

# **STUDIES IN SAIVA-SIDDHANTA**

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**IN**  
**SAIVA-SIDDHANTA**

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**WITH AN INTRODUCTION**

**BY**

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## PUBLISHER'S NOTE.

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THE following appeared originally in the *Siddhānta Dipikā*, *Madras Review* and the *New Reformer* and they represent my father's contribution to the study of Siddhānta during the last Fourteen years, besides his translations of *Śivajñāna-bōdhaṁ*, *Śivajñāna Siddhiyār*, *Tiruvārūṭṭayan* and Tirumūlar's *Tirumantiram* etc. and embody his critical researches and deep learning in the field of Indian Religion and Philosophy. As the earlier volumes of the *Siddhānta Dipikā* are out of print, these are now published in a collected form for the first time at the pressing request of numerous readers of the *Siddhānta Dipikā*. I hope to issue as soon as possible the other works of my father. I hope that my father's great labours in the field of South Indian Literature, Philosophy and Religion will be fully appreciated by the ready sale of this edition.

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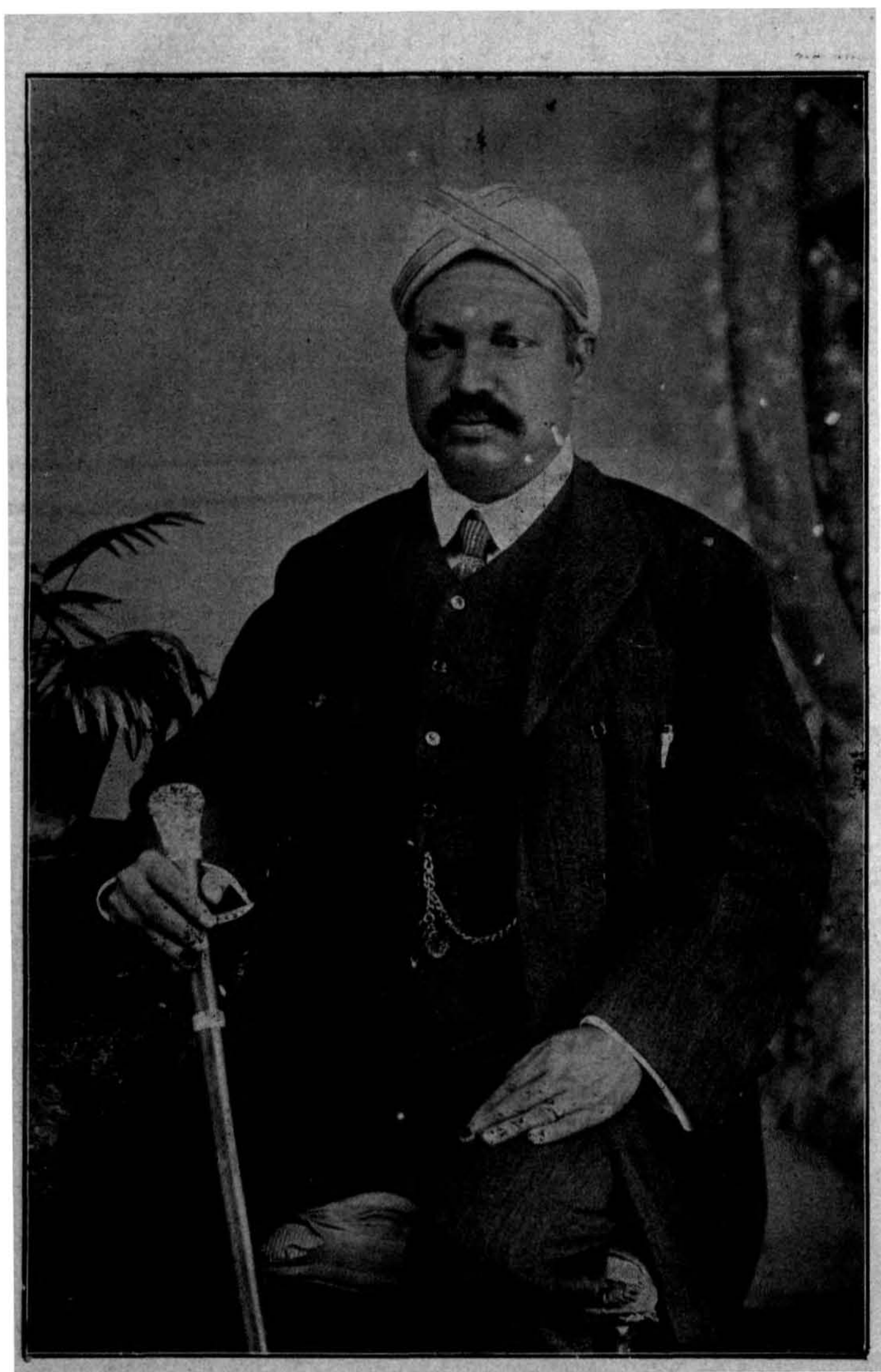
J. N. RAMANATHAN.

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## INTRODUCTION.

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THE assemblage of papers that make up the present volume, records the harvest of twenty-years' ceaseless research in a field of philosophy and mysticism, by one who is acknowledged on all hands to be one of the most well-informed interpreters of the Tamil developments of the great Āgamic school of thought. His translations into English of the Tamil redactions of the *Śivajñāna-bodha* and the *Śivajñānasiddhi*, and of the *Tiruvārūṭṭayan* bring together a mass of explanatory and illustrative material that imparts a freshness and a purity to his performance, elements that we either totally miss, or descry with but exceeding dimness, in the parallel undertakings of the Rev. H. R. Hoisington and the Rev. Dr. G. U. Pope, and more recently of the Rev. H. A. Popley. The claims of Mr. J. M. Nallasvāmi Piḷḷai are thus well established as an excellent student of Tamil letters, and a thoroughly reliable interpreter of the phase of the Āgamānta that is developed and perfected in the magnificent writings of the Tamil mediæval scholastics, divines and saints, among whom Meykaṇḍān was, perhaps, the foremost in point of learning, spirituality and power of suasion. Those mediæval schoolmen were preceded by the earlier Teachers of eminence, like Vāgiśa, Sundara, Sambandha and Maṇivāchaka, men who taught by example, rather than by pounding precepts and arid logomachy, as they took their stand on an actual knowledge of the "mysteries of the Spirit", and never on bare mental brilliance; while mighty spirits like Mūla, combined in them the traits of exemplary ethical observance and compelling spiritual inculcation,

which hardly left the ripe Soul without the pabulum that was imperative for its upward growth or unfoldment, and eventual Spiritual Freedom. The object of the present Volume is to open up some of these veins of the purest Āgamic gold, in a style of genial didactics and multi-coloured presentation, veins which, although referred by our author for the most part to the Tamil mines of Śaiva literature, would, on a further following up, yet prove to belong to a system of strata, more ancient in point of time, more remote in point of place, and more precious in point of composition and structure. The gold that is dug out of the veins, is of remarkable quality, be it in the shape of ores, nuggets or ingots, and the reader will be richly repaid for diving into the book, since each paper therein is devoted to a central idea, which is consistently worked out and explained with ample grace and ease of diction, and he may consequently be sure to emerge from its perusal, palpably edified on many of the moot-points of the Hindu Philosophy, as conned with the aid of the search-light of the Āgamic dogmatics that is preserved for us in ancient and mediæval Tamil. It is by no means easy to enter into the genius of the Āgamānta, if one is not conversant with its right traditions which, by the very manner of their preservation and communication in India, are not of easy access to European scholars. A remarkable instance of failure to enter into the spirit of the Āgamic teaching, on account of this disability, is seen in the faulty interpretation put by the Rev. Dr. G. U. Pope on the cardinal doctrine of Āgamic mysticism, *Śakti-nipāta*. The late Oxford professor of Tamil, clever as he was as a skilled translator of the *Kural*, the *Nālaḍiyār* and the *Tiruvāḥagam*, is quite wide of the mark when he explains *Śakti-nipāta* as “cesssation of energy” in the Introductory Essay prefixed to his edition of the *Tiruvāḥagam*. The explanation calls to mind an analogous instance in which a

European Sanskritist, unaware perhaps of the bearings of the expression, rendered the collocation 'Parama-hamsa' into 'great goose'. The strictly pedagogic purist may endeavour to justify such puerile versions on etymological grounds, but they stand self-condemned as mal-interpretations reflecting anything but the sense and soul of the original. Such lapses into unwitting ignorance, need never be expected in any of the essays contained in the present collection, as our author is not only a sturdy and indefatigable researcher in Tamil philosophic literature illuminative of the Āgamic religion, but has also, in his quest after Truth, freely utilised the services of those indigenous *savans*, who represent the highest water-mark of Hindu traditional learning and spiritual associations at the present-day.

