

eight attributes and they are as follow:—Self-dependence, Purity, Self-knowledge, Omniscience, Being Ever Free from Sin, Supreme Graciousness, Unlimited Bliss.

denoted by the eight appellations, is said to be Brahman, the cause of the universe and to that Entity alone, Bliss and all other like attributes point. The attributes referred to are Omniscience (*Sarvajñata*), Ever-contentedness (*nityatriptatā*), Beginningless Wisdom (*Anādibodhata*), Independence (*Svatantratā*), Never-failing Potency (*Nityāluptasaktita*), and Infinite Potency (*Anantaśaktita*).

Omniscience (*Sarvajñata*) consists in all things becoming objects of direct perception—of stainless intuitive experience—independent of all external organs of sensation. It is known to inhere in Brahman, from such passages as “Who perceives all and who knows all, whose essence consists of knowledge.” (*Muṇḍaka-Upanishat*. I. 1. 4). Thus the cause (of the universe) is Brahman who knows the appropriate ways and means of building up the several bodies suited to all sentient beings for the reaping of the fruits of their multifarious acts.

Ever-contentedness (*nityatriptata*) consists in being replete with unsurpassed Bliss, wherein there is not the slightest trace of distress. Hence the revelation “Bliss is Brahman” (*Tait. Up.* iii. 6). That Bliss (*ānanda*) which—introduced in the words “There is yet another Ātman who is composed of Bliss,” (*Tait. Up.* ii. 5), and carried to the culminating point of unsurpassed Bliss by repeated multiplication in the passages beginning with “Here follows the measuring of Bliss” and ending with “that is the unit of Brahman’s Bliss” (*Tait. Up.* ii. 8), is the attribute of Para-Brahman is figuratively spoken of as Brahman Himself in the passage “Bliss is Brahman,” because of the abundance of Bliss in Him. Brahman who delights in enjoying such a Bliss is said to be ever-contented. The enjoyment of this mighty Bliss on the part of Brahman is effected through *manas* only, not through external organs of sensation. Hence the passage,

“There is Brahman who is *ākāśaśarīra* (whose body is light), *satyātma* (Himself the existent) *prāṇārāma* (whose joy is life), *māna-ānanda* (delighted in the mind), *sānti-samriddhā* (perfect in peace), and *amṛta* (immortal).” *Tait. Up.* i. 6.

Here by *ākāśa*—literally, that which shines all round, the Light—is meant the *chit-ambara*, the ether of spirit, the spirit-light; but not the material *ākāśa* or ether, because the latter can mark no distinction (*i. e.*, the latter cannot serve to distinguish Brahman from other things in nature). The *chit-ambara* here referred to is that Supreme Power (*Parama-Śakti*), that highest cause, that ocean, as it were, from which spring up all the hosts

Then follow questions whether God should be said to possess form or no form, whether He should be regarded as Saguna or Nirguṇa, Personal or Impersonal, and so on.

of bubbles, the mundane eggs of all groups. Brahman, whose form is that supreme light, is spoken of in the śruti as "*ākāśa-sarīra*." That *chīd-ākāśa* is the highest cause is known from such passages as the following :

"All these beings take their rise from Ākāśa and return into Ākāśa." (Chhā Up III ix. 1).

"He who is called Ākāśa is the revealer of all forms and names" (Chhā. Up. VIII. xiv. 1.)

Satyatman. He who is the Sattā or existence. *Pranarāma*, He who delights in Prāna, the *chīd-ambara-śakti*, the Power of Spiritual light, the Basis of all, constituting Brahman's own essential nature. *Mana-ānanda* : He whose joy is in Manas (mind), not in the external organs of sensation. Here, too, "ānanda" refers to the spirit-light, the *chīd-ambara*, the Prakṛiti or cause. Accordingly the Śruti says.

"Who could breathe if that Bliss, that Light, existed not." (Tait. Up. III. vii, 1.)

Sānti-samyiddha : He who has attained to Śivatā, to Śiva's condition. *Amṛita* : He who has been free from time without beginning.

Thus, it is seen that Brahman who is essentially Existence, Intelligence and Bliss, and whose essential nature is the Supreme Light, enjoys the Bliss of His essential nature by mind alone, independent of external organs of sensation, as implied by the epithet "*Mana-ānanda*." This epithet also implies that the emancipated souls who have attained to the state of Brahman are possessed of the *antaḥ-karaṇa* or mind, the organ which acts independently of external organs, and by which they experience the unsurpassed bliss of their essential nature. Wherefore, *nityatṛipta* or ever-contented is Brahman, enjoying the infinite Bliss of His essential nature by manas which is pure *bodha-śakti* itself the faculty of knowledge which can act independently of external organs. That is to say, for Him there is no necessity for the slightest joy of the world (*samsāra*) external to Himself.

The possession of unsurpassed knowledge—which is *svātās-stādhā*, self-existing or inherent,—constitutes what is called *anadibodhatva* or beginningless wisdom. Indeed, the *antaḥ-karaṇa*, jñāna or knowledge, which is the organ whereby He enjoys the Bliss of His own essential nature exists through eternity. Wherefore, Brahman is one of beginningless wisdom, inasmuch as knowledge which repels *samsāra* exists through

In regard to the question of form or no form, the Siddhānta is positive that God is neither Rūpi nor Arūpi nor Rūpārūpi. “சிவன் அருவுருவுமல்லன் சித்திஞாட சததுமல்லன்” “God is neither Rūpi nor Arūpi, neither soul nor matter.” It recognises that all Rūpa and Arūpa are forms only of matter which is objective to our senses, and God can never be objective to us, and cannot possess any of these material forms or bodies. The nature of matter is to limit, and God is the illimitable and can never be eternity; He is ever free from the evil of samsāra and is spoken of in the Śruti as “perfect in peace and immortal.”

Independence (svatantratā) consists in freedom from servitude to others and from other marks of inferiority, and in all things other than Himself being brought under his own control. Independence of Brahman as the impelling agent of the universe of matter and spirit is taught in such passages as the following:

“There are two, one knowing (lśvara), the other not knowing, both unborn, one strong, the other weak.” (Śvetā. Up. i, 9).

“By knowing the enjoyer, the enjoyed, and the ruler &c.” (Śvetā. Up. i, 12).

“But he who controls both knowledge and ignorance, is another.” (Śvetā. Up. v, 11).

It is evident that because of His independence in all matters, Brahman is the author of all.

The never-failing potency (*Nityaluptasaktitva*) consists in all potencies being inherent in His own nature. Accordingly, the Śruti says “His Higher Power (Parā sākti) is revealed as manifold, as inherent, acting as force and knowledge.” (Śvetā. Up. vi, 8). From this it follows that the potencies of the universe of spirit and matter are inherent in Brahman and that He is never without these specific attributes.

The possession of unlimited potentialities is what is called Endless Potency (*anantaśaktitva*). It is in virtue of these endless potencies that Brahman is the producer and the ruler of the world. Accordingly it is revealed to us that

“There is one Rudra only.—they do not allow a second—who rules all the worlds by His powers”; (Atharvasiras Upanishat).

“Who rules all these worlds by His supreme powers of ruling and producing.” (Atharvasiras Upanishat).

As possessed of endless potencies, Brahman can be the material cause of the infinite universe.

found by any material forms. Some would say God is Arūpi, not realizing that matter is also formless as air, and nothing is gained by calling Him Arūpi. The fact to be clearly borne in mind is that God cannot be objective to us, and possess material form.

But if it is pointed out that Śaiva Siddhānta religion recognises forms of God and His appearances and acts, it is answered that these forms of His are not material but are purely spiritual forms formed of His great love and grace, and to be perceived not by the human mind but with the divine grace, 'அவன் அருளாலே அவன்ருள் வணங்கி.' St. Arulnandi says:—

உருமேனி தரித்துக்கொண்ட தெனறலு முருவிறந்து
வருமேனி யதுவுங் கண்டோ மருவுரு வானபோது
திருமேனி யுபயம பெற்றோம செப்பிய மூன்றுநதம்
கருமேனி கழிக்கவந்த கருணையின் வடிவுகாணே.

"All these forms of His are assumed out of His supreme grace for destroying our evil bodies." And how this is possible is shown in the following:—

"As He does not possess the defect as an object of perception, and as He is possessed of absolute intelligence and power, as He is not possessed of likes and dislikes, the Nirmala God can assume any form out of His grace." And these forms are described in the following verse. "His form is Love; His attributes and knowledge are Love; His five functions are Love; His organs like arms, feet, &c., and His ornament like the crescent moon, &c, are also Love. These things are assumed by the Nirmala God, not for His own benefit but for the benefit of mankind." With which compare the following verse from the Taittirīya Upanishat:—

"His head is surely Love; joy His right wing; delight
His left,

Bliss is His Self, Brahman whereon He rests."

The following beautiful hymn from St. Appar, and the text from the Maṇḍūkya Upanishat may also be read,—

மாயப்படிந்த கண்ணனும் தானும் கச்சு
மயானத்தான் வார்சடையான் மாகொன்றில்லான்

ஒப்புடையனல்லன், ஒருவனல்லன்,
 ஒருநானல்லன் ஒருவம னில்லி
 யப்படியன் அவ்வுருவன் அவ்வண்ணத்தன்.
 அவனருளே கண்ணாகக் காண்பதல்லால்
 இப்படியன் இவ்வுருவன் இவ்வண்ணத்தன்
 இவனிறைவ னென்றெழுதிக் காட்டொணாதே.

"The Lord, with the braided hair, lives in the Kāñchi burial ground, with His beautiful Umā with pencilled eyebrows. He has no sin, He is not one of the mortals, and is not to be compared with any of them. He has no place, and is incomparable. We can, with His grace alone as our eye, perceive Him, His form and nature, otherwise none can paint Him, in His real form and nature."

"This Ātmā is not attainable by explanation nor yet by mental grasp, nor by hearing many times. *By Him whom He chooses*—by him is He obtained. For him, God, His proper form reveals" (Maṇḍūkya iii, 2, 3)

It is to be noted also that the various forms in the temple are mere earthly symbols, necessary in our view for the ordinary human mind to grasp and follow the divine ideals, until the soul has advanced to a very high stage indeed. A missionary friend of ours wrote to say that as regards the use of symbolism, he found it necessary for the educated people, but as regards its salutary effect on the illiterate people, he felt not convinced. This opinion will be found opposed to the common current of opinion on the subject, but yet it is true, in so far as it postulates the necessity of the use of symbols even as regards highly educated people.

And we regard the various conceptions of God, as He, She and It, as conceptions derived from material forms, and as such not appertaining to His real essence, but the forms are necessary for our own easy conception of God:

"பெண்ணுணவியாகிப் பிறந் கொளிசோ
 மண்ணகி விண்ணகி யிததனை யும் வேருகி"

"He is male, female and neuter, earth and heaven and none of these."

“பெண்ணுணலியெனும் பெற்றிபன டோற்ற”

“Praise be to Him who is female and male and neuter.”

Further, the words Saguna and Nirguna are usually translated as personal, and impersonal, and we have often pointed out how vaguely and loosely these words are used, and protested against this translation. We will first consider the words Saguna and Nirguna. It literally means “with guṇa,” and “without guṇa.” One school of people would interpret it as meaning “with *good* qualities,” and “without *bad* qualities,” and that this is absurd is seen from the fact that the two words are made to mean the same thing. The word “Guna,” however does not mean any good or bad quality, but is a technical word as used by the Sāṅkhya and Vedānta schools and as occurring in the Upanishats, Gītā, etc. It means the three guṇas, Satva, Rajas, Tamas, the qualities of Prakṛiti or Pradhāna or matter; and as such the words would mean “with *material qualities*” or “without *material qualities*.” St. Tirumūlar uses the phrase “முக்குணநிற்குணம், mukkuṇa-nirguṇam,” so that no mistake may be made of the word Nirguṇam itself.

சாததிகமெய்து நனவெனச் சாற்றுங்கால்
வாய்த்த விராசுத மன்னுங்கனவெனப்
ஷயத்திடும தாமத முற்ற சுழத்தியாம
மாய்த்திடும நிற்குண மாசில துரியடும.

“Satva is condition of wakefulness (Jāgrata); Rajas is dream-condition (Svapna); Tamas is Sushupti; the stainless Turiyam is Nirguṇa.”

So also the Gītā speaks of “Thraiguṇyo Nirguṇaha,” and it stands to reason that God cannot be “Saguna,” clothed in matter or material qualities, and must be therefore, non-material, Nirguṇa. The Supreme God is, therefore, described in the Upanishats and Gītā and Śivajñānabōdham as Nirguṇa and not as Saguna, as in the following passages.—

“This one God is hid in every bhūta pervading all, the inner *ātma* of every *ātma*, Inspector of all deeds (spectator) in

whom everything dwells (supporter), the witness, the pure Intelligence and Nirguṇa Being; the Iṣvara of Iṣvaras, the Mahāṣvara, the God Supreme of Gods, the king of kings, the supreme of supreme, the "Iṣā" of the universe (Svetāś). "Beginningless, Nirguṇa, Paramātmā, Imperishable, though seated in the body, O Kaunteya, worketh not, nor is soiled (Gītā 13-31) Note Rāmānuja explains Nirguṇa as destitute of satva and other qualities.

"Will not the Lord, who is *Nirguṇa*, *Nirmala*, *Eternal Happiness*, *Tatparam* (transcending all things) and beyond comparison appear to the soul when it gets rid of its *tattvas* such as *ākāś*, etc? Will not He appear as a far transcending wonder and an inseparable light of its understanding?" (*Śivajñānabōdham* ix. 2. a.) But certain deities are stated to be *Saguṇa*, as being clothed with pure *Satva* or *Rājasa* or *Tāmasa*, and they should not be confounded with the *Turiya mūrti* or the Fourth, the *chaturtha*, the supreme Brahman, these *Śaguṇa* beings are merely certain souls from among *Sakalars* wielding very high powers and possessing still material bodies.

"*Śāntam śivam advaitam chaturtham*" (*Rāmatāpini Up.*)

✓The word *Nirguṇa* is the same as the word "*gunātita*," beyond *guṇa* or matter " The word, therefore, implies non-material and therefore pure *chit*. Christian missionaries need not, therefore, shy at this word, and they should certainly drop the word "*Saguṇa*," which technically means material. From the passages quoted above, especially from the verse from *Śivajñānabōdham*, it will be seen that God is called "*Nirguṇa*," "*Intelligence and Rationality and Consciousness*," are not denied to Him. This is made further clear in the following verses from St. Meykaṇḍān and St. Tīrumālar.

ஏகமாய் நின்றே யிணையடிகள் ஒன்றுணரப்

போகமாய் தான்வினைந்த பொற்பினுன்—ஏகமாய்

உன்னைத்தின் கண்ணானுன் உள்குவா ருள்கிறறை

உள்ளத்தாற் காணானு வற்று.

When the soul becoming one with God and feels Him,

He becomes the Supreme Bliss, as God becomes one with the soul. So understanding Him, will he not know with the soul what is understood by the soul?."

நானறிந் தன்றே யிருக்கின்ற தீசனை
வானறிந்தார் அறியாது மயங்கினா
ஊனறிந் துள்ளே உயிராகின்ற வெண்கடர்
தானறியான் பின்னை யாரறியாரே.

"That day I knew my God, the same was not understood by the Gods. The bright effulgence lighting the *inside* of my soul and body, it is said, does not know ! Who else can know ?"

Of course, it is also said in these works that God 'cannot know' 'உதியாமரியா உணராமறவா' and it is pointed out by Śiva-jñāna Svāmigal in his Drāviḍa Mahā Bāshya that this only means that God's consciousness is not like the consciousness of the individual man, which is limited, and cannot become conscious unless it forgets, and can only understand in relation ("change is essential to consciousness"—Bain). This human consciousness is called சுட்டுணர்வு. God does not possess this limited சுட்டுணர்வு. His consciousness is what transcends all limitation and all relation and is absolute, as in His Akaṇḍākāra, there is no distinction of this and that, there is nothing out of Him "பேர்க்கிலன் வரவிலன்"

Coming to the question of God being personal or impersonal, we are not quite sure in what sense our Indian writers use these words, but they mostly take it as meaning Saguna and Nirguna. There is some difference of opinion as regards the connotation of the words among European writers. Some use it as implying individuality and limitation ; others use it as not meaning individuality, and this is the more prevalent and cultured opinion. We take the following definitions from a vocabulary of Philosophy.

Person : A being intelligent and free, every spiritual and moral agent, every cause which is in possession of responsibility and consciousness, is a person. In this sense, God considered as a creating cause is a *person*.

“ The intimate relation of God, as Being, to all His attributes and to all His essence, constitutes the Divine *Personality*; which for God is His entire Being. God only exists for Himself, in a manner infinite and absolute. God has relation entirely to Himself; for there is no being out of Him to which he can have relation. His whole essence is for Himself and this relation is altogether internal. The divine consciousness or personality embraces all that is in God, all of which He is the reason. “ Person as applied to Deity, expresses the definite and certain^o truth that *God is a living being*, and not a dead material energy ”

Emerson says that personality signifies true being (Sat) both concrete and spiritual. It alone is original being. It is not limited. It is that universal element that pervades every human soul and which is at once its continent and fount of being. Distinction from others and limitation by them results from individuality (Ahaṅkāra or Āṇava) not personality (Sat). Personality pertains to the substance of the soul, and individuality to its form. Another Christian writer (Rev. J. Iverach) points out that the absolute and unconditioned Being is *Personal* is not a contradiction in terms, such as a round square, but that it will be true as when we say a white or crimson square. “ When we speak of the absolute, we speak of it as a predicate of pure being; we simply mean that the Absolute Personal Being is and must be self-conscious, rational and ethical, must answer to the idea of spirit. Why may not the Absolute Being be self-conscious? To deny this to Him would be to deny to Him one of the perfections which even finite beings can possess.”

St. Meykaṇḍān and St. Tirumūlar had stated the same question long ago, as we had shown. This self-consciousness, இயற்கையுணர்வினனாதல், and முற்று முணர்தல், as we have shown above, is not to be confounded with the limited சுட்டுணர்வு of the soul.

As it is, Personality clearly means Sat and Chit, and neither Saguṇa nor Nirguṇa. Personality is opposed to Achit or

Jada or irrational matter and relates to the substance, Saguna and Nirguna to the form, either as individual or otherwise—God can never become individualised as man, woman or brute, the limitation of the latter class of beings arising from its union with matter or Guṇa (Saguna). From this view, impersonal would clearly mean irrational, unintelligent and material, and we don't believe any Indian writer would desire to use this word in relation to the Deity, if they only understood its signification.

From the statement that God is Nirguna and not Saguna, it follows that God can neither have birth nor death. This is one of the central doctrines of Śaiva Siddhānta, and in this respect it differs from all the existing forms of faith, whether Hindu or otherwise, except, perhaps, Muhammadanism and the Unitarian form of Christianity.

பிறப்பிலி பிஞ்ஞகன் பேரரு ளானன்
இறப்பிலி யாவர்க்கு மின்ப மருளும்
துறப்பிலி தன்னைத் தொழுமின் தொழுதால்
மறப்பிலி மாயா விருத்தமு மாமே.

“The unborn, with the braided hair, supreme grace, the undying, bestowing bliss on all, O thou worship! If worshipped, thy Māyā will vanish without doubt.” (Saint Tirumūlar.)

Of course, it must stand to reason that our soul itself is neither born nor can it die. What is born or what dies is the material body formed of Māyā or Guṇa associated with it from the beginning. These repeated births and deaths occur on account of the peculiar link subsisting between the soul and matter; and, therefore, the souls comprising all Sakalars are called Saguna. This same peculiar link does not subsist between God and matter, and hence, He is Nirguna. So it is, God can neither be born in the womb nor die. This peculiar doctrine of Śaiva Siddhānta is what should elevate it to the highest rank of philosophy; and the latest discoveries in science could not shake its foundation.

One other feature of Śaiva Siddhānta, in regard to the God-head, we will mention, before we close this paper. And that is, that the supreme Brahman of this school called Śiva or Śivam is not to be confounded with the Hindu Trinity. God is peculiarly denoted by the words Śivam, Saṅkara, Sambhu, Rudra (he who removes sorrow), as they express the most spiritual nature of God as Love and All-beneficent. And that this is no sectarian conception of the Deity, and that the God of the Śaiva Siddhāntis is the universal God of all the nations and all religions is finally brought out by St. Aruṇaṇḍi Śivāchāriyār in his very first verse in 'Śivajñāna Siddhiyār.'

அறுவகைச் சமயத்தோர்க்கும் அவ்வவர் பொருளாம் வேரூங்
குறியது உடைத்தாய் வேதாகமங்களின் குறியிறந்தங்
கறிவினி லருளான மன்னியம்மையோ டப்பனாகி
செறிவொழியாது நின்ற சிவனடி சென்னிவைப்பாம்.

"Let me place on my head the feet of Śiva who stands as the goal of each of the six forms of religion, and who stands in the various forms conceived of by the various internal schools of Śaiva faith, and yet stands beyond the conception of all Vedas and Āgamas, and fills all intelligences with His love, and becomes my Heavenly Father and Mother and fills one and all inseparably."

To sum up, according to the true Vedānta Siddhānta Philosophy, God is Sat; Chit, Ānanda, not material nor enveloped in matter, Nirguṇa and Personal, ever blissful and All Love, and all His acts such as creation, &c., are prompted by such Love. He is neither He, She nor It, nor has He any material Rūpa or Arūpa, and He can reveal His grace and majesty to those who love Him. He cannot be born nor can He die, and as such, indeed, He is the Pure and Absolute and Infinite Being, able to lift up humanity wallowing in the bonds of māla, māyā, and karma. To know Him as our true Heavenly Father and Mother and love Him as such is the only panacea for all the evils of erring mankind.

ADVAITA ACCORDING TO THE SAIVA SIDDHANTA.

In a former paper contributed to *The New Reformer* we dwelt on the Personality of God as understood in the Śaiva School; and we propose to dwell at length on the Advaita Philosophy, as expounded by the Siddhānta writers, and we crave the earnest attention of all students of Indian Philosophy ; and we confidently hope that as this philosophy is more and more understood, it is bound to win its way into the hearts and hopes of all sincere people of every religion. As we pointed out in our last paper, this philosophy has only been placed before the world at large without being hidden under a bushel, within a short time, and there is all the future before it, when it can shine like a beacon light from the summit of the loftiest hill.

And first we have to point out that the word 'Advaita,' pure and simple, is used to describe their philosophy by all Siddhānta writers ; and the word *Viśiṣṭādvaita* never finds place in the Siddhānta Literature. People who for the first time hear of this philosophy put it down at once as *Viśiṣṭādvaita*, without pausing to enquire into its real aspects. But, as we said above, all Śaiva Siddhāntis call themselves strict Advaitis. Saint Meykaṇḍān uses the word 'Advaita' in his commentary on the second Sūtra of Śivajñānabōdham in the passage “அத்துவிதமென்ற சொல்லே அந்நிய நாத்தியையுணர்த்து மாயிட்டு,” and expounds his system of Advaita. In another place, “அத்துவிதமாதல் அகண்டமும்மைவமே அத்துவிதியன்புறம்பெழு,” he calls his system 'Advaita,' and addresses his pupils as 'Advaiti.'

Saint Umāpati Śivāchārya uses it in the following introductory verse in Śivaprakāśam :—

புறச்சமயத்தவர்க்கிருவாய கச்சமயத்தொணியகம்
புனைவகவகவாதி பொற்பணிபொலயேதம்

பிறப்பிலதாயிருள்வெளி போற்பேதமுஞ்சொற்பொருள்போற்
 பேதாபேதமுமின்றிப் பெருநூல்சொன்ன
 அறித்திறனால் விளைவதா யுடலுயிர்க் கண்ணருககண
 அறிவொளிபோற் பிரிவறு மத்துவித மாகுஞ்
 சிறப்பினதாய் வேதாந்தத தெளிவாஞ் சைவ
 சித்தாந்த திறனிங்குத் தெரிக்க லுற்றோம்.

"We expound here the beauty of Śaiva Siddhānta, the cream of the Vedānta, whose excellent merit consists in its exposition of the Advaita, postulating an inseparable relation like body and soul, eye and the sun, the soul and the eye, supported as it is by the Dharma of the highest authoritative books, and unlike the Bhēda and Bhēdābhēda and Abhēda relations illustrated, respectively, by light and darkness, word and meaning, gold and ornament, set forth by other schools, and which is further supported by perfectly logical methods, and is light to the truth-seekers and darkness to others."

Saint Tāyumanavar uses the word freely and has this verse in praise of his Parama Guru Saint Meykaṇḍān:

பொய்கண்டார காணுப் புனிதமா மத்துவித
 மெய்கண்ட நாதனடி மேவுநா ளெந்நாளோ.

"Oh! for the day when I can reach the feet of my lord, who found the truth of the pure Advaita, and which could not be comprehended by persons dwelling in untruth." There is another verse of his also in which he uses the word twice, illustrating and explaining the meaning of the word itself, and which will be discussed later on:

ஆணவதோய் அத்துவிதமானபடி மெய்ஞ்ஞானத
 தாணுவினோடத்துவித மாகுநாளெந்நாளோ"

"Oh! for the day when I will be in Advaita relation with God, as I am now in Advaita relation with Ānava (the world)."

"Going back to the word itself, it occurs in the following passages of the Vēda and Upanishats, and in a few other places:—

"Eka eva Rudro Nadvitīyāya tāsṭhe" (Yajur-Vēda, 1.8. 6.)

"Ekhoḥī Rudro Nadvitīyāya tāsṭhe (Svetas Upanishat, 3, 2-

"Ekamevādvitīyam" (Chhāndog Upanishat, 6, 2, 1.)

"Sāntam Sivam Advaitam Chaturtham Ātmā" (Maṇḍūkya Upanishat, 7.)

"Amatras chaturtavya vakārika prapunchopasamas Śivodvaitavave." The partless fourth, incomprehensible, that ends all going out. Siva-advaitam. (Maṇḍūkya Upanishat, 12.)

The first two texts give the word in its original form, 'Nadvitīyam,' and the word now in use has been got by elision of the initial 'n', and 'na' is the negative prefix. The word literally means therefore no two, or not two. The word as used in the texts quoted above and as read with the context would not convey all the philosophic meaning which has been imported into it by the Āchāryas of various schools. It simply meant there was no other person except the one mentioned at the time. In the first text, it meant that there was only one God and no second God. However this be, we have to deal with the word as brought into use by the various schools. And the negative prefix has been taken to mean variously. This prefix is said to connote (1) இன்மை or Abhava, positive negation, (2) அன்மை Sadṛisya, and (3) மறுதலை or Virodha—or the opposite. Both in Sanskrit and in English, the same prefix or word is used to denote the first two meanings, but in Tamil we have two different words இல்லை and அல்லை to denote these two different meanings. If in the word 'Advaitam,' the first meaning be taken, it would mean that one or other of the two or both would be non-existent, and it would mean one only out of the two or neither. Śivajñānasvāmigaḷ points out that almost all the Āchāryas of other schools, including Saṅkara, Rāmānuja and Mādhva, take it to mean 'one,' taking the 'Abhava' meaning. If the Sadṛisya meaning be taken, it would mean non-different or non-dual. This meaning is best explained and illustrated by taking the first stanza of chapter 36 of the sacred Kural—entitled "How to Perceive Truth."

பொருள் அல்லவற்றைப் பொருளென் றுணரும்

மருளானு மாணப்பிறப்பு

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

That is the cause of hapless birth.

Here the word used is அல்ல and the meaning is, of the two things before us, say a copy of Kuṛaḷ and a copy of Śivajñāna-bōdham, if one mistakes one book for the other, this would be delusion, Mityajñānam or false knowledge or Avidyā or ignorance. Here the existence of two books is not denied. But if the words used were பொருள் இல்லவற்றை instead of பொருள் அல்லவற்றை then the meaning would be altogether altered, and it would mean, there being no copy of Kuṛaḷ before us at all, we fancy there is a copy of Kuṛaḷ before us. In the former case, the reality of the objects before us is not questioned. In the latter case, the reality of the object presented before us is denied. In the familiar example of shell and silver, both objects and ideas are real, and we can never have these conceptions, unless both were real and different. The delusion arises from the fact that we mistake one thing shell, for the silver *which is not*, and this arises also because on account of the resemblance which exists between these objects, shell and silver, or the two books. If when there was no shell before us, the silver would present itself before us, this would illustrate the Abhava meaning, but ordinarily no such object or idea will present itself before us. This same difference will be felt throughout in the working of the two systems. One holds the world including the body and the soul as real, but ordinarily, we often mistake the body for the soul, and minister to its wants instead of seeking the soul's salvation. And so too, we mistake the soul for God. If we only understood the true nature of each of these, and understood the transient nature of the pleasures of the body, and gave them up for the eternal bliss of the union with God, our path would be clear. Saint Tiruvalluvar follows up this view and states in his second stanza :

இருள்நீங்கி இன்பம்பயக்கு மருள்நீங்கி
மாசறகாட்சி யவர்க்கு.

"Darkness departs (with which we have been identifying ourselves before) and rapture springs to men who see the mystic vision pure, from all delusion free." In this view, no

attempt is made to deny the reality of the world and sin and ourself and God, but one is asked to discriminate one thing from the other. In the other view, there is no world, no sin, no soul, and all these fantasies arise. But there is no reply to the question 'How?'

However, let it be premised that the Siddhānta writers take the negative prefix to mean not *Abhava* இன்மை but *Sadrisya* அன்மை; and we will proceed to show how they develope their system.

Count Tolstoy defines religion as "a certain relation established by man between his separate personality and the endless universe or its source; and morality as the perpetual guiding of life which flows from this relation." And Siddhānta writers attempt to trace alike this relation between God and man and the world, and thereby discover the means or Sādana for our guidance whereby we can get rid of all pain and sin, And the first postulate is contained in two words in the second Sūtra of Śivajñānabōdham.

"அவையே தானேயாய்"

"God is one with them, and *different*."

