோடு அசித்துமல்லன்
பவமுதற்றொழில்கள் பண்ணிடுவானு மல்லன்
தவமுதல் யோகபோகம் தரிப்பவனல்லன்றானே
இவைபெற வியைந்துமொன்று மியைத்திடா இயல்பினானே.

Śiva is neither a Rūpi nor an Arūpi. He is neither chit nor Achit. He does not create nor sustain nor perform other functions. He was never a Yōgi nor a Bhōgi. Though present in and pervading all these inseparably, yet he is of a nature different from all these.

சத்திதன் வடிவேதென்னில் தடையிலா ஞானமாகும்
உய்த்திடு மிச்சைசெய்தி யிவைஞானத்துளவோ வென்னில்

எததிறஞான முள்ளதததிற நிச்சைசெய்து
வைத்திடு மறையின்ஞானன் மருவிகம கிரியைபெல்கரம்.

The form of this Śakti is Pure Intelligence. If asked whether Supreme Will and Power are also found in this Supreme Intelligence, yes. Wherever there is intelligence, there is will and power. As such, the Power and Will will be manifested also by the Supreme Chit Śakti.

அருளது சத்தியாகும் அரன்தனக கருளையின்றி
தெருள்சுவ மில்லையந்தச் சுவமின்றிச் சத்தியில்லை
மருளினை யருளால்வாட்டி மன்னுயிற் களிப்பன்கண்கட்
கிருளினை யொளிமாலோட்டும் இரவியைப்போல வீசன்

Hara has *Grace* for His Śakti. Except as this Supreme Love and Grace, there is no Śiva. Without Śiva, there is no Śakti. Īśa removes the hate of the Souls with his love, and grants them bliss, just as the Sun dispels the darkness, shrouding the eyes, with his light.

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

அன்பும சுவமும் இரண்டென்பா அறிவிலார்
அன்பே சிவமாவதாரு மறிந்திலாரா
அன்பே சிவமாவதாரு மறிந்தபின்
அன்பே சிவமா யமாந்திருந்தாரே.

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

God is, as such, all Knowledge and all Love.

NATURE OF THE SOUL.

To talk of the means to attain to this great goal, will be futile if we don't understand the nature of man. From the statements in the first chapter of the Kural; it may be deduced that man is ignorant and subject to births and deaths, and has likes and dislikes, and does sin and suffer, and he could not be compared to God in any way. The following texts bring out the distinction quite plainly enough.

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

"Patim Vivasy-ātmeswaram (Lord of the soul) Sāsvatam śivam achyutam."

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

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

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

A DIFFICULTY IN REACHING THE GOAL.

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

உரைபதொன்றை யுரைசேயய் மூடர்காள்

கரையற்ற தொன்றைக் கரைகாணலாகுமோ.

(*Tirumantra*).

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

And St. Aruḷ Naṇḍi Śivāchāryar states the difficulty thus: "If God is unknowable, then there can be no benefit from Him. He can never pervade us, neither can we unite with him in Moksha. He cannot perform the pañcha-kṛityas for our benefit. His existence will be like that of the flowers of the sky and of the rope formed of the hairs of the tortoise.

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

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

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

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

How is then this psychological difficulty to be got over?

THE FIRST POSSIBILITY OF OVERCOMING THE DIFFICULTY.

In the first place, it will be futile to think of knowing Him as different from ourselves as an object. Says St. Arul Nāṇḍi: " As God is not different from the soul, as He is in the soul, as He is the thinker of all the soul's thoughts, as in Him there is no distinction of I and mine, God cannot be perceived by the soul's intelligence as different." "God is not different from you

either as he is inseparably associated with you, and transcend all discriminating intelligence. As He is ever the *inside* of the soul, the soul can be said to be Śivam."

The first possibility of our becoming Him will lie, therefore, in the fact that we are inseparably associated with Him, and must think ourselves as one with Him. We must not create distinctions between ourselves and Himself, interpose our will and thought, the feelings of 'I and mine' Then only will our will and thought come into rapport with Him.

“எகனாகி யிறைபணி நிற்க
மலமாயை தன்னொடும் வல்வினையின்றே”.

“திரையற்ற நீர்போல சிந்தை தெளிவார்க்கு
புரையற்றிருந்தான் புரிசடையோனே”.

மனதே கலலாலெனக்கன்றே—தெய்வ
மௌனகுருவாகி வந்து கைகாட்டி
எனதாம் பணியறமாற்றி—அவன
இன்னருள் வெள்ளத்திருத்தி வைத்தாண்டி.

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

அருளா லெவையும பாரென்றான்—அத்தை
அறியாதே சுட்டி யென்னறிவாலே பார்த்ததேன்
இருளான பொருள்கண்டதல்லால்—கண்ட
என்னையுங் கண்டிலனென்னடி தோழி.

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

என்னையும் தன்னையும் வேறா—உள்ளத்
தெண்ணாத உண்ணமிருண்டற நிற்கச்
சொன்னதுமோ பொருசொல்லே—அக்தச்
சொல்லால் விளைந்த சுகத்தை யென்சொல்வேன்.

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

(From Saint Tāyumanavar's ஆனந்தககளிப்பு 'Revel in Bliss'—translated by P Arunāchalam Esq. M. A., of Colombo.)

THE SECOND POSSIBILITY.

The second possibility lies in the fact that God is not knowledge alone. If He was so, we cannot know Him for certain. But as we have stated above, He is also *all Love*. It is in this Supreme fact that our salvation is based. This Love is in us, surrounds us on all sides, above, below, and all about us. His Love to us passes that of the mother, says Saint Mānikka-vāṇagar.