It is a remarkable irony of circumstance that, beyond sporadic attempts of uncertain value, no serious endeavour has as yet been made to give to the educated public a connected conspectus of the length and breadth of the teachings contained in the Śaivāgamas. The Rev. Dr. G. U. Pope, the Rev. H. R. Hoisington, the Rev. T. Foulkes and Dr. Karl Graul of an earlier generation, and some English clerics of a more recent date, such as the Rev. H. A. Popley, the Rev. G. E. Phillips, the Rev. W. Goudie, the Rev. A. C. Clayton, and a few others, have now and again tried to expound the Tamil phase of the philosophy to the best of their lights, although unable to fully divest themselves of their Christian leanings and prepossessions. The bed-rock of the Āgamic philosophy and mysticism, has to be delved into, through Sanskrit, and delvers for that purpose have, so far, been few and far between. Even in the otherwise pregnant treatise recently put forth in German by Dr. M. Winternitz on the History of Indian Literature, *Geschichte der indischen Litteratur, Erster Band*, the only mention that is made of the Āgamas is in regard to the Śākta-tantras,

which he simply calls 'Tantras'. In other words, he details a few Tantras which are Śāktic, and though Śaivāgamas are not related to the Śākta-tantras by any organic community of thought or descent, such a detailing is, at any rate, indicative of the recent extensions made, by European scholars of light and leading, to the province of Indological research which hitherto has observed a sort of water-tight orthodoxy of scope. It is to be hoped that when a second edition is called for of that German work, Dr. M. Winternitz will not be slow to avail himself of the materials afforded by the Āgamas, and thereby add to the post-Vedic chapters of his book. At the same time, it is clear that Dr. Paul Deussen, another German Sanskritist and metaphysician of superb accomplishments and talents, gives indications of a knowledge of the Śaiva-darśana. In his masterly digest of the Monistic Idealism of Saṅkara, published in German, *Das System des Vedānta, Zweite Auflage*, he refers to the Bhāṣya of Śrīkaṇṭha on the Brahma-Sūtras (the related portions were translated by me from German into English for the *Brahmavādin* in 1907-08), and in his more recent work on the post-Vedic Philosophy, issued in the same European language, *Allgemeine Geschichte der Philosophie, Erster Band, Dritte Abteilung, Die nachvedische Philosophie der Inder*, he devotes a chapter to the Śaiva-darśana. There is however nothing to show that Prof. Deussen has dived into the Āgamic literature at first-hand, as he has for instance, done, into the Aupanishadic, in the course of his descent into the wells of the ancient Āryan Monism. Further, the Āgamas have their own interpretations to offer as regards the cardinal precepts and teachings of the archaic Upanishats, and hence a thorough grounding in the Āgamas, and in such of the Purāṇas as have visibly felt the influence of, or been nurtured on the same soil as, the Āgamas, will altogether place the student on a new standpoint, and the Aupanishadic teachings

in a new perspective, that is to say, in a setting that will be different to what has till now been considered, by the orthodox school of European orientalists, as the purely Vedāntic view of the entire arcanum or scheme of Indian metaphysics. Consequently, an independent study of the Āgamas, untrammelled by any prior predilections, will prove of inestimable value to those orientalists who would be glad to investigate *de novo* whether the Aupanishadic teachings will not bear any other philosophic interpretation than the one accorded to it heretofore by the so-called accepted schools of Hindu philosophy. Again, in the last important work that Max Müller published previous to his death, *The Six Systems of Indian Philosophy*, though there are indications that he knew of the existence of the Āgamānta in both Sanskrit and Tamil, there is nothing to show that he went into, or was conversant with, the details of the Śaiva-darśana as developed in the Divyāgamas. Dr. Georg Bühler had, it is said, an idea of making quite a study of the treatises in Sanskrit that were based on the Āgamas, as far as they concerned the Spanda and the Pratyabhijñā phases of the Śaiva-darśana, but his loss came off all too soon in 1898. And so, Dr. L. D. Barnett is perhaps the only extant European orientalist that has for some years past been taking an abiding interest in the study of the literature relative to the Śaiva-darśana in Sanskrit, and it must be said to his lasting credit that he is not only a thorough-going Sanskrit scholar, but is also an accomplished student of the Dravidian vernaculars, and his writings bear an unmistakable stamp of very good acquaintance with the works bearing on most of the phases of the Āgamānta, to wit, the Pratyabhijñā, the Vira Śaiva and the Suddha Śaiva (the parent of the system developed by Meykaṇḍān in Tamil). He has translated into English the Paramārthasāra of Abhinavagupta (a Pratyabhijñā

work), and edited other Śaiva works in Sanskrit. Another Pratyabhijñā work, by name Śivasūtravimarśini, has recently been englished by Mr. P. T. Śrīnivāsa Iyaṅgār. Dr. Wilhelm Jalm seems to take a lively interest in Āgamic research, (Zeitschrift der Deutschen Morgenländischen Gesellschaft, Band LXV, pp. 380 *et seq.*, q. v.), which imports great future possibilities therefor at his hands, and Dr. F. Otto Schrader will not be long in coming out with an edition of the Mahārthamañjarī (a Pratyabhijñā work), to which I have been desired to append an English translation, with critical and exēgetical notes. The task of continuing the translation of the Mṛigendra-Āgama from the point where Mr. M. K. Nārāyaṇasvāmi Aiyar left it, has devolved on me as a matter of friendly office, and though I have not been able to make any large progress with the continuation, by interruptions of an unlooked-for description, yet, it is hoped that the entire translation may soon be ready. A totally new translation into English of Nīlakaṇṭha's Brahma-Śūtra-Bhāṣya, with Appaya's Śivārkamaṇidīpikā which is its elaborate scholium in Sanskrit, has already been undertaken by me, but, it will, in any case, take some time to finish it. That translation will be fortified with rich critical appāratuṣ, illustrative and explanatory notes, and special introductions in which a digest, in English, of the essential portions of most of the Āgamas now available, will, for the first time, be unreservedly incorporated. The above is all that may be said to have been achieved, or to be near within an ace of achievement, in the matter of the elucidation of the Śaiva-darśana.

On the purely expositional side, the doctrines of the Āgamas have found a reverent and apt interpreter in the scholar-sage Mr. P. Rāmanāthan, whose writings it is not possible to surpass either in this peninsula or beyond, for either clarity of thought

or directness of appeal. But, unfortunately for scholars, he has not chosen to write on the subject more often or copiously than his writings would lead the reader to expect. On the other hand, the literature and the mysticism of the Āgamas have also had their share of travesty and mockery, in a new-fangled work on Indian Philosophy, recently brought out by Mr. P. T. Śrīnivāsa Ayyaṅgār. The last production is a curious mixture of laborious learning and hoaxing horse-play which will neither appeal to the scholarly philosopher nor the humour-loving general reader. Save for some bibliographical bits of varied character and uncertain authority, the book is a failure as a genuine *résumé* of the factors that enter into the constitution of the many mystic and metaphysical cults that have over run the post-Vedic India; and worst of it all, the chapters of the book, relative to the Āgamas and the Śaiva-darśana, are vitiated, in places, by gross misinterpretations, and, in others, by mistakes of fact begotten of the direct ignorance. As a piece of performance, the book is obviously inspired by a desire to synthetically emulate, in the realm of Hindu philosophic investigation, the divergent achievements of Westerns like Dr. Paul Carus and Prof. David Masson. And how little the author has succeeded in his endeavour, might be transparent to any one who would only care to read with some attention the chapters bearing on the Śaiva dogmatics and the Śaivāgamas. The Christian Literature Society is daily engaged in its storming operations against one phase or another of Indian Thought, so that an occasional devil's advocate from within, certainly fulfils a momentous function in the economy of academic investigation. In that sense, at any rate, such an author as Mr. P. T. Śrīnivāsa Ayyaṅgār ought to be welcomed, instead of being tabooed as unworthy of a piecemeal examination, and sober analysis.

The Āgamas contend that they constitute the truest exegesis of



the Vedas, and their origins are certainly as ancient as those of some of the classical Upanishats. If the fire-worship be regarded as the ritual inculcated in the Vedas, as the outer symbolism of spiritual truths, the temple-worship may, on its side, be also said to assume a similar importance in regard to the Āgamas. The Āgamas bring in temple worship as only a further concomitant of fire-worship, the one being regarded as an ancillary adjunct to the other. The only difference they introduce in the elements of fire-worship is the deletion of animals as objects of sacrifice. The higher interpretations put upon the sacrificial act in many of the Upanishats, are all to be found in the Āgamas, though the latter lead up to those interpretations through the symbolism of fire-worship, as worked out along the channel of temple-worship. For the rest, it will be seen that in India at the present-day, there is hardly a Hindu that does not observe some kind of temple-worship or another, which points to the conclusion that the Āgamas have had, in one form or another, a universal hold upon the continent of Hindu India, and that their influence tells. It may be easy to point to specific passages of the Vedas, and thereby put up a thesis that they do not contemplate temple-worship. Be that as it may, it will be equally easy to demonstrate that the Āgamas are the legitimate outcome of the teachings promulgated by the Vedas, and that the more important portions thereof, that is to say, the purely mystic and philosophical, were in every way anterior to such as deal with the rites of temple-worship and the technique of sacred architecture. Hence, the course of development on Āgamantic lines points to the inception of the Vidyā and the Yoga pādas of the Āgamas, as the next great stride after the stratification of the earlier Upanishats; and the Vidyā and the Yoga pādas did, in their turn, gradually necessitate the outer rites of symbolism, in view of a congregational worship adapted to the needs of the average man with

a heart within him. Those liturgic rites were enshrined in the remaining pādas of the Āgamas, and the places for the performance of such rites, became the temples. There are, for instance, Āgamas in which the order of arrangement of the pādas, follows exactly the chronology herein explained; while there are also others in which the arrangement is reversed, due possibly to a later deliberate desire to follow logic of theoretic sequence in preference to the order of natural evolution. Temples are very ancient institutions, though only less ancient than the Upanishats of undoubted antiquity. And there is no doubt that, though the first impulse to temple-worship had come from the Kashmirian Region, the institution flourished in South India with considerable pomp and circumstance. The construction of the sacrificial pavilion for the performance of the Śrauta rites, is, as made out from the Śulba-Sūtras, chiefly astronomical in design and import. And not less so is that of the temple, every part of which has an analogue with either an astronomical phenomenon or a zodiacal convention. And this astronomical significance of the temple-symbolism, runs, in some of the Āgamas, side by side with the spiritual import that we have learnt to associate with the same symbolism. There are also phases of the Śaiva-darśana in which the temple-worship is not regarded with favour, either because it is not considered directly contributory to one's spiritual upliftment and eventual Emancipation, or because it proves, at a specific stage, an out-worn and jejune observance unsuited to the spiritual wants of the votary.