And Saint Aruṇaṇḍi Śivāchārya adds another relation, 'one-and-different.' Here then is involved 'Abhēda,' 'Bhēda,' and 'Bhedābhēda' relations. But other schools postulate one or other of these relations, and the similes used are 'gold and ornament' to denote the Abhēda relation, 'darkness and light' to denote Bhēda relation, and 'word and meaning' to denote the Bhedābhēda relation. And there can be no reconciliation between these views, and no meeting place between them. The Siddhānta postulates all these different relations, but by other similes, such as body and soul to denote Abhēda, eye and the sun to denote Bhēda, soul and the eye to denote Bhedābhēda, as set forth above in the stanza quoted from Saint Umāpati-Śivāchārya, and yet so as not to be contradictory. There must therefore be something peculiar in this view which makes it possible to admit of all these different relationships or aspects,

and yet not to be self-contradictory, and to appear as one harmonious whole. And it is this peculiar relation which cannot be easily defined or described, that is denoted by the word 'Advaita.'

And Saint Meykaṇḍān accordingly discusses this word in his first argument. "The word *Advaita* cannot mean oneness or Ekam; no one can think of himself as one, and the very thought implies two things. The word simply denies the separateness of the two, *Anyanāsti*, and hence God is said to be one with the souls," that is to say, *Advaita* is *Ananya* or non-different. The relation is such, that though there be difference in substance, no separation is possible, and the word is used to emphasize its non-different character. And he instances the case of a man and his body. Though these are different, yet man identifies himself with the body, owing to the inseparable connexion between the two, and so practically they are one or non-different. So too, the soul identifies itself with God, though God is not the soul, and the soul is not God; and hence God is one, and not one with the soul. And in the second stanza, he develops this argument, and analyses the text 'Ekamevādvitīyam' and illustrates it.

“ஒன்றென்றது ஒன்றேகாண் ஒன்றேபதி பகவாம்
ஒன்றென்ற நீபாசத்தேச நினைகாண்—ஒன்றின்றால்
அக்கரங்க ளின்றும் அகரவுயி ரின்றேல்
இக்கிரமத் தென்னு மிருக்கு.”

"In the Vedic text, 'Ekam' means that there is only one and that one is the Pati (Lord). You who say 'There is one' is the *Paśu*, bound up in *Paśa*. The word 'Advaita' means that beside God nothing else will exist, as when we say that there will be no other letters (consonants) when the vowel 'A' is not." And the meaning will be clear when the illustration is fully understood. The illustration is that of vowel and consonants i.e., உயிர் and மெய் or உடல், meaning soul and body.

“உடல்மேலுயிர்வந்து ஒன்றவது இயல்பே.”

"The vowel becoming one with the consonants is natural union," is the Nannūl-sūtra.

And the illustration of body and mind or soul was what was stated in the first stanza.* So that we have two

* We are glad to extract the following from Mr. Armstrong's book, 'God and the Soul' wherein he brings out the same analogy.

"But I would much rather put it in this way: the relation of the physical universe to God is, within certain limits, analogous to the relation of my body to myself. The movement of my tongue as I speak, of my eyes as I glance at my friend, of my hand as I write these words, proceeds from that stream of conscious energy which you may call my mind, my soul, my spirit, my will, or myself. Instantaneously the command of my unseen self flows through my seen self and modifies its attitudes, its gestures, its several and separable parts. But the intimate connexion between myself and my body does not imply that I am my body or that my body is myself, the 'Ego.' If they are in absolute alliance they are also in absolute antithesis. Nor, even if you went on to imagine my body the absolute product of my own will, and its automatic and reflex action, the breath, the circulation of the blood, the beating of the heart, the growth of the hair and the nails to be the effect of my will, and my consciousness to be perpetually engaged in conducting these processes, would you be one step nearer identifying me, the 'Ego,' the self, with this body, but it would be other than the body, above and beyond it, transcending it, of a nature belonging to a superior order to it, in another and a higher plane than it. Press the analogy home, and you have a safeguard against Pantheism. The universe may be thought of as the body of God but as it is gross to confound the body with the man, so it is gross to confound the universe with God. The soul is in the body only in the sense that its energies flow through the body; a man's soul (that is the man) is not in the body in any physical sense. The body is its organ and its instrument.

But why do we shrink from Pantheism? Not from dread of losing the physical universe in God, but from dread of losing our own souls in God. Pantheism only becomes deadly to vigorous religion and morality when it makes the man's soul, the man's self, a portion of God. Theism claims that the human soul is a free cause, a separate island of individual will in the midst of the great ocean of the Divine Will. Leave us man confronting God, not absorbed in Him, and the conditions are preserved for the ethical life of the individual, and also for the communion of the soul with God, as another than itself, the very possibility of which is destroyed if a separate personality is wiped out. On this matter of the otherness of man from God, I hope to say more in a later chapter."

illustrations to describe the relation of God to the world, and these two illustrations going by the same name show that the relation between mind and body is what obtains between vowels and consonants.

Viśiṣṭādvaita writers have no doubt used the illustration of mind and body but nowhere do they discuss the nature of this relation; much less do they seem to have apprehended the analogy of vowels and consonants. Doctor Bain discusses this question in his book on "Mind and Body," and we wrote on the subject in the *Siddhānta Dipika*, Vol. II, page 13, and this is reproduced in pp. 52-63 of this book.

So that whatever word we may use, the nature of this relationship is clear. If the Vedic texts postulate oneness, it is in a higher sense than what is understood in the current philosophies. In this position is reached a higher and truer Monism. We have shown how true it is that St. Meykaṇḍān stated that there is no other letter but 'A.' So it is, we can state 'There is nothing else but God,' 'Only one, without a second.' This comes as the result of the Highest experience or Jñāna or Svānubhava or Śivānubhava. And this is stated in the central stanza of Tiruvāṇḍagam, its *Hṛdaya* sloka:

‘இன்றெனக் கருளி இருள்கழந் துள்ளத்
தெழுகின்ற ஞாயிறே போன்று
நின்ற நின்தன்மை நினைப்பற நினைந்தே
நீயலாற் பிறிது மற்றின்மை
சென்று சென்றனுலாய்த் தேய்ந்து தேய்ந்து ஒன்றும்
திருப்பெருந் துறையுறை சிவனே
ஒன்று நீயல்லெ யன்றி யொன்றில்லை
யாருண்ண யறியகற் பாடே.”

“This day in Thy mercy unto me Thou didst drive away the dark-
nes and stand in my heart as the Rising Sun.
Of this Thy way of rising—there being naught 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,
Oh Śiva, Dweller in the great Holy Shrine.”

Thou art not aught in the universe, naught is there save Thou.
Who can know Thee ?

—(from P. A's Translation).

As man nears God, he wears away atom by atom, so that at the moment of union, nothing of him is left and what is left is the Presence of the Supreme One only and the feeling of His Presence ; and no feeling or consciousness of feeling of himself or others. This feeling of the Presence and Bliss of God, is One and Advaita, and there is no consciousness of such oneness or Bliss, and duality will certainly arise the moment man regains consciousness. So what he is said to lose in fact atom by atom is his various conscious selves.

“நான்கெட்டு மாருதமாங்கத்து அழல்நீர்மண்கெழினும்
நான்கெட்ட வின்றிச் சலிப்பறியாத தன்மையனுக்கு
ஊன்கெட்டு உயிர்கெட்டு உணர்வுகெட்டு என் உள்ளமும்போய்
நான்கெட்ட வாபாடித் தெள்ளேணங் கொட்டாமோ.”

“Though Ether, Wind, Fire, Water, Earth should fail
His Constant Being fails not, knows no weariness!
In Him, my body, soul, and thought and mind were merged (lost),
How all *myself* was lost, sing we and beat TELLENAM.”

(from Rev. Doctor G. U. POPE's Translation).

His bodily consciousness, His life-consciousness, His mental consciousness, all these alone constitute his individuality, the feeling of I and mine. This 'I-ness', 'நான்', is what has got to be rid of. So that when this 'I-ness' or individuality is lost, 'நான் கெட்டவா'; he becomes Śivam or God, 'நான் கெட்டு சிவமானவா.' What perishes of course is the Soul's individuality or consciousness of 'I ness', inducing duality, but what subsists even in Moksha is the soul's personality, which has Svānubhava or Śivānubhava, identifying itself with God.

The soul in union with God becomes pure object (God) as it were, which is the true Monism of Science. Hence it is Saint Meykandān states this paradox (xi. 2. c.): “when becoming one with God, if the soul perished, there will be nothing to unite with God, as it perishes, If it did not perish,

it cannot become one with God. Just like the salt dissolved in water, the soul, after losing its mala, unites itself with His feet and becomes the servant of God (loses its 'I ness' or individuality). Then it will have no darkness (as separation) " The salt in its crystalline conditions constitutes its individuality. In that condition it is distinguished from water But after it is dissolved in water, what is lost is its individual character and not itself or its substance or personality.

The following sentence from a text-book of science will show how exact is our language: "When a river enters the sea, it soon loses its *individuality*, it becomes *merged* with 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." If re-read as follows, its application will become clear: "When the soul loses its individuality (feeling of 'I' ness, 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 has been associated from the beginning." And this is the exact figure and language used by St. Meykaṇḍān in viii. 4. A. This losing of self is the real sacrifice brought about by love. It is this sacrifice, பஸி, we are asked to make as we enter the Temple, and the moment we make it, our பசுத்துவம் (Paśutvam) will leave us, and we will become the *Nandi*, the Blissful Śivam.

That the Siddhānta marks the Highest Standard of Monistic Truth is what is brought out by St. Tirumūlar also in his famous line "தானான வேதாந்தம் தான் என்னும் சித்தாந்தம்" "Vedānta postulates 'Aham Brahmasmi,' 'I am' Brahman,' Siddhanta postulates 'Tat (one) alone.'" That is to say that the Siddhānta appeals fully and finally to only One Experience, the Bliss of God and One alone; whereas the Vedānta has reference to the Soham-paths whereby this experience is gained. And anyone can perceive that the Soham experience is a conscious one and a dual one or Dvaita. In this sense Siddhānta is Advaita and Vedānta is Dvaita. And what are considered as the

strong-holds of Vedānta by followers of Saṅkara admit of easy interpretation by the Siddhāntis. The question, as pointed out by Śivajñāna Yōgi, did not arise absolutely as to whether padārthas were one or two. It arose in connection with the famous Mahāvākya texts, 'Aham Brahmāsmi,' Tatvamasī, etc. Says he:—

மற்றென்னையோ அத்துவிதமென்னும் சொற்குப் பொருளெனினிற் சித்
தாந்த சைவருரைக்குடாறு காட்டுதும், 'அது நீயாகின்றாய், எ-ம், அது நானா
கின்றேன், எ-ம், 'அதுவிது வாகின்றது,' எ-ம், மூவிடம்பற்றி 'நிதழும் தத்துவ
மகி முதலிய மகாவாக்கியங்களைக் கேட்டவழி அதுவென்பது ஒருபொருள்,
நீயென்பது ஒருபொருளாகலின், ஒருபொருள் மற்றொரு பொருளாயாறி யாங்
வணம் என்னும் ஐய நீக்குதற்கு எழுந்ததாகலின் அதுவிது வாதற் கேதுவாய்,
அவ்விரண்டிற்கு முளதாகிய சம்பந்த விசேட முணர்த்துதலே யத்துவித
மென்னும் சொற்குப்பொருளென்றுணர்ந்துகொள்க.

"If you ask, what then is the meaning of the word *Advaitam*, I will show how Śaiva Siddhāntis explain it. On hearing the great texts called Mahāvākya, Tatvamasī, etc., which are used in the three persons, we see that these sentences speak of 'that' as one substance and 'Thou' as another, and inquire how one can become the other. The answer is given to remove this doubt, by stating *how one can become the other and what relation subsists between these two*, and the word *Advaitam* is used to express this peculiar relation."

The word does not mean one or non-existence of two or more, but is used to express the peculiar relation that exists between two distinct things which can become one, and we had long ago called attention to this meaning in our very first work, and before we had any chance of seeing this luminous exposition of Śivajñāna Yōgi, and we observed, *vide* Śivajñāna-bōdham p. 17:

"Though in all these cases, an identity is perceived, a difference in substance is also felt. It is this *relation* which could not be easily postulated in words but which may perhaps be conceived, and which is seen as two (*Dvaitam*) and at the same time as not two (*Advaitam*); it is this relation which is called *Advaitam*, 'a unity in duality,' and the philosophy which postulates it, the Advaita philosophy."

Of all the mass of the Vedic and Theosophic literature that has come into existence during the last two or three decades, there is none that equal the writings of Professor Kunte for real insight into the nature of Hindu philosophy and critical acumen. And his summary, added at the end of the first pāda of the first Adhyāya of his translation of the Brahma Sūtras, is a most beautiful and original one. Wonderful as it may seem, both Śivajñāna Yōgi and Kunte exactly propound the same questions and give the same answer. He shows there are texts in the Upanishats which support the dualistic and monistic view, and the mainstay of the monists are the *Mahā Vākya* texts and these texts are the great stumbling block in the path of dualists, and he shows that their interpretation cannot bear an examination, because the texts evidently do not admit of it, and all that they say is simply beside the mark.

"What is to be done? There are doubtless a few texts in the Vēda which support the Pantheistic views. Most however support the Theistic principles. But so long as Pantheistic texts are not explained, the proposition that the Vēdas do not teach Pantheism cannot be accepted. Again, the adjustment and the interpretation proposed by the Theists cannot be accepted because of their being far-fetched and forced. But we do not see how the few Pantheistic texts come in the way of Theism, because we believe that though they be interpreted as the Pantheists do, yet they support Theism. How can this be?" And he proceeds to show how this can only be understood in the light of Yōga. After instancing the various forms of Bhakti (Charya and Kriya), he says: "But there is a special feature of such adoration—a feature not included in any of these. It is the ecstatic condition of the spirit, a condition which can neither be explained nor understood without an illustration. Let the reader realize the love a mother has for her child. A mother or her child sometimes experiences a state of mind, an indescribable state. That which either of them expresses can alone convey an idea of their feelings when they are in the ecstatic condition. The mother directly addresses the child thus, 'Oh,

my piece of Gold, Oh, my soul, Oh, my life, can I eat you up?' 'தின்பன்கடிப்பன் இருத்துவன்தானே.' Under these circumstances, the mother forgets that her body is different from that of her child, which experiences the same feeling. Such an *identity* is the form of the ecstatic condition of the mind. This is a special feature of adoration. This sort of *ecstatic identity*, the *Yōgis* feel. Hence in the Vēda and in the Upanishats, the Pantheistic doctrine of the identity of the human spirit and the Supreme Spirit, *if enunciated, is enunciated in this way*. Again the Brahma Sūtra of Bādarāyaṇa does not inculcate it." And he explains further below "The characteristic feature of the Indian Vēdānta is its recognition of spirit-power, as it is explained in the Yōga Sūtras which systematically lay down the following propositions: That the Supreme Spirit or God is *related* to the human spirit, that the human spirit has very great *potential powers* and that if certain methods of living be adopted, it can *call out its powers* and become *actually able to know the past and the future*, and that the spirit disenthralled from the flesh is ultimately *absorbed in one sense* into the Supreme Spirit. The Yōga system is properly the backbone of the Vēdānta."

And we had pointed out in another place, *Personality of God*, (pp. 223—243) that the Yōga Pāda is not merely the backbone of Vēdānta, but it is Vēdānta itself.

It is not well understood that the word Upanishat really means the same thing as 'Yōga.' Yōga means the Sādāna required for bringing the Soul and God in Union; and the Upanishat is also the teaching of the Sādāna whereby man comes nearer and nearer to God, by 'destroying the bonds that bind him. The root-meaning (upa = near, ni = quite, sad = to perish) is hit off to a nicety in the famous line in Tiruvāçagam quoted above. "The house of God," 7th verse, சென்று சென்று அணுவாய்த் தேய்ந்துதேய்ந்து ஒன்றும், "*nearer and nearer to Thee I drew, wearing away atom by atom, till I was one with Thee.*" And in the passage in (Chandog, i. i. 10) and in several others, the word Upanishat is used as a synonym for Yōga. And this derivation

really explains the scope of an Upanishat, a misunderstanding of which has led to no end of confusion. The Siddhānti takes the Upanishat as the text-book of the Yōga Pāda or School.

The higher stage or Pāda being the Jñāna Pāda, the words Upanishat, Vēdānta, Yōga, Saha-Mārga or Sōhamārga or Hamsa-Mārga are all synonymous; and as Vēdānta strictly means Yōga, the words Vēdānta and Siddhānta are contrasted, Siddhānta meaning the Jñāna-Mārga or *Pāda*, though it embraces all the remaining *Pādas*, Charya, Kriya, and Yōga. The practice involved in the Mahāvākya-texts is this Sōham Bhāvana or Śivōham Bhāvana, and when this practice is matured, the soul stands in complete allegiance to the Supreme One, renouncing all idea of self and self-action; then can the soul say: "I am all the world," யானே யுலகென்பனினு. (Śivajñānabōdhanī, 2-1-4). "In me everything originated, in me everything established, in me everything merges. That secondless-Brahman am I. (Kaival. Up. 21)."

As Professor Kunte speaks of the *potential power of man* by calling out which he can become one with God; Śivajñāna Yōgi dwells at great length, and too frequently, on this special characteristic or power of man whereby man can be said to become God; and this power is the power of the soul *to become that to which it is united*, அதுவதுவாதல், in the language of St. Meykaṇḍān or, சார்ந்ததன் வண்ணமாதல் and யாதொன்றுபற்றின் அதன் யியல்பாய் நிற்பல் in the language of St. Tāyumānavar, and this power is likened to that of the crystal or mirror.

Says Professor Henry Drummond:—

"All men are mirrors—that is the first law on which this formula (of sanctification or corruption) is based. One of the aptest descriptions of a human being is that he is a mirror." This illustration is to be originally found in the Upanishats and Gītā.

"As a metal disk (mirror) tarnished by dust shines bright again after it has been cleansed, so the one incarnate person satisfied and free from grief after he has seen the real nature of himself. And when by real nature of himself, he sees as by a lamp, the real nature of the Brahman, ~~then he~~ ~~becomes~~ the unborn eternal God who transcends all tattvas,

he is freed from all pāśa." (Svetās Upanishat ii. 14, 15). "From meditating Him (abbidhyānāth), from joining Him (yojanāth), from becoming one with Him (tatvabhāvāt), there is further cessation of all Māyā in the end." (Svetās Upanishat i 10) "As a flame is enveloped by smoke, as a mirror by dust, as an embryo is wrapped by the womb, so this (soul) is enveloped by it (desire). (Gitā iii. 3.)

And St. Meykaṇḍān has this stanza (viii. 3. a.) பன்னிறமே. The principle of it receives its exposition in the Sāṅkhya and in the Yōga Sūtras, by means of this illustration of mirrors and colours.

"Though it (soul) be unassociated, still there is a tinging (reflectionally) through non-discrimination; [for there is not a real tinge in that which is unassociated (with tincture or anything else), still there is as it were a tinge; hence the tinge is treated simply as reflection by those who discriminate the tinge from the soul which it delusively seems to belong to].

"As is the case with the Hibiscus and the crystal, there is not a tinge, but a fancy that there is such." Sāṅkhya aphorism vi. 27-28—Gablé's *Translation*.

In the words of Professor Max Muller, this is how the subject is treated in the Yōga Sūtras: "Now if we ask what is the result of all this, we are told in Sūtra 41, that a man who has put an end to all the motions and emotions of his mind, obtains, with regard to all objects of his senses, conformation grounded on them, or steadiness and consubstantiation, the idea being that the idea is modified or changed by the objects perceived, 'அது அதுவாதல்' (i. 41). As a crystal when placed near a red flower, becomes really red to our eyes, in the same way the mind is tinged by the objects perceived" (*Six Systems*. p. 453).

This principle of mind identifying itself with the objects perceived, is stated in the following passages of the Upanishat also.

"Now a man is like this or that, according as he acts and according as he behaves, so will he be: a man of good acts will

become good, a man of bad acts bad. He becomes pure by pure deeds, bad by bad deeds.

“As is his desire, so is his will; and as is his will, so is his deed. Whatever deeds he does, that he will reap.

“Whatever object man's own mind is attached to, to that he goes strenuously with his deed.

“He who desires the Ātman, being Brahman, he goes to Brahman. That Ātma is indeed Brahman.” (Bṛihāt IV, iv 5. 6.)

Similar passages are found in the Mahābhārata and the familiar statement of it in Sanskrit is:

‘Yat Bhāvam tat Bhavati.’

Herbert Spencer calls this union as one of absolute identity. And this is almost the language used by St. Meykaṇḍān ‘அது அது ஆதல’.

As the Upaniṣat writers, Sāṅkhyans, and Yōgins, and Siddhāntins state this principle and base on it their scheme of salvation, so does also Professor Henry Drummond in his remarkable address entitled “The Changed Life,” based on the text from St. Paul.

“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.” He paraphrases the sentence as follows: “We, all reflecting, as a mirror, the character of Christ, are transformed into the same image from character to character—from a poor character to a better one, from a better one to one a little better still, from that to one still more complete, until by slow degrees the perfect image is attained. Here the solution of the problem of sanctification is compressed into a sentence, “reflect the character of Christ, and you will become like Christ” or, as we will say, reflect the image of God in yourself, and you will become God-like, or God.

But how is the poor character to be made better and better, or the reflecting image clearer and clearer? It is by cleansing the mirror (soul) freer and freer from dirt, and bringing it more and more in line with the effulgent light, that this can be effected;

and when the mirror is absolutely perfect and nearest, the light shines brightest, and so overpowers the mirror, that the mirror is lost to view, and the Glory and Light of the Lord are felt. For, observes the learned Professor truly, "What you are conscious of is 'the glory of the Lord.' And what the world is conscious of, if the result be a true one, is also the glory of the Lord. In looking at a mirror, one does not see the mirror or think of it, but only of what it reflects. For a mirror never calls attention to itself—except when there are flaws in it." These flaws are the colours of the Siddhānti who compares them to the māyā or body. In union with the body, it is the body alone that is cognized, and not the mirror-like soul. In union with God, the Glory and Light alone are perceived and not the mirror-like soul either; and the Professor declares, "All men are mirrors—that is the first law on which this formula (of sanctification or corruption) is based. One of the aptest descriptions of a human being is that he is a mirror," and we must beg our readers to go through the whole pamphlet to note how beautifully he draws out this parallel.

He notes the second principle which governs this process, namely, the law of assimilation or identification. "This law of assimilation is the second, and by far the most impressive truth which underlies the formula of sanctification—the truth that men are not only mirrors, but that these mirrors, so far from being mere reflectors of the fleeting things they see, transfer into their own inmost substance and hold in permanent preservation, the things that they reflect. No one can know how the soul can hold these things. No one knows how the miracle is done. No phenomenon in nature, no process in chemistry, no chapter in necromancy can even help us to begin to understand this amazing operation. For think of it, the past is not only focussed there in a man's soul, it is there. How could it be reflected from there if it were not there? All things he has ever seen, known, felt, believed of the surrounding world, are now within him, have become part of him, in part are him—he has been changed into their image."

These two principles in fact underlie our Maṇṭra and Taṇṭra, our Upāsana and Sādana, Bhāvana, and Yōga, and our books instance the case of the snake-charmer chanting the Garuḍa Maṇṭra in illustration of this second principle of assimilation or identification. The Professor instances from Darwin, how in the working out of this principle of association and assimilation or identity in the human and animal evolution, persons ever associated with pigs get piggy faces, and with horses, horsey faces. In the case of husband and wife when they have been perfectly loving, it has been found to effect a complete assimilation of their features. Such is the power of the human mind, both a demerit and a merit ; it can lower itself to the very depths of the brute, or it can rise to the very height of Godhood. This law is spoken of in our text books as the law of 'Garuḍadhyānam.' The writer of the book "Spiritual Law in the Natural World" (Purdy Publishing Company, Chicago) observes that all "who have made a study of the cause of all things have become so *at one with it*, as to have causing power, for it is an invariable rule, that *we become like what we study or are closely associated with*. We become so like people with whom we live constantly, that the expression of face and sound of voice grow similar, and even features grow alike. Sometimes a child will look more like its nurse than its mother." And the whole book is an exposition of this principle, and it holds out as a Sādana for spiritual elevation, that a man should firmly believe that there is no world, no untruth, no sin, no sickness, no death, and he is a child of God, that there is only 'Truth, Power, Love, and Presence in this universe and nothing but this, that he is the reflection of God, the image and likeness of God, and then he can truly conquer sickness and death, and become truly the son of God. This is exactly the Sōhambhāvana or Śivōhambhāvana. And the following verse of St. Aruṇaṇḍī Śivāchārya sums up the whole teaching :—

“கண்ட விலையல்லே னுனென்ற கன்றுகாணாக
கழிபரமு நானல்லேனெனக் கருகிககசிந்த
தொண்டிடுனாடு முளத்தவன் தன்னின்ற கலப்பாலே
சோகமெனப் பாவிக்கத தோன்றுகன் வேதின்னி

விண்டகலு மலங்களெல்லாங் கருடதியானத்தின்
 விடமொழியு மதுபோல விமலமதையு மடையும்
 பண்டை மறைகளுமது நானானே னென்று
 பாவிக்கச் சொல்லுவதிப் பாடவந்தைக்கானே.”—(ix. 7.)

“Say ‘I am not the world, and am separate from it.’ Say also ‘I am not the Unknowable Supreme One.’ Then unite with Him indissolubly by loving Him in all humility, and practise Sōham (‘I am He’). Then will He appear to you as yourself. Your mala will all cease, just as the poison is removed by *Garudadhyāna*, and you will become pure. So, it is, the old Vēdas teach us to practise this maṇṭra ‘Aham Brahmāsmi,’ ‘I am Brahman.’”

As this right knowledge of non-difference and difference of ourselves from God and the universe is essential for our salvation, Śrīkaṇṭha discusses these questions in his Bhāshya on the Sūtras, II, i, 21-3, and we quote the whole of these passages, and he quotes and beautifully reconciles the numerous Bhēda Srutis with the Mahāvākya texts:—

“The Sūtrakāra raises and refutes an objection to the foregoing theory:—

(Jīva) being mentioned (to be one with) the other, there follows an incongruity such as neglecting what is good. (II. i. 21.).

(Objection): Because in the words “That thou art,” and “this Ātman is Brahman,” Jīva the effect, is mentioned as one with Brahman, because, it has been shown that they are not distinct from each other. In that case it would follow that the all-knowing and all-pervading Paramēśvara dissolves the Universe for his own [good] and creates it for his own [evil]. Then it may be asked, how is it that Īśvara, who is all-knowing and of unfailing will, and who knows that the pain of Jīva, who is no other than Himself, is His own pain, engages Himself in the creation of the Universe, which as leading to Samsāra is an evil, and does not abstain from creation for His own good. Accordingly, once it is proved that Jīva and Paramēśvara are one, there follows this incongruity that Paramēśvara, though all-knowing, is guilty of a want of sense in so far as he abstains from what is good to Himself and engages in what conduces to His own evil. Wherefore it does not stand to reason that Jīva and Īśvara, the cause and the effect, are one.

(Answer) : In reply we say as follows :—

But the Cause is superior, because of the mention of a distinction.
(II. i. 22.)

Though the cause and effect are one, the cause is declared in the Śruti to be superior to the effect, to the sentient and insentient universe, in such passages as the following —

“Superior to the universe is Rudra, the Mighty Sage.”

So, a distinction is also made between Jīva and Paramēśvara in the following passages :—

“But he who controls both—Vidyā and Avidyā is—another.”

“The one God rules the perishable (Pradhāna) and Ātman.”

“Thinking that the Atman is different from the Mover (the Lord).”

“Two birds, inseparable friends, cling to the same tree.”

“Two Brahmanas ought to be known, the superior and the inferior.”

“There are two, one knowing, the other not knowing : both unborn ; one strong and the other weak.”

“He is the eternal among eternal, the sentient among the sentient.”

“Having entered within, He is the ruler of the creatures.”

“Know then Prakṛiti is Māyā, and the great Lord the Māyin.”

“From that, the Māyin sends forth all this ; in that, the other is bound up through that Māyā.”

“When he sees the other, the Lord is contented...then his grief passes away.”

“He is the master of nature and of man, the Lord of the three qualities.”

“Of these creatures, paśus, the Paśupati is the Lord.”

Wherefore quite superior to the universe is Brahman, otherwise called Śiva.

(Objection) : By establishing non-duality in II. i. 15, and duality in II. i. 22, you have only proved duality and non-duality of Brahman and the universe.

(Answer) : No : we do not establish that sort of Viśiṣṭādvaita which takes the form of duality and non-duality. We are not the advocates of an absolute distinction between Brahman and the universe as between a pot and a cloth, because of its opposition to the Śruti declaring that they are not quite distinct from each other. Neither are we the advocates of an absolute identity as of the mother-o'-pearl and silver, one of them being illusory ; for, it is opposed to the Śruti which points to a difference in the inherent attributes of Brahman and the universe. Nor do we hold to duality and non-duality, which is opposed to the nature of things. On the other hand, we maintain that the unity of Brahman—as the cause and

the effect—is like that of the body and of the embodied, or like that of the substance and its attribute. By unity of Brahman and the universe, we mean their inseparability like that of clay and the pot as cause and effect, or like that of the substance and its attribute. A pot, indeed, is not seen apart from clay, nor is the blue lotus seen apart from the colour blue. Similarly, apart from Brahman, no potentiality of the universe can exist; nor is Brahman ever known apart from something else, the former must ever be conditioned by the latter, and this latter is naturally one with the former.

Wherefore, Brahman who is in no way separable from the universe is said to be one with the other. And there is a natural distinction between the two; so that the Supreme Brahman is ever higher than the universe. As to their distinction as to the cause and the effect, it has been already explained in II. i. 9. Wherefore this theory is quite unopposed to the Śrutis declaring distinction as well as non-distinction.

And as in the case of stone, etc., it is incongruous (II. i. 23.).

(Objection): Under all conditions, Jīva and Īśvara are one, because of the Śrutis declaring non-duality.

(Answer): No, because of an incongruity. Jīva and Īśvara cannot be identical, because, like the insentient stone, timber, grass, etc., the Jīva also is, on account of ignorance, etc., said to belong to quite a distinct class from the Īśvara who is possessed of such attributes as omniscience. Therefore Īśvara is a distinct entity from Jīva. Thus even the Jīva, sentient as he is, cannot be identical with Īśvara owing to this difference, that the latter is superior. Much less can the insentient existence which is essentially different be identical with Īśvara. From all standpoints of view, by Śruti, Smṛiti and Reasoning, we see that the omniscient and omnipotent Paramēśvara is quite superior to the whole universe, sentient and insentient though, as His own emanation, it is not altogether distinct from Him.