"சட்டோ நினைக்க மனத்தமுதாம சங்கரன்"

"உருகிப்பெருகி உளங்குளிர முகந்துகொண்டு
பருகற்கினிய பரங்கருணைத் தடங்கடல்"

"நினைந்தொறும் காண்டொறும் பேசுந்தொறும் எப்போதும் அனைத்
தெலும் புண்ணெக ஆந்தத்தேன்சொரியும் குனிப்புடையான்"

"தப்பாமே தானடைந்தார நெஞ்சருக்கும் தன்மையினான்"

"அகண்டாகார சிவபோகமெனும் பேரின்பவெள்ளம்,
பொங்கித் ததும்பிப் பூரணமாய் ஏகவுருவாய்க்கிடக்குதையோ
இன்புற்றிட நாமெடுத்ததேகம் விழுமுன் புசிப்பதர்க்குச்
சேரவாரும் சுகத்திரே."

No selfish want prompts His love. His Love was ever with us from our first beginning to the very end.

"அருளெங்குமாள் வளவையறியார்"

அருளே ஐகமூதானதும் தேரார்

அருளைங்கருமத்தி ருக்கமுன்னார்

அருளெங்கும் கண்ணைதா றறிவாரே."

Who knows the Power of this Arul by which Omnipresence is secured?
Who understands that this Love transmuted Herself into tasteful ambrosia?

Who thinks that this Love—permeates subtly the five great operations (Pañchakṛitya) ?

Who knows that this Love has eyes on all sides (is Omniscient.)? "

“ அருளிற்றிறந்திட்டு அருளில் வளர்ந்திட்டு
அருளிலழிந்தினைப்பாற்றி மறைந்திட்டு
அருளானவார முதத்தானந்த மூட்டி
அருளாலென்னந்தி யகமபுகுந்தானே ”

Born in Love, Bred up in Love,
Changing, and resting in Love,
Fed in the Supreme ambrosia of Love,
The Nāṇḍi entered me as Love "

The mother's love will not suffer, even if the child misbehaves and does not deserve it. If we will therefore return His love, then our salvation is secured

“ அயரா அன்பின் அரன்கழல் செலுமே,”

(With undying love, enters the Feet of Hara)

St Tirumūlar sums up these foregoing facts in a beautiful verse.

ஒன்று மிறண்டு மிலதுமா யொன்றாக
நின்று சமய நிராகார நீங்கியே
நின்று பராபரை நேயத்தைப் பாதததால்
சென்றுசுவமாதல் சித்தாந்த சித்தியே.

Becoming one, without being one nor two,
Becoming freed of Samaya Nirākāra,
Ascending by the Grace of our Loving mother,
And becoming Śivam is Śiddhānta Siddhi.

LOVE, THE GREATEST THING IN THE WORLD.

Now let us realize to ourselves how it is, that to know Him and become one with Him, we must love Him. Let us take our human relations. Is it by birth and caste, wealth and possessions, learning and knowledge, that one is brought nearer to another? Are not all these barriers dividing one from

another? By all these means, one regards himself as raised above all other less favoured individuals. It is learning that puffeth up a man. The 'I' ness and 'mine ness' become more and more developed in these men. So these means can never lead one nearer to another. Then what other means have we? It is love, love in all its gradations from pity upwards. This is the greatest Thing in the world, as Prof Drummond truly said. It is the ideal of both theistic and atheistic systems of the world

Love is the basis of all human society, the rock on which it is built. This will appear so from the mere heads of the chapters in இல்லறம் in the sacred Kural. It is the one thing which binds man to man, the parent to the child, friend to friend and the woman to the husband. When this prevails, the distinctions created by birth, possessions, and learning, all cease. It is this which impels the servant to engage in his master's service, the mother to sacrifice herself to the child, the friend to give his life for his friend, the lover to forget himself in the loved. All the noblest acts of heroism, philanthropy, and martyrdom, arise from this one source. It is this love which as we have seen, gives rise to the other great fact in Being, namely, Sacrifice. Even naturalists have discovered the connexion of these two facts, Love and Sacrifice, even in the case of lower animals. And should not this law hold good in higher realm than the animal and social? And it is to lead to this end, we have all along been trying.

KNOWLEDGE NECESSARY.

And in this place, the importance of knowledge cannot be ignored. One has to enter a railway platform and watch one of the ever-recurring scenes.

The compartments are crowded more or less. Fresh passengers try to rush into it. The persons, impelled of course by their own comfort, resist the intrusion. Actual fights ensue. Some of them try to get in somehow. They stand for a while.

Those who have comfortable seats are pierced by their own hard heart and they pity and relent. A small space is found for the man who stands. They naturally soon after fall to conversation. They discover soon their mutual friends and relations, and by the time they leave the train, they become the most affectionate of people, and the parting becomes a sorrow. Whereby, was this mutual hate turned into love? It is by knowledge. We are ignorant, all of us, how intimately we are related to each other. We are all god's servants, His children in fact, and may be, we can share in His fellowship. The whole world is ensouled by Him. We are members of His body, says Śrīkantha

THE TRUE WORSHIP

"Wherefore, the whole universe is ensouled by Śiva. 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 as the worshipping of Śiva."

Here, in this last sentence of Śrīkantha, do we get at the real essence of all religion. What is Śiva? It is Love. What is worship of Him? Loving Him. How can we love Him, whom we do not know? Nay, we can know Him and do know Him though. We do not perceive each other's souls or minds and yet, we love each other. It is the body we know, and it is on each other's body we manifest all our love. We do willing service to the body only of our elders, masters, teachers and parents. It is on that body we love, we lavish all our wealth and labour. So can we worship and love Him by loving His Body which is the whole universe of Chetana and Achetana.