The Āgamas have branched out from the same stem of the Vedic tree that produced the earlier Upanishats, and were at one time as wide-spread in India as the Upanishats themselves. Like the Upanishats, the Āgamas also became, in course of centuries, the basis of a number of creeds which, though unanimous in accepting

the essentials of the Āgamic teaching, were divergent as regards rituals, observances and minor unessential details. The earliest concretion of the Āgamic doctrines as a code of systematic dogmatics, had its birth in Kashmir, under the name of Spanda and Pratyabhijñā darśanas, which gradually swayed the whole of the trans-Vindhyan Upper India. It is not a safe procedure to associate, as some do, the early origins of the Lakūṭīśa-Pāśupata with those of any the phases of the Śaiva-darśana that recognises the Śaivāgamas as its infallible scriptures of authority, since the dividing-line between the two forms of faith, is formed by the circumstance that the Lakūṭīśa-Pāśupata (which, at present, is confined to the upper parts of the Bombay Presidency), does not take its stand on the Śaivāgamas. The stream of the Pratyabhijñā and the Spanda flowed south, and became the parent of the Vira-Śaiva system that, in its turn, grew influential in and round about the Deccan. An earlier current of the Pratyabhijñā and the Spanda had, in the meantime, found its way into South India, to form the nucleus of what later on, in the days of the mediæval theologians, became the compact system of the Śuddhaśaivadarśana. The philosophy that is at the back of all these three darśanas, is the Āgamānta which is known by various names, the chief of which being the appellation *Śaiva-Siddhānta* (= 'the logical conclusion established by the Śaiva-darśana').

The three philosophic Categories which the Āgamānta recognises, are Nature, Soul and Spirit. The entire economy of the present Dispensation is under the active control of the Spirit, and is especially designed by Him in view to the Emancipation of the Soul. Nature is multi-coloured and many-vestured, and is the material cause of not only the outer universe, which hides, within the immensity of its bosom, countless hosts of sidereal systems, but also of our body, with all its grosser and subtler

divisions and components, its instruments of knowledge and action, its proclivities and tendencies, in which the Soul lives as in a cottage. The Spirit is immanent in both Nature and Soul, and is in fact their Guiding Principle. He is thus the Soul's Soul. It is not in the power of the Soul to lead an independent existence, either it must remain in unwitting communion with Nature, overpowered by Her blandishments, or in conscious Fellowship with the Spirit, an intermediate state being thus practically denied to it. If it ceases to gravitate towards Nature, it must lean on to the Spirit. The *samsāra-chakra* is the Soul's orbit, which represents the resultant of two forces continually acting upon it. The orbit certainly shrinks up towards the Spirit, when the Soul would not be attracted by Nature. The Soul has the ability to know both Nature and Spirit, as it is possessed of sentiency, an attribute which it only shares in common with the Spirit. But it cannot be cognised by Nature, as She lacks sentiency; and, for the same reason, the senses and the mind, which are fashioned out of insentient Nature, cannot cognise the Soul. Nor has it usually an opportunity to cognise as such, its own true lineaments, because of its ceaseless and indistinguishable communion with either Nature or Spirit, a communion which prevents the Soul from identifying its genuine lineaments. The Soul is possessed, in other words, of the remarkable tendency of ever appearing in the colours of either of the two other Categories that chances to be in association therewith for the nonce, since, as we have shown, it is, for one thing, seldom, if ever, in a state of complete aloofness from both Nature and Spirit, and cannot, for another, associate with either of those Categories, without its being indistinguishably merged in, or its becoming one with it. Consequently, the Soul ordinarily sees in itself either Nature or Spirit, but not its own form. It is beginninglessly entangled in the fascinations of Nature, and the Spirit

carries on His five-fold operations with a "body of pure sentient Energy"—the outcome of His own free-will—solely to disentangle it from those ruinous fascinations. The universe that we see around us, has Nature for its material cause, the Spirit for its efficient cause and His "body of pure sentient Energy for its instrumental cause. Nature is specially superintended by the Spirit, in order that she, albeit insentient, may the more rigorously and consistently exhibit the law of desert and causality, in relation to the Soul. The law of causation is really the inferent and eternal property of Nature. As long as the Soul chooses to enjoy the company of Nature, so long will Her law of causality and desert hold the Soul tight within its meshes. But Her connexion with the Soul is, after all, but temporary, though She is, by Herself, eternal. It is also possessed of an ingrained perversity that is inherited from Nature, and hence eventually eradicable, whereby it mistakes its sensuous or sensual wallowing in the "lap of Nature" for its appointed Goal, and thus converts its Spirit-given instruments of Emancipation, formed out of Nature, into effective engines of its own perdition. The award of Spiritual Freedom is always made by the Spirit to the Soul by an act of Grace, and when the moment for that award (which involves a complete Emancipation from its bondage to Nature) has arrived, the Spirit reveals Himself to the Soul in any manner He pleases, and blesses it with *His Eternal Fellowship* of ineffable power and joy. The above, in short, is the plainest summary of the central truths of the Āgamānta, when shorn of all learned technicalities, and it will not be difficult to see how simple the whole teaching runs.

We shall now look at some of the Āgamic teachings a little more closely. The three categories, Nature, Soul and Spirit, are, as we have already seen, eternal, that is to say, are without either start or finish; but the Soul and Nature are under the control of

the Spirit, and have nothing like absolute independence of action which the Spirit alone enjoys to the full. The Spirit is an embodiment of love and compassion, or, as it is sometimes expressed, is nothing but Life, Light and Love. The Souls are infinite in number, but a broad marshalling brings them under three classes, with reference to the varying grades of their bondage to Nature. Nature is governed by ceaseless cycles of periodic manifestation and dissolution, cycles which turn out, however, to be of many sorts and conditions, when regard is had not only to the extent of or the interval between the periods, but also to the specific character, phase or grade of the manifestations and dissolutions. Manifestation is simply a process of becoming patent, while Dissolution, that of becoming latent. Nature ever endures, librating between a condition of grossness and ponderability on the one hand, and subtlety and imperceptibility on the other. She is *per se* inert, and every cycle of Her activity is only rendered possible, by the peculiar impact she receives from the Spirit and His immanence in Her. The essential active attribute of the insentient Nature, is Her rigid adherence to the law of causation and desert, both physically and morally, and if the statement be made that She is the Spirit-appointed material instrument of the Soul's Salvation, all we are to understand therefrom is, the Spirit requires the Soul to seek its Emancipation only by wedding Nature, and thereby passing the ordeal of causality. But the elaborate processes which Nature daily employs to bring in more and more Souls as Her suitors, in order that they may be schooled under the law of causation, are indeed very inscrutable, although exceedingly seductive. She first seduces the Soul into Her company by Her irresistible fascinations, and finally tires it by Her inexorable law of causality, which at the same time reveals Her inward gruesomeness to the deceived Soul. The Soul then rates Her at Her proper

worth, when She also, in Her turn, becomes a penitent and obedient instrument at its hands, by letting go Her hold of causality on the Soul. And thus Nature proves successively a seducer, a task-master and a servant, in relation to the Soul, in accordance with the degree of spiritual progress attained by it. The Soul is originally stupefied with the darkness of involved or inchoate Nature and, in that condition, remains tossed about in Her unfathomable womb till the Spirit quickens it, so that it may take its chance towards its permanent Spiritual Freedom, by consciously contacting Nature. At each Dissolution, the unemancipated Soul reverts to the "womb of Nature," and awaits its return to the highway of *sam-sāra*, with Her next Manifestation. The Salvation of the Soul, when once attained, is permanent and irrevocable, but, the unconscious stupor in which it is primarily plunged, has no beginning. How the Soul comes by that oblivion, or, what amounts to the same thing, how it gets to be beginninglessly entangled in Nature, cannot be satisfactorily explained, and any endeavour to do so, however deftly managed, will be simply landing oneself in a vicious circle of *ad infinitum* regressus. In other words, the Soul's state of bondage has no beginning, but has an end, while the Soul's Spiritual Freedom has a definite beginning, but no end. It is at this point the doctrine of the Āgamānta becomes hard of comprehension to those who cannot accept it solely on the testimony of the saints that "know" the "mysteries of the Spirit". Be it remarked however *en passant* that similar difficulties face us when we endeavour to examine other systems of philosophy put forth in India. There is hardly a philosophy or reasoned system without a cornering difficulty that is hydra-headed and protean-shaped, which, if it be deftly eschewed from one part of our discussion, certainly threatens us with paralysis, if not positive extinction, of thought, in another.

The Āgamic mysticism makes quite a speciality of the subjective processes connected with the Soul's Emancipation. On the principle that the "cottage" in which the Soul lives, is a minified copy or replica of the outer Nature, and the active Spirit behind Nature, is again the Soul's Soul, a graduated course of spiritual discipline is prescribed, quite replete with apt methods to suit the Soul in every one of its stages, whereby it is first trained to enter upon a minute examination of the constitution and functions of Nature, through a detailed and searching inspection of its own "cottage", and then taught to slowly and steadily disentangle itself from the enmeshments of Nature, and is finally left in a condition fit for the Grace of Emancipation from the Spirit. The disentanglement from the meshes of Nature, is briefly marshalled as ten-fold (daśa-kāryāṇi), the condition of the Soul in its different grades of bondage to Nature, is ear-marked as eighteen-fold (aṣṭa-daśa-avasthāḥ), the course of Nature's manifestation is regarded as six-fold (ṣaḍ-adhvānaḥ), the mood of Nature is proclaimed as five-fold (pañcha-kalāḥ) and so on, and, in this fashion, many a precious hint is dropped in the Āgamas, not only with reference to the procession of Nature in Her manifestation, and Her precession in Her involution, but also in connexion with Her unsuspected methods of seducing the unwary Soul, and with the only ways of keeping Her at Her proper vocation, to wit, as an obedient handmaiden of the Spiritward-bound Soul. All these, however, but make for a preparation to await the appearance of the Spirit, Who, at the right moment that is only known to Him, suddenly opens the door of His Kingdom (*Śaṅkarapura*) upon the ever-expectant Soul, and admits it to His never-ending Fellowship (*Ananya-sāyujya*).