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

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

This passage may be explained as follows:— The origin, existence, and end of all this depends on Brahman. All this, both the sentient and the insentient existence, is verily Brahman, and therefore let a man meditate on Brahman, tranquil in mind. Just as water-bubbles which have their origin, existence and end in the ocean, are found to be only forms of that ocean, so, too, that which depends for its origin, etc., on Brahman associated with Śakti must be made up of Brahman and nothing

else. Nothing distinct from Him is ever perceived. Accordingly in the Atharvaśiras it has been declared by Iśāna as follows :

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

And then was declared by Him, in the words “I am Brahman,” that the whole universe is His own form. And in the words “He entered the more hidden from (or than) the hidden one” etc., His entering into universe is given as reason for the whole universe being His own form. Thus this universe having no origin, existence or end outside Brahman, it is not a quite distinct thing from Brahman. Accordingly the learned say:—“His Śaktis or energies form the whole world, and the Mahēṣa 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 the 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 Samhita too says

“From Śakti up to earth (the whole world) is born of the principle Śiva, by Him alone it is pervaded, as the jar, etc., 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 passages 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.”

“One verily is Rudra—they were not for a second—who rules these worlds with the powers of ruling.” In short, on the authority of 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 Bliss and is 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 ‘Mahēśvara,’ 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 blue colour, so does the word 'universe' also denotes Brahman. Therefore, such passages as "All is Rudra verily" teach that Brahman is denoted by all words. Accordingly the passage "All this verily is Brahman", refers to Brahman whose body the whole of the sentient and insentient universe is. The universe being thus a form of Brahman and being therefore not an object of hatred etc., let everyone be peaceful at heart and worship Brahman. This doctrine is clearly expounded even in the purāṇic texts such as the following :—

"The body of the God of Gods is this universe, moving and unmoving. This, the Jivas (Paśus) do not know, owing to the mighty bondage. They say sentiency is Vidyā, and insentiency Avidyā. The whole universe of Vidyā and Avidyā is no doubt the body of the Lord, the Father of all ; for the whole universe is subject to Him. The word 'sat' is used by the wise to denote the real and the good, and 'asat' is used by vedic teachers to denote the contrary. The whole universe of the *sat* and the *asat* 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. Atman is the eighth body of Śiva, the Paramēśvara pervading all other bodies. Wherefore the whole universe, if 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 "let every one be peaceful and worship Brahman." Wherefore it is Brahman who in the opening passage is stated to be the object of worship, that is also spoken of as manōmaya, as partaking of the nature of manas, and so on. Neither should it be supposed that the partaking of the nature of manas is a characteristic mark of a samsārin ; for Brahman may limit Himself by assuming a shape which can form an object of worship.

The slight difference there is between the way the subject is treated by Śrīkaṇṭha and that St. Meykaṇḍān has to be noted. Śrīkaṇṭha calls this relation, following Bādarāyaṇa as one of cause and effect and calls it as a peculiar *Apūrva parināma* ; in which the efficient cause is not affected by the change, as in

an ordinary case of causation, and yet his illustration of soul and body, would seem to bring, if not quite, within causation at all. Śivajñāna Yōgi distinguishes between two kinds of *Tādātmyam*. One thing appears as two, as Guṇi and Guṇa, substance and attribute. This is one kind. Again two things might be so connected as to be regarded as one. This is also *Tādātmyam*; and this latter relation is what is called *Advaita* and the former relation is simply known as *Tādātmyam*; and Śrikantha would seem to conform himself to *Tādātmyam* first described.

Professor Max Muller would not seem to understand the importance of the distinction between Kapila's Sāṅkhya and Patañjali's Yōga called also Śeṣhvara Sāṅkhya. He says, in his 'Six Systems of Philosophy,' that the Sūtra "Devotion to God" is not very important and is only one of the various means of obtaining Kaivalya. We have dwelt at length on the difference between the Nirvāṇa as postulated by Buddha, and that the Siddhānti in our notes to Śivajñāna Siddhiyār, Parapaksham, under Buddhism, and also in our paper on the 'Tree of Knowledge of good and evil.' Buddhism postulated *Pāśatchaya*, freedom from desire and pain; but Siddhānta postulates, in addition, Patijñāna, entering into the Brahma-Nirvāṇa or Śivānubhava, and we have shown how, with all our effort, *Pāśatchaya* will not be practicable, unless there is Patijñāna.

The thing is best illustrated by the simile of crystal or mirror and colours, used by both Sāṅkhyans and Yōgins. By the juxtaposition of a red flower with a mirror, the mirror is tinged by the reflexion of the red flower; so the soul, when in relation with the world, is affected by the world; and death and birth and pain arise. According to the Sāṅkhyan, the soul will regain its freedom when it knows that it is different from the colours reflected in itself, and it is not affected by the colours or reflexion; and the gaining of this knowledge is secured to it by the action of Pradhāna itself. But is it possible for the soul to attain this knowledge by its own effort or the effort of the

Pradhāna? If so, let us examine the illustration itself. The mirror and red flower came into juxtaposition, and the reflexion was caused on the mirror.

But did they come into juxtaposition by the effort of the mirror or the effort of the red flower? Let us take it that somehow they came into juxtaposition, and could not help coming into this position. Having been placed in juxtaposition, how could the reflexion now present on the mirror be removed? Could this be done by any effort of the mirror or by any effort of the red flower? There being nothing but the 'Soul and Pradhāna or mirror and red flower according to the Sāṅkhyan, how could this release be effected? It is clear that, under the circumstances stated by the Sāṅkhyans, there is possibly no way out of the difficulty, and the juxtaposition must for ever remain fixed, and there can be no release and no freedom and no Mōksha, unless it be in name. The ever recurring cycle of births and deaths should go on for ever and ever. But it being noted that the Yōgins use the same figure, is there really no way by which the mirror can get rid of this reflexion? Yes, there is. But this will require a slight examination as to how the reflexion itself was caused. Suppose the position between the mirror and flower remained fixed as ever, could we see the reflexion at night? No. Why not? Because the essential condition of the reflexion itself being thrown on the mirror is the presence of light or the Sun. And it is the essential presence of the Sun that we had forgotten all the time we were using the figure of the crystal and flower. Well, at night-time, when there is no reflexion and no knowledge of tingeing, this is the *kēvala* condition of the Soul. In this condition of the Soul, it is devoid of all *ichcha* and *kriya* and it is not even conscious that it is undergoing pain, without knowing how to get rid of the pain. As the Sun dawns the reflexion is felt on the mirror, and by means of this conjunction, the Soul's *ichcha* and *kriya* are aroused and it experiences both pleasure and pain, sins and suffers, and by suffering, gains experience and freedom. As the *Sun travels* over and over, and nearer and

nearer the crystal, the shadow of the red flower will grow less and less till, at noon-time when the Sun is at the nearest point to the crystal, it will be covered with a blaze of light that you cannot see, and the image of the flower will be lost. In the former position, the mirror was one with the red flower (Bhanda-one or Advaita in Āṇava,) and in the latter condition, the mirror was one with the Sun (Mōksha-one or Advaita in God). This is the position of the Yōgi or the Theistic Sāṅkhya, and the importance of the doctrine of 'Devotion to God' will now be manifest, Though 'Chitta Nirodha' * should necessarily precede it. [Cf. Dēvāram]: the Soul by its own effort or that of Pradhāna cannot get rid of its mala. Neither of them could be energized by their own will and power unless the Supreme Will and Power thought "may I become many" and so willed all creation and evolution. And the freedom from the world and desire and from the thirst after birth and death cannot be gained, unless the Soul rests its desire in God, or becomes devoted to Him. That this is the only way of securing freedom from mala is set forth distinctly in the tenth and eleventh sūtras of Śivajñānabodha, treating as they do of Pāśatchaya and Patijñāna. These sādhanas are, becoming one with God, dedicating one's acts to God and unceasing love and devotion to God. By such dedication and devotion, it brings itself in harmony with the Divine Law and loses its pride of self and self-knowledge, karma and ignorance cease to operate, the man's whole being becomes covered with the flood of His Grace.

This love and devotion to God who is Love Himself begets joy and bliss which completely fulfils our highest desire, unlike the joys of the world, which ever and anon create a gnawing desire, a thirst after such more and more, like the unquenched

* "அகனயர்ந்து அன்பினராய் அறுபகைச்செற்று ஐம்புலனுமடக்கி
ஞானப் புகலுடையோர் தமமுள்ளப் புண்டரிகத் துள்ளிருக்கும் புராணர்."

"The Ancient one who dwells in the heart-lotus of Jñānis who had controlled the five senses and killed the six foes, and whose heart blossoms with Love."

thirst of the confirmed drunkard. This supreme Bliss Rest and Joy fill our hearts like the flood brooking not its banks, when in all humility and love, our body and soul are devoted to His service.

When this joy fills him, then does he revel in God, delight in God and rest in God as the Muṇḍaka Up. (III. i. 4) puts it; then does he love God, delight in God, revel in God and rejoice in God, and become a Svarāj, and Lord and master in all the worlds, as the Chāndōgya Up. (VII. 25. 2) puts it.

In this condition of Svarāj, when he is fully God-filled, even when he moves about there laughing or eating, playing or rejoicing, be it with women, carriages or relations (Chāndōg. Up. VIII. 12. 3.), these actions will not affect him as fire cannot burn a man skilled in agni-stambha (See principle stated in Śivajñāna Siddhiyār X. 5 and 6).

This position has therefore to be clearly distinguished from the ethics and psychology of both Buddhists and Sāṅkhyans. The Yōgi and the Siddhānti believe that true salvation can be secured only by such Self-renunciation and Love to God.

That it is only possible to get rid of our mala by attaching ourselves to the Supreme Paramēśvara is brought out also by St. Tiruvaḷḷuvar:

“பற்றுத பற்றற்றான் பற்றினையப் பற்றினைப்
பற்றுத பற்று விடற்கு”.

“Desire the desire of Him who is desireless.
Desire His Desire so as desire may leave you.”

“சார்புணர்ந்து சார்புகெட வொழுகின் மற்றழித்து
சார்தரா சார்தரு நோய்.”

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

“இருள்சேர் இருவினையும் சேரா இறைவன்
பொருள்சேர் புகழ்புரிந்தார் மாட்டு.”

“The two kinds of dark karma will cease from one,
whose praise is, he is devoted to God.”

Compare this with the Christian aspiration after Divine joy.

'If, to any, the tumult of the flesh were hushed, hushed the images of earth, and waters, and air, hushed also the poles of heaven, yea the very soul be hushed to herself, and by not thinking on self, surmount self, hushed all dreams and imaginary revelations, every tongue and every sign, and whatsoever exists only in transition, since if any could hear, all these say, 'we made not ourselves, but He made us that abideth for ever.' If then, having uttered this, they too should be hushed, having roused only 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 Angel's 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 that Eternal Wisdom, which abideth over all); could this be continued on, and other visions of kind far unlike be withdrawn, and this one ravish, and absorb, and wrap up its beholder amid these inward joys, so that life might be for ever like that one moment of understanding which now we sighed after; were not this, enter into thy Master's joy? (*St. Augustine*).'

We have used above the illustration of crystal and colours whether that of the red flower or the variegated clouds. Pure water is crystalline in its nature and it reflects and refracts light just as a prism does*. This water is discoloured and affected by the dirt in it, and when our ahaṅkāra and the dirt subside, the water regains its own pure clear nature, and then the reflexion of the Supreme One fills it with His glory and this is the truth contained in the famous central verse (*Hridaya śloka*) in St. Tirumūlar's *Tirumaṇṭiram*.

* In the famous spring at Mahānaṇḍi near Naṇḍyal (Kurnool District), you can see the actual phenomena of the refraction of light; just as the water ripples in sunlight, all the colours of the rainbow can be seen on the bottom of the spring.

உரையற்ற தொன்றை யுரைசெய்யு மூமர்காள்
 கரையற்ற தொன்றை கரைகாண லாகுமோ
 திரையற்ற நீர்போல் சிந்தை தெளிவார்க்கு
 புரையற்றிருந்தான் புரிசடை யோனே.

O ye fools that speak of the unspeakable,
 Can ye see the limits of the limitless one ?
 To one whose mind gains clearness as the waveless sea,
 Will appear faultless the Lord with the braided Hair.

THE SAIVA RELIGION

AND

SAIVA ADVAITA SIDDHANTA PHILOSOPHY.*

Professor Max Müller, in his last great work on the "Six Systems of Hindu Philosophy", has remarked as follows:—

"The longer I have studied the various systems, the more have I become impressed with the view taken by Vijñāna Bikshu and others that there is behind the variety of the Six Systems, a common fund of what may be called National or Popular Philosophy, a large Mānasa lake of philosophical thought and language, far away in the distant north and in the distant past, from which each thinker was allowed to draw for his own purposes."

And it would have certainly surprised him if one had told him that one need not go neither to the distant north nor to the distant past to discover what this National or Popular Philosophy was, from which each thinker drew his own inspiration, and a study of the two popular Hindu Religions of Modern India—we mean Śaivaism and Vaishnavism—will convince any one that they inherit to-day all the thought and traditions of by-gone ages, as the Modern Hindus themselves represent lineally their old ancestors who were settled in Bharata Khaṇḍa, since the days of the Ṛig Vēda; and their religion of to-day is as much a living faith, suited to all sorts and conditions of men, whether peasant or paṇḍit, sinner or saved.

ŚAIVAISM IS BASED ON THE VEDAS AND ĀGAMAS.

Śaivaism comprising in its fold Śāktaism and Gāṇāpatyam and worshippers of God Subrahmaṇya &c., counts among its followers, the majority of Hindus, and it accordingly claims to

* A paper read before the Convention of Religions, at Calcutta, 1909.

represent the old traditional and parent religion of the days of the Vēdas and Upanishats, Āgamas or Tantras, and Itihāsas and Purāṇas, and bases its authority on these ancient revealed books and histories. It claims God Śiva to be the author of the Vēdas and Āgamas. Says Śrī Nīlakanta Śivāchārya in his Sūtra Bāshya :

“ We see no difference between the Vēda and the Śivāgama. Even the Vēdas may properly be called Śivāgama, Śiva being the author thereof. Accordingly Śivāgama is twofold, one being intended for the three higher castes, the other being intended for all. The Vēdas are intended for people of the three castes, and the other for all. Śiva, alone as the author of the Vēda, is declared in the following passages of Śruti and Smṛiti.” *

“ He is the Lord of all Vidyās,”

“ (The Vēda) is the breath of the Mighty Being.”

“ Of these eighteen Vidyās of various paths, the original author is the wise Śūlapāṇi Himself. So says the Śruti.”

It will be therefore important to trace Modern Śaivism from the traditions and thought and language of the past.

ITS ANTIQUITY.

The Supreme polity of the Vēda is Sacrifice. Various Gods, Indra, Vāyu, Varuṇa, Agni, Hiraṇyagarbha, Sōma, the Sun, the Moon, Viṣṇu and Rudra, are worshipped. Each is addressed as a most powerful deity, and his aid is invoked for all kinds of earthly blessing and freedom from evil. They are all supposed to represent various powers of nature, and to idealize man's aspiration after the Supreme. Then we meet the text, “ Ekam Sat Viprā Bahudhā Vadanti ”; and who is this one? Was any one God recognised, above all others, as the Chief, as the

* वयन्तुवेदशिवागमयोर्भेदं न पश्यामः । वेदोपिशिवागमः इति व्यवहारो युक्तः । तस्य तत्कर्तृकत्वात् । अतः शिवागमो द्विविधः त्रैवर्णिकविषयः सर्वविषयश्चेति । वेदसंवर्णिकविषयः सर्वविषयश्चान्यः । उभयोरेक एव शिवः कर्ता ‘ ईशानस्तत्सर्वविद्यानां ’ ‘ अस्य महतो भूतस्य निश्चसितमित्यादि श्रुत्या ’ ‘ अष्टादशानां विद्यानां मेतासां भिन्नवर्त्मनां । आदिकर्ता कविस्साक्षान् शूलपाणिरिति श्रुतिः ’

God of Sacrifices, as the Pati? And we have the following texts from the Ṛig Vēda.

“Tasmāt Rudraḥ Paśunāmadhipatiḥ” * (Ṛig Vēda).

“Gāthapatim Mēdhapatim Rudram Jalāsha bhēshajam Tat Samyōḥ Sumnamimahē.” † (Ṛig. 1 Aṣṭa, 1 Maṇḍ, 26 Anu.)

“We seek from Rudra, the Lord of Songs, the Lord of Sacrifices, who possesses healing remedies, his auspicious favour (Ṛig Vēda I. 43. 4.)

As the Pati of all sacrifices, He is the fulfiller of sacrifices, “Yajña Sādham” ‡ (1. 114-4) and ‘Rudram yajñānam sadhad-
isṭim abasam,’ (111-2-5). As the God of gods, He is said to “derive His renown from Himself” ‘Rudrāya *Svayasase*’. His glory is said to be inherent, independent, or self-dependant God, ‘Svadhavane’ (Ṛig. VII. 46-1). He is also called *Svapivata*, 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 Ṛik story of His becoming the Father of the fatherless Maruts can be recalled in many a Purāṇic story, local legend, and common folklore.

He is referred to in the text “*anter ichchanti*”—(VIII. 61-3). His form as described in the Ṛig Vēda is almost the same as the Image of later days. He is called the Kapardin, with ‘spirally braided hair.’ He is of ‘Hiraṇya’ ‘golden formed’ and ‘brilliant like the sun,’ and ‘shining like gold’ ‘Yaḥśukra

* तस्मात् रुद्रः पशुनामधिपतिः

† गाथपति मेधपतिं रुद्रं जालाशभेषजम् तच्छ्रेयोस्सुगमीमहे ।

‡ त्वेषं वयं रुद्रं यज्ञसाधं वं कुंकुमवसेनिह्वयामहे ।

—Ṛig, 1 Aṣṭaka, 1 Maṇḍala, 16 Anuvāka.

§ भुवनस्य पितरं मोर्भिराभोरुद्रं दिवावर्धयारुद्रमुक्तौ ।

बृहंतः ऽमृष्यमजरं सुषुम्नमृथगुप्तेमकविनेषितासः ॥

—Ṛig, 4 Aṣṭaka, 6 Maṇḍala, 4 Anuvāka.

iva Sūryō hiraṇyam ivarōchatī ' (1-43-5.) And in Ṛig Vēda, 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.

Rudra is derived by Sāyana from the roots, Rut drāvayita,* meaning 'he who drives away sorrow.' And consistent with this derivation, Rudra is called in the Ṛig Vēda 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 Vēda (X. 92-9): "Stōman *va* adya Rudrāya śikvase kshyad-viraya namaśā didishṭāna yēbhiḥ Śivaḥ † svavan ēvayavabhir divaḥ śikshati svayaśaḥ nikāmabhiḥ "

(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 (Śivaḥ) and opulent (Rudra) who derives his renown from himself, protects us from the sky.)

If the Gods, Iṇdra, etc., personified individually the different powers of nature, in the supreme Personality of Rudra will be found combined all these different powers. He is a thunderer and storm-God, the father of the Maruts. He is Agni. He is Vāyu. He is Varuṇa. He is Sōma. He is the Sun and Moon. We have the high authority of Sāyana that Sōma means Sa-Umā. He deduces the story of Tripuradahana

* रुदुःसंदुःसहेतुर्वातदावयतियःप्रभुः रुद्रइत्युच्यतेसद्भिः शिवः परमकारणम् ।

—Vāyu-Samhitā, I. Chap. 28, vv. 35-36, (Bombay Ed.)

Śrikanṭha says in the Bhāshya :

संसाररुद्रावकत्वाद्गुदशब्दवाच्यं ब्रह्म ।

Haradatta says :

रुद्रावणेनभवन्तमवैमिरुद्रम् ।

† Sāyana in his great Bhāshya takes Śivaḥ as a noun and not as an adjective as translated by most oriental Scholars.

and Vishapāna from two texts in the Ṛig Veda. We have in the Ṛig Veda also the germ of the later Hindu Cosmology, in the famous Nasadasaya sūktam; and this is also the central text of Śiva Śakti worship.

“In the beginning there was neither sat nor asat ;
 Then there was neither sky nor atmosphere above.
 What then enshrouded all this teeming universe ?
 In the receptacle of what, was it contained ?
 Was it enveloped in the gulf profound of water ?
 Then was there neither death nor immortality ;
 Then there was neither day, nor night, nor light,
 Nor darkness, only the Existent One breathed without
 breath self-contained.
 Nought else but he there was, nought else above,
 beyond.
 Then first came darkness, hid in darkness, gloom in
 gloom ;
 Next all was water, all a chaos indiscrete.
 In which the one lay void, shrouded in nothingness.
 Then turning inwards, he, by self-developed force
 Of inner fervour and intense abstraction, grew.
 First in his mind was formed Desire, (Ichchā-śakti) the
 primal germ,
 Productive, which, the Wise profoundly searching say,
 Is the first subtle bond, connecting Sat with Asat.”

In the Ṛig Veda also, we find the famous text which is repeated in the Atharva Veda and subsequently in the Śvetāśvatara Upanishat and also in the Kaṭha and Muṇḍaka Upanishats, and which forms the chief stronghold of Indian Theism against Idealism. “Two birds, inseparable friends cling to the same tree. One of them eats the sweet fruits, the other ‘ Anya ’ looks on without eating”.

YAJUR VEDA.

In the Yajur Veda the position of Rudra becomes more established as Paśupati and Lord of sacrifices and as The One without a second.

“Paśunām sarma asi sarma yajamānasya sarma me yacha *Eka Eva Rudro Na Dvitiyāya Tasthe Ākhusthe Rudra Paśuḥ Tam Jushasva*. Esha tē Rudra Bhāgaḥ Saha Svasra *Ambikāya* tam Jushasva Bheshajam Gave Asvāya Purushāya Bheshajam.” This text is repeated in the Śvetāśvatara Upanishat and is the original of the famous text in the Chhāndōgya Upanishat ‘Ekamevādvitīyam Brahma’. Nadvitīyam is more ancient form than Advitīyam or Advaitam. And we know this is the central text of the Advaita philosophy. In this veda, His supreme Majesty is fully developed, and He is expressly called Śiva by name ‘Śivo namaṣi’ (Yaj. S. 3-63) and the famous mantra, the *Pañchākshara*, is said to be placed in the very heart of the three Vēdas (the name occurs in Tait. S. IV. 5, 1-4) “*namah śāmbhave cha mayobave cha namah Śaṅkarāya cha mayāskarāya cha* **NAMAŚIVĀYA** *cha Śivatarāya cha*”). And the famous Śatarudriyam which is praised in the Upanishats and in the Mahābhārat forms also the central portion of this central Vēda. And this is a description of God as the all, the all in all, and transcending all, ‘Viśvadevo, Viśvasvarūpo, Viśvādhiko’; and anybody can see that the famous passage in the Gītā in chapters 10 and 11 merely parodies this other passage and these two chapters are respectively called *Vibhūti Vistāra Yoga* and *Viśvarūpa Sandarśana Yoga* which is exactly the character of the Śatarudriya. The Yōgi who has reached the highest state “Sees all in God and God in all.” In the Śatarudriya and in the whole Vēda, Rudra is called Śiva, Śaṅkara, Śambhu, Iśāna, Iśa, Bhagavān, Bhava, Sarva, Ugra, Sōma, Paśupati, Nilagrīva, Giriśa, Mahādeva and Maheśvara.

The word ‘Pura’* in the Upanishat technically mean ‘the body.’ Tripura means the triple bond (of the soul) and Tripura samhāra means the destruction of our human bondage by the grace of God.

“The fools say the ancient of days with the braided hair

* पुरतयेकीदितियञ्जीवः । —Kaivalyōpanishat.

नवद्वारेपुरेदेहीहंसोलीलायतेबाहिः । —Śveta Upanishat Chap. 3.

and the Gaṅgā destroyed the three cities. The three Pura are the result of the three mala; who knows what happened after (pāśatchaya)?"—Tirumantiram.

The story of Tripurasambhāra is much more fully set forth in the Yajur Veda (6th Kaṇḍa, 2nd Praśna, 3rd Anuvāka and 12th Maṇṭra).

Mahāpuram Jayantiti ta ishūm Samas Kurva to gnum anikan Soman Salyam Vishūm Tejanam the bruvaṇ ka imam asishatita Rudra iti aleruvan rudro vai Krura; Somya twiti, sobravit Varam Vrina aham eva Paśunām Adhipatirasāniti tasmāt rudrah Paśunām adhipatiṣṭam rudrova Srijat Satisra Puro bhitva ebhyaḥ : lokebhys Suran pranudata.

"There were the three cities of iron, silver, and gold (belonging) to Asuras. The gods not being able to win them (by fight) wished to win them by siege. (The great) say that He (the Brahmin &c.), who knows (what ought to be known) and he (the non-Brahmin &c.), who does not know—they are able to win by siege the great city which cannot be overtaken by fight: (then) the gods made an arrow composed of Agni as (the bottom hilt) Soma as (the middle) iron and Vishṇu as (the top) and declared (consulted) who will discharge it, and determined Rudra, (was) able: He (the Rudra) said the boon was made over, I am the Lord of Paśus (both the two-footed and four-footed); So Rudra the Lord of Paśus discharged it, broke up these three cities, and blew them up all from these worlds." *

* It is clear from the Yajur Vēda that there is a closer link between the Lord's aspect as Tripurasambhāra, as the burner of the three cities, and His other aspect as Paśupati, the Lord of the Paśus. In fact it is from the Lord's aspect as Tripurasambhāra, we come to know of His other aspect as Paśupati. The whole story of Tripurasambhāra, with the earth becoming a chariot, the Sun and Moon forming its wheels, the four Vēdas becoming its horses, the Kshētrajña Brahma its driver, the Vishṇu, Agni and Sōma becoming the portions of the arrow held in the hands of the Lord etc., is on the face of it symbolic. That this story is symbolic can be further gleaned from an earlier portion

The importance of this lies in the fact that in the chief festival in each temple, called the Brahmotsava, the important event is the car-feast in which the charioteer is the four-headed Brahma, recalling and representing this old old story referred to in the R̥g Veda and Yajur Veda.

The Yajur Veda is the Central Veda and is a most important one and as such more than ninety per cent of the Brahmins of to-day are Yajur Vedies. The occurrence of the words Pati, Paśu and Pāśam should be noted as their significance will be referred to later on.

of the Yajus-Samhitā. The following texts occur in the 5th Kaṇḍa of the Yajur-Vēda :

रुद्रोवाण्ययदमिः तस्यतिष्ठः शरण्याः प्रतीची, तिरश्ची, अनूची, etc., यत् तेपुरः धनुः तद्वार्तः अनुवातुते तस्मै ते रुद्रसंवत्सरेण नमः करोमियत्ते रुद्रदक्षिणाधनुः तत् वातः अनुवातुते तस्मै ते रुद्रपरिवत्सरेण नमः करोमि । यत्ते रुद्रपश्चात् धनुः तत्वातः अनुवातुते । तस्मै ते रुद्रइडावत्सरेण नमः करोमि । यत्ते रुद्र उत्तरात् धनुः तत् वातः अनुवातु ते तस्मै ते रुद्रइदुवत्सरेण नमः करोमि । यत्ते रुद्र उपरिधनुः तत्वातः अनुवातुते तस्मै ते रुद्रवत्सरेण नमः करोमि.

Here all the quarters (i.e., space) are said to be the arrows of Rudra, and the bows are the various periods of time, i.e., Eternity, and the Rudra Himself is the Spirit inhering in all things, bound by Space and Time,

योरुद्रो अमौ च अंसुय ओषधिषु योरुद्रो विश्वा भुवनाविवेश तस्मै रुद्राय नमो अस्तु ।

(Yajus, Kaṇḍa 5). In the Karmaparva, Mahābhārata, we are expressly told that, that Time is represented by the Bow of the Tripuraghna.

विचित्रं क्रतुभिः षड्भिः कुत्वासंवत्सरंधनुः ।

And what is Eternity! It is that which transcends the periods of past, future and present.

यच्चान्यत्रिकालातीतं तदम्योकार एव ।

Hence the same Bow is described as OMKĀRA सकृत्वाधनुरोकार सावित्रीज्यां-महेश्वरः The Supreme God made a bow of Omkara and a string of Sāvitrī.

As to what the grant of boon means, the following text makes it clear :

स्वतस्सिद्धपतित्वं मे शुष्माकंपशुतापि च ।

तदेतद्दर्शयाम्यद्य वरवन्धविनोदने ॥

“The Patitvam or the Lordship of mine is as natural to Me as that of dependence or Paśutvam to you all, and it is this fact that is shown by, my playing with you regarding the grant of boon.” It is like a Father playing with his children requiring them to say “call me father”. It is the acknowledgment of the utter dependence upon the Lord.

THE UPANISHATS AND ĀGAMAS

As we noted above, the polity of the vēdas was the performance of sacrifices. This was continued in the Upanishat period and the Brāhmanas elaborated the Rituals. But at the same time, the worship of the many Gods was being given up in favour of the one God, and the efficacy of sacrifices in general was being doubted, and a more spiritual form of worship was being substituted in its place, and the first departure is noted in the story given in the Kēna Upanishat.