பூதங்கள்தோறும் நின்றயெனினல்லால்
போக்கிலன் வரவிலனென நினைப்புகோர்
தேங்கன்பாடு தலாடுதலல்காற்
தேட்டறியோ முனைக்கண்டறிவாரை—
தேங்கொன் வயற்றிருப்பெருந்துறை மன்னா

செந்நீனக்குமரியாய் யெங்கண்முன் வந்து
வதங்களுத் தெமையாண்டருள் புரியும்
ஓம்பெருமான் பள்ளியெழுந்தருளாயே.

'Thou dwell'st in all the elements,' tis said ; and yet
'Thou goest not, nor com'st,' the sages thus, have sung
'Their rhythmic songs Though, neither have we heard, nor learnt
Of those, that Thee by seeing of the eye, have known.
Thou King of *Perun-Turav*, girt with cool rice-fields,
To ponder Thee is hard to human thought To us.
In presence come ! Cut off our ills ! In mercy make us Thine !
Our mighty Lord, from off Thy couch in grace arise !

As I pointed out above, knowledge is an essential requisite of our love. As knowledge grows, Love will grow. The more and more we understand our nearness to each other and to God, more and more will our love grow. The knowledge and love prevailing between master and servant is weaker than between father and son ; between friends it is higher, and in the case of lovers, it is highest

THE THIRD POSSIBILITY.

I must here point out a Psychological Law which I may state as the basis of this experience and which I may state as the third possibility.

It is the peculiar nature of the soul or mind, whereby it identifies itself with the thing it is united to. This aspect is alone fully discussed in the *Siddhānta Śāstras*. St. Meykaṇḍan calls it *அது அது ஆதல்* and in the commentaries as *சார்ந்ததன் வண்ணமாதல்*. St. Tāyumānār paraphrases it as *யாதொன்றுபற்றின் அதன் இயல்பாய் நிற்றல்*. The human soul is a mirror—a crystal. It becomes dark when darkness covers it. A man can be judged by his associates. He can be good or bad as his associates are. With the world in union, the soul has become identified with the world, and lost its individuality. In God, it has become *Śivam* losing its individuality. In the

full glare of mid-day sun, I challenge one to see the mirror. What one will see if he has courage enough to see it, will be, the full radiance of the glorious sun, which will blind him at once.

Says Professor Henry Drummond : " All men are mirrors, that is the first law on which this formula is based. One of the aptest descriptions of a human being is a mirror."

Professor Drummond states this Law as the Law of Reflection and Assimilation, or Law of Influence, or Law of Identity as we may call it, அது அது ஆதல். He instances the iron which gets magnetised and becomes a magnet " இரும்பைக்காந்தம் இழுக்கின்றவாறென "; a mirror, getting rid of its dust, reflects the glorious light and becomes *merged* with it and *lost*.

HOW THE SOUL MERGES AND LOSES ITSELF.

Only one word about the meaning of the words 'merging' and 'losing,' before I continue the thread. I quote from a text-book of science :—

"When a *river* enters the *sea*, it soon *loses* its individuality, it becomes *merged* in the body of the ocean, when it loses its current and when, therefore, it has no power to keep in suspension the sediment which it had brought down from the Higher lands." Please reread the lines in this way and the application will become clear. "When the soul loses its individuality (its feeling of I and mine) Ahaṅkāram or Ānavam, it becomes merged in God when it loses its karma, and when, therefore, it has no power to keep in suspension its mala, with which it was associated from the beginning. This losing of self is the real sacrifice, brought about by love. It is this sacrifice பலி, we are asked to make as we enter the Temple precincts and the moment we make it, our பசத்துவம் will leave us and we will become நம் the Blissful Śivam.

We likened the soul to the mirror and the following passages from the upaniṣhats may be considered.

“As a metal disc (mirror), tarnished by dust, shines bright again after it has been cleaned, so is the one incarnate person, satisfied and freed from grief after he has seen the real nature of himself.” “And when by the real nature of himself he sees as by a lamp the real nature of the Brahman, then having known the unborn Eternal God, who transcends all tattvas, he is freed from all pāśa.”

“From meditating on Him, from joining Him, from becoming one with Him, there is further cessation of all Māyā in the end.” In Drummond’s language these verses read—“See God, reflect God and become God.”

Students of Darwin will have noted how powerful is the law of association and assimilation or identity in the animal and human evolution. Persons who are ever associated with pigs get piggy faces, and with horses horsey faces. In the case of a husband and wife, when they have been perfectly loving, it has been found, to effect a complete assimilation of their facial features சாசுபம். Such is the power of the human mind, it can lower itself to the very depths of the brute or it can raise itself to the very height of Godhood. This law is spoken of in our text-books as the law of ‘garuḍadhyānam.’

This brings us to the very end of our subject.

We cannot know God really by all our religious rites and performances, repetition of prayers and formulas by saṅga or nirṅga worship, with or without idols, and even by the highest yōga, except when His grace and Love fills us all and we lose ourselves in this Love.

Look at how St. Meykandān ridicules this idea of the Yogi that he knows God.

“If it can be meditated, then as an object of our senses, it becomes Asat. If you regard it as not conceivable by our organs (internal and external), even then it is of no use. If you contemplate it as beyond contemplation even then it gives you

no benefit as it is a mere fiction. If you contemplate it as yourself, this is also fiction. Giving up these fictitious ideas of God, the only way to know Him is by understanding with His Aruḥ or Grace."

THE FOUR PATHS.