So much for an imperfect summary of a system of ancient thought, philosophy and mysticism, to an exposition of which, the various papers, now brought together for the first time, in book-form, from



the periodicals in which they originally appeared, have addressed themselves. The only mood in which the themes tackled by our author in this book, must be approached, is one of reverence and devotion, that was so eloquently pleaded for, recently, in the stirring address delivered by the Hon. Mr. V. Krishnasvāmi Aiyar before the Convocation of the Madras University, an address which, though primarily addressed to "boys," has yet graver lessons for "old boys", as these are, in truth, no better than babes in the wide "school of Nature".

MADRAS,        }  
13th Dec. 1911. }

V. V. RAMANAN.

# FLOWER AND FRAGRANCE.

## A FLORAL WREATH.

What is there in Nature so full of beauty and so symbolic of the heart's purity, innocence, and love and joy, as the tiniest flower of the field? What reflects the great Divine Beauty and the Divine Loveliness and the Divine Harmony more than the lowliest blossom of the dale? The freshness, the symmetry and the delicate tracery of those flowers, how they appeal to man's inmost nature and how inspiring they are! Need we wonder therefore that they have attracted, not more than what they are entitled to, we should say, the attention and love of the Oriental; and they enter largely into his enjoyments, his Religion and Philosophy. They hold a considerable place in Oriental symbology, and the Indian has loved to illustrate his great truths from flowers. No ceremonies can be performed without flowers; and he loves to deck with them the Presence of his Heavenly Father and he calls out to his brethern,

சித்தந் தெளிவீர்கான்

அத்தனாரனை

பத்திமலர் தாவ

முத்தியாகுமே.

O Ye who wish to attain Peace of mind

If Ye, our Father of Ārūr, worship

With Flowers of Bhakti,

Then will Ye attain Mukti.—(Devotion).

The flower in its three-fold character of flower, colour and fragrance appeals to him as the visible presence of That which is Sat, Chit and Ānanda.

“பூவண்ணம் பூவின்மணம் போல மெய்ப்போதவின்ப  
மாவண்ண மெய்க்கொண்டவன்,”

“Like the flower, its colour and its fragrance  
The Lord as Sat, Chit and Ānanda assumes form,

says the author of “Tiruvilāiyāḍal Purāṇ,” a work, by the way, noted for its charming diction and great powers of clear description.

Our Saint Appar addresses this Divine Form as ‘O! Thou cow, the five products of the cow, O! Thou intelligence, Thou agni, Thou sacrificial food, Thou tongue, words proceeding from the tongue, Thou Lord, present in the heart of the four Vedas, *Thou flower, fragrance present in the flower, Thou joy of flower* present in the hearts of the freed, Thou Deva, Deva of of Devas, Thou Effulgent Sun, Lo! Such is Thy Divine Presence”.

To the philosophic and highly devout Māṇikkavāchaka, the delicate connection of the flower and its fragrance has appealed in another light and he sings of “His greatness, in filling all inseparably and surpassingly *like the fragrance of the flower*”,

“பூவினாற்றம் போன்றுயர்ந்தெங்கு  
மோழிவறநிறைந்து மேவியபெருமை.”

In another place, he compares this very connection to the connection of body and soul and in comparing both to the connection of the Param, distinguishes them at the same time :

உற்ற வாக்கையி னுறுபொருள் நறுமல  
ரேழுதரு நாற்றம்போல்  
பற்ற லாவதோர் நிலையிலாப் பரம்பொருள்  
அப்பொருள் பாராதே  
பெற்றவா பெற்ற பயனது துகர்ந்திடும்  
பித்தர்சொற் றெளியாமே  
யத்த னுண்டிதன் னடியரிற் கூட்டிய  
அதிசயம் கண்டாமே,

“Like the soul present in the body, and the fragrance in the flower, The Supreme (Param) pervades them and *surpasses* all.

The fools, not perceiving this truth, simply delight in enjoying the fruits of their own Karma. The words of these, my Father has taught me not to listen, by making me his slave and has drawn me to the society of his Bhaktas. This miracle has been permitted to me to see!"

Though God's connection with us is compared to the connection of the soul and the body, yet in this case, the omnipresence of the soul is still confined to the body and the connection yields the soul only a fancied pleasure, and not a real and lasting one, differing thereby from the Supreme who pervades all and surpasses all and who is all Love and all Bliss, ready to impart this Love and Bliss to those who understand him as such; and when this undying love (அயரா அன்பு) is possessed, then, that very moment, "the fragrance of Śivam (Love, Ānanda) will blow out of the flower of Jīva",

"சீவனுக்குள்ளே சிவமணம் பூத்தது."—(*Tirumūlar.*)

That great Yogin, Tirumūlar, is very prolific in the use of the simile of the flower, and amidst a variety of such we select one in which he piles his flowers (of Rhetoric) thick, one over the other, to express the omnipresence of the most Supreme :

"My Lord and my King is present, united in all, like feeling in air, sugar in the cane, butter in milk and the sweet juice in the fruit and *the fragrance in the blossom*",

"காலினூறும் கரும்பினிற் கட்டியும்  
பாலினுள் நெய்யும், பழத்து ளிரதமும்  
பூவினுள் நாற்றமும் போலுளன் எம்மிறை  
காவல னெங்கும் கலந்து நின்றானே."

Our Saint Tāyumānavar, whose felicity in epithets and phrase-making, we will some-day illustrate, uses most happy language in this connection, in invoking that Rock of Love:

"O! Thou support of the devoted who attain to the limitless Yoga-Samādi by the *one word* (of their Divine Guru), when they view this vast world as the Supreme Bliss! O!

Though loving friend of even my lowly self! O! Thou Rock of joy, uniting with and showing in all bodies and the world and the souls, like the *fragrance playing on the half-blown flower* shaped like the half-parted, elegant and sweet-toned tinkling bells on children's feet ”.

The comparison of the half-opened flower (in the jasmine for instance) in which the fragrance is the sweetest and sharpest, to the sweet bells with half-parted mouths tied round children's feet, is most happy and delicious.

Nakkirar is a very ancient author said to belong to the last Saṅgham or College of Paṇḍits in Madura and he has,

“Lo! my Lord of Kailāsa, which soars high above all, without any other higher than itself, is present in all, like the meaning in the word, and the soul in the body, *and the fragrance in the flower* ”.

We will weave into this growing wreath one more flower culled from the garden (Śivabhogasāram) of the founder of the Dharmapura Maṭṭ, inasmuch as it illustrates the meaning of ‘Advaita ’ clearly.

“The *advaita* relation of God and the perfected Soul in Mukti is like the advaita relation existing always between fire and wood, heat and water, sweetness and honey, *fragrance and flower*, ākāś and wind ”.

Mightily diffident as we are of achieving any thing without the Grace (Arul அருள்) of the Most High, and without the spirits of the sanctified filling our inmost soul, we have helped ourselves to these holy flowers of His Bhaktas, to make a wreath and lay at the fragrant Lotus-Feet of Him, Who has never been known to forsake His devotees and pray to Him in all love and in all humility, to crown our humble efforts with success.

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**THE LIGHT OF TRUTH**  
OR  
**UNMAI VIḸAKKAM**  
OR  
**TIRUṼADIGAI MANAVĀŠAGAM KAḌANDĀR.**

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This short treatise consisting of 54 Stanzas is one of the Fourteen Siddhānta Śāstras, and its author is said to be Tiruvadigai Manavāśagam Kaḍandār, one of the 49 disciples of St. Meykaṇḍān. That he was a native of Tiruvadigai and a pupil of St. Meykaṇḍān is certain, but there are no other particulars available about his life-history. That he must have been an advanced sage is evident from the name (காரணப்பெயர்) he bears, which means "he who has passed beyond thought and speech."

The author tries to expound in these few pages, the truth of the Sacred Āgamas, without going into argumentation, just so much as is sufficient for the aspirant after spiritual Truth, to bring the teaching into actual daily practice. They are in the form of questions addressed to the Teacher St. Meykaṇḍān and answers elicited from him. The later part of the treatise explains the truth of the Pañchākshara and Śrī Naṭarāja Symbols. We hope the book will be of use to many.

- I. வண்மைதரு மாகமநூல் வைத்தபொருள் வழுவா  
வண்மை விளக்கமுரை செய்யத்—திண்மதஞ்சேர்  
அந்திரிதத் தந்திமுகத் தொந்திவயிற்றைங்கரனைப்  
பந்தமறப் புந்தியுள் வைப்பாம்.

We place Him, in our heart, the Five-armed God in strong, rut, of russet colour, tusked mouth, and pot-belly; so that we may be freed of our ignorance and be enabled without fault to spread the Light of Truth, to be gathered from the Sacred Āgamas.

2. பொய்காட்டிப் பொய்யகற்றிப் போதாந்தப் பொருளா  
மெய்காட்டு மெய்கண்டாய் விண்ணப்பம்—பொய்காட்டா  
மெய்யா திருவெண்ணெய் வித்தகா சுத்தவிஞ்  
வைய்யா நீதான் கேட்டருள்.

O Thou, my teacher, that, perceiving the truth, showdst the truth of Supreme Knowledge and Bliss after removing the falsehood, by proving it to be false!

O Thou, Truth, that will not give out false-hood,  
O Thou, that residest in Tiruveṇṇainallūr, .  
Hear, O Thou, my humble petition, and deign to answer my queries!

3. O, my Teacher, explain to me the following!  
What are the 36 tatvas? What is Āṇava?  
What is that Karma which arose even then?  
What am I who seem to differ from these?  
Who art Thou? What is the Lord's Sacred Dance  
and what is the truth of the Pañchākshara?

4. O my son, who is immersed in Bliss-ful Yoga, hear what I am now imparting to you in accordance with the teachings of the Supreme Āgamas, graciously uttered of yore, by the Supreme Śiva.

5. The earth's form is a four-sided figure. The water is of the form of a crescent. The fire is of the form of a triangle always. The air is a six sided-figure. The Ākāś is a circle. And the soul gets a body formed of these.

6. The colour of these is golden, white, red, black, smoky-coloured, respectively and their letters are ல, வ, ர, ய, அ.

7. Their symbols are diamond-sword, the lotus-flower, *svastika*, the six spots, and *Amṛita-bindu* respectively. So the old Āgamas declare, O my Son.