KENA UPANISHAT

“Brahman obtained the victory for the Dēvas. The Dēvas became elated by the victory of Brahman, and they thought, ‘this victory is ours only’. Brahman perceived this and appeared to them. But they did not know it, and said: “‘What yaksha is this?’ They said to Agni (fire): ‘O Jātavēdas, find out what sprite this is.’ ‘Yes,’ he said. He ran towards it, and Brahman said to him: ‘Who are you?’ He replied: ‘I am Agni, I am Jātavēdas.’ Brahman said: ‘What power is in you?’ Agni replied: ‘I could burn all whatever there is on earth.’ Brahman put a straw before him, saying: ‘Burn this.’ He went towards it with all his might, but he could not burn it. Then he returned thence and said: ‘I could not find out what sprite this is.’ Then they said to Vāyu (air). ‘O Vāyu, find out what sprite this is.’ ‘Yes,’ he said. He ran towards it, and Brahman said to him: ‘Who are you?’ He replied: ‘I am Vāyu, I am Mātariśvan.’ Brahman said: ‘What power is in you?’ Vāyu replied: ‘I could take up all whatever there is on earth.’ Brahman put a straw before him, saying: ‘Take it up.’ He went towards it with all his might, but he could not take it up. Then he returned thence and said: ‘I could not find out what sprite this is.’ Then they said to Indra: ‘O Bhagavān, find out what sprite this is.’ He went towards it, but it disappeared from before him. Then in the same Ākāś, ether, he came towards a woman, highly adorned: it was Umā, the daughter of Himavat. He

said to her: 'Who is that sprite?' She replied: 'It is Brahman. It is through the victory of Brahman that you have thus become great.' After that he knew that it was Brahman."

This is a further step than the position in the Ṛig Vēda where the Ekam Sat or Rudra Paśupati is identified in a manner with all the Gods. Here, he is not Indra or Varuṇa, Vāyu or Agni. He cannot be comprehended of the Gods, though He is before them, and it was left to *Umā Haimavati* to point out the Supreme Brahman, as her consort. This story is frequently repeated in the Purāṇas* and the person of Rudra-Śiva is introduced as Umā's Lord.

This is called the Brahami Upaniṣhat, and it introduces the grand thought "he by whom Brahman is not thought, by him it is thought, he by whom it is thought, knows it not."

This departure from the old polity of the Vēdas to the worship of the One Supreme Brahman, Umā's Lord, will be found illustrated further in the Purāṇas by the stories of the Dakṣa's sacrifice and the Dārūkavana Ṛishis. Dakṣa, son of Brahma (Śabda Brahma or Vēdas), simply means sacrifice and Dākshāyaṇi meant the spirit of sacrifice. And so long as this spirit of sacrifice was devoted to the One Supreme Brahman, Śiva, it was beneficial. But once this sacrifice was divorced from the worship of the One Supreme Brahman, represented in the person of Śiva, the consort of Dākshāyaṇi, as Dakṣa tried to do, then this sacrifice was of no avail. When the spirit of sacrifice was divorced from the word, then Dākshāyaṇi died and was reborn as Umā Haimavati, the bearer of Brahma Jñāna and was reunited to Śiva. This reunion or rebirth of the old jñāna is what is celebrated in every temple, in the important feast of Tirukkalyāṇa, and is figured in the oldest sculptures in the Elephanta and Ellora cave-temples. In the Dārūkāvana story, the Vēdic sacrifice was also divorced from the worship of the One Supreme Brahman. The Vēdas represented the

* Vide *Yāyu Saṁhitā* II Chap. 3 and *Sūta Saṁhitā*.

Śabda Brahman, and the Rishis thought that no God was required, and the worship of the Śabda Brahman was alone sufficient for securing salvation. The bleating of the Śabda Brahman represented by the deer (மான்மறை) was found in no way to reach God.

The Śvetāśvatara Upanishat, the greatest authority of the Śaiva School, repeats the text of the Yajur Veda "Eka Eva Rudrō Nadvitīyāya Taste", and the philosophy of Advaita Siddhānta is fully expounded in this Upanishat. This Advaita is neither the Śāṅkhya nor the Yōga, neither Dvaita nor Advaita, as ordinarily understood. Hence, Oriental Scholars like Monier Williams, Professor Macdonnell and Garbe regard this Upanishat as the oldest representative of the ancient *eclectic** school of Hindu philosophy. With this book they couple the Bhagavat Gitā.

The highest conception of the one God, 'Eko Dēva' is, given here which, as Max Müller says, corresponds to the conception of God in the Christian theology "He is the one God hidden in all beings, all pervading, the Antar Ātmā of all things, watching over all works, dwelling in all beings, the witness, the perceiver, the only One Nirguna." "He is the eternal and infinite, unborn being, partless, actionless, tranquil, without taint, without fault, the highest bridge to immortality."

"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, Mahēśvara, the God Supreme of Gods, the king of kings, the supreme of the supreme, the Īśa of the Universe. The sun does not shine there, nor the moon and the stars, nor these lightnings, and much less this fire, everything shines after Him; by His light all this is lightened." God is nirguṇa; and as I have shown elsewhere, nirguṇa does not mean impersonal,

* Of the eclectic movement combining Śāṅkhya, Yōga and Vēdānta doctrines, the oldest representative is the Śvetāśvatara Upanishat, more famous is the Bhagavat Gitā (Macdonnell's *History of Sanskrit Lit.* p. 405).

and Saguna is not to be translated personal. Nirguna simply means beyond the three Guṇas, Satva, Rajas, and Tamas, and Saguna means united to these three. Personality means, as Emerson and other Christian writers interpreted, 'pure spiritual being,' 'Sat' and God can be personal and Nirguna, absolute. It follows also that God cannot be born as He is not united to matter. The meaning of the R̥ig Vēda Sūkta we quoted above is brought out in the following verse "When there was no darkness nor day nor night nor Sat nor Asat then Śiva alone existed (Śiva Eva Kevalaḥ) That is the absolute, that is the adorable condition of the Lord. From that too had come forth the wisdom of old (Jñānāśakti)." * After repeating the text about the two birds, this is how it proceeds. "On the same tree man (Anīṣa) sits grieving, immersed, bewildered by his own impotence. But when he sees the other Iṣa, contented and knows His glory, then his grief passes away." † That this is the highest teaching of the R̥ig Vēda is pointed out in the next verse. "He who does not know that Indestructible Being (Akshara) of the R̥ig Vēda, that highest Ether (Parama Vyōmam) wherein all the Gods reside, of what use is R̥ig Vēda to him? Those only who know It rest contented." ‡ The otherness of God (Anyatā) referred to in the R̥ig Vēda Maṇṭra is brought out fully also in the following verses. "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 (for) the unborn other, (Anyatā) (Lord)."

* यदातमस्तन्मदिवानरात्रिः नसन्नचासत्तिवएवकेवलः ।

तदक्षरंतत्त्ववितुर्वरेण्यं प्रज्ञाचतस्मात्प्रसृतापुराणी ॥ (Śvêta.)

† समानेवृक्षेपुरुषोनिमग्नोऽनीशयाशोचतिमुह्यमानः ।

जुष्टंयदापयीत्यन्यस्याशमस्य महिमानमितिवीतशोकः ॥ (Śvêta 4—7)

‡ ऋचाऽक्षरेपरमेव्योमन् यस्मिन्देवाअधिविश्वेनिषेदुः ।

यस्तन्नवेदकिमुचाकरिष्यति य इत्तद्विदुस्तदमेसमास्तते ॥

—(R̥ig Vēda 2nd Ashṭaka, 3rd Adhyāya)

“In the imperishable, and infinite highest Brahman, wherein the two, Vidyā, (Vijñāna-Ātmā) and Avidyā are hidden, the one, Avidyā, perishes ; the other Vidyā, is immortal ; but He who controls both Vidyā and Avidyā, is another (Anyatā).” * And in the subsequent verses, this another is clearly pointed out to be the “only one God, without a second, the ruler of all, the generator of all and the supporter (ripenner) of all ” This forms the subject of discussion in the hands of Bādarāyana in I. ii, 21. And the famous passage in Bṛihadāraṇyaka is referred to: “He who dwells in Ātmā (Vijñāna) 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)

(3) The Supreme Maṇṭra of the Vēda or the Śabda Brahma is the Praṇava or Omkāra. It is ordinarily known that Om is a compound of the three letters A, U, and M, and that they represent the deities Brahma, Viṣṇu, and Rudra. What is not known is that there is a fourth part of this § Omkāra called its Ardha Mātra sound, this is called the Chaturtam or Turīyam, and represents the supreme Brahman or Śiva. This is brought out in several of the Upanishats and in the following verses it is coupled with Śivam and Śambhu

“Śivam Śāntam Advaitam Chaturtam Manyante”.

—(Māṇḍūkya.)

“Dhyāyētiśānam pradhyaītavyam, Sarvamidam, Brahma Viṣṇu Rudrēndrasthe, Samprasūyante, Sarvāṇi chēndriyāṇi Sahabhūtaiḥ, Nakaraṇam Karaṇānām Dhāta Dhyāta ; Kara-

* द्वेअक्षरेब्रह्मपरेत्वनन्ते विद्याऽविद्येनिहितेयत्नगूढे ।

क्षरेत्स्विद्याह्यमृतंतुविद्या विद्याऽविद्येईशतेयस्तुसोन्यः ॥ (Śveta 5—1).

§ एवत्रिसृभिरेवेद मात्राभिर्निखिलत्रिधा ।

अभिधायशिवात्मान बोधयत्यर्धमात्रया ॥

“Thus knowing all these things to be denoted by the Tri-mātras, understand that Śiva, the Ātman of all, is denoted by the Ardha-mātra,” (Vāyu-Samhitā IV Chap. 7, vide also Chap. 27 of Vāyu-Samhitā II in the Mahāliṅga Prājarbhavadhyāya.)

nantu Dheyēyaḥ Sarvaiśvarya sampannaḥ Sarveśvaraḥ Śambhurākāśa Madhye Śiva ekō Dhyāyat Śivaṅkara Sarvam Anyat Parityaja.—(Atharva Śikha).

The more popular Hymn in the Mahimnastōtra addressed to Śiva brings out this idea. "The mystical and immutable one which, being composed of the three letters 'A', 'U', 'M', signify successively the three Vedas, the three states of Life (Jāgra, Svapna and Sushupti), the three worlds (earth, heaven and hell), the three Gods (Brahma, Viṣṇu and Rudra), and which by its ardha-mātra is indicative of thy Fourth office, as Paramēśvara."

(4) * The Supreme Upāsana of the Upanishat is the Dahara Upāsana in the *Hṛid Puṇḍarika*, in the ākāś, Vyōma Paramālaya. The Yōgi has to think of the Supreme Brahman in the cave of the heart, in the midst of the Chidākāśa. The Taittiriya Upanishat speaks of this Brahman as of the form of Kriṣṇa Piṅgala. This Kriṣṇa Piṅgala † is identified as Umā-sahāya or Pārvatī Paramēśvara, in several of the Upanishats.

This again is described as Jyōtir (the supreme light; (the jyōtir Liṅga).

(5) When the polity of the sacrifice was given up in favour of the worship of this Jyōtir Liṅga, and the Symbolism of the sacrificial ground was invested with a more spiritual meaning, then we would seem to have arrived at the period of the Āgamas, and our modern temple worship would seem to have been started. The Āgamas brought into use the very

* कदुद्राचप्रवर्तसेमोदुष्टमायतीव्यसेषोचेमशन्तमंहदे ॥

(—1st Ashtaka, 1st Maṇḍala, 8th Anuvaka 1 Repeated in Mahopanishat.)

† अर्धान्तकमधस्त्राय मस्थ्युत्पलदलशजम् ।

अर्धपुष्पक्षणवन्दे पुरुषं कृष्णपिङ्गलम् ॥

Half with locks of long hair (female) half without dress (Digambara male) half with garland of bones (male) and other half with garland of the Nilotpala (female)—such a form of half male and female is called Kriṣṇapiṅgala—Bhavishyat Purāṇa,

same maṇtras, as pointed out by Svāmi Vivēkānanda,* in his famous address before the Chicago parliament of Religions, used in the old sacrificial worship, into the new system of worship, and the offer of the self as a sacrificial oblation was made in the place of animal sacrifice. The Paśu was the animal in man and when it was offered as sacrifice in Jñāna Agni, it became the Naṇdi or Śiva.

PURĀṆAS.

The Purāṇas are the earliest interpreters of the Vēda and the Upanishats. Whole passages from the Upanishats are quoted and explained. The principles are illustrated by stories and parables, and the Vēdic stories themselves are more elaborated. All these explain the difference between the old and new system of worship and thought, bring out fully the difference and distinction between the Supreme Brahman Śiva and man, and illustrate the paths to salvation. These stories are the Daksha sacrifice, the churning of the milky ocean, and Tripura Samhāra, Durga Pūja etc. The Liṅga Purāṇa specially deals with the birth of the Jyōtir Liṅga. The largest number of Purāṇas are Śaivaite, and the oldest of them is the Vāyu or Śiva Purāṇa, as pointed out by Wilson. The Chhāndōgya Upanishat traces the wisdom of old from Skaṇḍa Sanatkumāra (तपसस्परिदर्शयतिभगवान् सनत्कुमारस्तगु स्कन्दइत्याचक्षते—तंस्कन्दइत्याचक्षते—Chānd. 26th Kaṇḍa,) and Skāṇḍa Purāṇa accordingly deals with the same subject. The Uttara portions of some of the purāṇas are clearly later interpolations showing the rise of new sects and faiths.

* “The Tantras as we have said represent Vēdic rituals in a manifold form, and before any one jumps to the most absurd conclusions about them, I will advise him to read the Tantras in connexion with the Brāhmaṇas, especially the adhvarya portion. And most of the Maṇtras used in the Tantras will be found taken verbatim from these Brāhmaṇas. As to their influence, apart from the Śrauta and Smārta 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 Vaishnavas alike.”

ITIHĀSA.

The only worship universal in the days of Mahābhārata was that of Śiva and Śiva Linga, and we refer to the stories of Krishna's and Arjuna's Tapas, and the discussion between Aśva-tthāma and Vyāsa. Most of the temples mentioned in the Āraṇya Parva are temples dedicated to Śiva.

MAHĀBHĀRATA

Oriental Scholars point out that the superior castes in the days of Mahābhārata were following the worship of Śiva, and we quote the following passage from Anuśāsana Parva, which explains at the same time Rudra's different aspects, the beneficent and apparently terrible forms, as the Creator, Protector, and Destroyer

Lord Krishna says "Large armed Yudhishtira, understand from me the greatness of the glorious, *multiform*, many-named Rudra. They call Mahādēva, Agni, Iṣāna, Mahēśvara, one-eyed, Tryambaka, the *Universal-formed* and Śiva. Brāhman versed in the *Vēda* 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 Mahēśvara. 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 Dhūrjati. Since He constantly prospers all men in all their acts seeking their welfare (Śiva), He is therefore called Śiva."

And it can be shown that the picture of God as the fierce and the terrible is not altogether an un-Christian idea. 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. *Śvajñānabōdham*, 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 vigour 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 two different sides of the same

God Just and yet merciful, that will by no means clear the guilty, yet showing mercy unto thousands.'

Bādarāyaṇa 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 Śrikanṭha.

"Because of trembling (I. iii. 40).

"In the Kaṭhavadis, in the section treating of the thumb-sized puruṣa, it is said as follows :

'Whatever there is, the whole world when given forth (from the Brahman) trembles in the *breath*. (It is) a great terror, the thunderbolts uplifted, those who know it become immortal' (Cit. 6, 2)

"Here a doubt arises as to whether the cause of trembling is the Paramēśvara 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 Paramēśvara, 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 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 given 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 lightning, cloud and rain, the thunderbolt which is the source of great terror are 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' (Bṛi Up 5. 3. 2).

“(Siddhānta) : As against the foregoing, we say that Paramēśvara himself is the cause of the trembling. It is possible that as the Ruler, Paramēśvara 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 the 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. 14. 2. 8).

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

‘Hence the King’s face has to be awful’ (Tait. Bra, 3. 8. 23)

“Wherefore as the master, Iśvara himself is the cause of the trembling of the whole Universe ”

THE GĪTĀ

The Bhagavat Gītā epitomises the philosophy of the Śvetāśvatara Upaniṣat. Oriental scholars link both together as expounding an eclectic school of Hindu Philosophy. In it, the words Iśvara, Iśa, Mahēśvara, Parameśvara, are used and in the Uttara Gītā *, the word Śiva is used not to denote the lower Brahman but the Supreme Brahman.

THE RĀMĀYANA.

In the Rāmāyana, Rudra’s position as the Lord of sacrifices is affirmed in spite of some dissentients, showing the rise of new faiths. The worship of Śiva and Śiva-Liṅga was

*In the Anu Gītā, Śrī Krishna was asked by Arjuna to tell him the Knowledge of Brahman as was given before—during the war. Śrī Krishna replied, “सहिधर्मस्तु पर्याप्तो ब्रह्मण पदर्वदनेन शक्यतन्मया वक्तुं तथाभूयोऽप्यशेषत । परंहिधर्मकथित योगयुक्तेन तन्मया । I did exhaust all ways of knowing the Brahman and I am not able to recount to you all these again. I was then in deep-yoga and I then told you the knowledge.” And the real position of Krishna in reference to Arjuna is that of Guru to disciple. अहं गुरुर्महाबाहो मन शिष्योऽहिविद्मीमे. In the Uttara Gītā, the Lord is certainly styled as the fourth: तुर्यचतुर्थातोतं च शिवस्थानमनामयम्.

Universal as shown by the establishment of the temple at Rāmeśvaram.

THE SŪTRAS.

All the Sūtrakāras recognise Īśvara as the Supreme God and Purusha. Śrī Nilakaṇṭha's Bhāṣhyam * on the Brahma Sūtras is the earliest commentary now extant ; as such it is entitled to the greatest weight and will be found to be the most accurate and reliable interpreter of the Vedānta Sūtras, and Śrī Nilakantha is the accepted authority by the Southern Śaiva School

It is now proved by Thibaut and admitted by Max Muller that the interpretation of Śaṅkara is not correct. Says Doctor Thibaut

"If now, I am 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 Śaṅkara'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."

"The Upanishats no doubt teach emphatically that the material world does not owe its existence to any principle independent from the Lord, like the Pradhāna of the Sāṅkhyas ; the world is nothing but a manifestation of the Lord's wonderful power and hence is unsubstantial (Asat) if we take the term substance (Sat) in its strict sense. And again everything material (Ahit) is immeasurably inferior in nature to the highest spiritual principle from which it has emanated and which it now hides from the individual Soul. But neither unsubstantiality nor inferiority of the kind mentioned constitutes unreality in the sense in which the Māyā of Śaṅkara is unreal. According to the latter the whole world is nothing but an erroneous appearance as unreal as the snake for which a piece of rope is mistaken by the belated traveller, and

* English Translation published in vols. I to VII *Siddhānta Dipikā*.

disappearing just as the imagined snake does as soon as the light of true knowledge has risen. But this is certainly not the impression left on the mind by a comprehensive review of the Upanishats which dwells on their general scope, and does not confine itself to the undue urging of what may be implied in some detached passages &c."

Says Professor Max Muller in his *Life of Rāmakṛishna Parama Hamsa*. 'It is difficult to say which of the two schools was the more ancient and I am bound to acknowledge after Professor Thibaut's luminous exposition that Viśistādvaita interpretation is more in keeping with the Sūtras of Bādarāyana.'

Śrī Nīlakantha Śivāchārya in his *Bhāshya* quotes, with approval, this beautiful text from the Upanishats "Apivāyas chaṇḍālaḥ Śiva itī vācham vadēt tena saha samvadēt, tena saha samvasēt, tena saha bhuñjīt" * which means—"A chaṇḍāla though a person is, if he utters the name Śiva, converse with him, live with him, dine with him".

"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."

During the Buddhist and Jaina period, it was Śaivism that was able to rise above the onslaught of these two creeds and vanquish them. The rise of the great Āchāryas, St. Jñāna-Sambandar, St. Appar, St. Sundarar and St. Māṇikkavāṇagar was in this period. By the close of the ninth century, both Buddhism and Jainism had become inert and dead.

The next few centuries saw the rise of the great teachers Śrī Śaṅkara, Śrī Rāmānuja and Śrī Madhvāchārya. Following them close, came the great Santāna Āchāryas, St. Meykaṇḍān†

❀ अपिवायश्चण्डालः शिवइतिवाचं वदेत् तेन सह संवदेत् तेन सह संवसेत् तेन सह भुञ्जीत्.

† The author of *Śivajñānabodham*.

St. Aruṇaṇḍi,* St. Maṛai-Jñāna-Sambaṇḍar and St. Umāpati Śivāchāriyar‡ and modern Śaivaism may be said to commence from that time.

We will now begin the study of Modern Śaivaism. Its form of ritualism and philosophy is determined in the South by the Āgamas or Tantras, 28 in number, from Kāmika to Vāṭuḷa, called the Dakṣiṇa or Right-handed, and the different temples in Southern India follow the rules prescribed in one Āgama or another, though there are still some temples like the one at Chidambaram where the pure Vedic Rituals† are followed. This Āgama Philosophy has also been greatly developed and systematised in Tamil by a line of Teachers beginning with St. Tirumūlar,‡ St. Meykaṇḍān, St. Aruṇaṇḍi Śivāchāriyar, St. Maṛai-Jñāna-Sambaṇḍar and St. Umāpati Śivāchāriyar. Both in the rituals and in the philosophy, the same mantras, forms and words derived from the old Vedic Times are used. For instance, the temple represents the old Yajña-śāla symbolising the human body. The Śiva Linga,¶ (it is due to Svāmi Vivekānaṇḍa to point out that this was no Phallic Symbol§ and this view was reiterated by

* The authour of *Śivajñāna Siddhiyār*.

§ The author of *Light of Grace* and *Śivaprakāśam*.

† The pūjās done in the Chidambaram are according to the paddhati of Patañjali; who takes the one from Śaivāgamas and the Mantras from the Vēdas,

‡ The author of *Tirumantiram*.

¶ See the full subject discussed with all the authorities in *Siddhānta Dīptikā* Vols. VI and VII.

§ The Svāmi said that the worship of the Śiva Linga originated from the famous liṅgam in the Atharva Vēda Samhitā sung in praise of the Yūpastambha, the sacrificial post. In that hymn a description is found of the beginningless and endless Stambha or skhamba and it is shown that the said Skhamba is put in place of the eternal Brahman. As, afterwards, the sacrificial fire, its smoke, ashes and flames, the soma plant and the ox that used to carry on its back the wood for the Vedic sacrifice, gave place to Śiva's body, his yellow-matted hair, his blue throat, and bull, the Yūpastambha gave place to the Śiva Liṅgam and was raised to

Dr. Ānaṇḍa K. Kumārasvāmi in his paper read before the Historical Congress of Oriental Religions in which he shows that it is the least anthropomorphic of symbols,) takes the place of Rudra Paśupati and its form is that of the Pranava* and there is the Balipīṭha at the entrance to the temple with the Yūpastambha † and the Paśu or animal offered in sacrifice in the form of the Bull. Every Brahmōtsava still commences with a sacrifice, (the blood sacrifice is altogether given up in the South Indian Temples) and the Paśu, in effigy in cloth, is tied up to the Yūpastambha and after the festival is taken down. The position of the bull or Paśu will be found to be on the other side (God side) of the Balipīṭha and Stambha, and it is not called Paśu but Naṇḍi (Blissful), God. Because, according to the phrasology of Śaivism, the Jīva or soul, once it had become freed, is no more called Jīva but Śiva or Brahman. What had to be offered in sacrifice was not an animal but the Jīva, the soul called also the Ejaṃ of the sacrifice, had to offer his Jīvatvam, his animal part of himself, his individuality or Ahaṅkāra or Avidyā or Ignorance, and the Naivedyam in all temples is now interpreted as this Paśutvam, or Paśubhōdham as it is called. As soon as he enters the temple, he is asked to prostrate in front of the Yūpastambha. This is his

the High Devahood of Śrī Śaṅkara. In the Atharva Vēda Samhitā, the sacrificial cows are also praised with the attributes of the Brahman. In the Linga Purāṇa, the same hymn is expanded in the shape of stories meant to establish the glory of the great Stambha and superiority of Mahādēva. Later on, he says, the explanation of the Śiva Liṅgam as a Phallic emblem began in India in her most thoughtless and degraded times.

* “The whole Linga is the Omkāra filled by Nāda and Bindu. The base is Akāra. The Kaṇṭha is Makāra, and the round form Ukāra”. *Tirumantiram*.

† पतिस्तंयइतिप्रोक्तो पशुःखगइतिस्मृतः ।

रज्जुःपाशइतिप्रोक्तः त्रिविधास्तेचर्मन्तच ॥ — Ajitāgama.

The standard pole represents Pati. The flag or piece of cloth that is being raised to the top represents Paśu and the cord (made of grass) represents Pāśa,

offer of his self as sacrifice, and self-sacrifice thus becomes the centre of Hindu and Śaivaite Philosophy, on which the whole process of salvation depends. This is the Arpaṇa or Śivārpaṇa referred to in Verse 57, Chap. 18 of Gītā.

The philosophy also retains the old language for its technical terms. Whereas the newer systems have such technical terms as 'Chit, Achit, Īśvara,' 'Jagat, Jiva, and Para,' the Śaiva-Siddhānta technical terms to denote these Padārthas or categories are Pati (God), Paśu (soul), and Pāśa (bondage) ¶

¶ In the hymn to the unknown God in the tenth Maṇḍala of the Rīg Vēda, God is termed the Pati—which means Protector or Saviour coming from the root Pā, to protect. It strictly corresponds to the English term Providence. Even the term Īśa or Īśvara which simply means Ruler, does not bring out the Inner Nature of the Lord which is Love. Vide also the Brahma Sūtra text पश्यादिशब्देभ्यः because of the term Pati and others. Paśu, as Śrīkanṭha Yogi explains, involves bondage in Pāśa—“पाशमबन्धेन पशुत्वव्यवहारात्” and Pāśa in its root meaning simply means “that which binds”. It means a noose or a cord only in its extended meaning of imagery. A man bound to a pole by means of cords, his hands and feet, neck and back being tied to it, can have no liberty and he is said to undergo *pain*. Pāśa therefore does not simply mean “limitation” but is limitation which involves pain or pain to the core. The Āgamas explain the noose or a cord held in one of the ten hands of Sadāśiva's form as पाशमायास्वरूपक and “मलमाया कर्मपाशश्च”.

In Śaivism the soul is symbolised as a cattle tied by means of a rope to a pole. This supposes the existence of a master to it. The Vāyu-Samhitā has.

ब्रह्माद्याः स्थावरान्ताश्च पशवः परिकीर्तिताः ।

पशूनामेवमवेषां प्रोक्तमेतन्निर्दर्शनम् ।

यएषबध्यतेपाशैः सुखदुःखाशनं पशुः ।

लीलासाधनभूतोय मीश्वरस्यनिसूरयः ।

अजोजन्तुरनीक्षोय मात्मनःसुखदुःखया ।

ईश्वरप्रेरितो गच्छेत् स्वर्गं वा श्वप्रमेव वा ।

Beings from Brahma to immovable things are termed Paśus. These are the characteristics of all Paśus (i.e.,) that it is bound or tied by means of ropes that it chews the cud of Śukha and Duḥkha (pleasure and pain) arising out of its own acts, that it forms an instrument for the Lords to

Pāśa is the rope with which the Paśu is tied to the sacrificial stake and this is the word mostly used in the Upanishats also to describe Man's bondage or Mala. "Pāśam dahati Panditaḥ" (*Kaivalya Upanishat*)

The Pati is accordingly described in the text-books as follows :

This Pati is Param, neither Rūpa nor Arūpa, Nirguna without mark, Nirmala, Eka, Eternal, Chit of Chit, Achala, Infinite, Ānanda, the unapproachable, the Goal, the least of the least, and the greatest of the great, Tat and Śiva (*Śivaprakāśa* I.)

ŚAIVA IS NIRGUNA AND PERSONAL

We have only to notice that the God postulated by Śaiva Siddhānta is not Saguna, but Nirguṇa,* which as we have pointed out above means only above the three guṇas, Satva, Rajas and Tamas, i.e., above Prakṛiti i.e., non-material or Chit.

NIRGUNA NOT TO BE TRANSLATED IMPERSONAL.

We have condemned ever so often the translation of the words Nirguna and Saguna into Impersonal and Personal and play with in His Pañchakṛityas, just as a cow is tied or released, that it has no wider vision (Agam) and is not master of its self (Amisa) and it is laid by a master, or Isvara, to heavenly regions or other places."—Hence is the soul symbolised as a Paśu. Śrī Haradatta says,

आत्मान्तराणिपशव. परतन्त्रभावात् ।

स्वातन्त्र्यतःपशुपतेः प्रतिरीश्वरत्वम् ॥

"Owing to dependence upon its master, the Ātmans are Paśus and independence is the mark of thyself—the Pati and Isvara". The term Mala applied to corrupting element has been more in vogue in classic works. Thus Patañjali has in his Yoga sutras "तदासर्वावरणमलंपितस्य ज्ञानस्य" and, in the Manu-smṛiti we have पूर्वासन्ध्याजपान्तिष्टेन्नैशमेनोव्यपोहति । पश्चिमान्तुसमासीनो मलं हन्ति दिवाकृतम् ॥ (Manu Chap. 2). And what is Mala? "मलश्चिच्छदकोनैजो." Mala is what intrinsically covers the Chit or the intelligence of the soul.

* These three guṇas stand for the three states Jāgra, Svapna and Sushupti, and Nirguṇa therefore means Turiya or Chaturta. "Jāgra is Satva, Rajas is Svapna, Tamas is Sushupti. Nirguṇa is therefore Turiya." *Tiruma tiram*.

thus scare away the Christians from the Highest Conception of the Supreme Personal is explained to mean 'Pure Being,' the absolute, by Emerson and Lotze and other Christian writers and would correspond to our word Sat. And I have shown therefore that God can be both Nirguṇa and Personal.