So that all our understanding of Him till the final goal is reached will be merely fictitious, or use a better word, symbolical. The conception whether that of the Bhakta or Yogi, Hindu or Christian will only be symbolical. We introduce a real element into it when we introduce love in our conception of God. And this conception naturally divides itself into four forms, that of master and servant, parent and child, friend and friend, and lover and loved. All other conceptions can be reduced into these four. There are love and knowledge in all these different forms of Bāvana or Sādāna. As our Lord and master, we do Him and His bhaktās, loving service and obedience and reverence. In the master, we lose our own identity. To the father and mother, obedience and service and reverence and love in a greater degree is exhibited. To the friend we can say 'I am he,' 'he is myself,' 'all mine are his' and 'all his are mine.' In real life, this ideal of friendship is rarely manifested. Our people could hardly appreciate the act of the saint who gave his wife to the bhakta who demanded her of him. How would you like the portrayal of Hall Caine of the lowborn and illiterate Manxeman who loved and continued to love more and more the high born and cultured aristocrat who betrayed him, cheated and robbed him of his betrothed, and forfeited all claims to regard and respect? It was because his friendship on his own part was sincere and true.

It is this ideal of the friendship and the Bāvana required under it which reveals the meaning of the formulas of Tatva-masi and Aham Brahmāsmi, given out as the mantras to be practised by the Yogi. In Yōga, the identity of Bāvana is fully reached. When we understand this fully, we can understand all the episodes in the life of St. Sundara, who was of the

very image of Sōma Supdara and whom God chose as his own 'friend.'

ஏழிசையாய் யிசைப்பயனாப் யின்னமுதாய் யென்னுடைய
தோழனுமாய் யான்செய்யு : தூரிககளுக்குடனாகி
மாமையொண்கண் பரவையைத் தந்தாண்டாணை மதியொ
வையேன் பிரிந்திருக்கேன் என்னுருகிறவனையே.

He, the seven notes, their joy, the sweet ambrosia, my very friend who is with me even in my mischiefs, my Lord who gave me my beautiful-eyed Paravai, my Lord of Ārūr, how can I, the poor fool, be separated from Him?

In life, have you felt the hundredth part of this love for your friend, the gnawing pain at heart when you were separated and the boundless joy when you met?

These are then the four paths or mārḡas, Charyā, Kriyā Yōga and Jñāna, otherwise called Dāsa, Satputra and Saha and Sanmārḡa. And the various duties assigned under each, are only such as our love of the master or father or friend or lover will induce us to manifest in tokens of our love. These duties are meaningless except as tokens of our love and as disciplining us to love and love more God and his creatures.

என்பே லிறகாயிறைச்சி யறுத்திட்டு
பொன்போற் கனலில் பொறியவறுப்பினும்
அன்போடுருகி யகங்குழைவார்க கன்றி
என்போல் மணியினை யெய்தவொண்ணாதே.

Even though, with bones for firewood,
The flesh is torn to lines and burnt, like gold in fire,
Except to those who internally melt themselves into Love,
God is not accessible.

These duties are for the Dāsa Mārḡi,

எளியன தீபமிடல்மலர் கொய்தல்
அளிதின் மெழுகலகது தூர்த்தல் வாழ்த்தல்
பளிமணி பற்றல் பன்மஞ்சனமாதி
தனிதொழில் செய்வது தாண்டாசமார்க்கடி ;

The easy duties, lighting lamps, culling flowers, sweeping and washing the temple, praising God and assisting in His service of abhisheka, cooking food, constitute Dāsamārga.

Our christian friends who regard our building temples and spending in ornaments and flowers, will scarcely realize why millions of money are spent on churches and church decorations. The money spent in flowers on Easter and Christmas festivities in churches comes to a million or more each year. Christ rebuked the man who held the joint purse and who objected to Mary's wasting that precious scented-oil on Christ's feet. It was not the value of the oil that was worth anything, but the love that prompted that sacrifice was worth all.

But it is not by costly gifts alone, we can manifest our love.

The duties of Satputra-mārgi are as follows,

பூசுத்தல வாசுத்தல டோற்றல பிசுதிடல
ஆசற்ற நற்றவம வாய்மை யாழ்வுன்னமை
நேசுத்திட்டன்னமுநீ சுததிவசயதல மற்று
ஆசற்ற சற்புத்திர யார்க்கமாதமே.

Pūja, reading, reciting prayers
Japa, true tapas, and truth,
Pūty, loving, offering food
Constitute Satputramārga

ஆகாசோதனை யானுடி சுததிகா
பேதாதி யீரெண்கலநது வின்னெனாவி
போதலயத்துட் புலன்கரணம் புந்தி
சாதாரணங்கடலாஞ் சகயாக்கமே.

Purifying ourself by Ādhāra and Nāḍī Sōdana, and becoming possessed of 18 Saktis, and entering the Temple of Jñānakāśa (Chidambaram), and getting rid of one's senses and mind is Śahamārga

The eight forms of Yōga referred to are Yama, Niyama, Āsana, Prāṇayāma, Pratyākāra, Dhāraṇa, Dyāna and Samādhi, and we note only here the definition of Yama and Niyama.

Yama is Ahimsa, Satyam, refraining from theft, celibacy or chastity, inercifulness, devoid of deceitfulness, contentedness,

courage, taking little food and purity Niyama is performing tapas, japam, and vratam, believing in God, worshipping Him, reading and meditating on the Śāstras, being cheerful, fearful of evil, and intelligent.

The duties of Sanmārga are stated as follows.

பசுபாசம் நீக்கிப்பதியுடன கூட்டிக்
கசியாதநஞ்சம கசியந கசியத் தது
தெரியாத உண்மைச் சொற்போதயத்துற்று
யஸைவான திலலாமை யானசன்மார்க்கமே

Getting rid of one's paśutvam and Pāśa, becoming One with Pati, melting the heart which never melts, in love, entering the True Presence which one can never know, and standing steadfast there, are Sanmārga.