8. The Gods for the elements Earth etc., are Brahmā, Viṣṇu, Rudra, Maheśvara and Sadāśiva; and their functions are respectively Creation, Sustentation, Regeneration, giving Rest, (Tirobhava) and showing Grace (Anugraha).

9. Brahmā creates ; The lotus-eyed Viṣṇu protects ; Rudra destroys, and Īśa gives them rest ; and Sadāśiva shows grace always.

10. The Earth is hard, water cool, and fire hot, air flows hither and thither, and Ākāś gives room to all.

11. We have now set forth the number and quality of the elements. If we are to tell you about the five deceitful Perceptions, they are the desire-producing Sound, Touch, Sight, Taste and Smell.

12. Hear the enumeration of the *Jñānendriyas* ! Know them to be the ear, the skin, the eye, the tongue and the nose, which perceive the low sensations in this low world.

13 and 14. The ear perceives sound through Ākāś. The body perceives touch through the air. The eye perceives light through fire. The tongue perceives taste through water. And the nose perceives smell through the earth. So the Āgamas declare. They who conquer these senses secure the Bliss-ful Nirvāṇa.

15. The Karmendriyas giving rise to speech etc., are mouth, feet, hands, anus and the genital organs.

16. The mouth speaks through the aid of Ākāś ; the feet move through the aid of air ; the hands work through the aid of fire ; the anus excretes through the aid of water ; the genital organs give pleasure through the aid of earth.

17. Hear now the enumeration of the Antaḥkaraṇas ! They are Manas, Buddhi, Ahaṅkāra and Chitta. They respectively perceive, reason, linger and reflect.

18. The foregoing 24 tattvas are stated by the ancient Āgamas to be the Ātma-tattvas. Hear, now the Vidyā-tattvas expounded by me.

19. Time, Niyati, Kalā, Vidyā, Rāga, Puruṣa, Māyā, this is their order. Hear now their nature with attention.



20. *Time* measures the past, gives enjoyment in the present, and contains new store for the future. *Niyati-tattva* fixes the order and sequence of Karma. *Kalā-tattva* induces action. *Vidyā-tattva* induces intelligence. The *Purūsha-tattva* induces perception of the five senses. And *Māyā* induces doubt and ignorance.

21. We have now stated the *Vidyā-tattvas*. Hear now the *Śuddha-tattvas*! They are *Śuddha-Vidyā*, *Īśvara*, *Sadāśiva*, *Śakti* and *Śiva* tatvas.

22. \* *Śuddha-Vidyā* induces more intelligence than action. *Īśvara-tattva* induces more action than intelligence. *Sadāśiva-tattva* induces them both in equal proportion. *Śakti-tattva* induces action, and *Śiva-tattva* induces *Jñāna* alone.

23. † We have now fully stated the 36 Tattvas. Hear now about the two kinds of Mala, *Āṇava* and Karma. Stated, *Āṇava* induces ignorance; Karma Mala induces you to identify yourself thoroughly with the chain of pleasures and pains.

24. O Thou rare Teacher, Thou hast explained to me the nature of the 36 Tatvas, and *Āṇava* and Karma. Deign now to show me the nature of myself who seems to differ and not differ from these.

25. Hear well what I state! *Achit* cannot subsist before Pure Chit. Chit cannot perceive *Achit*. The *Ātmā* (Soul) is what distinguishes and perceives both Chit and *Achit*. So the Vedas declare without doubt.

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\* *Note.*—All these 36 tatvas are component parts of the universe of matter (*Māyā*), all powerful and all intelligent, in union with which, the soul gets rid of its darkness, and regains its light. This *Śiva-tattva* and *Śakti-tattva* etc., forming only matter should not be confounded with the Supreme *Śiva* and His *Śakti*.

† *Note.*—This Karma as defined here is exactly what the Buddhists understand by the Individual Ego, or Individuality which of course subsists from moment to moment and is not anything subsisting permanently.

26. Hear now how the 36 Tattvas cannot be conscious of themselves. The six kinds of taste cannot perceive themselves. So also the Tattvas do not know themselves.

27. As a person has to taste these six kinds of taste and then perceive them, so you are the intelligent person who uniting with these Tattvas perceives each and all of them.

28. "Out of thine undiminished grace, hast thou shown me my nature. Explain to me Thy own Imperishable Form." "As the Sūn enables the eye to see, so will we enlighten you and your intelligence."

29. Know more. The senses cannot understand without the soul, and cannot understand the soul. So also do we enlighten you without your being able to perceive *us*.

30. "As the Vowel letter 'A' is to the rest of the letters, so do we stand as the Life of all life. When we are not present in any soul, then will there be no light. So the good Āgamās declare."

31. O Meykaṇḍa Nāthā, graciously expound so that I may understand the nature of the Sacred Dance with the sound of the five letters seen by the sages.

32. "O my son, hear; The Supreme Intelligence dances in the soul formed of the letter *ya*, with a Form composed of the five letters *Śi*, *va*, *ya*, *na*, *ma*, for the purpose of removing our sins.

33. Hear now how the Dance is performed! In His feet is *na*; in his Navel is *ma*; in His shoulders is *Śi*; in his face is *va*; in his Head is *ya*.

34. ‡ The Hand holding out protection is *ya*; the hand holding the fire is *na*; the foot holding down *muyalaka* is *ma*.

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\* NOTE.—These letters have to be contemplated in those parts.

‡ NOTE.—This is another form of contemplating the Pañchākshara.

35. The arch (கருவாசி) over Śrī Naṭarājā is *Omkāra*; and the *akshara* which is never separate from the *omkāra* is the Filling Splendour. This is the Dance of the Lord of Chitambara. They understand this who have lost their self (Ahaṅkāra). Understanding, they leave their births behind.

36. Creation starts from the Drum. Protection proceeds from the Hand of Hope. The Fire produces Destruction. From the Foot holding down proceeds *Tirobhava*; the Foot held aloft gives mukti.

37. By these means, Our Father scatters the darkness of *māyā*, burns the strong *karma*, stamps down *mala* (Āṇava) and showers grace, and lovingly plunges the soul in the Ocean of Bliss. This is the nature of His Dance.

38. The *Silent* Jñānis, destroying the three kinds of *mala* establish themselves where their selves are destroyed. There they witness the Sacred Dance filled with Bliss. This is the Dance of the *Sabhānātha* whose very form is Grace.

39. The One who is past thought and speech assumes graciously the Form composed of the *Pañchākshara* in the Dancing Hall of *Parāśakti*, so as to be seen by His Consort, Umā, Haimavati. They never see births who see this mystic Dance."

40. O my gracious Guru! Thou hast explained to me beautifully the nature of the *Nadānta* Dance. Let me now know the nature of the *Panchākshara*. Can they be one with the letters which are perishable?

41. "The Symbols of these letters may be perishable but not their connotation in any language. The meanings of the five letters respectively are God, His grace (Śakti), Soul, *Tirobhava*, and Mala.

42. God, Grace, Soul, *Tirobhava*, and Mala are the purport of the five letters (Śivāyanama). If pronounced beginning with *na*, you will not obtain Grace. You will obtain It when you pronounce It beginning with *Śi*.

43. If this beautiful *Pañchākshara* is meditated upon, the soul, getting rid of its *Āṇavamala* will land in the Region where there is neither light nor darkness, and there, God's Grace (*Śakti*); will unite it to *Śivam*.

44. If the *Pañchākshara* is pronounced with the letters denoting the two *malas*, then will he not get rid of his three *malas*, and obtain Bliss. If pronounced otherwise according to law, your *jñāna* will be boundless and you can live in Bliss.

45. In the *Pañchākshara*, are found the *Āgamas* and the *Vedaś*, given out by the gracious God. In it, are found the *Purāṇas*. In it, is the Blissful Dance. And in it, is found the silent *Mukti*, which passes beyond all.

46. The *Āgamas* declare that the nature of the union secured by the *Muktas* is like that of the fruit and its taste, fire and its heat, the musical composition and its tune.

47. The *Vedas* with truth declare that as the various *Tattvas* are found united inseparably in the bound condition, so the souls in the freed condition will dwell as one with God.

48. As the moon's light is indistinguishable in the Light of the Sun, so will the soul unite itself to the foot of the Supreme Lord and plunge itself in Bliss.

49. If it be said that the soul had to go and unite itself to God, then the Omnipresence of *Śiva* will be destroyed. If God is said to have united Himself to the soul, then they must be different. But what then is the Truth? The position is like that of the Sun which surrounds the man who had lost his blindness."

50. Thou tellest me that the Supreme one, who is past thought and speech, is gracious and suffers no taint, and that like this *Patī*, the *Paśu* and *Pāśu* are also eternal. Prove this in *Mukti* also.

51. "O my Son, Hear how they are in *Mukti*! He who enjoys the Supreme Bliss is the soul. He who imparts this

Supreme Bliss is the First Cause. That which increases this happiness is MALA. Understand this in all love."