God neither has form nor is formless as air, ideas all derived from matter, but He can assume any form suited to the conception of his Bhakta and these Forms are not material but as the text says, "His Form is produced out of Divine Grace or Love." God is therefore not to be called Saguṇa simply because He is spoken of as Umā-sahāya, Nīlakaṇṭha, Sambhu, Umāpati, Ambikā Patī &c., Lord of Kailās, as Śiva, Hara, Rudra.*

God is neither he, nor she, nor it, but He can be thought of in all these forms, as male, female and neuter ; and all specific names of Śiva are declinable in all the three genders without

* "It has been said, for instance, that the *Śvetāśvatara Upaniṣhat* is a sectarian Upaniṣhat, because, when speaking of the Highest Self or the Highest Brahman, it applies such names to Him as Hara (I, 10), Rudra (II, 17. III, 2, 4. IV, 12, 21), Śiva (III, 14. IV, 10) Bhāgavat (III, 14), Agni, Āditya, Vāyu &c., (IV 2). But here it is simply taken for granted that the idea of the Highest Self was developed first, and after it had reached its highest purity was lowered again by an identification with mythological and personal deities. The question whether the conception of the Highest Self was formed once and once only, whether it was formed after all the personal and mythological deities had been merged into one Lord (Prajāpati), or whether it was discovered behind the veil of any other names in the mythological pantheon of the past, have never been mooted. Why would not an ancient Rishi have said, what we have hitherto called Rudra and what we worship as Agni, or Śiva, is in reality the Highest Self, thus leaving much of the ancient mythological phraseology to be used with a new meaning? Why should we at once conclude that the late sectarian worshippers of mythological gods replaced again the highest Self, after their fathers had discovered it, by their own sectarian names? If we adopt the former view, the Upaniṣhats which still show these *Rudras* of the ancient temples, would have to be considered as more primitive even than those in which the idea of the Brahman of the Highest Self has reached its utmost purity."—Max Muller.

change of meaning Śiva, Śivaḥ and Śivam,* Śambhu, Sāmbhavi and Sāmbhavam, Iṣa, Iṣaḥ and Iṣānam &c.

ŚIVA IS NOT ONE OF THE TRINITY.

The Pati or Śiva of the Śaiva Religion is not one of the Trimūrtis, Brahma, Viṣṇu and Rudra and scores of texts could be quoted from the popular Tamil Hymn-books conveying the same idea as in the hymn of *Mahimna Stōtra* quoted above. God is 'Śivam Advaitam Sāntam Chaturtam.'

GOD CANNOT BE BORN IN MAN.

As Śiva is Nirguṇa and Turiya, the Supreme absolute Brahman, it follows that God cannot be born as a man through the womb of the woman. That Śiva had no avatāras or births is generally known.† This is the greatest distinction of the ancient Hindu Philosophy and of the Śaiva School, making it a purely transcendental Religion, freed of all anthropomorphic conceptions. It was the late Mr. T. Subba Rao who in his "Notes on Bhagavat Gitā" entered a vigorous protest against the conception of the Supreme Brahman having human avatārās and we regret that, in all the mass of current writings, no writer has thought fit to bring this view to prominence. But this absolute nature of Śiva does not prevent Him from His being personal at the same time and appearing as Guru and Saviour, in the form of man, out of His Great Love and feeling for the sin and sorrow of mankind, and helping them to get rid of their bondage.

REASON FOR CREATION.

And this is the reason as shown in Sūtra I., of *Śivajñāna-bōdham*, why God creates the Universe, and resolves it for the purpose of making the souls eat the fruit of the "Tree of Knowledge of Good and Evil"‡ (good and bad karma) and attain salvation.

* This noun form occurs rarely in Sanskrit, but in Tamil, it is very commonly used as synonymous with the masculine form 'Śiva'.

† नजन्ममरणेतस्यनकाक्षितमकाक्षितम् । He has neither birth nor death neither likes nor dislikes.—*Vāyu-Saṃhitā*.

‡ Vide pp. 185-201 ante.

THE NECESSITY FOR A GURU.

The necessity for human effort is postulated, but without God's appearance as the Divine Guru, in human form, and His Divine Grace, the final salvation is not possible. Man can but try and get rid of the cataract covering his eye, but that he shall enjoy the light of the Sun (Śiva Sūrya) is independent of his effort; and without the hope of reaching this Light (Śivānubhūti) a man can have but poor inducement to get rid of his cataract (Desire, trishna, the seed of birth), which veils him by making him undergo all the trouble and expense (tapas etc.), if the Doctor were to forbid him to see the Light after he regained his sight; and darkness could not vanish unless Light entered.*

DOCTRINE OF GRACE.

The doctrine of Grace and Love† is the distinguishing feature of Śaivism, and God is accordingly defined by St. Tirumūlar in the following terms:

GOD IS LOVE.

"The ignorant think that Love and Śiva are different; none know that Love and Śiva are the same; when every one knows that Love and Śiva are the same, they will rest in Śiva as Love."—*Tirumantiram*.

GOD'S IMMANENCE

As God ensouls the Universe of Nature and of Man, Śiva is called the Ashtamūrti, the eight-bodied Lord, and He gets a name as He dwells in earth, water, air, fire, ākāś, sun and moon and ātman.

* To those who would deny this Śivānubhūti, Svāmi Vivékānanda replied by saying 'He jests at scars that never felt a wound'.

‡ परिपूर्णस्यसर्गाद्यैनात्मनोस्तिप्रयोजनम् ।

परानुग्रहएवास्मिफलं सर्वस्यकर्मणः ॥

All His actions are the out-come of His love towards the souls wallowing in sin. Of what avail will the acts of creation and others be to Him Who is Paripūrṇa, eternally contented, except for these who are in need of them?—*Vāyu-Samhitā*.

“Prithivyōbhavaḥ, āpassarvaḥ, Agnērudraḥ, Vāyor Bhimaḥ, Ākāśasya Mahādevaḥ, Sūryasyōgraḥ, Chandraśya Sōmaḥ, Ātmanaḥ Paśupatiḥ ”*

The famous passage in the 7th Brāhmaṇa of the 3rd Chapter in the Bṛihadāranya Upaniṣat gives more forms than these as the *Śarīra* of the Brahman, but in the Āgamas and Purāṇas, these are reduced to eight, as comprising all other forms.

GOD'S TRANSCENDENCE

As God is immanent in the Chētana and Achētana Prapañcha as the soul of all, He is identified with the Universe as the *All*, and yet His transcendency is also brought out by such statements as ‘Antas’, ‘Antara’, ‘Anyata’, ‘Nēti’ ‘Nēti’ ‘They are in me, not I in them’ “Thou art not aught in the Universe, naught is there save Thou.”

GOD IS SATCHIDĀNANDA

Śiva is Sat Chit Ānanda,† Sōmāśkaṇḍa (Sa-Umāśkaṇḍa);‡ Being, Light and Love. As Pure Being, the absolute, God is unknowable,§ and as Light and Love. He links himself to Man; and it is possible to Man to approach Him through Love.

GOD'S ŚAKTI IS LIGHT AND LOVE.

This Light and this Love are therefore called His Śakti,§ and

* शर्वोभवस्तथारुद्रउग्रोभीम. पशोःपतिः ।

ईशानश्चमहादेवो मूर्तयश्चाष्टविश्रुताः ।

भूम्यभोमिमसत्त्व्योम क्षेत्रज्ञार्कनिशाकरा. ।

अधिष्ठितामहेशस्य शर्वाद्वैरष्टमूर्तिभिः ।

चराचरात्मकविश्वं धत्तेविश्वचरात्मिका ॥ Vāyū-Samhitā Chap 3).

† *Vide* Bishop Westcot's definition, God, the Holy Ghost and Christ, as Spirit, Light, and Love

‡ Umā literally means Light or Wisdom. .

§ ज्ञानक्रियाचिकीर्षाभिः तिसृभिः स्वात्मशक्तिभिः ।

शक्तिमानीश्वरः शत्वाद्विश्वं व्यात्याधितिष्ठति ॥

§ *Vide* Brahma sūtra सर्वोपेताचतुर्दर्शनात् and also Svēt. text

परास्यशक्तिर्विविधैव श्रूयतेस्वभावकीज्ञानबलक्रियाच ।

कलयापरमाशक्तिः कथितापरमात्मनः ॥

as our Mother is all these. This Śakti of God becomes the Mother of the Universe (Bhuvanasya Mātaram) as Śiva is the Bhuvanasya Pitaram.*

St. Aruṇaṇḍi accordingly describes Her as follows:—

THIS LIGHT AND THIS LOVE ARE THE MOTHER.

"She, who is Iśa's Kṛipāśakti (Love and Grace), Ichchā-Śakti, Kriyā-Śakti, Jñānā-Śakti, § and Tirōpava-Śakti, who actuates all creation, sustentation and resolution, who is Rūpa and Arūpa and neither, who is the consort of Iśa in these forms, who is all this world and all this wealth, who begets the whole world and sustains them; the Gracious Feet of this *our mother*, who imparts blissful immortality to souls, removes their bonds of birth and remains seated with *our Father* in the hearts of the Freed, let me lift up on my head."

ŚAKTI IS NOT MĀYĀ. §

This Chit-Śakti (Umā, Durga)† Nirguṇa, is sharply distinguished from Māyā (Sagūṇa) also a Śakti of the Lord; and inasmuch as God is in a sense identified with His creation, as the Upādāna Kāraṇa ‡ of the Universe, inasmuch as it is His

* यथानजायतेपुत्रः पितरमातरंविना ।

तथाभवंभवानीच विनानेतच्चराचरम् ॥ Vāyu-Samhitā II.

§ The description of Her as Ichchā and Kriyā-Śakti follow from the first definition of Her as Chit, Jñānā-Śakti. Says Aruṇaṇḍi: "The form of this Śakti is unlimited Intelligence. If asked whether Supreme Will and Power are also found in this Intelligence, we answer yes. Wherever there is Intelligence, there is Will and Power. As such, Power and Will will also be manifested by this Chit-Śakti."

§ सैकापरश्चिद्रूपाशक्तिः प्रसवधर्मिणी। She, the transcending One, the Chid-rūpa, the causer of all things: अद्यासैकापरशक्तिः चिन्मयीशिवसंशया। She the Parāśakti, the ancient One, the Chinmayī, and inhering the Lord Śiva.

† Literally, deliverer from evil, Mahiṣhāśura Mardhanī; Mahiṣha meaning buffalo, is a symbol of Ignorance.

‡ The words Upādāna does not occur in the Upanishats. The word Paripāma occurs in the Śvêtaśvatara Upanishat: "यच्चस्वभावंपचति विश्वयोनिःपाच्याद्यसर्वान् परिणाममेवः"). The 'Paripāma' is also found in the

Light that illumines all this world, so Our Mother is also identified with Māyā, as Mahāmāyā.*

This Māyā is matter, the 'object' of Western philosophy, and comprises Tanu (the body), Karaṇa (the sense, internal) Bhuvana (the world) and Bhōga (sensation) and is defined as follows:

MĀYĀ DEFINED.¶

"Indestructible, formless One, seed of all the worlds, Achit, all-pervasive, a Śakti of the Perfect One, cause of the souls, bodies, senses and worlds, one of the three Malas (impurities,) cause also of delusion, is Māyā."

COMPOSED OF THIRTY-SIX TATTVAS.

This Māyā or Prakriti, or Pradhāna of most Indian Schools comprise the 24 tattvas from earth to Buddhi or 25 with Mūla-prakriti, but the Śaiva School † postulates 11 more tattvas above this 25; which are Kālam (Time), Niyati (order), Kalā, Vidyā, Rāga or Ichchā, Asuddha-Māyā, Śuddha-Vidyā, Sādāk-yam, Iśvaram, Bindu or Śakti, and Nāda or Śiva (Śuddha Māyā).

text Badarāyaṇa Sūtra I 4, 27 and, Śrikanṭha Śivachārya in his Bhāshya distinguishes it from the ordinary conception of Parināma by calling it 'Apūrva Parināma.'

* शिवेच्छयापराशक्तिः शिवतत्त्वैकतागतः ।

ततः परिस्फुरत्याद्यौसर्गे तैलतिलादिव ॥

By the will of the Lord (Śiva) Parāśakti became one with Śiva-tattva (a nonsentient primordial substance), and thence, in the original creation is produced all as oil from sesamum

¶ मयत्यस्मात् जगत्सर्वं माया तेनसमीरितं ॥

मायावभुनंजानं ॥

माययासततंविस्ति प्राणिनश्चशुभाशुभम् ॥

All beings always know good and bad by means of Māyā.

† See for a full discussion of the 36 tattvas, Śri Kāśivāsi Seṇṭinātha Aiyar's 'Śaiva Siddhānta Tattva Prakāśa Catechism', published in the Siddhānta Dīpikā, Vol III, p. 205 *et seq.* Vide Authorities for 36 Tattvas.

कालःस्वभावोनियतिर्यदृच्छाभूतानियोनिः पुरुषइतिचिन्त्यम् । Śvet. Up.

कलासर्गकरं देव येविदुस्तेजहुस्तनुम् । Śvet Up.

This Śuddha Māyā is the Kuṭila or Kuṇḍalinī Śakti of the Yōgis, of which Mūlaprakṛiti called also Kuṇḍalinī is the grossest form. These higher tattvas, and their Powers can alone be perceived and realized by the Highest Śiva Rāja Yōgis, and they are so subtle as to be mistaken for the Light of the Mother Herself, as they reflect Her Light most perfectly.

MĀYĀ DISTINGUISHED FROM AVIDYĀ.

This Māyā is again to be distinguished from *Āṇava* Mala (the technical * term in the Āgamas for Ahankāra, or Avidyā or Ajñāna or ignorance), and the definition and distinction are stated in the following verses by St. Arunaṇḍi :

AVIDYĀ OR ĀṆAVA MALA DEFINED.

“Āṇava Mala, with its many Śaktis, is One, pervading through the numberless Jīvas, as the dirt in copper‡, it binds them from jñāna and kriyā. It also affords them the capacity for experience and is ever the source of ignorance.”

DISTINCTION.

“Do you say ‘there is no other entity as Mala (Āṇava); it is only the effect of Māyā’? Understand well, that Māyā causes Ichcha, Jñāna and Kriyā to arise in the Jīvas, but Āṇava causes the same to disappear. Āṇava is inherent in Jīvas, but Māyā is separate from them (as one’s ignorance and body can be called inseparable and separate), and besides manifesting itself as the Universe, forms the body, senses, worlds and enjoyments.”

KEVALA, SAKALA AND SUDDHA OR NIRVĀNA CONDITION OF THE SOUL.

According to the Pūrvapakshin, Māyā is the cloud that hides the light of the Sun. But the Siddhāntin answers, “You

* The technical term to denote the Mala called Āṇava.

पशुत्वपशुनीहारमृत्युर्मूर्च्छामलजनैः ।

अविद्याऽवृत्तिप्रक्तग्लानिपापमूलक्षयादिभिः Mṛigēndragama.

नीहारोनादरेकोमनुज सहभवस्ताप्रकाकार्कालकेव ।

स्वाधीकारान्तनाशी प्रतिपुरुषदृगांवारकाऽनेकशक्तिः ॥ Siddhānta Sārāvājī.

cannot speak of the sun being hid^d by the clouds, unless there is a seer. The cloud has no capacity to hide the sun but it has power to hide the seer's eye. This sun is Śiva. The cloud or cataract in one's eye is the Āṇava Mala; the seer or his eye is the Jiva or Ātīmā or soul. When the soul is enshrouded by Āṇava Mala and is without action will and intelligence, it is its night—the Kēvala State.* When God, out of His great love, sets him in evolution giving it the body and the worlds out of *Māyā* for his enjoyment and experience, whereby his *kriyā śakti* etc., are aroused, this is called its sakala condition. Āṇava Mala is night and darkness, and *Māyā* acts as the lamp-light—the power of million arcs is the Śuddha *Māyā*—in darkness. But when the sun rises, all darkness and night vanish and there is no need of any lamp, however powerful, and the soul is fully enveloped in that Supreme Splendour, that "Light of Truth," that, entering body and soul, has melted all faults and driven away the false darkness." This is the soul's Śuddha or Nirvāna condition.

"This day in Thy mercy unto me Thou didst drive away the
darkness, and stand as the Rising Sun
Of this, Thy way of rising—there being naught 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,
Though a't not aught in the Universe, naught is there save Thou.
Who can know Thee?" ¶

The above expresses the kernel of Śaiva Advaita Siddhānta. This leads us naturally to the discussion of the nature of *Advaita* postulated by the Śaiva School, and before we do so,

* From start to finish, life consists of series of awakenings till the final goal is reached. Accordingly existence itself is five-fold.

अबुद्धश्चैवबुद्धश्च बुध्यमानस्तथैवच ।

प्रबुद्धस्तुप्रबुद्धश्च पंचापिकथयामिते ॥

Abuddha, Buddha, Budhyamāna, Prabuddha and Suprabuddha.

¶ From St. Māṇikkavāṇagar's Tiruvāchakam.

we will glance at the nature of the Jivātmā or soul itself, as this is essential to the understanding of the *Advaita*.

SOUL DISTINGUISHED FROM SAT AND ASAT.

The Sāṅkhyans, Yōgins, and Vedāntins admit that the Purusha or Ātmā or soul is other than Prakṛiti and above Buddhi and 23 tattvas. There is confusion in trying to establish its relation to God. The soul is not a reflection nor a particle nor a spark of the Partless and Changeless Brahman,* nor one with Him. God is *other* than the soul. Even where the Sūtrakāra postulates Parīṇāma, he does it only in reference to Māyā, but he postulates the difference of the Human Soul and the Supreme Soul: no harm would arise if we regard Māyā as One with the Brahman as His inseparable Śakti, but all religion and morality are sure to die, when we regard the soul the same as God.† There will be no way to account for the Presence of evil or ignorance in the world, and even when we try to whittle it

* पृथगात्मानं प्रेरितारचमत्वा । जुष्टस्ततस्तेनामृतत्वमेति ॥ Śvêt. Up.

विद्याविद्यैश्च ते यस्तु सोऽन्यः । (Śvêt. Up.)

जुष्टयदापश्यत्यन्यमीशम् । (Śvêt. Up.)

द्रासुर्णसिधुजासखाया समानंवृक्षं परिष्वजाते ।

तयोरन्यः पिप्पलस्वाद्वत्य न श्रन्नन्योऽभिचाकशीति ॥

(Rig-Veda 1st Maṇḍala 22nd Anuvāka.)

आत्मानं च पृथङ्मत्वा प्रेरितारंततः पृथक् ।

असौ जुष्टस्ततस्तेन ह्यमृतत्वाय कल्पते ॥ (Vāyu-Samhitā.)

† This is pointed out by a Christian writer in the following words ;

“ But why do we shrink from Pantheism? Not from dread of losing the physical universe in God, but from dread of losing our own soul in God. Pantheism only becomes deadly to vigorous religion and morality when it makes the man's soul, the man's self, a portion of God. Theism claims that the human soul is a free cause, a separate island of individual will, in the midst of the greatest ocean of the Divine Will. Leave us man confronting God, not absorbed in Him and the conditions are preserved for the ethical life of the individual and also for the communion of the soul with God as ANOTHER than itself, the very possibility of which is destroyed if a separate personality is wiped out. On this matter of the OTHERNESS of man from God, I hope to say more in a later chapter.”
(‘God and Soul’ by Rev. Mr. Armstrong).

away as an illusion, delusion or myth, the presence of this delusion has itself to be accounted for. Delusion is a conscious experience and the question, who is under delusion? will arise. If the soul is other than God, other than Māyā and is in *bandha* or bondage, then the necessity for the creation of the world becomes intelligible. We therefore postulate three *Padārthas*, three planes of existence, or three centres, the plane of matter, the plane of souls and the plane of God. In the language of Euclid, God is the point, that which hath no parts, nor magnitude, that which is everywhere, in and out, above and below; the soul is the centre of the circle, and the circumference is the Māyā that bounds. When this centre can rise up to the Point, then its *Nirvāṇa* is possible.

MAHĀVĀKYA TEXTS.*

But what are we to do with the Mahāvākya texts 'That, Thou art,' 'I become that,' 'I am that' etc? It will be noted that these texts are not discussed by the *Sūtrakāra Bādarāyaṇa* in the First *Adhyāya* relating to *Pramāṇa* or Proof of the nature of the *Padārthas*, where he distinctly postulated the difference, but they are in the chapter on *Sādhana* relating to the means of salvation. The Teacher tells the pupil to practise the *Sādhana*, telling him that he is God (*Tattvamasi*), and the pupil accordingly practises *Soham bhāvana* or *Śivohambhāvana*, by repeating the mantra 'Aham Brahmāsmi', there is consciousness, and consciousness of duality, of two *Padārthas*—Aham and Brahma. This is *Dvaitam*, the *Yōga* or *Upanishat* or *Vedānta Pāda*. When by this practice of *Śivoham*, the consciousness can disappear then the soul can become One with God, *Jñāthru*, *Jñāna* and *Jñeya* all disappearing (the *Jñāna* or *Siddhānta Pāda*). And the question arises how can this oneness be reached, how can the two become one? This becomes possible on account of

* अहमात्माशिवोऽन्यः परमात्मेतियः स्मृतः ।

एवमयोमासतेमेव न शिवत्वमाप्नुयात् ॥

यदि शिवस्सोहमेवेति अद्वयं भावयेत्सदा ।

अद्वैतभावनायुक्ताः सर्वज्ञात्मनिसंस्थिताः ॥ (*Sarvajñānottarāgama.*)

the peculiar nature of the soul and its relation to God. This peculiar nature of the soul is alone discussed in the Yōga Sūtras and in Śaiva Siddhānta Text-books. And the peculiar relation between God and the Soul is called Advaita.

NATURE OF THE SOUL.

This nature of the soul consists in its becoming one with whatever it is united to, losing its own individuality, and its not being able to exist independently, except in union with one or the other. It can only be united to the world or to God. It can reach God only when it leaves the world. It cannot serve God and Mammon at the same time. It is the caterpillar of the Upanishats, which leaves one leaf-stalk to gain another. And when it is united to one thing or the other like the mimicking caterpillar again, it is indistinguishable from the one or the other. It is the shadow of the one (Māyā) or the light of the other (God) that completely hides its (Soul's) individuality. So when in union with matter, with the body, it is so lost in the nerve-centres and so on, that the Scientific Agnostic fails to discover the soul, by the closest analysis. In union with God, the Pure Idealist finds no soul there. The soul identifies itself absolutely with the body or God, and its individuality or identity disappears but not its personality or being (Sat).

MAN IS A MIRROR OR A CRYSTAL.

This law of the Human mind called The Law of Garuḍa-dhyāna is stated in the terms that *we become like what we are associated with*, and may be called the Law of Association or Identity, and Professor Henry Drummond calls it the Law of Reflection and of Assimilation, and likens man to a mirror or a crystal. "*All men are mirrors.* That is the first law on which this formula (of sanctification or corruption) is based. One of the aptest description of a human being is that he is a mirror."

And we will find this is exactly the simile used by the Upanishats and the Siddhānta writers and the following extracts contain the illustration and the formula of sanctification.

THE FORMULA OF SANCTIFICATION.

"As a metal disk (mirror) tarnished by dust shines bright again after it has been cleansed, so is the one incarnate person satisfied and freed from grief after he has seen the real nature of himself, and when by the 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 pāṣa." (*Śvētāś Up.* ii 14, 15).

"From, meditating (abhidhyānāth) on Him, from joining (yojanāth) Him, from becoming (tattvabhāvāt) one with Him, there is further cessation of all māyā in the end" (*Śvētāś Up.* i. 10).

And St. Meykandān has this stanza (viii. 3. a)

"The soul, who reflecting that the knowledge derived from the senses is only material *like the colours reflected on a mirror*, and that these colour-like sensations are different from itself, and, after perceiving next false knowledge as false, understands the Truth, will become one with God Who is different from itself."

The formula stated in plain terms would read: "I see God, I reflect God, I become Godlike, Godly, God, I am God."

The crystal or the diamond, unlike the Sun's Light which it reflects though in its inner core it is pure, possesses the defect of being covered by dirt, mala, (Māyā) and it is luminous (Chit) in a sense but unlike the Self-Luminous Sun, (Para-Chit); and either in darkness or the full blaze of the Sun, the identity of the mirror cannot be perceived,

ADVAITA DEFINED.*

We now come to the definition of Advaita. And we may say at once, all the Śaiva Siddhānta writers describe their system as 'Advaita' pure and simple, yet people who hear it casually described call it Viśiṣṭādvaita and fail to note its

* See pp. 244-272 ante.

special features. Advaita is defined by St. Meykaṇḍān as meaning *Anyō nāsti* or *Ananya*,* or inseparable; and his disciple calls the relation 'as neither one nor two.' Advaita †, literally meaning not two, simply denies the separability or duality of God and soul and matter, but does not postulate Oneness by denying the existence of one or other Padārtha or by postulating their mutual convertibility as in causation &c. Mind (unextended) is not matter (the extended); yet they are ever inseparable and found as one; how the unextended is present in the extended is the puzzle and the contradiction as stated by Doctor Alexander Bain. And the illustrations of mind and body, vowels and consonants ‡ are used to denote their Advaita relation of God to the Universe of nature and of man. God is the Soul, whose body (Śarīra) is the Universe of nature and man, as so well and forcibly put in the *Bṛihad-aranya Upaniṣat* texts referred to above, beginning from Earth to Ātmā.

'He who dwells in the earth, other than the earth, whom the earth does not know, whose śarīra (body) the earth is, who rules the earth within, He is thy Ātmā, the puller within, the immortal.'

"He who dwells in Ātmā (Vijñāna), other than Ātmā, whom

* अद्वैतमागमशिरोभिरुपासनायां उक्तं तत्रेति परमार्थतया न वाच्यम् ।

भेदः स्फुटीगरुडमानिक्यैरिवालीकं तादात्म्यभावनमयापि विषममार्ष्टि ॥

ब्रह्मोच्यते परमसौ परमंच तत्त्वं ज्योतिः परच परमेश्वरपद्मनाभ ।

त्वद्भावनैकविषयः त्वदनन्यभावात् मान्त्रीयथागरुडभावनया गरुत्मान् ॥ (Haradatta.)

अनन्येनैव यो ज्ञेयमां ध्यायन्त उपासते । (Bhagavad Gītā.)

M. N. Dvivedi in his 'Monism or Advaitism' points out also that **advaita** does not mean Eka or Abhinna or Abhinna but Ananya and that this is the view of the Sūtrakāra.

† Vide Śrīkaṇṭha's Bāshya on Vēdānta Sūtrās II, i. and 22. * .

‡ Dr. Bain complains that there is not even an analogy to illustrate this unique union of mind and body, but Śaiva Siddhāntins have this analogy of vowels and consonants to illustrate this union from the very beginning of their letters.

Ātmā does not know, whose śarīra the Ātmā is, who rules Ātmā within, He is thy Ātmā, the ruler within, immortal." (III. vii. 22).

Here 'He is thy Ātmā', simply means 'He is the Soul's Soul.'

And the analogy of vowel and consonant explains this relation fully. In Tamil Grammar, the words used to denote vowels and consonants are the same as the words meaning mind and body. And we find the following text to our surprise in the *Taittiriya Upanishat* (II. iv. 1)

'Its consonants form its body; its vowel, the soul (Ātmā).'

The vowels are those that can be sounded by themselves but the consonants cannot be pronounced without the aid of the vowel.* The consonants cannot be brought into being unless the vowel supports it; and in union, the two are inseparable; and *One* is the word used in the oldest Tamil Grammar to denote the union of the two. A vowel short has one mātrai, a consonant (pure) half a mātrai; and yet a vowel-consonant has only one mātrai, instead of one and a half. But the vowel is not the consonant nor the consonant the vowel. God is not one with the soul and the Universe, and yet without God, where is the Universe?

"Thou art not aught in the universe, yet naught is there save Thou."

He is not one, nor different from the Universe, and this relation is called Ananya, Advaita. The Sūtrakāra brings out the nature of this relation which is neither one nor different in II. i. 15 and 22. The Śaiva Advaita Siddhānta accordingly postulates that God is neither Abheda with the world, nor Bheda, nor Bhedābheda, as these terms are ordinarily under-stood, and yet He is one with the world, and different from the world, and Bhedā-bheda.

* शिवस्थितः सर्वजन्तूनां अक्षराणामकारवत् ।

Śiva is situate with reference to all, as the letter A stands with reference to the letters.

(*Śivajñānabōdham* Sūtra 2, *Śiva-jñānasiddhiyār* II. 1.) And St. Meykaṇḍān declares accordingly: "You can indeed say God is One, without a Second, as when you say without the vowel 'A' no other letters exist." This is a view of Advaitam or Monism, which is not ordinarily met with, which must appeal to the hearts and intelligence of the people of every nation and every religion and which I commend to your earnest consideration.

PRACTICAL RELIGION AND FOUR PATHS

I will just glance at the practical aspect of Śaiva Religion. It holds out four paths or mārgas for the spiritual aspirant, called Charyā, Kriyā, Yōga and Jñāna,* or otherwise called Dāsa-mārga, Satputra-mārga, Saha-mārga and San-mārga. When you want to approach God, you can approach Him as your Lord and Master, you can approach Him as your Father, or as your Friend or as your Beloved. The last is no mārga at all but where the One-ness is reached fully and finally. There is return to birth, while one is in the first three paths. And these paths are so adjusted in an ascending scale to suit the intellectual, moral and spiritual development of the aspirant. The lowest and the highest have equally a place in this scheme and are given room for their development and progress. No one path is put in opposition to the other. It will be noticed this scheme differs from the so-called Karma-mārga, Bhakti-mārga, Yōga mārga, and Jñāna-mārga, and the latter is no logical scheme at all but involves cross division. For it may be easily perceived that when one approaches his Maker, he must know Him as such (Jñāna) and must love Him as such (Bhakti) and must adjust

* चर्याक्रियायोगश्च ज्ञानश्चेतिसुरेश्वरी ।

चतुष्पादस्समाख्यातः ममधर्मस्सनातनः ॥ (Vāyu-Samhitā.)

"Charyā, Kriyā, Yōga and Jñāna—these are styled the 'four paths' and these are eternal dharmas whereby one attains Me."

“तत्रोक्तः परमो धर्मः चर्याद्यत्याश्चतुर्विधः” (Vāyu-Samhitā I.)

The higher dharmas, which are of four kinds viz: Charyā and others, are enumerated in the Saivāgamas.

his conduct accordingly (Karma) In each condition therefore, Karma, Bhakti and Jñāna are all together essential, and from the Dāsa to the Sanmārgi this Karma, Bhakti and Jñāna are progressive There is no opposition, there is no parting away with one to follow another. So the practical Religion offered by Śaivism is all in all and for all

ŚAIVAISM IS AN ECLECTIC PHILOSOPHY AND
AN UNIVERSAL RELIGION.