These four sādanas are so arranged that one may lead into the other. And the forms and symbols in each are so chosen that, as one reaches the higher path, fresh meaning and fresh beauty and life burst forth, as his own intelligence and love ripen to receive the fresh life.

The temple built of brick and mortar becomes the very soul and heart of the Yōgi and the Śivaliṅga becomes the Loving Presence and Light of the Supreme. The food பஸி offered by the devotee, gradually comes to mean the sacrifice of āṇava or தற்போதம்.

The beauty of such books as the Tiruvāṇṇāṇṇa, Devāra and Tiruvāimoli, consists in this, that it furnishes the required mental and spiritual food to the illiterate and the most cultured minds.

That these four paths are natural divisions, it will be readily perceived. The world's great religions may be ranged under one or other of these heads. Mahomedanism and the ancient Judaism fall under the first division. It was the merit of Jesus Christ that he brought, into greater prominence, the Fatherhood of God. The following quotations from the Bible will show that the other paths are not unrecognized by Jesus Christ.

"Ye call me Master and Lord, and ye say well, for so I am." St. John. xiii 13

"Little children, yet awhile, I am with you; a new commandment I give you. That ye love one another, as I have loved you, that ye also love one another." xiii. 33. 34

"If ye love me, keep my commandments. xiv 15

"Greater love hath no man than this, that a man lay down his life for his friends." xv. 13

"Ye are my friends, if ye do whatsoever I command you." xv. 14.

"Henceforth, I call you not servants; for the servant knoweth not what the master doeth, but I have called you friends, for all things that I have heard of my Father, I have made known unto you." xv. 15.

"Ye have not chosen me, but I have chosen you." xv. 16.

"That they all may be one; as THOU, FATHER, ART IN ME, and I in thee, that they also may be one in us**." xvii. 21.

"I in them, and thou in me that they may be made perfect in one***." xvii 23

When I spoke of these higher aspects of Christ's teaching to a missionary, he observed to me that it only struck him lately that fellowship with God was a higher spiritual condition than fatherhood of God. Among ourselves, the Mādhwa system may be said to be pure Dāsamārga. The Rāmānujah in its popular aspects, is Dāsamārga and Satputramārga and a little more. Śaṅkara's system will be Sahamārga. But the mistake is made, in not understanding that these truths are only symbolic and then, they are apt to become dogmatic. I have seen Christian friends contend that God is our real father, as Vedāntins and Yōgis may declaim that there is no other God but the self.

A true and universal religion will combine all these various paths which are required and necessitated by the varying degrees of man's intellectual and spiritual development.

And then, we will not see the mote in our brother's eye, and will live in peace and amity for ever.

I only need quote to you one verse from the Gītā, where all these four paths are set forth.

"Therefore, with bowing and body bent, I ask grace of thee, Lord and Adorable, as father to son, as friend to friend, it is meet, O Lord, to bear with me as Lover to Loved."—I may also observe that Śaivism of to-day, which I regard as the true modern representative of the historic religion of the Gītā and the Mahābhārata period, combines all these four paths and its great Saints Appar, Jñānasambandar, Suṇḍarār and Māṇikka-vāṇagar are regarded as teachers of these four paths.

More than all this, I wish to emphasize the fact that love is the essence of all real Religion, and real worship of God is the worship of God's creatures and loving them one and all without distinction of caste or creed, as observed by Srī Kaṇṭha, and unless this is fully recognized and practised, no real spiritual progress is possible.

THE PERSONALITY OF GOD

ACCORDING TO THE SAIVA SIDDHANTA.*

It will be interesting to note that, it was about 12 years ago, we brought out our first work in English on the Śaiva Siddhānta Philosophy from Tiruppattūr, and we have continued ever since, to work hard at it, and, our translations of Śivajñānabodham,' 'Śivajñānasiddhiyār,' 'Tiruvārūṭṭayan,' along with our contributions to the *Siddhānta Dīpikā*, during the last ten years, and Dr. G. U. Pope's 'Tiruvāṇṇam' form the only bibliography on the subject in English. And we are glad to note that, within the last few years, considerable interest in the subject has been awakened, and several European missionaries have made a special study of the subject, and have discussed it before missionary societies and in the public press. We quote the latest opinion from the *Christian College Magazine*, Vol. XX, 9, from the pen of Rev. W. Goudie.

"There is no school of thought and no system of faith or worship that come to us with anything like the claims of the Śaiva Siddhānta.

"This system possesses the merits of great antiquity. In the religious world, the Śaiva system is heir to all that is most ancient in South India; it is a religion of the Tamil people, by the side of which every other form is of comparatively foreign origin.

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

* Reprinted from the *New Reformer* 1907.

"We have, however, left the greatest distinction of this system till the last. As a system of religious thought, as an expression of faith and life, the Śaiva Siddhānta is, by far the best that South India possesses. Indeed, it would not be rash to include the whole of India, and to maintain that, judged by its intrinsic merits, the Śaiva Siddhānta represents the high-water mark of Indian thought and Indian life, apart, of course, from the influences of Christian Evangel "

And we had remarked in our introduction to 'Tiruvārūṭṭayan' or 'Light of Grace': "And there can be no doubt that we have, in these works, the brightest and largest gems, picked out from the diamond-mines of the Sanskrit Vedāntic works, washed and polished and arranged, in the most beautiful and symmetrical way, in the diadem of Indian thought."

Through want of active propaganda, by means of lectures and conferences, the subject is not properly brought to the notice of the English-educated public, and appreciated by them as it deserves to be, and we are, therefore, much obliged to the editor for having allowed us to contribute a paper on the subject.