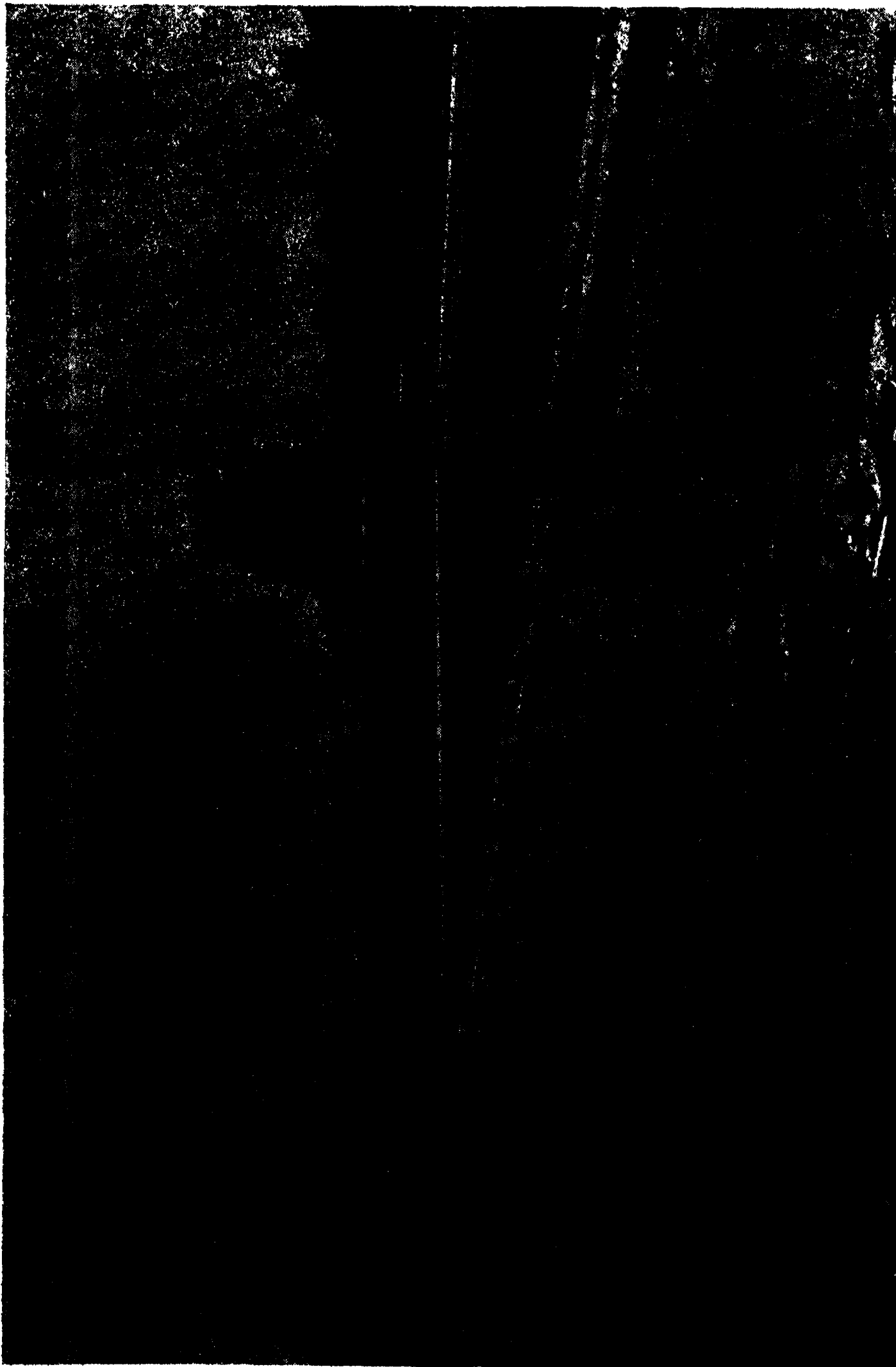
52. "O my Father, let me know the unfailing means of securing this Mukti?". "Hear me state this! They who regard and worship the *Guru, Liṅga*, and GOD'S DEVOTEES as the incomparable God, will not suffer births and deaths."

53. "Melting in Love, as the cow that had calved recently, the Jivan-muktas will take strong hold of the *Guru, Liṅga* and *Bhaktas*, and will be possessed of great love to them, which will destroy their sins."

54. வாழ்ந்தேன் அருட்கடலே வற்றாப் பவக்கடலில்  
வீழ்ந்தே யலையாமல் மேதினியில்—சூழ்ந்துவிடா  
வெண்ணெய் ச்சுவேதவன மெய்கண்ட நாதனே  
யுண்மைத் தவப்பயனேயுற்று.

O, Meykaṇḍa-Nāthā, the fruit of True Penance, Who dwellest in both Tiruveṇṇeynallūr and Svetavana, O, Ocean of Grace, I have been saved by thee, saved from being tossed about in the Ocean of Sorrow.

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# THE HOUSE OF GOD.

“YE ARE THE TEMPLES OF GOD.”

“ஆதியாய் நடுவுமாகி யளவிலா அளவுமாகிச்  
சோதியாய் உணர்வுமாகித் தோன்றிய பொருளுமாகிப்  
பேதியா யேகமாகிப் பெண்ணுமா யாணுமாகிப்  
பேரீதியா நிற்குந்தில்லைப் பொதுநடம் போற்றிபோற்றி.

O, Thou, the Beginning, the Middle, the Limitless Limit,  
The Light, and the Wisdom, and All Things Manifest,  
The Indivisible One, The Female and the Male.  
Glory, Glory to Thy Dance in Tillai,  
The Intellectual Region of Universalism.

கற்பனை கடந்தசோதி கருணையே யுருவமாகி  
அற்புதக் கோலநீடி யருமறை சிரத்தின்மேலாம்  
சிற்பர வியோமமாகுந் திருச்சிற்றம் பலத்துள்நின்று  
பொற்புட னடஞ்செய்கின்ற பூங்கழல் போற்றிபோற்றி.

O, Thou, the Light from which speech and thought turn back,  
The very Form of Grace, The Wonderful Presence,  
The Crown resting on the rare Vedaśiras,  
In the beautiful Chit-Sabhā of Chit-Para-Vyoma,  
Thou dost dance delightedly. Glory, Glory, to Thy tinkling Foot.

குன்றாத மூவுருவாய் அருவாய் ஞானக்  
கொழுந்தாகி யறுசமயக் கூத்து மாடி  
நின்றாயே மாயையெனும் திரையை நீக்கி  
நின்னையா ரறியவல்லார் நினைப்போர்நெஞ்சம்,  
மன்றாக வின்பக்கூத் தாடவல்ல  
மணியேயென் கண்ணே மாமருந்தே நால்வர்க்  
கன்றலின் கீழிருந்து மோனஞான  
மமைத்த சின்முத்திரைக் கடலே யமராரேதே.

O Thou Imperishable Triple Form, and Formless ! O Thou Supreme,  
 Intelligence working steadfast in the six forms of Religion !  
 Who could know Thee after raising the curtain of Māyā ?  
 Thou dost dance in the hearts of Those who think of Thee,  
 Thou art the Priceless Jewel ; Thou my eye ;  
 Thou, the Supreme Panacea ;  
 Thou the Ocean of Chinmudrā Wisdom,  
 Who didst teach the four ancient sons,  
 Mauna Jñāna from under the Sacred Banyan Tree  
 Thou, the Deva of Devas.

The first two verses we quote from Saint Śekkiḷār's Ariyapurāṇ and the last from Saint Tāyumanavar, in praise of the famous Temple at Chidambaram and the sacred mysteries contained therein. We have elsewhere observed that even if we have lost our books on Veda and Vedānta, we could evolve the whole thing again from the symbols we possess, provided we had the tiny key to unlock these sacred mysteries. The hoariest and most ancient wisdom is thus enshrined in these unmistakable symbols, and when we understand them aright, we are enabled to test and know which is the true Philosophy and which is the true Religion, surrounded as we are to-day by a multitude of Religions and Philosophies conflicting in themselves and yet claiming to be the most ancient and the truest. It is the most unfortunate thing, in India and in Indian Religion, that the same books and the same texts furnish the authority and the sanction for every existing phase of belief and thought, and when this fact is coupled with such a blind ignoring of what is past and what is modern, and when the materials for applying such an historical test are not very considerable, the task of deciding which is the true interpretation and which is false, is rendered very difficult, though not impossible, and the value of a test as indicated above, cannot be lost sight of. In interpreting documents, the rule ought no doubt to be, that where the words are plain and unambiguous, the plain meaning of the words ought to be made to prevail, and no casuistry could be allowed to mar the effects of its plain meaning. It is only when the



words are ambiguous, any interpretation as to its real meaning by other evidence is permissible at all. Then, again, when we begin to enquire into the truth of any particular custom and tradition, we find how difficult it is to arrive at an uniform conclusion, when we have to rely on mere oral evidence; and any documentary evidence (we use it in the strictly legal sense) if available, is of the utmost importance, and the older the document, the greater the value thereof. Then, again, consider the difference between the verbal accounts of a dozen people who witnessed a particular scene all at the same time, and the actual scene photographed by an ordinary *Kodak*. We might be sure to discover discrepancies and contradictions in the oral testimony, though it might be perfectly honest. Of course, there might be exceptionally trustworthy witnesses, as there might be untrustworthy cameras. The test we have proposed above, may, as such, be seen to possess all the elements of an old and ancient document, and a trusty camera. And the more so, when we know, as a matter of fact, that the written language of the primitive mankind consisted of pictures only. The most ancient Sumerian, the Chaldean, the Egyptian and the Chinese, were all pictorial languages; and it is well known that these were the people who have tried to leave their highest thoughts on religion and philosophy behind them, in pictures and statues and monuments.

In proceeding therefore to unravel the mysteries connected with our symbolism, we must confess that the task is not one which we can conscientiously think of adequately discharging. In attempting the impossible therefore, we have no other excuse than the one which Sage Śekkiṇār had before him :

“ அளவு கூட வுரைப் பரிதாபினும்  
அளவிலாசை தூர்ப்ப வறைகுவேன்.”

“Though impossible to reach its limits,  
Insatiate love drives me to the task.”