Śaiva Siddhānta, as representing the old Hinduism and with its chief scripture the *Śvetāśvatara Upanishat* and the *Gītā*, claims to be an eclectic philosophy and an universal Religion; and the various points I have brought out above will show how it brings itself into agreement with every shade of opinion, Religion and Philosophy It describes Philosophy accordingly by such terms as 'Sāra', 'Samarasa', 'Siddhānta' meaning 'essence of all,' 'true end,' 'the Truth' And we invite the kind attention of every religionist assembled here to the definition of an Universal Religion given by St. Aruṇa Naṇḍi several centuries ago.

"Religions, postulates and text books are various and conflict one with another. It is asked: which is the true religion, which the true postulate and which the true book? *That is the True Religion and postulate and book, which not possessing the fault of calling this false and this true and not conflicting with them, comprises reasonably every thing within its fold* Hence all these are comprised in the Vedas and Āgamas. And these are embedded in the Sacred Foot of Haṛa."

And we will close this paper with culling a few opinions of European Students of Śaiva Siddhānta.

The late Rev. Dr. G. U. Pope remarks: "It is the choicest product of the Dravidian (Indian) intellect." "The Śaiva Siddhānta is the most elaborate, influential and undoubtedly the most intrinsically valuable of all the religions of India."

Rev Mr. F. Goodwill follows with the remark. "Those who have studied the system unanimously agree that this eulogy is not a whit too enthusiastic or free-worded. That the system is *eclectic* is at once apparent "

Rev. W. F. Goudie writes in the *Christian College Magazine* (xx. 9) as follows:—

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

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

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

"We have, however, left the greatest distinction of this system till last. As a system of religious thought, as an expression of faith and life, the 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."

ITS ETHICAL BASIS

Śaivism is based on the Highest morality. As a course in ethics usually precedes the study of Religion, the subject of ethics is not usually discussed in text-books on Religion. The greatest authority in Tamil is the sacred *Kural* by St. Tiruvalluvar translated into many European languages and pronounced by Rev. Dr. G. U. Pope as a book unparalleled

in any language of the world. The Śaivism of the South holds to the ahimsa * doctrines as its chief pillar.

* The eight flowers which the yōgins are required to offer to Śiva in their hearts are thus enumerated

अहिंसाप्रथमं पुष्पं इन्द्रियाणां च निग्रहः ।

क्षान्तिपुष्पं दयापुष्पं ज्ञानपुष्पं भक्त्यपुष्पम् ।

तपःपुष्पं तथ्यपुष्पं भावपुष्पं तथाष्टकम् ॥

Ahimsā (abstention from killing), Indriya-Nigraha or Dharma (control of the senses), Kshama (forbearance), Dayā (compassion), Jñāna (Wisdom), Tapas (Austere life) and Satya (Veracity)—These are the eight flowers and of these Ahimsā or abstention from killing is the first : Vide also Tirumalai's *Tirumantiram* under the chapter Aṭṭapushpam.

The eight characteristic marks of a Śaivite are enumerated thus

शिवे भक्तिस्सदाशान्तिरहिंसा सर्वदादमः ।

संतोषस्तन्यमस्तेयं ब्रह्मचर्यं तथाष्टकम् ॥

Love to God, peace of mind for ever, abstention from killing, control of the senses, gladness of the heart, veracity, abstention from stealing, and the leading of a pious life (Brahmachārya).....

It is the settled principle of the Śaivites that the abstention from killing conduces to the highest possible good. The Śaivāgamas persistently puts this question

कमद्यः कर्त्ता शिवे भक्तिः कर्मासंक्रान्तिश्चार्चनम् ।

मद्यमासप्रतिष्ठानां दूरेतिष्ठति शक्रः ॥

Where is intoxicating drink and where is love to God (Śivabhakti)?

Where is the flesh-food and where is the propitiation of the Lord (Śivārchana)?

Indeed, Śaṅkara stands far away from those who are addicted to drink and flesh-eating.

The *Vāyu-Saṃhitā* says that a Śaivite is distinguished from the ordinary ignorant people by certain marks and acts and of these, abstention even from the smell of Madya (drink) and Māmsa (flesh) are reckoned as the chief.

मद्यस्य मद्यगन्धस्य मासस्योपचवर्जनात् ॥

The *Śivadharmottara Āgama* says

पर्वताग्रेऽथ तपसा अश्वमेधस्य यत्फलम् ।

फलप्राप्तायन्तेन मद्यमासविवर्जनात् ॥

What merit a man does attain by severe penance on the summits of mountains, and also by Asvamédha, that merit he attains without any the least labour and difficulty by simply abstaining from drink and flesh-diet. *

THE NATURE OF THE JĪVA.

The subject on which I propose to address you this evening is the nature of the Jiva, but coming as I do at the fag-end of the day, with the atmosphere at the burning point, I do not wish to inflict on you a long speech. The importance of the question admits of no doubt; and at any rate, this should engage our first attention before we attempt to solve problems as to the existence and the nature of God which are beyond our cognition in a sense. And as I will show, the subject is so important that when we had solved the riddle about man himself, we would have solved the riddle about the universe. The subject is treated under Sūtra III of Śivajñānabodham, and in that masterly treatise of St. Aruḷ Naṇḍi Śivāchāriyar, in all its pros and cons, but I will confine myself to the true position of the Siddhāntins as regards the nature of the Soul. There are two characteristics of it elaborated in our system. The first is called அது அது ஆதல் by St. Meykaṇḍān, and is paraphrased as யாதொன்று பற்றின் அதன் இயல்பாய் நிற்றல் by St. Tāyumaṇavar, which all mean that the soul becomes one with whatever it is attached to or associated with. That is to say, whatever its own nature or individuality may be, when it becomes united to another, it loses its own characteristics and individuality and partakes of the nature of the thing united to, and completely merges itself in the other. As illustrated in the proverb, "Youth and white paper take all impressions", the human mind is a *tabula Rasa* in which are imbedded the impressions which are received from out-side. Children catch the manners, habits and the peculiarities of their parents. Their very voice is imitated. Pupils copy many of the peculiarities of their teachers also. A Madras Tamilian settling in Tinnevely

* A paper read before the Śaiva Samayābhivṛddhi Sabhā, Palam-cotta, 1910.

would readily copy the very intonation in speech of the people around him

நல்லாரைக் காண்பதுவும் நனறே நலமிக்க

* * * *

தீயாரைக் காண்பதுவும் தீதே

* * *

The principle of this is stated by St Tiruvalluvar also in the oft-quoted verse

“நிலத்தியலபால் நீர்திரிந்தற்றுகும் மாந்தர்க்கு

இனித்தியலபதாகு மறிவு”

“The waters’ virtue changes with the soil over which they flow, so man’s mind changes with the company he keeps” The water falling from heaven is colourless and tasteless, but as it touches the earth, it becomes sweet or brackish, dirty or discoloured, according to the nature of the soil, losing thereby its individuality and purity. So does a man become good or bad according to the association he forms. The law of association is stated in the words ‘we become like what we study or are closely associated with.’ In Biology the working out of this law is fully illustrated.* Darwin instances how

* As analogous to this, I might instance the case of mimicry in plants and animals. Mostly for purposes of protection, insects and birds and animals assume the colour of their environment. Worms and insects feeding on green plants would assume the colour of the leaves or the wood of the plants and even assume the shape of leaf-stalks and twigs. The stick caterpillars, the larvae of several species of moths, stand perpendicularly on twigs, and are indistinguishable from the short twigs in the same branch. In the case of the stick-insects which popularly are called ‘praying insects or spectres’ (Mantidæ) which being unable to move about, assume the size and shape of leaves, birds, and flowers, dried twigs, stalks of grass, according to the respective habitat, so as to deceive and catch their prey which consist of butterflies and other insects &c., which hop about these plants. I have seen specimens of walking-leaf insects, one resembling the leaves, stalks of the Vāgai tree, one resembling exactly a stalk of ariali grass, the resemblance extending even to the dried ends of the blades of grass. These are called ஒட்டைப்பூச்சி or மழைப்பூச்சி by the Tamils.

* As a plant changes colour from green to yellow, even so these insects change their colour. The most remarkable case is that of the

persons ever associated with pigs, get piggy faces, and with horses, horsey faces. In the case of a husband and a wife when they have been perfectly loving, it has been found to effect a complete assimilation of their features. They might have started life with perfectly distinct facial features, yet their souls become one through love, and through the power of the soul, their bodies are also become one. The writer of the book *Spiritual law in the natural world* (Purdy Publishing Company, Chicago.) observes "all who have made a study of the cause of all things have become so at one with it as to have causing power, for it is an invariable rule that we become like what we study or are closely associated with. We become so-like people with whom we live constantly that

chameleon. It does not change colour from fright. When left in confinement, it rarely changes colour. But as it runs about, it changes colour according to the colour of the surface over which it runs. As it runs over the bare soil, if the colour of the soil be red, it will become red; if black it will become black. As it runs over the brown trunk of a tree, it changes into brown, and when it reaches the green leafage, it changes into green. In the case of birds, their colour is determined from the colour of the soil &c., wherein they build their nests. It is to protect themselves from birds of prey. In the case of lions, their grey colour is due to their habitat. In the African wilds, where there is little or no vegetation, these lions generally find their lair amidst small pieces of gray rocks, and while they stand beside these pieces of rock, the hunter could hardly distinguish them from the pieces of rock. Artists in their pictures even produce this effect. With regard to tigers which usually haunt thick forest glades, their black and yellow stripes are the result of their environment. These stripes imitate the alternate light and shade which falls slantingly through the leafage and the animal becomes indistinguishable thereby. If one observes closely the leaves of the orange tree, he would find things there which imitate closely the excreta of birds, black with a white tip. These are really live caterpillars which seek their mimicry to escape even the keen eyes of the birds that feed on them. There are flowers especially those of orchids which resemble butterflies (I have seen in the conservatories at Ooty and Perademiya gardens orchid flowers resembling butterflies) and doves and pigeons. (See for a treatment of the protective resemblances or mimicry in insects, Chapters VI & VII in *Romance of the Insect world* by L. M. Badenoch).

often the expression of the face and sound of voice grow similar, and even the features grow alike. Sometimes a child will look more like its nurse than its mother?" This causing power of the mind or as Professor Kunte calls it, the *potential power* of the man is its அது அது ஆதற்றன்மை, and lies at the root of all Upāsanas and sanctification, and it explains also how we got at our bondage. If we were perfect, pure and free, how is it, we became imperfect, impure and bound? To say that we did not become so, would be against all experience and common sense. To meet the question by saying that we do not know, would be begging the question and would be illogical. Have we evidence that the perfect became the imperfect? How do we know then? Āptavachanam and Śruti would be the last resort of philosophers of this school. Siddhāntins could quote text for text from the Śruti also to show that man is not God, and the few texts that alone can be counted in favour of the other school would be found explained below. The Theory of the soul herein set forth would be found to explain how man got bound and impotent. The soul, different from the body, five senses etc., identified itself with the body, five senses &c., and on this mistaken identity, its actions flowed. He cared for the body. He did whatever gave pleasure to the body and the five senses, and avoided what gave him pain. In seeking these transitory pleasures of the body, he forgot his duties to others and to God, and he committed sins, Karma, good and bad. Desire—*Tanha Trishṇa*—possessed his soul and man is dragged down,* as by force constrained.

* Cf. *Gītā* III 36, 37, 38, where the classical simile of crystal and colour is also brought out to explain the subject. "But dragged on by what, does a man commit sin reluctantly indeed, O Vārshṇēya, by force constrained?"

"The beloved Lord said: It is desire, begotten by the rajas energy all consuming, all polluting. Know thou this our foe here on earth."

* "As a flame is enveloped by smoke, or a mirror by dust, as an embryo is wrapped by the womb, so this (man) is enveloped by it."

This desire gives rise to births innumerable. St. Tīru-vaḷḷuvar sums up them in the two verses.

“காமம் வெகுளி மயக்க மிவைமுனறின்
நாமம் கெடக்கெடும் நோப”

When desire, aversion and error's name are lost, then the disease shall cease *

“அவாவென்ப வெல்லாவுயிர்க்கும் எஞ்ஞான்றும்
தவாஅப்பிறப்பினும் விதது”

“The wise declare through all the days, to every living thing,
That ceaseless round of birth from seed of strong desire doth spring”

This காமம் is desire of pleasurable things (to the senses) and வெகுளி is aversion to the things that do not give pleasure and மயக்கம் is error as defined in the first verse of the same chapter.

“பொருளில் ஸவதறைப பொருளென் றுணரும்
மருளானு மாணுப் பிறப்பு”

“Men desire that as a thing when it is not. From this delusion does birth arise,” This மயக்கம், மருள் error or delusion is the Āṇava or Ahankāra or Avidyā and we have elsewhere shown also its real nature. This delusion consists in not mistaking a thing to be existing when it is not, but in mistaking one thing for another. When no shell is really seen, a man fancies he sees silver, this will be delusion of one sort. When what he sees before him is really a shell, and he fancies it to be a silver, this will be another kind of delusion. When there is no world, no body, and he fancies this to be his all, his whole soul, this will belong to the first category. When there is a world and a body, and he identifies his soul with this body and world, this belongs to the second category. The first kind of delusion is what is called Mityāvādam. The second theory is the true theory of Avidyā as set forth by

* The commentator observes that Sanskritists note faults as five, Avidyā, Ahankāra, Desire, Aversion, and Attachment. This is stated in Yōga sūtras 11, 3.

St. Tiruvalluvar and accepted by Advaita Siddhāntins. In this theory, there is no necessity to call anything Mityā or unreal, but we show how by mistaking one for the other which it is not, the error is started, and how all other things flow therefrom. This error or ignorance will not receive play but for the power of the mind above set forth.

If a man does not possess this power of identifying himself with whatever he is united to, then, he could not mistake his body for his soul. Readers of Dr. Bain's masterly treatise on *Mind and body* would notice how he shows that mind though not exactly the same as the brain and body, though there is a correspondence and concomitance of both mental and bodily phenomena along the whole line, can in its objective condition become thoroughly identified with and lost in the body or brain centres. The mind is lost in the body, and yet without the mind, there could be no object. This power of mind in becoming one with the united object is also spoken of as its power of losing self. It loses its self, soul, and becomes the body. It loses its self and becomes God.

And this brings us to the question how by this power whereby he degrades himself to the very depths of the brute, he can rise to the very height of God-hood. This power of man becomes therefore a demerit and a merit at the same time.

In considering this aspect of the case, it has to be noted that almost every religion, theistic or atheistic, prescribes certain code of religious and moral duties for attaining salvation and betterment, but no religion attempts to prove how the following of this or that religious practice elevates one. How Sādhana Chatuṣṭayam, Guru-upadēsam, Tapas and Yoga can free one from sins and Avidyā, is not explained. This is, however, explained in the older yōga and sāṅkhya treatises and is elaborated in the Siddhānta Śāstras. Both these older schools admitted the essential individuality of man and had to explain the real nature of jīva, so as to lay down the

steps by which men can ascend up. They form, thus, the essential foundation for Vedānta and Siddhānta. Without this foundation, the higher schools cannot be explained. To dissociate Vedānta from Yōga would be to build on sand. As I have elsewhere explained, Vedānta strictly so called, and as distinguished from Siddhānta, is really the Yōga mārga (the words Upanishat and Yōga being synonymous) and Siddhānta is jñāna mārga. However as I said, both the Yōgins and Sāṅkhyans define man by this power of identifying oneself with the associated object, becoming Sārūpya; and their classical simile* is that of crystal and hibiscus flower, about which more anon. In regard to the process of sanctification, the power by which man came down has to be reversed. Man identified himself with the body and became bound. This should cease. But how is he to cut himself from the eternal association with the body and the world from this pāśa, as cucumber is severed from its vine? He became low because he became associated with low things. Let him associate with high things and he can become high † He became mortal because he associated himself with mortal and transitory things like the body &c. Let him become one by the same power with the immortal, the amṛita. § By associating with the body, he loved the

* See Yōga sūtras 1—41 and commentary thereon, Śāṅkhya sūtras VI 27, 28.

† Rudra is called Amṛita in *Rig Veda* (I 43. 9)

“Whatever beings are thine, Amṛita (Rudra) in the highest place of the law on its summit, O Sōma, cherish them, remember them who honour thee.”

§ Cf. *Gītā* “They who with mind fixed on me, ever harmonised worship me with faith supreme endowed, these, in my opinion, are best in yoga.” (xii. 2.) “Renouncing and subduing the sense, regarding everything equally, (இருவினைமெய்ப்பு) in the welfare of all rejoicing, these also come unto me.” (xii. 4.) “Those verily who renouncing all actions in me and intent on me, worship meditating on Me, with whole hearted yoga,” (xii. 6.) “These I speedily lift up from the ocean of death and existence, O Pārtha, their minds being fixed on me.” (xii. 7) “Place thy mind in me, in me let thy reason enter; then without doubt thou shalt abide in me hereafter.” (xii. 8)

bodily pleasures. Let him cut asunder this desire and aversion, love and hate, like and dislike, then will he lose this birth. But is it possible for him to cut off this desire by merely desiring the desirelessness? Some philosophers opine that this is possible, but they speak without their book. Here it is, that the second characteristic of man which we spoke of before is brought into play, namely, பற்றுக்கோடின்றி நிலலாமை, not being able to exist without a support. It must support itself by clinging to the body and the world or to the Lord. If it must give up the world, it must cling to the Lord. If there is no God, the soul must go back to the world and again resume its round of births. It is a noteworthy feature of all systems which do not postulate the existence of a soul that they do not postulate God either. It will be seen how subtly Gautama Buddha avoids the question of the existence of the soul. This was so, inasmuch as he denied the existence of God. His followers followed the system to its logical conclusion, and denied the existence of the soul or at any rate postulated its utter annihilation. What existed after? Nirvāṇa nothing, however much some scholars might try to prove to the contrary. The one exception was the Nirīśvara Sāṅkhyan who thought he denied God, the author of the universe, yet affirmed the separate existence of a soul. However as I said, the soul must exist in the world or in the Lord and all the religious and moral practices are prescribed for bringing about the clinging to the Lord, after the soul frees itself from the attachment to the world*. This latter attachment is by itself the means whereby he can effect his severance from the old attachment.

“பற்றுக்க பற்றற்றான் பற்றின யப்பற்றை
பற்றுக்க பற்று விடறகு.” (Kural 350.)

* We know how difficult it is to give up some of our habits and often one is advised to take to some other habit less serious to cure oneself of the old habit. People take to chewing tobacco or smoking to get rid of the habit of snuffing. I know a doctor who advised one to take to opium to cure himself of the vice of drunkenness.

"Desire the desire of Him who is desireless
Desire His desire so as desire may leave thee."

"சார்புணர்ந்து சார்புகட வெழுதின் மற்றழித்து
சார்தரா சார்தரு நோய்." (*Kural*. 359.)

"The true 'support' who knows—rejects 'supports' he sought
before—

Sorrow that clings and all destroys, shall cling to him on more."

The commentator explains that the "ஒழுக்கம்" required for getting rid of the old desire for the world are the *Ashtāṅga-yōga*. The author had set forth in the preceding three verses *Sravaṇa*, *Manana* or *Dhyāna*, and *Bhāvana* (பாவனை) as he calls it, as the three means of effecting freedom and union with God, and St. Tiruvalluvar describes God by the terms *செம் பொருள்* (Good being), *உள்ளது* (The existent), *மெய்ப்பொருள்* (True being). And the commentator's explanation of the world is also noteworthy, and he brings out the reason for the *Bhāvana*.

தோற்றக்கேடுகளின்மையின் நிததமாய், நோன்மையாற்றன்னை யொன்
றும் கலதத வின்மையின் தூயதாய், தான் எல்லாவற்றையும் கலந்து நிற்கின்ற
முதற்பொருள் விகாரமினறி எஞ்ஞானம ஒருதன்மைததாதல்பற்றி அதனைச்
செம்பொருள் என்றார். மேல் மெய்ப்பொருளெனவும் உள்ளதெனவும் கூறி
யதூஉம இதுபற்றியென வுணர்க. அதனைக்காண்கையாவது, உயிர் தன்
னவிச்சை கெட்டு அதனோடு ஒற்றுமை யுற இடைவிடாது பாவித்தல்.
இதனைச்சமாதி யெனவும் சுக்கிலத்திபான மெனவும் கூறுப. உடம்பின் னீங்
குங் காலத்து அதனால் யாதொன்று பாவிககப்பட்டது, அஃது அதுவாய்த்தோ
ன்று மென்பது எல்லா ஆகமங்கட்குந் துணிபாதலின், வீடெய்துவார்க்கு அக்
காலத்து பிறப்பிற் கேதுவாய் பாவனை கெடுதற் பொருட்டு, கேவலப்பொரு
ளையே பாவித்தல் வேண்டும்." (*Kural* note 358)

It is called *செம்பொருள்* (Good being), because it is eternal having no birth and no death, it is pure on account of its subtle nature and nothing can taint it by attachment; and yet it is the first cause that pervading all, yet remains one, without change. Hence, God is called *மெய்ப்பொருள்* and *உள்ளது*, 'True Being and Existent'. To see it, is the *Bhāvana* to become one with it, so that *Avidyā* may be lost. As it is held as true by followers of all the different *Āgamas*, that the soul when leaving the body at death, is re-born as that which it was thinking upon,

those who desired Mōksha, should place their Bhāvana on the Highest Truth, so that the Bhāvana which is the cause of birth may be lost. This power of becoming one with the other is really great and lies at the root of all Tapas or Upāsana or Bhāvana is set forth by our author in two other places. In the chapter (xxvii) on 'Tapas,' he has this verse (5)

வேண்டிய வேண்டியாங் கெய்தலாற் செய்தவ
நீண்டு முயலப் படும் (*Kural* 265.)

" That what they wish may, as they wish, be won,
By men on earth are works of painful 'penance' done."

In chapter (Lxvii) on 'Power of Action,' we have this verse :

எண்ணிட வெண்ணியாங் கெய்துப் வெண்ணியார்
திண்ணிய ராகப் பெநின் (*ibid* 666)

" Whatever we think, ev'n as they think, men may obtain,
If those who think can steadfastness of will retain "

I now go back to the point where I started from, namely, that by the very nature of this other characteristic of the soul, the necessity for a supreme Lord is manifest. I always use a simile to illustrate as what would happen if there were no God. At fairs and festivals, a greasy pole with a hook at the top and a prize tied to it is one of the attractions. Of hundreds who attempt, rarely one gets to the top and takes the prize. Even he who had climbed to the top could not have retained his hold there for long, if there had not been the hook or பற்றுக்கோடு to hold by, otherwise he would have slipped down by the pole again *

So if a religion or philosophy, however dignified it may be, offers us no God, there can be no real salvation nor nirvāṇa nor freedom from births. After the mighty efforts made to purify and perfect oneself by desirelessness etc., he must sink back into the abyss of birth and death, again and again, must try and climb the greasy pole. To them, Īśvara and men are

* I might instance the Upaniṣat caterpillar which, by its power of mimicry (அது அது ஆதல) concealing itself effectively in one leaf, catches hold of another before it gives up the other leaf to which it has been clinging already.

ever evolving and evolving, gaining experience ever and anon and the oft-repeated words of the Upanishat, "There is no return, There is no return" have no meaning. These people though they might speak of a God, could not really mean God in the proper conception of the word. The ignorance of these two characteristics of the soul lies at the difficulty of both agnostics and idealists. In union with the body, the soul has become one with the body and its individuality is lost and it could not be discovered by any amount of physical and anatomical analysis. In union with God, it has become one with God and no trace of its individuality could be found there. So both declare there is no soul, and the latter declare that the soul we were cognizant of was God Himself. To them, of course, all talk of anubhava and svānubhava will be unmeaning also. To the Buddhist and Idealist, there is simply the tearing asunder of Pāśa, and lo and behold! there is nirvāṇa and annihilation to the one, and God regains its own self to the other. But in either case, there is nothing to prevent that which arose from nothing or from God, from arising again and undergoing the never-ending round of samsāra. To the latter, the only possible explanation for this evolution of God into man would be that furnished by Dr. Paul Deussen—necessity connected with the doctrine of Samsāra. This would eventually strike at the root of all necessity for bettering ourselves and weaken, at any rate, the moral and religious sanction. If, after all our effort to better ourselves, we should sink back again, why all this bother—Guru-upadēśam and tapas etc.? Our glory is in God and we delight in His glory. He is our Redeemer and the fruit of redemption. But for our enjoyment in Him, there is no need for redemption at all. Our final consummation is in Him.* As the Chhāṇḍōgya Upanishat puts it, "He who sees, perceives and understands this, loves God, delights in God, revels in God, rejoices in God, He becomes svarāj; He is Lord and master in all the worlds."

* I will now proceed to show how this conception of the soul as herein set forth affects our view of Dvāita, Advaita and

Viśiṣṭādvaita. I have dwelt at length on this question on "Advaita according to the Śaiva Siddhānta" (pp 244-272 *ante*). The question is, is the soul different from God or one with Him? If different, what is the meaning of those Mahāvākya texts, Ahambrahmāsmi etc.? The word Advaita, as I have shown, does not mean one, does not deny the existence of the other entities, but it simply denies the separability of the two, ananya or anyōnāsti. It postulates a peculiar relation between the two, that, though different, they can become one. How is this possible? St. Meykāṇḍān suggests the puzzle, if they are two, they cannot become one; if one, there can be no Svānubhōgam. How is this puzzle to be solved? The question is only possible when we bear in mind this peculiar characteristic of the soul we have been considering. Though the soul and God are different, yet inasmuch as the soul becomes one with whatever it is attached to, losing its individuality and consciousness of self, so the soul when in union with God becomes one with It. This one is the God but not the soul. The subject is illustrated with the similes of mind and body, the vowel and the consonant.

“உடல்மேல் உயிராவதொன்றுவதியலபே”

“It is a natural union when the vowel unites with the consonant as one” is the *Nannūl* sūtram (204). The word one has been used to describe this union of the vowel with the consonant. They are distinct and yet inseparable. No consonant can be thought of without the vowel. This is the meaning of the famous Hṛidaya ślōka in Tiruvāṇḍam.

இன்றெனக்கருளி இருள்கடிந்துள்ளத தெழுகின்ற ஞாயிறே போன்று
நின்ற நின்றன்மை நினைப்பற நினைந்தே னீயலாற் பிறிதுமற்றின்மை
சென்று சென்று அணுவாய் தேய்ந்து தேய்ந்து ஒன்றும் திருப்பெருந்
[துறையுறை சிவனே
ஒன்று நீயல்லையன்றி யொன்றிலலை யாருன்னை யறிகிற்பாரே.

“When the soul loses its various sheaths—body, senses, intelligence and consciousness of self (நான் கெட்டு)—then, what stands forth as the Lord of the Heaven of Peace is the one Supreme but not the soul” I quote here our learned Śivajñānayaogi from his *Drāviḍa Bhāṣya* where he puts the whole question so pithily.

"If you ask, what then is the meaning of the word '*Advaitam*'? I will show how Śaiva Siddhāntins explain it. On hearing the great texts called Mahāvākya Tatvamasī etc., which are used in the three persons, we see that these sentences speak of 'that' as one substance and 'thou' as another and enquire how one can become the other. The answer is given to remove the doubt by stating *how one can become the other* and *what relation subsists between the two* and the word *advaitam* is used to explain the relation." St. Umāpati Śivāchārya queries, "are there not objects in this world which become dark in darkness and light in light?" (*Tiruvārūṭṭayan* 11. 3.) And the answer usually returned is, these are the eye, the mirror, the crystal and the Ākāśam. The eye loses its power of seeing in darkness and recovers it in light. The others become dark or light as darkness or light surrounds it. They are not lost in either case, but their individuality is lost and merged in one thing or the other. To these we may add also water, clear as crystal. But the classic simile I have stated in the beginning is the crystal or the mirror. This is brought out in Śāṅkhya sūtra (vi. 28) and yōga sūtra (1. 4) * Now let us inquire into the nature of the crystal or the mirror or the glass. There is before you, a picture of our late Sovereign Lord and King-Emperor (Blessed be his name)

* I bring together here all the texts bearing on the subject.

"Now a man is like this or that according as he behaves and so will he be. A man of good acts will become good, a man of bad habits bad. He becomes pure by pure deeds, and bad by bad deeds.

"As is his desire, so is his will, and as is his will, so is his deed. Whatever deeds he does, that will he reap.

"To whatever object man's own mind is attached, to that he goes strenuously with his deed.

"He who desires the Ātman, being Brahman, he goes to Brahman. That ātman is indeed Brahman (*Bṛhad. Up.* iv. 5, 6).

"As a metal disk (mirror) tarnished by dust shines bright again after it has been cleansed, 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" (*Śvetā. Up.* 11, 14, 15).

EDWARD VII. As you see it, you fail to see the glass that covers the picture. An ignorant rustic who had never seen

"From meditating (abhidhyānāt) on him, from joining (yōjanāt) Him, from becoming one with Him (tatbhavāt), there is further cessation of all māyā in the end." (*Śveta Up.* I. 10).

"A person becomes like those with whom he dwells and like those whom he reverences, and like to what he wishes to be." (*Mahābhārata. Sānti Parva* ccc. 32)

"As a flame is enveloped by smoke, as a mirror by dust, as an embryo is wrapped by the womb, so this (soul) is enveloped by it (desire)." (*Gītā* III. 38.)

"Though it (soul) be unassociated, still there is a tinging (reflectionally) through non discrimination, for there is not a real tinge in that which is unassociated (with tincture or anything else), still there is, as it were a tinge; hence the tinge is treated as simply a reflection, by those who discriminate the tinge from the soul which it delusively seems to belong to.

"As in the case with the Hibiscus and the crystal, there is not a tinge but a fancy there is such." (*Sāṃkhya aphorisms* VI. 27, 28, Garbe's translation)

"In the case of one the transformations of whose mind have been annihilated, there is entire identity with and complete absorption in, the cogniser, the cognition and the cognised, as in the case of a clear gem (crystal)." (*Yoga sūtras* I. 41),

பன்னிற மேகாட்டும் பளிங்கேபோல் இந்திரியத
தன்னிறமே காட்டும் தகைவினைநது—பன்னிறத்தும
பொய்ப்புலனை வேறுணானது பொய்பொய்யா மெய்கண்டான
மெய்ப்பொருட்டுத தைவமாம் வேறு.