Despite the opinion of a few European and Indian scholars, who would trace Śaiva Siddhānta to a purely South Indian source, we have all along been holding that Śaiva Siddhānta is nothing but the ancient Hinduism in its purest and noblest aspects; and it is not a new religion nor a new philosophy, and it can be traced from the earliest Vedas and Upanishats. We do not hear of anyone introducing Śaivaism at any time into India, and the majority of Hindus have remained Śaivaites from before the days of the Mahābhārata.

The ideal of the Highest God has, from the beginning, been centred round the person of Rudra, or Śiva, and in the R̥g Veda we find him described as the "Lord of Sacrifices and Prayers," and we find this maintained, in the days of Vālmiki, when beliefs in other deities were slowly gaining ground.

Consistently with this position in the R̥g Veda, the Yajur Veda declares that "There is only one Rudra, they don't allow

a second," "Ēka-eva-Rudrō Nadvitīyāya tasteḥ" (kāṇḍa 8, 6, 10). "He who is one is called Rudra," "Ya Ekō Rudra Uchyati." And St. Tirumūlar declares accordingly :

ஒன்றவன்றானே யிரண்டவனின்னருள்
நின்றனன் மூன்றினுள் நான்குணர்ந்தானின்று
வென்றனன் ஆறுவிரிந்தனனேழும்பார்ச்
சென்றவன்றானிருந்தான் உணர்ந்தெட்டே.

The only One is He ; The second is His Sweet Grace (Śakti).
He stood in the Three ; He uttered the four (Dharmas).
He conquered the five (Senses) ; He spread Himself out as the six
(Ādhāras).
He stood transcendent as the seventh, knowing the eighth.

தானான வேதாந்தம் தான் என்னும் சித்ததாந்தம்
ஆறாதுரியததனுவன் றனைககண்டி
தேனார் பராபரஞ்சோ சிவயோகமாய
ஆறு மலமறறருஞ் சித்தியாதலே.

'Sōham' is Vēdānta ; One only (without a second) is Siddhānta.
In the imperishable Turiya, after seeing the self (Atmadarśan),
Thou unitest with the Parabrahman in Śivayōga.
Thou canst attain the rare Siddhi, losing mala

"God is only one." "Siddhānta declares there is God alone without a second "

The first maṇṭra, it will be noted, is not so well known as the maṇṭra "Ekamevādvitīyam Brahma", occurring in an Upanishat of the Śāma Veda ; and Max Muller has shown that the use of such words, as Rudra, Hara, Śiva, to denote the Highest God, is much earlier than the use of such words as 'Brahman', 'Ātman' and 'Paramātman' ; and, in fact, these words do not occur in the Ṛig Veda at all to denote the Highest God. And we may also point out that the word 'Nadvitīyam' occurring in the Yajur Veda is certainly a more ancient and original form of the word than 'Advitīyam', which has been obtained by the elision of the letter 'n'.

And St. Meykaṇḍān comments on this maṇṭra in the following verse:—

“ஒன்றென்றது ஒன்றேகாண் ஒன்றேபதி, பசுவாம்
ஒன்றென்றநீபாசத்தோடு னோகாண்—ஒன்றின்றால்
அக்கரங்களின்றும் அகரவுயிரின்றேல்
இக்கிரமத்தென்னும் இருக்கு.”

“The Vēdic text means there is only one Supreme Being without a second. And this one is the Lord. You who say ‘there is one,’ is the Paśu bound up in Pāśa. ‘The word ‘second-less’ means that, beside God, nothing else will exist, as when we say that there will be no other letters (consonants) when the vowel is not.”

No consonant sounds can possibly be formed unless the vowel sound is uttered at the same time; and this will justify us in stating that the vowel is alone, without a second; and yet the vowel is not the consonant nor the consonant the vowel. When we utter the consonant sound (மெய் எழுத்து or உடல் எழுத்து), the vowel and the consonant are linked in a peculiar, inseparable and eternal manner. This is the link or relation between our own human body and the mind (உடல் or மெய் and உயிர்). And from analogy we say there is a similar link between God and the world (including souls). And this link or relation is called, in the Śaiva Siddhānta, ‘the Advaita,’ and the philosophy, postulating this peculiar link between God and man, is called the ‘Advaita Siddhānta Philosophy.’

But how does the One link Himself to the many, and become the many, and divide Himself among the many as it were? St. Tirumūlar postulates “ஒன்றவன்றானே இரண்டு அவன் இன்அருள்” “He is the one ; the second is His Grace (Arul)” This division of Him is brought about, because He is also Grace or Love. His Second is His Śakti. He is one with His Śakti or Love.

அன்பும் சிவமும் இரண்டென்பர் அறிவிலார்
அன்பே சிவமாவதாரு மறிந்திலார்
அன்பேசிவமாவ தாருமறிந்தபின்
அன்பேசிவமா யமாந்திருந்தாரே.

" The ignorant say, Love and God are different.
None know that Love and God are the same.
When they know that Love and God are the same,
They rest in God as Love."

And accordingly, also, St. Meykaṇḍān postulates his second Sūtra, in which he declares that God is one and different from the world and the souls, as He is one with His Ājñā-Śakti, which is all Power, all Intelligence, and all Will and all Love. And in the last argument, he shows that as God is Pure Intelligence, this one-ness, or union with the world, or omnipresence is possible. If He was not intelligent, but material or jaḍam, this could not be possible.

As such, Śivajñānabōdam contains the shortest definition of God as Śiva-Sat, or Chit-Sat, or Sat-Chit. Sat denotes God as a Pure Being, in which aspect He can never reach us; Chit or Aruḥ or Love denotes His aspect in which He can reach us, and we can know Him. Sat is the sun, which we can never comprehend. Chit is the Light, one ray of which is enough to remove our darkness and enlighten us; and but for that one ray of light, we can never know the Sun.

All other conceptions of God follow from this essential definition of God as 'Sat-Chit' and, if true, must conform to it. If not, they must be rejected as false.