Before we do so however, we have to get clear of two sets of men, who pester us often with their cant. One of such will

raise the cry of sectarianism, and the other, with the catch-word, revivalism. There are some very estimable people belonging to both these classes, we admit, as well as their sincerity, but with most it is all mere cant, pure and unmitigated cant. They believe neither in the one nor in the other; they have neither inclination nor wish to study and think, and pause and enquire into the truth of things. They are themselves sectarians, so blind that they will not acknowledge themselves to be such. They start with the inborn conviction that this is trash and they have no patience with those who will honestly differ from them, and they clutch at a word, a phrase, to kick up a dust, with the evident object of besmearing the other side. No doubt, there is a sort of scepticism which we prize much, a scepticism which will lead one to doubt and inquire into the truth of things and not to scorn and scoff at everything. And in our inmost heart, we do not wish to wound the feelings of a single person, of whatever shade of opinion he may belong to. And is not the present enquiry solely devoted to reach 'the region of universalism,' "பொதுமன்று," where, in the words of our Sage Tāyumānavar,

“பகர்வரிய தில்லை மன்றுட் பார்த்த போதங்கு  
என்மார்க்க மிருக்கு தெல்லாம், வெளியேயென்ன  
எச்ச மயத்தவர்களும், வந்திறைஞ் சாகிற்பர்”?

every religionist comes and bows in adoration of the One Supreme, saying they see no symbols of any creed but all *Ākūś*? And he states in the previous lines that he reached this region, after looking in vain in every creed and in every path for that Pure Spirit which seeks to reconcile with the path of noblest knowledge, all the bitter conflicting creeds and religions.

“சன்மார்க்க ஞானமதின் பொருளாம்வீறு  
சமய சங்கேதப் பொருளுந்தா னென்றாகப்  
பன்மார்க்க நெறியினிலும் கண்டதில்லை.”

And the place is worth a trial visit even to-day, for does not Tāyumānavar record his experience, that his stony

heart melted into love and bliss, the moment he saw the Holy Presence?

“கன்மார்த்த நெஞ்சமுள வெணக்கும் தானே  
கண்டவுட னுனந்தம் காண்ட லாகும்.”

This has not been his experience only, of believers alone. Ages back, scoffers and atheists have felt the power of this Presence, and it is recorded of the great Atheist Guru, Jaimini, that when he approached, all his unbelief left him, and he composed his song of *Vedapādastava*. And though there are thousands of temples all over the land, the heart of every true believer has always turned, with love and longing, to this *centre-spot*. And it is believed that Chidambaram occupies a central geographical position between the northern and southern extremes of India, including Ceylon. And corresponding to this position in the macrocosm, Ārumukha Nāvalar observes that, in the human microcosm also, the place points to the region of Sushumṇā between Idā and Piṅgalā *nāḍis*. There is another centre of heat and vitality and light in the human body, and that is the heart. And the heart is the most vital and delicate organ in the whole system. Every other organ requires its help for its nourishment and upkeep. It is saved and protected from many an ill, by its position, which every other organ is exposed to; but that is because that, whereas life can be prolonged even after injury to every other organ, life ebbs away the instant the heart is injured. And then, is not the heart, the seat of love, love pure and undefiled? Pity, kindness, mercy, grace, are all different shades of this one Love, அன்பு, Bhakti, faith. Is there anything else that can compete with this Supreme Principle? Knowledge, you may exclaim, with its seat in the brain. We dare say, ‘not.’ The slightest injury to the heart completely paralyses the brain. And the pulsation in the brain itself rises and falls with the beat of the heart itself. It is the one organ in the body which is ever active, and knows no rest, when everything else, including the brain, undergoes rest. And in human nature also, what is there which love

cannot quicken? It can give life to the despairing and the lifeless, strength to the weak, courage to the coward; and instances have not been wanting to show what extraordinary feats of intellect, love has been the cause of. The whole world is bound by the heart, much more than by the intellect alone. And Mrs. Humphrey Ward has portrayed in glowing words the difference between the man of the intellect and the man of the heart in her *Robert Elsemere*. There, the man of the intellect pines, in secret and in his pride, for that very touch which makes the whole world kin. And it is in this heart, all mankind have liked to build a temple for the Most High. And the only requisite is, that this heart be pure. And the moment this heart is pure, there the light from the Invisible Ākāś will shine, dispelling the darkness that blinds the eye, and enabling it to see.

“வெளியான நீ என் மன வெளியுதி விரவினையா

வொளியாரும் எண்ணா மிரவியும் போனின்ற வாகுவன் காண்!”

“Blessed are the pure in heart, for they shall see God.” said the Lord Jesus. And the sage who composed the Taittiriya Upanishat sang long before him: “Satyam jñānam anantam Brahma, Yo veda nihitam guhāyām Paramevyoman, So’śnute sarvān kāmāntsaha, Brahmanā vipaśchiteti”.

“He who knows Brahman, which is Sat, which is Chit, and which is endless (Bliss), as hidden in the cave (of the heart) in the highest Ākāś, he enjoys all blessings as one with the Omniscient Brahman.” And the most mystical and oldest of the Upanishats, the Cphāndogya, also repeats the same instruction. “Would you like to know what that one thing is, which you have to search for and to know? And when you have to search for it, how to know it? Hear! There is the Braṃmapura (body), and, in it, the Dahara (palace) of the lotus (Puṇḍarīka) of the heart, and, in it, that Antar-Ākāśa. Now, what exists in this Ākāśa. That is to be sought after, That is to be understood.

“As large as this Ākāśa is, so large is that Ākāśa within the heart. Both heaven and earth are contained in it; both

Fire and Air ; both Sun and Moon ; both Lightning and Stars ; and whatever there is of Him in this world, and whatever is not, all that, is contained within it." (VIII, 1. 123) In an earlier chapter, this Supreme Being is called "The Intelligent, Whose body is Prāṇa, Whose form is Light (Jyotiḥ), Whose thoughts are true, Who is like the Ākāśa (omnipresent and invisible), from Whom all works, all desires, all sweet odours, and tastes, proceed ; the Ātmā within the heart, smaller than a grain of rice, smaller than a grain of barley, smaller than a mustard-seed, smaller than a canary-seed, or the kernel of a canary-seed ; also the Ātmā within the heart, greater than the Earth, greater than the Sky, greater than the Heaven, greater than all these Worlds." (III. 14. 223). In a later passage, the Upanishat says that "He who is called Ākāśa is the revealer of all forms and names ; That within which these forms and names are contained, is the Brahman, the Immortal, the Ātmā." (VIII. 13. 1.) The following verse occurs in the Kāṭha (I. 2. 20.), the Svetāśvatara (III. 20.) and the Taittirīya-mahopanishat, and the same is reproduced in the Śivamahāpurāṇa.

"Smaller than small, yet greater than great, in the heart (Guhā) of this creature, Ātmā or Īśa doth repose : That, free from desire, He sees, with His grief gone, the Lord and His might, by His favour." In the Kaivalyopanishat, the same is reproduced, in the following words : "Beyond the heavens, yet shining in the heart (Guhā) of his creatures, Him the sages, free from desire, reach." Śrī Kṛishṇa also imparts this most secret of secrets to his pupil, "that Īśvara dwelleth in the hearts of all beings, O Arjuna, by his māyā, causing all beings to revolve, as though mounted on a potter's wheel," and importunes him to flee to Him to secure Supreme Peace by His Grace. The manner of occupying this seat or dwelling place is elsewhere referred to, in the XIIth and IXth discourses, 32nd and 6th verses respectively, and these three or four verses bring out the whole of the Upanishat thoughts. "As the Omnipresent Ākāśa is not soiled, by reason of its subtlety, so, seated everywhere in the body, the Self is not soiled." "The support of beings, and not

rooted in beings, my Ātmā is their *efficient* cause ; as rooted in the *Ākāśa*, the mighty air moves everywhere, so, all things rest, rooted in me." This Supporter, Permitter, Spectator and Enjoyer, is styled Māheśvara, Paramātmā and Pāramā-Purusha, in verse 22, chapter XIII. Another verse in the *Chhāndogya* says that Gāyatrī is the body and the heart, because in it all the spirits are established. No wonder, therefore, that in almost every page of the Tamil Veda, and the writings of the later Tamil Saints, God's truest dwelling place, His house, His palace, His seat, is universally referred to as the human heart. "நினைப்பவர் மனமே கோயிலாக்கொண்ட வர்." And so it is that the famous Shrine we are speaking of, is, by preëminence called "திருக்கோயில்",\* "The beautiful House," inasmuch as it is also called the "Puṇḍarika Viḍu" "புண்டரீகவிடு", "the House of lotus", or "*Dahara Viḍu*" also. And, to-day, we will stop, after identifying this Golden Palace in Chidambaram with the "Human Heart" spoken of in the most ancient writings, and we will speak of the Great King and Lord, Who is the Dweller in this Palace and His characteristics, in a future issue.

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[\* It is interesting to note that the chief Temple in Mecca is called 'al Caaba,' literally meaning, 'The House' and the Hebrew word for the great Temple at Jerusalem also meant simply, 'The House,' "The House of God."]

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### LOTUS OF THE HEART.

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If the real nature of the Lotus of the Heart is examined, its stalk will be the 24 tattvas, beginning with earth ; its petals, vidyā-tattvas and śādhā-vidyā ; its pollen, the 64 kalās of Īśvara and Sadāśiva ; its ovary, Śakti, the essence of kalās ; its seeds, the 51 forms of nāḍam ; and the aru-śakti of the Lord Śiva rests on it (as fragrance).

(Sivajñānabodham IX. 3. c.)