"The soul which after reflecting that the knowledge derived from the senses is only material, like the colours reflected on a mirror, and that these colour-like sensations are different from itself, and after perceiving false knowledge as false understands the Truth, will become the servant of God Who is different from Asat." (4 Meykandāṇ. VIII. 3. a.)

வந்தெனுடல் பொருளாவி மூன்றுந்தன்கை
வசமெனவே யத்துவா மார்க்க நோகுகி
ஐந்து புலனைம்பூதங் கரணமாதி
அடுததகுண மத்தனையு மலலை
இந்த உடலறிவறியாமையு நீ யல்லை
யாதொன்று பற்றினதன் இயல்பாய் நின்று
பந்தமறும் பளிங்கினைய சித்து நீ யுன்
பகருவம் கண்டறிவிகும பானமையேமயாம்.

glass before or a picture framed in glass would positively deny that any glass-plate was there. But with all his denial born of his own direct perception (Svānubhūti), we know he is wrong. Why is it so? Because the glass once brought into conjunction with the many-coloured picture has lost its form, has lost itself so to speak; lost its individuality but not its substance. Remove the picture, you can see it by itself. But bring it into strong sun-light; even then, you cannot see the glass but a strong blaze of light will dazzle your eyes.* So, the nature of a crystal or a mirror is, it becomes one with the form of whatever comes in contact with it, losing its own form. When covered with colour or dirt, it is indistinguishable from either the colour or the dirt. When flooded by light, it is indistinguishable from the light. Take the crystal by itself. It is pure and in a sense luminous, but its purity and luminosity do not prevent its being covered by dirt and becoming dark in darkness. This is its defect. And this purity and luminosity have to be distinguished from the purity and luminosity of the blazing sun and its light. Take a very large-sized pure diamond, the so-called brilliant.† Is this brilliance its own? If so, you must find it shining in utter darkness. But you will not be able to find it in darkness; it will be utterly lost. This brilliance is not its own, and it is derived from the sun-light or the lamp-light. This is the difference between man and God. We are the crystals and He is the light reflected in the crystal. How well is this brought out by St. Appar in his phrase “வெண்பளிங்கின் உட்பதித்த சோதிடோனே”, “O thou light imbedded in the white crystal!” How well does Tennyson grasp the situation when he says “we are but broken lights of thee!” Nay, not exactly so. “We are only shining

* As you drive about in the road between 11 and 12 forenoon, if you look at one of the Municipal lanterns, you will realize this.

† The facets of the cut-diamond act as a prism and so refract the different colours of the sun's rays. Crystal water has the same power and I have seen the water refracting the different colours in the famous spring at the Mahāṇḍi (Nandiyal, in Kurnool District.).

from borrowed light from thee." Whatever good is in man is all derived from God's light. In our Kēvala condition, we are like the diamond buried in dirt and darkness. When brought to light, it is still covered by dirt and the more and more we cleanse it by turning it on the diamond cutter's lathe, the more and more we let light into it. This is our Śākala condition, where we are able to exercise our will and intelligence with the grace of the Lord. When the whole diamond is polished and rounded, the full blaze of light will shine on it, and the diamond will be lost in the brilliance. This is the Śuddha or Mōksha condition. Bhaṇḍa results when this dirt covers it, and Moksha, when the dirt is removed. Nay, the latter condition is not the mere removal of dirt alone. There is the flooding of light—Anubhūti, Śivānubhūti or Svānubhōgam. Would anybody appreciate a polished diamond if it will not reflect the light. See how well *St. Aruṇagiri* puts it.

தூசாமணியும் துகிலும் புனைவாள்
நேசா முருகா நினதன்பருளால்
ஆசாபிகனம் துகளாயினபின்
பேசா அதுபூதி பிறந்ததுவே.

"O! Thou lover of the well adorned Dēvasēna,
O Muruga! with Thy kindly grace,
The chains of desire are sundered in twain,
And lo! that unspeakable joy was born."

And consider the divine words of *St. Tirumūlar*

உரையற்ற தொன்றை யுரைசெய்ய மூமர்கான்
கரையற்ற தொன்றைக் கரைகாணலாகுமோ
திரையற்ற நீர்போல் சிந்தை தெளிவார்க்குப்
புரையற்றிருந்தான் புரிசடையோனே.

"O Ye fools! who speak of the unspeakable,
Can ye find the limits of the limitless one?
When as waveless sea, ye attain clearness of mind,
Then will the Lord with braided hair appear bright."

Why do we desire the purity of the crystal and the clear-
ness of water? Why do we love all that is loveable in nature?
Why do we love one another? Why does a husband love his

wife, a father his children, and so on? Is it because of these things themselves that we love them and ought to love them? When we do, our bhaṇḍam is assured; we begin to gather precious stones, lovely objects and beautiful women all round us and strive hard to gather more and more. But when we recognize that it is not for these that we love them but for the Lord imbedded in them (வெண்பளிங்கின் உட்பதித்த சோதியான்) who gives them their life and light and love, then will our thoughts be turned away from them, be fixed in the Light Adorable, and our Mōksha will be realized * It has also to be noted how this attachment of dirt to the crystal or the man is not one that goes to its core. If so, this dirt or defect could never be removed. It is not that man is by nature unintelligent and impure, and he grows more intelligent and better by education and evolution. But all the purity and perfection, all his powers are in him to the full: only they are veiled and covered by dirt, and once the veil is removed, he regains himself and sees his true form (Ātma Darśan) just for a moment when he feels in his Vibhūtītvam (expanded nature) he is all that, and then merges himself in the Feet of the Lord. This distinction is important, as this marks the fundamental difference between Indian Philosophy and Western philosophy. This is why the Western philosophy of Evolution has been found to fail. The superstructure is all right but the foundation is all wrong. According to the theory of evolution, everything, every power of man is acquired by evolution, adaptation and survival of the fittest. But according to us,

* Few understand that this is the real meaning of the famous passage in the *Bṛihadāraṇyaka Upaniṣhāt* II (iv. 5).

“Verily, a husband is not dear that you may love the husband; but that you may love God, the husband is dear.

“Verily, a wife is not dear that you may love the wife; but that you may love God, therefore a wife is dear.

“Verily, sons are not dear, that you may love the sons; but that you may love God, therefore sons are dear.

“Verily, wealth is not dear that you may love wealth; but that you may love God, therefore wealth is dear.”

everything is there—all his powers of Ichchā, Kriyā and Jñāna. He is also Satchidānanda, but the powers are veiled and all the Pañchakṛitya and evolutionary powers are required to rid him of his veils. And when this veil is removed, his original form is attained.* Here again another caution is required to be borne in mind.

The soul no doubt regains its full powers of Ichchā, Kriyā and Jñāna and becomes Satchidānanda. But these have to be distinguished from those of the Supreme. And here it is where the Upanishat and other writings speak of the Freed soul and its greatness, the passages there are misunderstood, and identity of soul with God is sought to be made out. No doubt the identity of God and soul has been reached, and no doubt what is perceived in the freed soul is not the soul itself but the full Light of the Lord and the soul itself becomes merged in the overpowering Śivānubhoga, on account of the characteristic of the soul we have all along been considering. There is joy inseparable to the soul no doubt, but it is not conscious of such joy. It sees then without seeing; it hears then without hearing; it smells there without smelling; it tastes there without tasting: it thinks there without thinking. Once its consciousness enters into its feeling, there will be duality, and the Bliss will be lost: †

* This will explain the phenomena of Kālidāsa, Kamban and Shakespeare breaking out into song and poetry, and not the theory of evolution.

† This then is the meaning of the famous passage in *Bṛhad Up.* iv. 3. 23 “And when there he does not see, yet he is seeing, though he does not see. For sight is inseparable from the seer, because it cannot perish. But there is then no second, nothing else different from him that he could see.”

Professor Max Muller takes this avasta as sushupti, and he does not think that there is a condition transcending all the Avasthās—Turiyam and Turiyātītam. The statement in this Mantra that he sees, is made so as to remove any misconception that may arise in the statement in mantra 21, when he is said to know nothing that is without, nothing that is within. This would end in sūnyam, but not so. There is enjoyment, feeling, and seeing but without seeing i.e., without consciousness. The figure given

These phrases therefore கேனாது கேட்டல், நோக்காது நோக்கல் நினையாது நினைத்தல் (hearing without hearing etc.,) have reference to what is called சுட்டறவுணர்தல் (non-objective knowledge). Our ordinary knowledge involves the dual conception of object and subject. In this சுட்டறவுணர்தல் there is no duality, the distinction between object and subject, Jñāthru but Jñeya is lost, and there is knowledge or pleasure alone but no consciousness. And it is not possible either to know God as we know an object (சுட்டறிவு), for as the Upanishat puts it and all our Advaita Siddhāntins declare: "How should he know him by whom he knows all this? How should he know the knower?" (*Bṛhad Upanishat* II, iv. 13).

"Thou couldst not see the (true) seer of sight, thou couldst not hear the (true) hearer of hearing, nor perceive the perceiver of perception, nor know the knower of knowledge. This is thy God (Ātmā) who is within all." (*Bṛihad Up.* III, v. 2).*

there that of a man embracing his wife, is a favourite one with all mystics. Says Uyyavāṇḍa Dēva in *Tirumūḍiyār*, 33.

பெற்ற சிற்றின்பமே பேரின்பமாயங்கே

முற்றவரும் பரிசுந்தீபந்

முனையாதுமாயை யென்றுந்தீபந்

Turn lower pleasure into one supreme,

Then was the consummation reached,

Then will māyā sprout no more.

* See how well the philosophy of this is brought out in Sūtra vi. 8, by St Aruṇaṇḍi:—

அன்னிய மிலாமையானும் அறிவீனுள் நின்றலானும்

முன்னிய வெல்லா முண்ணின்றுணர்த்து வனாதலாலும்

என்னது யானென்றோது மிருஞ் செருக் கறுத்தலானும்

தன்னி வதனாற்கானும் தகைமையன் அல்லன் ஈசன்.

The principle involved is this. In the lower pleasure also, the highest pleasure is reached when in the enjoyment thereof, all his senses and consciousness are hushed and there is bare enjoyment alone. Our Hindu writers thus explain the case of idiocy, imbecility and viciousness of children of healthy and highly intelligent and pious parents. Their minds were not at one, so their characteristics were not transmitted to the offspring. This happens also in the case of drunken parents. The same mode

"As God is ananya with the soul, as He resides within the soul and as He, from within, enables you to know all that you know; and in Him there is no distinction of I and mine, He cannot be perceived by the soul's own intelligence."

It only remains for me to point out how this doctrine of the nature of Jiva or Paśu should commend itself to all intelligent minds. At any rate we are able to quote below the authority of the late Professor Henry Drummond who is said to have revolutionised Christian thought during the last forty years. His remarkable address entitled "*The changed Life*" is based on the famous text from St. Paul.

"We all, with face unveiled, 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" is a veritable varthikam on the அது அது ஆதல் of St. Meykaṇḍān.

He paraphrases the sentence as follows: "We all reflecting as a mirror the character of Christ are transformed into the same image from character to character—from a poor character to a better one, from a better one to one a little better still, from that to one still more complete, until by slow degrees the perfect image is obtained. Here the solution of the is prescribed for the higher enjoyment also, as in the mantra before us. There too you have to hush up all your senses and thinking and consciousness, and then you become overpowered with the Bliss of the Lord alone. I quote below Mantra 21 also.

"This indeed is his (true) form, free from desires, free from evil, free from fear Now as a man when embraced by a beloved wife knows nothing that is without, nothing that is within; thus this person when embraced by the intelligent God knows nothing that is without, knows nothing within. This indeed is his form in which his wishes are fulfilled in which God is his wish and in which no wish is left, free from sorrow"

The subject is treated in Tamil Literature under *Agapporu!*, and *Tirukkovaṭṭaiyār* of St Māṇikkavāṇagar is the highest expression of the Higher feelings. Read in this connection also St. Tāyumanavar's *Revel in Bliss* (translated into beautiful English by the Hon'ble Mr. P. Aruṇāchalam of Colombo in Vol 1. page 145. *The Siddhānta Dipikā*, which brings out every one of the points discussed in this paper

problem of sanctification is comprised into a sentence, reflect the character of Christ, and you will become like Christ," or as you will say, reflect the image of God in yourself, and you will become Godlike or God.

But how is the poor character to be made better and better or the reflecting image clearer and clearer? It is, by cleansing the mirror (soul) freer and freer from dirt and bringing it more and more in line with the effulgent light, that this can be effected; and when the mirror is absolutely perfect and nearest the light shines the brightest, and so overpowers the mirror that the mirror is lost to view, and the glory and the light of the Lord are felt. For, observes the learned Professor truly, "What you are conscious of, if the result be a true one, is also the glory of the Lord. In looking at a mirror one does not see the mirror or think of it, but only of what it reflects. For a mirror never calls attention to itself—except when there are flaws in it". These flaws are the colours of the Siddhāntin who compares them to the *māyā* or the body. In union with the body, it is the body alone that is cognised, and not the mirror-like soul. In union with God, the glory and light alone are perceived and not the mirror-like soul either! And the Professor declares, "All men are mirrors—that is the first law on which this formula of sanctification or corruption is based. One of the aptest descriptions of a human being is that he is a mirror," and we must beg our readers to go through the whole pamphlet to note how beautifully he draws out this parallel.

He notes the second principle which governs this process, namely, the law of assimilation or identification. "The law of assimilation is the second and by far the most impressive truth which underlies the formula of sanctification—the truth that men are not only mirrors, but that these mirrors, so far from being mere reflectors of the reflecting thing they see, transfer into their own inmost substance and hold in permanent preservation the thing that they reflect. No one can

know how the soul can hold these things. No one knows how the miracle is done. No phenomenon in nature, no process in chemistry, no chapter in Necromancy can even help us to begin to understand this amazing operation. For think of it, the past is not only focussed there in a man's soul, it is there. How could it be reflected from there if it were not there? All things he has ever seen, known, felt, believed of the surrounding world, are now within him, have become part of him, in part are him—he has been changed into their image."

Following the language of Professor Henry Drummond, the formula of sanctification would read as follows

"I see God, I reflect God, I become God-like, Godly, I am God." I close with only one quotation from St. Aruṇaṇḍi Śivāchāriyar which sums up the whole teaching.

கண்டவி வையல் லேனென்ற கனறுநாணக்
கழிடமுநானல லேனெனச் கருதிக் கசிந்த
தொண்டினெடு முளத்தவன்றனினறகலப்பாலே
சோக மெனப்பாவி கததோன்றுவன் வேறின்றி
விண்டதலு மலங் களெல்லாம கருடதியானத்தின்
விடமொழியு மதுபோல விமலதையு மடையும
பண்டைமறை கருமதுநாளுனெனன்று
பாவிக்கச் சொல்லு வதின்பாவகத தைக்கானே.

"Say, 'I am not the world and am separate from it.' Say also, 'I am not the unknowable Supreme One.' Then as He is ananya with you, melt in love in all humility, and practise sōham (I am He); and He will appear as yourself, and your mala will all cease, and you will become pure, just as the poison is removed by *Garuḍadhyāna*. So it is the old Vēdas teach us to practise this mantra 'Aham Brahmāsmi'."

PRAISE BE TO MEYKANDĀ DEVA.

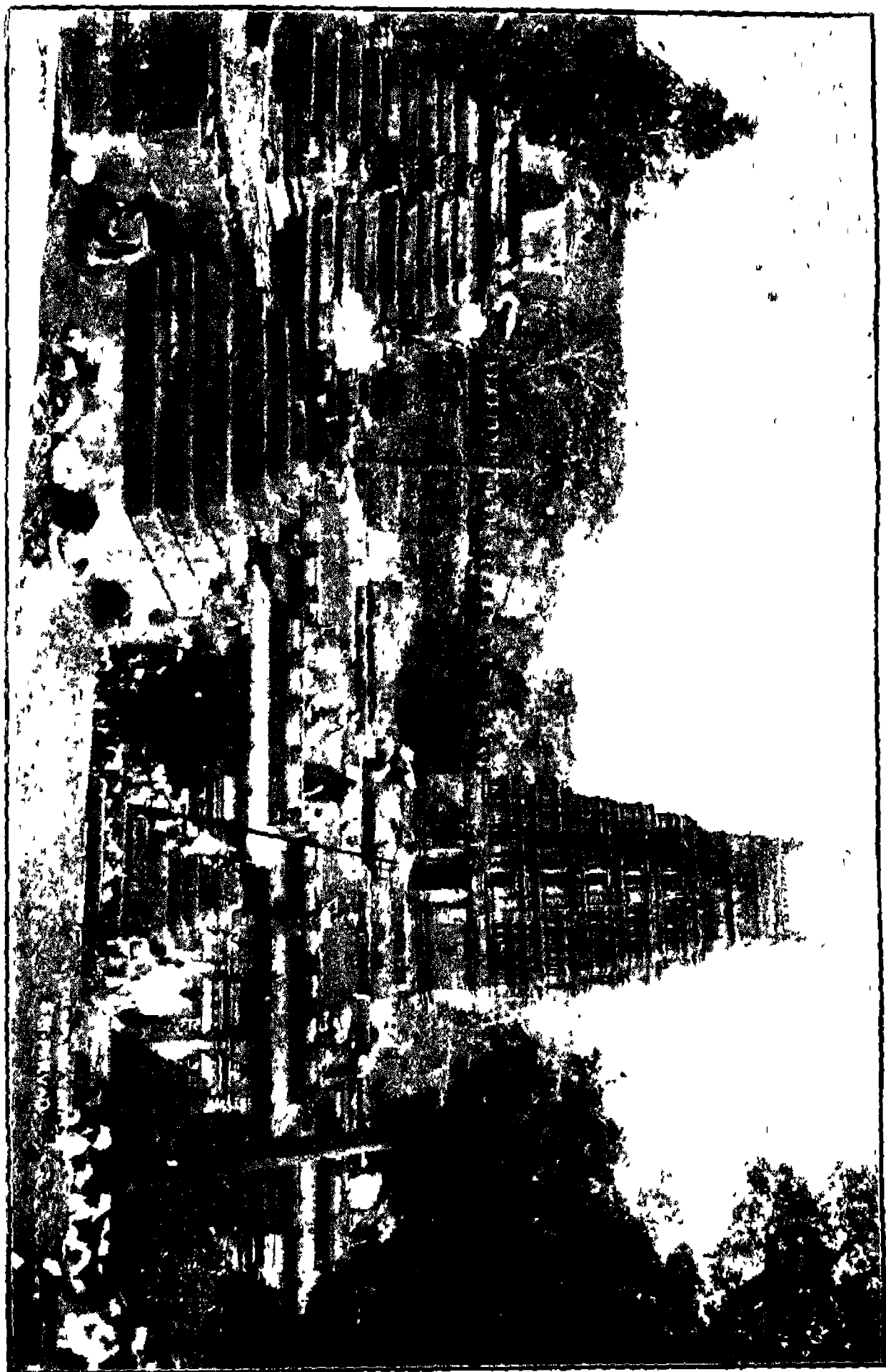
SRI PARVATAM.

“‘Oh Yes! when I reach the Alps’, he hath said to me ‘I always pray.’ He would betake himself to some quiet corner, among that grand scenery, and fall on his knees. He was praising God in the work of His creation, the Alps, and bowed in simple praise of it.”

This is what is reported of the saintly Ruskin, and the noble feeling given expression to above, clearly explains the wide-spread system of worship obtaining among the Hindus. We refer, of course, to the system of setting up places of worship to the Most High on the highest mountain-peaks and most magnificent hills. And the more inaccessible and difficult of reach these hills are, the more sacred do they become in the eyes of the people. And there can be no possible doubt that some of these pilgrimages call forth no small amount of endurance, toil, patience and expense, which the people will never show, unless they are animated by an equal amount of fervid piety. There can be no doubt whatever also about the elevating influence of Nature in her grandest and magnificent aspects. The sense of elevation and freedom, purity and beauty, awe and reverence, one feels when one reaches one of these mountain-tops must be felt and not told, yet writers have bidden forth about the marvels of a sunrise or sunset on Mount Blanc or on the Himālayas, and one cannot but cry out at such sights from his heart of hearts.

“சோதியே கடலேர் குழொளிவிளக்கே * சரிசுழற்பனை முலைமடந்தை
பாதியே, பரளேபரல்தொள் வெண்ணீற்றாய் பங்கயத்தரனுமாலறியா
தீதியே—
தீதிலா நன்மைத் திருவருட்குன்றே.”

* A friend of ours mentioned to us how the picture at Tiruvaṇṇāmalai, with the setting sun, the flaming hill top and myriad lights, called to him at once these lines. Yōgis have a different explanation of the triple light.



In fact, the Śiva Liṅga is nothing but the hill-top in its origin, and the custom of worshipping God on mountain-tops was current among the Jews and the Romans. And to Moses, God appeared as fire and light, on mountain-tops, accompanied with thunder, clouds and lightning, the true picture of Śiva, as *Giriśa* and *Kapardin*. And the highest peaks in India had, from the beginning, been dedicated to the worship of Śiva and Pārvatī, on Himāvat, on the Vindhya, on the Western Ghāts, on the Central Ranges, on the Eastern Ghāts and on Maināka, etc. Of these, the most sacred, of course, is Kailāśa, and when we find that even St. Appar did not succeed in finding this Mountain Abode on earth, we will be correct in stating that this Mount Kailāśa does not represent any material plane, but certainly means the Highest Summit of Man's spiritual, moral and intellectual elevation, reaching which, after leaving his sense of his own greatness (*Ahaṅkāra*), he will surely unite in that Abode of Eternal Peace, Beauty and Bliss. But mortals identify this Supreme Abode with this and that mountain-peak, in particular, with Maināka in Ceylon, with the Rock at Trichy, with the Hill of Kālahastī, with Śrī Parvatam, with Himāvat, &c, and there is a purpose in view. Man cannot reach up to the Highest Ideal all at once. He must climb, must be made to understand by slow degrees, mark each as the highest, and then ascend higher and higher, not condemning what he has already reached, but always looking up higher and higher, until he shall have reached the highest of these hills.

Of these hill-shrines, none is more sacred than the hill called Śrī Śaila, Śrī Parvata, Śrī Mallikārjuna and Mahānaṇḍi. Its importance may be guessed from its appellation itself "Parvata", "The Mountam." It is so called by its pre-eminence, whereas all other hills are distinguished by peculiar names. And for one thing, this hill is much more difficult of approach, and presents a much grander scenery than those below in the south. The people and princes of ages gone by have expended their wealth and labour in building and beautifying this Holy Shrine, though their degenerate descendants simply sit with folded hands and see the disintegration of this noble edifice.

To southerners generally, a temple is sacred, if it had been visited by the Śaiva Saints or Ālvārs; and Śrī Śailam has been visited by all the three Saints Appar, Sambhaṇḍar and Suṇḍarar, and their separate Hymns appear in the *Dēvāra* Collections; and the place is called Śrī Paruppatam, Tamil reading of Śrī Parvatam, and the hill is locally known by this name more than by the name of Śrī Śailam or Mallikārjunam.

Now to describe briefly our journey to the place. From Madras, we reach Naṇḍyal, by the M. and S. M. R. Jines, and from Naṇḍyal, we go by cart to Ātmakūr, a distance of 28 miles. The road is wretchedly bad for the greater part, and does not reflect much credit on the Board in charge of it. In fact, cart-men avoided the High Road for nearly 10 miles and preferred to go by the country roads. Ātmakūr is a small town and is the seat of the Deputy Tahsildar, Police Inspector and a Local Fund Hospital. From here to the foot of the Hill (Nāgalūṭi) is a distance of 12 miles. This road, too, except for a few miles, is of the worst description. The situation of Nāgalūṭi is very pleasant, surrounded by shady groves, in which there is a nice and cool spring, the water flowing into a small tub from the mouth of a bull. There is here a small Temple dedicated to Śiva and Virabhadrasvāmi. From Nāgalūṭi we commence the ascent, and it is a steep one for over 2 or 3 miles. The chief difficulty of the ascent is due to the flight of steps that have been constructed over this distance. After we go up two or three hills, the road is not bad and it is slightly up and down, and as we reach Peddacheruvu, we get into a big plateau, a valley surrounded on all sides by the hills. Peddacheruvu is our halt for the day, and its distance is reported to be about 16 miles. There is a fine tank here and it is edged with tall growing bamboos, which give it a most picturesque appearance. In the tank itself, beautiful white lotuses, water lilies and tall cuscus, grasses grow and the water actually tastes sweet with the smell of the cuscus, grass. Early next morning we resumed our journey, and after some distance the way was rough but not difficult, having to go over several small hills; and nearing Bhimani Kollum, we descend into a deep

ravine which cuts off Śrī Parvata proper from the surrounding hills. And both the descent into this ravine and the ascent from it are both difficult, but not so bad as it was reported to be. The view from above into the ravine, and far below is very grand. The ravine cuts through these rocks to a considerable depth, and the cut sides look more like fort walls, so steep and straight and brown they are. The bed of the Ravine is one slaty bed, there are no loose stones or sand. From the bottom of the Ravine at this spot, called Bhīmani Kollum, commences the ascent of Śrī Parvatī, or Mount Kailāś; and as we go up, vista after vista of hills and ranges of hills present themselves before us, the distant peaks and the line of trees on them become silhouetted like our Temple Vimānas and the row of Kalasams on them. One view specially seemed a remarkable likeness of the Śiva-Liṅga, with the pedestal. It stood between two ravines, the highest Peak and another small one forming Śiva and Pārvatī, and the Pedestal was a table-like rock in front. Our artist has taken a view of this beautiful picture and has named it Śiva-Pārvatī, and it is not unlikely that similar views had given rise to the symbol of the Śiva-Liṅga itself. We ascend higher and higher, our toil and trouble seem to burden us, untill, at last, we reach the Top, where is situated what is aptly called the Kailāśa Vākkī, the "gate to Heaven". As the wearied traveller feels the refreshing breeze under the cool shade of this tower, the feeling of rest and pleasure one feels is simply thrilling. Indeed, in this world, at least half the pleasure we feel will be lost to us if it is not that, in seeking and securing this, it entails any amount of pain and trouble. From the gate of Kailāś, we travel over more or less level ground slightly falling, and rising till we reach the Temple, of which we catch a glimpse from some distance and which is situated in a dip of Mount Kailāś. Mount Kailāś is surrounded on all sides by deep ravines and by the Kīṣṭnā, so that on any side it is steep and inaccessible, the ravine at Bhīmani Kollum joining the Kīṣṭnā below. Its situation is also central, and any way, you have to go 30 or 40 miles to reach the low country.

The temple proper is surrounded by castellated walls, longest sides being 1500 feet each, and the shortest being nearly 1000 feet each and the height is 21 feet and thickness 4 feet. Nearly the whole outer face of these walls (fancy such a dimension of 5000 × 21 feet) is fully sculptured with the figures of animals, men and Gods. There are hunting pictures of all kinds, there are horses and elephants in every pose, Purānic representations of episodes, Rishis doing tapas in all kinds of postures; and there are animals and reptiles in every grotesque form, athletes wrestling with each other, &c.* These pictures show that the race of men who cut them were a warlike and manly race. There are three towers, one of which is the highest, and will compare favourably with the highest in Southern India.

Passing within, the whole space is intersected into 3 squares, one below the other and the sides are filled with innumerable maṇṭapams and shrines, the shrines mostly without any images and in the worst of repairs. There are large number of wells with small towers or domes above, the only source of supply to all the pilgrims who resort to the place. Some one or two of the tanks altogether dry and filled up more or less.

The central shrine is that of Mallikēśvara and is the most costly structure. The principal Vimānam is covered from top to bottom with plated gold, unlike any other Temple in Southern India, and all the images of Naṇḍis and Dakshanāmūrti placed over the terrace in the maṇṭapam fronting the Vimāna are also similarly covered with gold. It is reported that of old these images contained inside untold wealth, and the Rohillas who once plundered the whole Temple have left their marks in the mutilated condition of most of these images. The style of the principal structures is quite dissimilar to those in Southern India, the Chōla and Pāṇḍiyan styles, but there is a remarkable resemblance between these and the shore temple at Mahāmālaipuram (corrupted into

* There is one picture in which two men hold each other by their legs, stretched at full length, and withal making a regular ball. We have witnessed many an Indian and European circus performance, but never saw any such pose before

Mahābalipuram) and the traditions in connection with the latter Temple show that priests from Śrī Śailam were brought to the Mahāmalaipuram Pagoda, which in itself proves the great antiquity of Śrī Śailam Temple. The structure is clearly Chālukyan, and the Coñjivaram Pagodas and the seven Pagodas were also constructed by the Rulers of the Chālukyan Dynasty, when they held sway over those parts. The rock-cut Temple at Ellora, also called Mount Kailāśa, was also their work, and it speaks volumes for the great religious zeal and piety of these noble sovereigns who adorned this ancient line of Kings, and yet to-day, the student of South Indian History knows hardly anything about them.

The Temple of Śrī Pārvatī is a very small one at present, but it is reported that the original image was stolen or mutilated and its place has also been changed. The Principal Amman Shrine is occupied by a Goddess called Brahmarāmbā, in whose name a big feast is held in the month of Chitrai when bloody sacrifices are also offered. This is clearly an image of Kālī, and this shrine stands apart and is shut up after sometime in the night, even when other shrines are open. Evidently, the image was set up sometime after the Temple had come into the hands of the Pushpagiri Muṭṭ. Perhaps the image which had remained outside the Temple was set up in the place of Śrī Pārvatī when the image of the latter had been lost. Anyhow the worship of this Brahmarāmbā is not to be confounded with the principal worship of the shrine itself.

The Temple-tree is a fig tree, and it must be a very ancient one. It towers far above the tallest tower and at its base, it measures more than 55 feet. Under its shade are seated Sanyāsins and Yōgis, and a good picture of this was photographed by our artist. The tree on the right-hand side of the principal picture is the fig tree we have mentioned above. Such an old tree we have not seen anywhere else.

There is one liberty allowed in this Temple and other Temples in this District, namely the right of free worship allowed to every caste Hindu, a right which, we dare say, as obtaining at one time everywhere in the South, as it is still to-day in the north.

And we had then the satisfaction of worshipping God with our own hands at our own leisure and our abhisheka and archana were performed with the accompaniment of *Dēvāra* and *Tiruvāçaga* Hymns. One has necessarily to attain to that calm, resigned and reverent attitude of mind and body, forgetting all self, which is necessary in a worship of this kind, before one can expect to feel any soul-elevation.