From the fact that He is intelligent, it follows also that God wills and acts.

"ஈததியினவடிவேதென்னில் தடையிலா ஞானமாகும்,
உய்ததிமிச்சை செய்தி யிவை ஞானத்துளவோவென்னின்,
எத்திரஞானமுளை தத்திறமிச்சைசெய்தி,
வைததலான் மறைப்பின் ஞான மருவிநின்றிரியெயெல்லாம்."

"The form of this Sakti is Unlimited Intelligence.

If asked, whether supreme Will and Power are also found in this Intelligence,

We answer, yes. Wherever there is intelligence, there are Will and Power,

As such, Power and Will will also be manifested by this Chit Śakti."

And He wills to create the worlds, He creates them, and resolves them, and reproduces them again and again. He could not do this purposelessly or out of His mere whim and pleasure; and, as we know He is all love, He could do it only out of such love, to help to lift up the erring and ignorant souls, by giving them their bodies and senses, so that they, themselves, may will and act, and taste the bitter fruit of the tree of knowledge of good and evil, and be chastened and purified by suffering and sorrow, and learn to submit their will to the 'Will of the Supreme.

And Kālidāsa in his 'Kumāra Sambhava' declares :—

"No selfish want e'er prompts a deed of mine :
Do not the forms—eight varied forms—I wear,
The truth of this to all the world, declare."

And these eight forms, he mentions in his invocation in 'Śakuntala.'

"Iṣa' preserve you! He who is revealed,
In these eight forms, by man perceptible.—
Water of all creation's works the first ;
The *Fire* that bears on high the Sacrifice,
Presented with solemnity to Heaven ;
The *Priest*, the holy offerer of Gifts ;
The *Sun* and *Moon* those two majestic orbs,
Eternal Marshallars of day and night.
The Subtle *Ether*, vehicle of sound,
Diffused through the boundless universe,
The *Earth*, by sages called the place of birth,
Of all material essences and things,
And *Air* which giveth life to all that breathe."

St. Appar has the following verse :—

"இருகிலனும் தீயாகி நீகுமாகி
இயமானன யெதிர்புந் காத்தறமாகி
அருகிலய நிங்களாய்கையிருகி
அரசமையக்ட முர்த்தியாகிய

பெருநலமுக்குற்றமும் பெண்ணுமாதும
 பிறருருவுமத மமுருவும் தாமேயாகி
 நெருநலையாயின்றாகி நானையாகி
 நிமிர்புன்சடையடிகள் நின்றகாதே."

"As Earth, Fire, Air and Ejamān (of sacrifice), as Moon, the Sun and Ākāś, as *Ashṭamūrti*, as goodness and evil, as male and female, Himself, the form of every form, as yesterday and to-day and to-morrow, my Lord with the braided hair stands supreme."

St. Māṇikkavāṇagar has the following verse .—

"நிலம்கீர் நெருப்புயர் நீள்விசம்பு நிலாபபகலோன்
 புலனாயழமந்தனோடு எணவகையாய்ப்புணர்ந்துநின்றான்.
 உலகேழெனத்திசை பத்தெனததானொருவனுமே
 பலவானின்றவாதோ னோககமாடாமோ."

Earth, Water, Air, Fire, Sky, the Sun and Moon,
 The sentient man, these eight forms, He pervades
 The seven worlds, Ten quarters, He the *One*
 And Many, He stands so, let us sing.

He pervades these eight forms ; they form His eight bodies and hence Śiva is called *Ashṭamūrti*.* By this is established His Antaryāmitvam or Omnipresence, or Immanence in all nature, as He is Chit. But He is beyond all these forms and beyond all nature and man.

* As pervading these forms, He gets eight names also. The following verse is usually quoted but its source is not known.

"Prithivyō Bava, Āpah Sarvah, Agnē Rudrah, Vāyūr Bhīmah
 Ākāśasya Mahadevah, Sūryasya Ugrah, Chandrasya Somah, Ātma
 nah Paśupatiḥ."

Srikanthaśivāchārya comments on these names in his Bhāshya on I. i. 2. as follows :

As to Brahman being the subject of eightfold appellation: The Supreme Brahman is the Being denoted by the eight appellations of *Bhava, Sarva, Īśāna, Paśupati, Rudra, Ugra, Bhīma, Mahadēva*. Though He is denoted by all words, He is designated specially by *Bhava* and other like words, indicative as they are of His Highest being: it does not follow that He is not designated by other words than these eight:

The famous passage in the 17th Brāhmaṇa of the 3rd chapter in the Bṛihadāraṇyaka Upanishat deals with God being immanent in nature and in man.

Brahman is called *Bhava* because He exists everywhere at all times, the root "bhū" meaning sattā or existence. We are taught that Brahman is the Existent, running through all things. Accordingly the Sruti says :

"Existent alone, my dear, this at first was, one only without a second." (Chhā. Up. vi, 2)

"Truth (Existence), Wisdom, Endless is Brahman." (Tait Up. ii, 1.)

"He who is existent, who delights in Prāṇa, whose joy is in manas. (Tait. Up. i, 6)

"The ineffable glory" (Mahānārāyaṇa Up 24)

and so on. As running through all things—as for instance "jar existing" cloth existing—it is evident that Brahman, the existent, constitutes the upādāna or material cause of all. The jar, for instance, always associated as it is with clay, is said to be made out of clay, i.e., has clay for its upādāna. Thus Brahman, the existent, is designated by the word *Bhava*.

Brahman, the all destroyer, is designated by the word *Sarva*, derived from the root "Sri" to destroy. Brahman is spoken of as the destroyer in the following passages.

"Hail! hail! therefore, to the Destroyer, to the Great Devourer" (Atharvaśiras Up)

"To whom the Brāhmanas and Kshatriyas (are as it were) but food" (Katha. Up. ii, 25.)

Brahman is denoted by the word "*Īśāna*," the Ruler, as endued with the unconditioned supreme sovereignty, as revealed in the passage, "Who rules these worlds with His powers of ruling." (Atharvaśiras Up.)

As the Īśvara or Ruler must have some beings to rule over, Brahman is denoted by the word *Paśupati*, Master of *Paśus* or subject beings (souls). Thus, the Sruti says.

"Whom—the four-footed as well as two-footed souls (paśus)—
Paśupati, the Lord of souls, rules." (Taittiriya Samhitā III. i. 4.)

As Paśus (souls) are so called because of pāśa (bond), Paśu stands for both Paśu and Pāśa. By this epithet, Brahman is shown to be the Ruler of *chit*, and *achit*, of matter and spirit.

Brahman is called *Rudra* as expelling the malady of saṃsāra, as we are told in the passage :

"The knower of Ātman crosses beyond grief" (Chhā. Up. vii. 1.)

Beginning with the verse, "yasya prithivī śarīra, &c." * *
 "He who dwells in the earth, and within or different from the earth, whom the earth does not know, whose body (śarīra) the earth is, and who rules the earth within, He is thy Ātmā, the Ruler within, the Immortal,"¹ and giving similar statements

Brahman is called *Ugra* or Fierce, because He cannot be overpowered by other luminaries, as taught in the passage.

"Not there the sun shines nor the moon and stars." (Sveta. Up. vi. 14.)

As the regulator and the source of fear to all sentient beings, Brahman is known by the name of *Bhīma* or Terrible. The Sruti says:

"By fear of Him does the wind blow" (Tait. Up. ii. 8.)

As Great and Luminous, Śiva is called *Mahādeva*. So the Atharva-śiras Up. says:

"For what then, is He called Mahādeva?—As having abandoned all things, He is adored for His Ātma-Jñāna or spiritual wisdom and for His yōgic glory; wherefore He is called Mahādeva."

That Being called Śiva, known as free from all taint of Samsāra and as the repository of all that is good, is, because He is of such a nature, the cause of the birth &c., of the whole world. Since a Being of such a greatness can be the twofold cause of the world, That (Being called Śiva), endued as He is with such a greatness, is called Brahman. He has also been proved to be the seat of Bliss and such other attributes; wherefore it is vain to raise the question whether Bliss etc., can constitute Brahman, each by itself. From the passage "one should know Māyā as Prakṛiti", it may be seen that Māyā is the Prakṛiti or cause, that Māyā being Īśvara essentially, as taught in the concluding part of the sentence:

"And know Īśvara as the possessor or the seat of the Māyā." (Svetāśvatara Up. iv. 10.)

Brahman, associated with the sūkshma or subtle chit and achit, is the cause; and Brahman, associated with the sthūla or gross chit and achit, is the effect. Wherefore the Siddhānta or demonstrated conclusion is, that birth etc., of the universe form the distinguishing marks of Brahman.

¹ *Amṛita* a word which frequently occurs in the description of God, is a name of Rudra, in the Rīgvēda (I. 43-9).

"Whatever beings are Thine, Amṛita, in the Highest place of the law, on its Summit, in its centre, O Sōma, cherish them, remember them, who honour Thee!"

regarding water, air, fire, &c. * * it ends with "He who dwells in Vijñāna (soul) and within or *different* from Vijñāna, whom Vijñāna does not know, whose body Vijñāna is, who rules Vijñāna within, He is thy Ātmā, the Ruler within, Immortal.

That God is different from all nature and man is further brought out by the famous 'Neti, Neti' verse of this same Upanishat (3-9-26), which Parañjōti Munivar translates and expands in the following lines:—

அல்லாததல்லே யீதெனயன்மைச் சொல்லினாற்றுகித்தி :
னைக்குமிச்சுந்கிரன்.

"God Sundara who is described as 'not this' 'not this'".

"பூதங்கள் அல்ல பொறியல்லவேறு புலனல்லஉள்ளையினியின்
பேதங்கள் அல்ல விவையன்றிரின்ற பிறிதல்லவென்றுபெருநூல்
வேதங்கிடந்து தடுமாறு வஞ்சுவெளியென்பகூடன்மறுகிற்
பாதக்கனோவவனை யிந்த னுதிபகர்வாரையாயுமவரே."

"The Sages declare, 'He is not the five elements, not the senses, nor sensations, nor the Andakaraṇas, nor the soul ;
He is the deceitful nothing ' which the Vēdas fail to discover".

The Supreme is adored as the Creator, Hara ; as Protector, Saṅkāra ; as Destroyer, or Reproducer, Rudra ; and as Bliss-giver, Śiva. God is called "எண்குணத்தான்" * as possessing

* The word 'Vali' in Tamil means a 'void space' and corresponds to the Telugu word 'Bayilu' which sage Vēmana is very fond of using.

* St. Tiruvalluvar :

கோளில் பொறியிற் குணமில்வே யெண்குணத்தான்
தானே வணங்காததலை.

Like the senses not enjoying the proper sensations
Is useless the head, not bowing to the Lord with eight attributes.

The Commentator Parimēlalagar says, these eight are defined in the Śaivāgamas. They are frequently mentioned in the Purāṇas also. Śaṅkarā Śivāchārya comments on them as follows in his Bhāshya on I. i. 2. quoting the Vēdic sources of these attributes.

"Admitted that birth etc., as attributes inhering in the universe, do not pertain to Brahman ; still, they rightly constitute the defining marks of Brahman as one closely connected with the universe. The Entity called Śiva, possessed of the attribute of omniscience and so on and