A visit to the Kistnā which cuts through the Nalla Malais at this point and a bath in it are held very sacred ; and this is a pretty stiff job. It is one steep journey, down and down you go, till at the very bottom lies the perfectly blue and placid waters of Pātāla Gaṅgā or Nil-Gaṅgā. The scene hereabouts can only be matched by the Nerbudda at the marble rocks. Our artist has taken 2 or 3 views of the bathing-ghat and the winding river. The distance between Peddacheruvu and mount Kailāś is about 15 miles and from Mount Kailāś to Pātāla Gangā (Kistnā) is about 5 miles.

For the greater part, the hills are covered with bamboos and various valuable forest trees, but at the time we went, owing to the drought and other causes the trees were more or less bare and the bamboos presented a withered appearance. The forest produce are all enjoyed by the Chenchus, the native inhabitants of these jungles and hills. On the route to Śrī Śailam, these Chenchus occupy three settlements, called Gūdems, one near Nāgalūṭi, one near Peddacheruvu, one near Śrī Śailam. They levy from the pilgrims a kind of poll-tax at these different points, at one anna per head ; and this is said to be in consideration of their protecting the property and person of the pilgrims in these wild regions, and the Police Inspector himself told us that they are, so far, remarkable for their honesty. These hill-men do not differ much from other natives of the low country, but they are almost naked except in the piece-cloth (laṅgōṭi) which they wear. One big cloth besides they wear with which they cover their upper part of the body or lay it loosely over their shoulders. They have a peculiar way of tying their hair, in the style known as *Koṇḍai Mudichu*, which kind of dressing may also be perceived in some of the

ancient Sculptures in Madura and elsewhere By no means, are these savages or aborigines, but they must certainly have belonged to a very ancient and civilized race, but from the circumstance of having been confined to a residence in these hills, had gradually degenerated more or less. The females are better dressed and they could not be very much distinguished from the people of the plains. As residents of *Kurūṇṇi*, the marriage which usually obtains amongst them is what may be called the Gandharva form. As a Cheñchu put it, boys and girls roam about and get acquainted with each other, and choose for themselves, and after a time, the marriage is published by the inviting and feeding of a few guests ; just in the same way as we read of in *Kurūṇṇippāṭṭu*. Of course the environments favour them so much, and the people are so few, and the liberty of movement is so great, that you cannot but expect such kind of marriages in such a community. Of course our poets and lawyers put it as though such and such a kind of marriage is required for such a kind of land (*Tiṇai*, திணை), and our friend Mr T. Virabadra Mudaliyār wonders why our poets should of necessity people 'மருதம்' with prostitutes and dancing girls. Of course there is no necessity, but as in their view 'மருதம்' (*Marudam*) the land covered with paddy fields represented the seat of wealth and luxury, and civilized activity and prostitution clearly follow in their wake, the poets always lay down as a law that whenever 'civilized towns' are spoken of, prostitution should also be maintained. In a sense this rule appears rigid, but ample scope is given when they usually speak of 'திணை மயக்கம்'

An account of the trip cannot be complete without a special description of the famous spring and Temple at Mahāṇṇḍi, and usually all pilgrims to Śrī Śailam pass through Mahāṇṇḍi on their return. It is about 9 miles from Nandyal and the Temple is situated at the foot of the same range. Our artist has also photographed the beautiful Temple with the whole Tank. The chief interest lies in the Tank which is a perennial spring, and there are two big outlets which carry off with great force the ever-bubbling water. The water is slightly tepid, and it is of remarkable purity and clearness. Light is refracted as in a perfect crystal, and you

could see all the colours of the rainbow on the bottom of the tank. The depth is about 5 feet all round, and once you get into it, you are reluctant to get out of it. You can see a pin at the bottom clearly, and however you may dirty the water, it becomes clear in no time. There is not a speck of dirt in the water or at the bottom, and any leaves or other matter that may fall into it are all lifted up and carried out. Visitors marvel, generally failing to account for the clearness and pellucid character of the water, but if one places his eye in level with the surface of the water, he would easily perceive that all over the tank, there are streaks rising above the water, as in a tumbler of soda water, and this cannot be anything else than compressed air rising out with the water. Bigger bubbles can also be perceived here and there. The force of the spring and this compressed air both combine together to lift up all dirt and rubbish, and they are carried outside by means of the flowing outlets. The waters running from this spring serve to keep hundreds of acres under permanent cultivation, and here in fact may be seen an instance of what our poets are fond of delineating, the commingling of forest and hill and country scenery, of what is called திணைமயக்கம், of *Kuriñji*, and *Mullai*, and *Marudam* all in one place, and the scenery about this place is accordingly very enchanting.

SAIVAISM IN ITS RELATION TO OTHER SYSTEMS.

It was the *Statesman* of Calcutta who in reviewing the work of the last convention suggested that, in an assembly like this, it is the point of contact between the different religions that should be brought out rather than the points which distinguish one from the other. As I think the suggestion is good, and as I have dwelt on the distinguishing marks of Śaiva religion and philosophy in my former paper,† I address myself to the question of the elements common to the Śaiva religion and other systems of faith.

This aspect of the question is familiar to our religious writers and I quoted a dictum of one of our Āchāryas who is at least 8 centuries old, in my last address, and it could bear repetition and should in my opinion form the plank on which we should all meet. It is to this effect. "Religions, postulates and text-books conflict one with another. It is asked: which is the true religion, which the true postulate and which the true book? That is the true religion, that the true postulate and that the true book which, not possessing the fault of calling this false and that true, and not conflicting with them, comprises reasonably everything within its fold." But how is this possible? Where can the meeting ground be, between a religion which acknowledges no soul and no God, and a religion which bases its faith on the immortality of the soul and a Redeemer? They seem to be poles apart. There are such differences innumerable between one religion and another and no amount of argument and explanation could minimise the differences. Argument would lead to acrimonious debate and heated controversy.

* The first paper that was read before the Convention of Religions, Allahabad 1911.

† *Vide* page 273 *ante*

It will not do for one to try to convert the other. We are yet to see persons who have been converted by argument. There must be a predisposing state of the mind in all conversions. For argument also to be useful, there must be a pure heart and an unprejudiced mind. If one enters into a controversy with prepossessions of all kinds, and each is convinced of his own truth, no agreement will be ever possible. Even in my private talks, I avoid discussing with any person whose mind, I know is prejudiced. With this one element absent, I have talked to persons of all persuasions, free-thinkers included, and by the time we parted, we had become dearer to each other.

However, our scheme is this. It takes stock of the fact that there are essential differences between man and man. Owing to differences of heredity and environment, facilities for acquiring knowledge and their absence, and a hundred other similar causes, people differ in their intellectual, moral and spiritual equipments. If in a single family of half a dozen children, fostered under the loving care of the same parents, one should turn out to be an idiot and another an intellectual giant, one a vagabond and another a saint, it is not merely heredity alone that seems to count. There seems to be something behind all these to account for the disparity. Our Hindu writers try to account for it by the law of Karma and past experience or *Pūrva Punya*. Be this as it may, the differences in the moral and intellectual calibre of people are a fact and no amount of education or correction seems to be of any use in such cases. Apart from cases of physical and mental deformities, one cannot minimise the difficulties of the mind itself. Man must think. You cannot shut out his mind. As we imbibe knowledge and acquire learning, our minds begin to think and ponder over the same problems which have agitated men's minds from the very beginning of time. And with all the guides and mentors and correctives we possess, we take to particular lines of thought which, in the end, are all limited. But it is never too late to mend. We can outgrow our thoughts and can change; and we do change, both consciously and, in most cases, unconsciously. Even in the case of a single individual, with a little introspection, it might be perceived,

how he had been changing from time to time, though he never changed his outward observances, his attendance at Church on Sundays so to speak. Thoughts about the reality of the world, his own individuality and the existence of a Supreme Being, have assailed him from time to time, yet he has emerged from all these triumphantly in the end, and he had become a Godly man.

Hence we arrived at the truth that all religions are necessary so as to serve the cause of progress of man in all stages of moral, intellectual and spiritual development. What will serve one will not serve another equally well. One could not be easily hustled from one stage to another with profit. One of our Āchāryas instances the case of a tree and its produce. One cares for the leaves alone and does not care for the flowers or the fruit, however tempting the latter may be. Another cares for the flowers alone; another, the raw-fruit; and another the mature fruit; and yet another rejects such parts of the ripe fruit as the skin and stone &c., and drinks the rare sweet juice alone. Yet the tree had its uses for all, and each derived benefit from it according to his need. One writer puts it in another way also. To reach a city or a hill top, there may be any number of ways, some shortcuts and some circuitous, some dangerous and rough, and some smooth; yet each is filled with a desire to reach the goal, to climb the hill-top. Yet there is a third mode in which they present it by the simile of the ladder. It is called the *Sōpānamārga*—*Sōpānam* meaning ladder. As there are so many rungs to the ladder and each has to be climbed in order, before one can get to the top, each different religion forms one rung or other of the ladder. Each rung is necessary, and one cannot reject each as false or untrue. And our Śāstras proclaim that all religions are from God and all are acceptable to God, whether these religions may be said to have a divine origin or a human origin.

“If people without *broadness of mind* promulgate new religions, even out of jealousy, even such are acceptable to our Lord”. This explains, by the way, how even man-made movements are doomed to disintegration and division by two potent factors, narrowness of mind and jealousy.

God is the father of all, in every age and in every clime. He has not been partial to any one people nor to any one age nor to any one country. He has revealed Himself at all times in all countries and to all races. Nay, in every thinking and loving heart, He is revealing Himself. If there is truth anywhere, it is God's truth, and as the Rev. G. M. Cobban puts it, all truth is authoritative and inspired and all truth is from God.

"Wherever you find God, there it is our own Lord the God that is present." So it is the accepted canon of the Śaiva religion that its God is the God and Father of all religions, and every religion is acceptable to Him, and that no religion should be derided or rejected as false.

Of course, it is an essential requisite and condition of all religions that they reveal a desire to reach the goal, or to climb to the top, a desire after truth and righteousness, a desire for a higher life. If this condition is fulfilled, it does not matter whether they are theistic or atheistic systems, God-made or man-made. The searcher after truth is sure to proceed onward and onward, till he one-day reaches the goal. It is in this sense, one of our Tamil Saints, St. Appar, who before his conversion was a Jain, says that he never ceased worshipping Śiva any time with water and flowers, water representing purity and sincerity, and flowers love.

Having made this preliminary statement, I may now be allowed to compare Śaivaism with some only of the world religions of to-day. Among them, the first that claims our attention is Buddhism. It has two forms, northern and southern. Northern Buddhism, if not in origin, had assumed a Śaivite form in its final shape. The famous *Lipika* symbol traced in the pages of the Secret Doctrine, by Madame Blavatsky is nothing but the Śiva Linga. There are stories scattered about in the pages of the Buddhist Scriptures that it was Śiva himself who taught the Buddhist Religion, just as Tuḷasi Dās makes Śiva communicate the narrative of Rāma's life to Goddess-Umā, and just as it is believed that it is Lord Viśvanāth that communicates Rāmatāraka-mantra to every one dying in Benares. I, however, believe that the southern form, deprived

of its more dogmatic teaching of anātmā &c, is the true form, which is of greater value to us. Of course, even Oriental Scholars have pointed it to us that Buddha was a Hindu, a Hindu of Hindus and the best of Hindus. His positive teaching emphasising the importance of moral greatness was already in Hinduism and formed part of it. And yet Buddhism was of great value then and is of value for all time to come. In our search after man and God, and in putting on cloaks of holiness and piety, and in indulging in all sorts of ceremonies, we are apt to neglect and ignore one part of our duty, which is, after all, the foundation of all religions. In our desire for religious purity, we are apt to neglect moral purity as though that were a minor matter. But as our religion teaches us, it is an absolute *sine qua non*. The gulf between man and God cannot be crossed unless moral purity is attained. Of the importance of this Sākya Gautama reminded us, by his great personality and his teaching. We require such reminders every day. He is said to have incarnated several times, but even to-day is ripe for a fresh incarnation of him, in the troublous time we are passing through. For what is this new spirit that is said to be leavening us and creating all this unrest and all the misery in its train? This spirit is the spirit of Mammon, the materialism of the West, which is dazzling our eyes and captivating our minds. The West stands to us for untold wealth, untold power and untold enjoyment. This new spirit is the desire to share in the wealth, power and enjoyment. But what does the story of Sākya Gautama teach us? He was not a pauper who was turned into a sannyāsi as most of the modern-day holy-men are manufactured. He was the heir to the throne of a great Empire. He was in the prime of life and manhood, and in the enjoyment of all that wealth and luxury could bring. Yet he turned from them all, by seeing a few instances of death. He feared death and yet he was not a moral coward. He would have been glad to die if that had ended all. He feared death simply because to him, it simply spelled another birth. As his Tamil Prototype puts it, "Death is like sleep and birth is but the awakening." Our holy men have always desired to die but prayed to be saved from re-birth. It was the great cycle of births and deaths that

was feared. This birth is spoken of as the great ocean of birth. He believed in the law of Karma which is at the same time the foundation of all Hindu theistic Systems. This cycle of the law is the wheel or circle, which is the chief symbol of Buddhism. Proceeding a step further, he enquired as to the cause of this birth and death. It was the desire for enjoyment, the thirst after power and pelf, *Tanha*, as the author of the Sacred *Kuraḷ* puts it, "It is the desire that is the seed of birth at all times and for all mankind." It was this desire in its two forms—desire of good things (*Kāma*) and avoidance of bad things (*Krōdha*) in the train of ignorance—that is the cause of all *Karmā*, all our sin and sorrow, our birth and death. If we can cut off this *desire* we can cut off the seed of birth and become deathless and attain *Nirvāṇa*.

"Desire and aversion and ignorance, their name destroyed, disease is gone." (*Kuraḷ* 360)

We are quoting these texts from the sacred *Kuraḷ* of Tīruvaḷḷuvar, the sage of Mylāpūr who is claimed as an orthodox Śaiva and is worshipped as such, just to show how far the two systems proceed together. Kāshi is claimed by all Śaivites as the true burning ground as distinguished from all other burning grounds, and the meaning is this—Where we ordinarily die and are burnt, we simply sow the seeds of a fresh birth. It becomes a new planting ground merely. The true *śmāshaṇa* will be where we will be burnt up truly and really without a chance of rebirth. There is real annihilation as is intended by the word *Nirvāṇa*, but there is deathlessness also. What is it that dies and that which does not die? It is man's individuality, the "I-ness", the egoism that is formed of Karma, the shadow that always dogs his foot-steps, the bundle of his desires, passions and numerous enjoyments, the tree of knowledge of good and evil; it is this that is annihilated. What is not destroyed and, by the annihilation of the former, becomes freed of its fetters and becomes immortal, is the real spirit, the soul or *ātmā* (the tree of life). Buddha would not postulate the other side of death, the real annihilation. Because he thought it only complicated matters. The thing was clear, desire was the ultimate cause of the disease of birth and sorrow, and, if by any

herculean effort, we could remove the cause, the object would be attained. As such he laid great stress on Desirelessness, or becoming balanced in pleasure and pain, in sinlessness and self-sacrifice, and this teaching is priceless to all and every one; and as I said, I wish even now a fresh avatār of Buddha would incarnate to carry home to every one this teaching, not only on the Holy land of his birth, but to the West also, which also sorely needs an avatār of his type, to turn them away from the thought of mere material aggrandizement.

In the scheme of salvation as framed in Śaivite theology, this forms the first of the four rungs, namely Karma Sāmyam, (becoming balanced in pleasure and pain), the other three being Malaparipākam and Sadgurudarśanam and Sattinipādam. Before I leave this part of the subject, I wish to draw the special attention of the Convention to the existence in the Tamil language of the Sacred *Kural* by Śaivite Sage Tiruvaḷḷuvar, who lived about 2000 years ago. It is an ethical treatise which has profoundly influenced the Tamil people for the last 2000 years, and in the words of its English translator the late Rev. Dr. G. U. Pope, "it is not surpassed by any thing of the kind in any literature." The same learned doctor further remarks that "it is evident from what has been said above, we have in Southern India an ethical treatise which in a Christian point of view is nearly unexceptionable." I will quote another observation of his also before I address myself to the next subject, namely, Christianity.

"To meet thoughtful Hindus in a spirit of dogmatic antagonism or to treat them with contempt or to speak of them as the perishing heathen, is absolutely unfitting. We have even to learn something from Hinduism."

The Rev. G. M. Cobban was a missionary gentleman who was a prominent and popular figure in Madras in my College days. He was a good student of Tamil and of Śaiva Siddhānta. Writing to the *Contemporary Review* he wrote, "First, I think, we should insist on the cordial recognition of these truths and cheerfully acknowledge their kinship to Christianity, for all truth is akin. The Hindu poet knows what to say of it. He

says 'the heart is made pure by the truth.' If I am asked whence these truths came, I would say from heaven, from Him who is the Truth. But whether they are the direct gifts of God to the Hindus, or whether like boulders, they have drifted and travelled to India, I cannot tell, the evidence on this point is incomplete. If any urge that, although Hindus recognize their authority, they are un-inspired and not really authoritative, I would say truth is authoritative, because it is truth, not because it came in a particular way. And all truth is from God." He also remarks "we find much truth both in books and men, so much as to surprise the student and delight the wise Christian teacher."

These observations were all made in reference to the truths contained in Śaiva and Vaiṣṇava works in Tamil. And I have given other estimates of Śaiva Siddhānta from Christian writers in my last address. The resemblance which struck them most between Christianity and Śaivaism, and which I wish to emphasize here, relates to the ideal of Godhead, God's relation to man, the doctrine of Love and Grace, and the necessity for a divine teacher. I have defined the terms 'Personal and Impersonal', 'Saguṇa and Nirguṇa' in my last address and I have shown that, according to Śaiva religion, God is personal in the true acceptation of the word, according to Christian writers. God is Sat, Chit, and Ānanda, Nirguṇa, absolute and personal at the same time. He is our Lord and Master, our heavenly Father, our intimate Friend and Beloved One. He loves us and we can love him. He understands our helplessness and is ever intent on our good, and if we only could respond to His Love which, in the words of one of our Saints, is "limitless and is ever rising and flowing over", and which, in the words of another, is "a flood brooking not its banks rushest into the cavity of my heart," our salvation would be assured. 'God is love' and every Christian missionary who knows anything of Tamil knows by heart the famous verse in St. Tirumūlar's *Tirumantiram* "Śivam and Love are different, say the fools. No one knows that Śivam and Love are the same. When one knows that Śivam and Love are the same, then he rests in Śivam as Love."

I have urged Christians to drop the word "Saguna" (meaning clothed in the three gunas, Satva, Rajas and Tamas), and to drop their prejudice against the word Nirguṇa, which means non-material or Pure Intelligence and spirit. Our Idea of God is Sat-chit-ānanda, symbolised in the form of Sōmā-skaṇḍa (Sa-umā-skaṇḍa) and this is the same as God the father, God the mother or Holy ghost, and God the son, and I have quoted in some other place the definition of these terms from Bishop Westcott, God as pure being or spirit, God as light that links to him all humanity, and God as Love.

I have referred to the Doctrine of Grace as a special feature of Śaiva Siddhānta in my last address, and in this respect also, it differs in no respect from that of the Christian Doctrine. Christian Theologians have fought over the question of desert and grace, and there is a similar divergence in Śaiva Siddhānta schools also. The doctrine of *Nirhetukaruṇa* is well set forth by Śaiva sages also, and all schools recognize that even where you deserve the grace, it is God that helps you to deserve it. Our Skaṇḍa is Kumāra Skaṇḍa, son of God, the first teacher and Parama Guru, and I have shown that unless God comes down to us as the son of man, our redemption is not possible. Christianity speaks of only one revelation for all time to come. But in the Śaiva Siddhānta, God reveals Himself as the son and Guru to each in his own fulness of time.

What repels most Christians in Hinduism is its idealism and Pantheism. But in the manner in which '*advaita*' is defined by the Śaivite school and hence called Śuddha Advaita Siddhānta, the doctrine is without any reproach. "Thou art not aught in the universe, Naught is there save Thou; (God) Who can know Thee?" is our postulate. We distinguish clearly between the plane of God, the plane of man and the plane of the universe, just in the same way as Professor Henry Drummond does, and we postulate a unity at the same time. 'God is all and not all' is one of our axioms. Even in regard to the doctrine of atonement, there is considerable agreement. We equally say with Christians, that where we can do His will, atoning ourselves with God, then He takes upon Himself all our burdens, and all our burdens fall off. (Vide *Śivjñāna-*

bōdham, Sūtra. 10.) As man falls away from God, by not doing His Will, so the final act of Sanctification consists in doing His will, and the moment we do this, we will be re-united to our Father in Heaven. I only hope that the day, the Christian world realizes the beauty of Śaiva Siddhānta in all its aspects, much of the prejudice against Hinduism will fall off, and we will be united to each other in bonds of fraternal love as, we should be, children of the same Father. One learned Jesuit Father blessed us after hearing of our idea of Śivam as Love, saying, 'Yes, this is the truth and I wish God would give you grace to preach it.'

In the scheme of practical religion, consisting of *Charyā*, *Kriyā*, *Yōga*, and *Jñāna*, otherwise called Dāsamārga, Satputramārga, Sahamārga, and Sanmārga, Christianity brings to the foreground Satputramārga or the Doctrine of Father-hood of God, though as I have shown elsewhere, it comprises other mārgas also.

In regard to our relation to Mahomedanism, I am only sorry to say that mutual ignorance of each other's truths has kept them from recognition of their closest kinship, much closer in fact, than any other Hindu school even. We are like passengers entering a Railway carriage, and one who gets in first tries to prevent the other getting in. But once both get in and fall to talk, their kinship for generations is discovered, and they fall on each other's necks, kiss and embrace. I will give you a story to illustrate. There was once a quarrel between the Śaivites and their other Hindu brethren in a certain place. They went before the Nabob with their complaints. He promised to decide if each would show his God on the morrow. The Śaivites went home dejected; for, how could they hope to show the Nabob their God? They fell to fasting and prayer, and at night, God appeared in a vision and told them to rise in the morning and after proper ablutions, to divide their cadjan Holy Hymn Book with a thread at random, and the Hymn which was found should be taken and shown to the Nabob. The other party was jubilant, for in their wealth and power to decorate their God, they had no equals. They brought out their God gaily adorned with costly crowns and sparkling gems to the presence of the Nabob. The Śaivites took their old browned palm-leaf and

read out the verse which was to this effect. "The Lord with braided hair and His spouse with pencilled brows, live in the burning ground of Kañchi. He knows no sin. He is not one of the mortals. He has no one as His equal. No town claims Him as its citizen. He is beyond compare; unless we with the eye of His Grace perceive His true nature, we can't paint Him, and show Him as of such form and figure."

The Nabob nodded his head and said to the other party, "Sabash! This is a great Rājā"; but told the Śaivites, "Yours is God." My Mahomedan friend to whom I related the story said, "True, if the Nabob did not know the nature of God, would he have recognized yours as God." And that is the moral I am trying to bring out by means of the story. The God of the Śaivites who form the bulk of the Hindu people and whose doctrine is the most ancient form of Hinduism, is not an anthropomorphic conception. That they hold strictly with Mahomedans that God cannot be born, as a man, through the womb of the woman, attests this truth. Śiva, (Śivam, Sāntam, Advaitam, Chaturtam) who by the way is not one of the trinity, in all His revelations to man, never was born and could never be born. He is therefore called birthless (Aja) and deathless (Amṛita) 'immortal,' even in the R̥ig Vēda. In the higher regions of philosophy and mysticism, there is very close approximation. We believe also that the famous *Kaaba* of Mecca is nothing but a Śiva Linga. I quote very frequently from Shaik Sādi and other writers to illustrate the higher truths of Śaiva philosophy. Here is a rose picked from the Gulistan. "A certain person took his basket and told his friends that he would go into his garden and bring them fine flowers. He went in and the moment he came amidst the flowers, he was so overpowered by the strong scent, he fell down unconscious. He forgot himself, he forgot the promise given to his friends, and the basket slipped from his hands unnoticed." This is the condition of the Jīvaṇ Mukta according to Śaiva philosophy. There is joy in heaven and endless bliss but one will not be conscious he is so enjoying. This is pure advaita bliss. There is no return from there, 'no return' is the refrain of the Upanishats. One of our sages sings: "we have not heard, nor learnt from those who had cast their eyes on

Thee." All our religious practices, ceremonies, forms and Shibboleths fall off from us, as the basket from the sleeper's hand, and they are of no consequence when we reach His seat. I will appeal to my own religionists to try and study Mahomedanism as it deserves to be studied, and I would appeal to my Mahomedan brethren to come out of their seclusion and know something of us, for as I may say with truth with my valued Christian friend, "you have even something to learn from Hinduism." In the scheme of practical religion, the popular form of Mahomedanism is Dāsa Mārga, though, as I have shown, the Mahomedan mystics have reached the highest experience of religion. Amongst the Tamil people, Christians address God usually as Pitā, "Father" and the Mahomedans as "Aṇḍavan, Lord and Master."

Coming now to the Hindu Schools, Śaivaism includes the school of Gāṇapatyas, Śāktas and Vedāntins of Śaṅkara's School. So far as the practical religion is concerned, Vedāntins and Śaivites are indistinguishable in form, and they follow the Charyā, Kriyā and Yōga paths together. It is only in regard to the doctrinal part they differ. Vedāntins interpret "Advaitam" as 'Ekam,' 'Abhēda,' 'Abhinna.' But if as Maṇḍal Dvivedi in his *Monism*, shows, 'Advaita' does not mean all this, but 'Ananya' or Anyōnāsti, as our Āchāryas, Śrī Nīlakaṇṭha Śivāchārya and St. Meykaṇḍān take it to be, even the slight difference vanishes. There may be a purpose in emphasizing the one-ness of all things, by reason of God's immanence, as against gross dualism, but still an one-sided picture is always not safe. As regards its relation to Vaiṣṇavism, there is much greater doctrinal harmony between Śaivaism and Vaiṣṇavism of Śrī Rāmānuja's school than between these and Vedāntism, of Śaṅkara's School, though in the forms of religion they differ. I presented a copy of my *Śivajñānabōdham* to the late P. Śrinivāsa Rao, Judge, City Civil Court, Madras, a prominent Madhva; and when I next met him, he said he thought I was an advaiti, but the reading of my book showed that there was no difference between his philosophy and mine. I am proud to call

myself an advaiti still. But there was a meeting-ground possible between my Advaitam and his Dvaitam whereas, there was no union possible between his Dvaitam and what he fancied to be *advaitam*. A Śrīvaishṇava friend of mine had written a key to my Śivajñānabodham. However I am glad to say the leaders on both sides are giving up their narrow prejudices and in the last Śaiva Siddhānta conference* held at Rāmnād, we had several Vaishṇava friends lecturing on the platform, and on Śrī Pañchāksharam itself. However the value of Vaishnavism is in emphasizing the importance of Dāsa Mārga or Bhakti Mārga, though Vaishṇava saints have belonged to all the four Mārgas. One of my Calcutta friends told me that Śaivaism is not so popular a Bhakti Mārga as Vaishnavism. And I spent a whole night in speaking to one who is considered as a great teacher now in Calcutta, in the presence of my friend, and the great man was kind enough to acknowledge his entire agreement with my views. In fact, the foundation of Śaivaism is built solely on *love*. Usually the more exuberant form of Dāsa Mārga is alone mistaken for Bhakti Mārga. The Deeper the river, the more silently does it flow. As love grows more and more, it grows silent. Outward manifestation is only in the lower stages. There is the deep-seated love of heart to heart, the secret of which no one outside could know. With Hindus, it is only to strangers that, open words of welcome and salutation are extended. To close and intimate friends, if they are offered, they are regarded as insult. So it is, one of our saints says: "how he could even raise his hands in praise when his heart was full and as in whatever act he did, he recognized God's fulness." The two and only two means of Sanctification according to Śaivaism are Karma Sāmya or self-sacrifice, Dedication or Śivārpaṇam and undying love to God (*vide* Sūtras 10, 11 of *Śivajñānabodham*). As I have shown in the scheme of the fourmārgas, it is not in Dāsa-Mārga alone that there is Bhakti, but Karma, Bhakti and Jñāna grow deeper and higher, as we ascend from Dāsa-Mārga through Satputra-Mārga and Saha-Mārga to San-Mārga.

* The fifth conference held on 26th, 27th & 28th December 1910.

We love a child. We deck it with precious jewels and costly clothes. The child does not want them. It can hardly distinguish between a piece of glass and a diamond. But yet our acts mark our love. The same love induces a Christian to build the most costly Churches with the richest ornamentation. The London correspondent of 'the Hindu' of Madras once gave us an idea as to what amount of money is spent in Europe in decorating the Churches with flowers during Easter and Christmas. Even the most iconoclastic Mahomedans have spent millions in marble, gems and richest brocades in ornamenting their places of worship. If this be the mark of Bhakti or love, the thousands of Śaivite temples from Mount Himāvat to Cape Comorin and beyond, a hundred times more than that of any other faith, attest the Bhakti side of Śaivaism.

The number of canonised saints as given in the Agastya Bhakta Vilāsa and Upamanya Bhakta Vilāsa in Sanskrit, corresponding to the Periya Purāṇa in Tamil, is more than sixty three, whereas the list of canonised Vaishṇava Saints (Ālvārs) contains only eighteen. The out-pourings of love of the Śaivite Saints comprise twelve collections, the chief of which are called "*Dēvāram*" or garland of God, and *Tiruvāçagam* or 'the holy utterance', the latter of which has been translated into excellent English by Rev. Dr. G. U. Pope. Says he: "These remarkable poems are full of a simple fervour, which Tamil people find absolutely irresistible; and hence with Śaivas, they quite take the place occupied among Christians by the book of Psalms." These collections are several times larger than the similar collections among Tamil Vaishṇavas.

However, I hope I have succeeded in showing that Śaivaism is in harmony with each and every one of the living faiths of the world, and I pray to Lord Śiva, the Source of all Power, all Light and all Love, to speed the work of this Convention.

PRAISE BE TO MEYKANDA DEVA.