## AN ANOTHER SIDE.

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We refer to an article entitled ' Wisdom and Worship ' in an issue of the *Brahmavādin* dated 5th June 1897. The first paragraph is devoted to the statement and exposition of the two postulates of existence, according to the Sāṅkhyas, namely Nature and Souls, and the next paragraph shows how untenable this theory is, in the view of the Vedāntin, and the article proceeds in its first half to expound the view of the Vedāntin, on the same subject. As the article deals with some of the most fundamental questions connected with Hindu Philosophy, we proceed to-day to examine some of these statements contained in the first part of the article only, leaving the question of worship to be discussed hereafter. According to Sāṅkhya, there is Nature (Pradhāna), which changes and manifests all phenomena, and there are an infinite number of Souls, which being simple cannot change, and must, therefore, be different from Nature. Nature works out all phenomena for the liberation of the Soul, and Liberation consists in the Soul discriminating that it is not nature (Pradhāna). The Soul is omnipresent also. The Vedāntin answers that this is not a perfect system. If Nature is simple, and the Soul is also simple, there will be two simples, and the Soul being omnipresent, Nature must be omnipresent also, and then Nature will be beyond time, space and all causation, and no change is possible as such in Nature. There is thus an impossibility of having two simples and two absolutes. How does the Vedāntin solve this problem? His solution is this :—" Because, according to the Sāṅkhyan there must be a Soul apart from Nature, for the reason that Nature in all her modifications, from gross matter up to *chitta*, or the intellect, is simply insentient (even the mind-stuff being insentient), so, there must be some sentient being as the motive-power behind Nature, making the mind think and Nature

work. Now, says the Vedāntin, this sentient being, which is behind the whole universe, is what we call God, and consequently this universe is not *wholly* (the italics are ours) different or apart from Him. It is but Himself, Who has *some-how* (the italics are ours) become this universe. He is not only the instrumental cause of the universe, but also the material cause thereof. A cause is never *altogether* different from its effect, and an effect is but its own cause reproduced in another form." All Vedāntins accept these propositions, it is stated, namely first, that God is both the instrumental and material cause of this universe, and that everything that exists is He; and secondly, that Souls are also part of God, sparks of that Infinite Fire, and an Upanishat Text is quoted in proof of this. No, it is said further down, it is no spark, but the burning log itself, in as much as Brahman can have no parts. 'Then how can there be so many souls?' We are led into another simile, the oft-repeated simile of the Sun and its myriad reflections in different particles of water: "so all these Souls are but reflections of *Brahman* and are not real. They are not the real 'I,' the One undivided Being; men, women, brutes are mere reflections of Him, and are unreal." There is but one Infinite Being, and he appears as 'you' and 'me', and the appearance of distinctions, is all a delusion. This apparent division of Him is caused by looking at Him through the net-work of time and space and causation. The Ego is He, the Non-Ego is He. They are not part of Him, but the whole of Him. "It is the Eternal Knower Who stands behind all phenomena; He Himself is the phenomena. He is both the subject and object, He is the Ego and the Non-Ego." Here we might pause, before we proceed to the rest of the paragraphs.

In the first place, we must beg leave to state that the criticism of the Sāṅkhya proceeds on a mere word-quibble; the word that is translated 'simple' is, we believe, '*Avyaktam*,' the source of fruitful dispute between a number of learned heads, like the late Mr. T. Subba Rao, the *Light of the East*, the *Thinker* and the *Brahmavādin* itself etc., etc., *i. e.*, where



the word occurs in the Gītā. The whole mistake is, no doubt, due to not remembering that this word, and others like Prāṇa, Puruṣa, Ātmā, Kṣhetra, etc., are used in the older works in a number of acceptations, and any argument based on such a verbal semblance, is sure to end in fatal error. Now in regard to this word 'Avyakta', it is used in the 10th sūtra of the Sāṅkhya-Kārikā, to distinguish Mūlaprakṛiti from its own products; and the Commentator no doubt says that the distinction might apply to the Soul also. The word might itself be applied to the Soul, but then it only means, 'uncaused' and 'causeless'. And Colebrooke translates it as 'undiscrete'. The 3rd Sūtra makes clear this distinction in the very beginning, "Nature is no production; seven principles are productions and productive; sixteen are productions (unproductive). The Soul is neither a production nor productive." Herein lies all the difference, between the Soul as Avyakta and Nature (Pradhāna) as Avyakta, and the mental and sensory planes. Nature itself occupies a higher position, is more pervasive than the Intellect, and Intellect is more pervasive than the senses, and so on. That is to say, Intellect is omnipresent, and senses are not, when in relation to the senses themselves. But Intellect is not, when in relation to *Pradhāna*, and *Pradhāna* is omnipresent so far as regards its own productions, but its omnipresence is nothing when in the presence of the Soul, since the latter is the superintendent, the enjoyer, and the former ceases to exist when the Soul is in a state of abstraction. As such, the word 'omnipresence' itself is a relative term, as 'space' itself is, and it is absurd to conclude that since both are called simple and omnipresent, ergo, they must be two absolutes, and two such impossible things. We will explain ourselves more fully. Take, for instance, the five senses, the eye, the ear, etc. The eye covers a certain sphere in its operation, but it is limited; it cannot comprehend what the ear can perceive, and the ear cannot do what the nose can feel, and so on. Each sense, in fact, is limited and unpervasive; but take the Intellect in connection with this. The Intellect is omnipresent. It both sees and hears and

smells etc. It covers a greater sphere, and all the spheres covered by its own productions, the senses. But take the intellect (*Buddhi*) itself in its relation to the Soul. The Soul is sentient and *Buddhi* is insentient. The latter is nowhere, when the Soul is in itself. As such, the Soul is more really omnipresent than *Pradhāna* or Nature. That is to say, there are different planes of existence, and different grades of *Vyāpaka Vyāpya*. The one lowest is *Vyāpya*, and the one higher is *Vyāpaka*, and this higher itself is *Vyāpya* when compared with something higher than itself, and so on, till we arrive at a Being, Who is most omnipresent and beyond Whom our thought and mind cannot penetrate. This view of the Sāṅkhyan has no doubt not presented itself to the Vedāntin, and what the latter has however in his mind is the old riddle, how can two things co-exist, and one be omnipresent? Like all such riddles, this is based on a fallacy, in not taking note of the facts above presented, about the essential difference between *Pradhāna* and the Soul. The riddle supposes that two things are of the same kind, of the same quantity, length, breadth, width and of the same density or tenuity &c. If they are so, no doubt it will be an impossibility. But we contend that things of different densities and tenuities can fill and overlap one over the other, and much more so when one is sentient and *Chit*, and the other is non-sentient and *Achit*. For instance, there can be no two things so contrary in Nature as Light and Darkness. And do they co-exist or not, or are they one and the same? To the objection of the Vedāntin, that darkness is no *padārtha*, we have only to instance the recent discoveries of our own Hindu Scientist, I mean Dr. Bose, who could demonstrate the presence of invisible rays of light in a pitch-dark room by means of his instrument. What does this mean? The ray of light has been so thin as to be swallowed up in the grosser darkness. When a lamp is brought, it could dispel the darkness itself; but, only within a certain radius. Then a bigger light, a gas-light, an electric light of a vast number of candle powers; but all these pale away before the brilliant light of the Sun. There is, thus, such a merger of one, the less powerful, in one more

tenuous: are not all these summed up in the simple sentence “Nāchichchitsannidhau”, ‘யாவையும் சூன்யம் சத்தெதிர்’, ‘In the presence of the Sat, every thing else is *śūnyam* (non-existent—non-apparent)’?

Saint Meykaṇḍa Deva adds ‘As before the Perfect and Eternal Intelligence, the imperfect and acquired intelligence (falsehood) is shorn of its light, it is therefore established that in the presence of the Sat, Asat loses its light.’ And the illustration implied in this, is amplified in the following verse, “Evil (Asat) ceases to exist before Him, as does darkness before the Sun.” The term Asat has itself been the parent of many misconceptions, in the East and in the West, and different interpreters of Śaṅkara explain it in different ways. Here is what a critic of Paul Deussen says, “Kant is mostly credited with having proved that there is something behind or beneath the “reality” of our senses, which these cannot fathom. (அசத்தறியா). The European scientists say sneeringly: What of that; if we cannot get at it, let us ignore it! And on the other hand, the Neo-Kantian Metaphysicians say: No, this is the only reality; therefore, all the rest is useless rubbish, only fit for momentary amusement: and that is all.

“That is the Western conception of the Indian term Māyā (Asat), indeed a rubbish conception. And mistaken by this illusion, Western philosophers have declared that Eastern philosophy and particularly Vedāntism and Buddhism, are ‘Akosmism’ i.e., they deny the existence of the universe altogether. An incredible absurdity! Is not the real meaning of Śaṅkara easy enough to understand? Every one knows that there are different states of consciousness; that of an animal is different from that of a man, that of a savage different from that of a savant, that of a waking man different from that of a dreaming man, and all these are different from that of a sage in Samādhi. Now, it is a matter of course, that the ‘reality’ of a waking man is different from that ‘reality’ which he conceives as such when he is dreaming, and both are

very different from that 'reality' or those different states of 'reality' of which he becomes conscious when he enters Sushupti and Turiya, and all these are, again, other 'realities' than that as which the Mukta 'realizes' Ātman. Viewed from the standpoint of any of these different states of consciousness, all the other conceptions of 'reality' appear as Māyā, as illusion or as unreal. The material scientist, together with most European philosophers, would even not hesitate a minute to declare the alleged realisation of Ātman an illusion, although he would not deny that this might be some state of consciousness."

And, by the way, he objects to translating Avidyā as ignorance or nescience, but as not-Vidyā or not-yet-wise or other-than-wise. That is, Asat does not mean non-existent, but not-Sat or other-than-Sat. This is Śaṅkara's view according to Dr. Hubbe Schleiden; and this is the view we have taken trouble to expound above, and yet how many followers of Śaṅkara hesitate before reading Māyā as illusion and delusion, and Avidyā as ignorance and nescience. In the very article under review, we read in one sentence that each soul is a spark, a part; in the next sentence, no, it is not a part, but the whole of *Brahman*. In the very next sentence, all these souls are but *reflexions* of *Brahman*, and are *not real*. "Men, women and animals &c., are but reflexions of Him, and are *unreal* in *themselves*." If they are mere reflexions, and unreal, how is it reconcilable with the statement, that each soul is not even apart but the whole of *Brahman*. The whole argument is made up by the use of similes and by not sticking to one, but by jumping from one into another, to meet the difficulty arising in the former. Either the argument must proceed on simple facts and inferences, and without the use of similes, or, when it is attempted to be proved solely from figures, then no apology should be presented that it is only a figure, and it should not be strained. The simile was expressly used for demonstrating to the ignorant, how the thing is possible and conceivable, and when the ignorant man following the simile, asks if the same

antecedents are present in the thing compared, to warrant the conclusion, what answer does the Vedāntin give him? "This apparent division of Him (as 'you' and 'me' and the dog) is caused by looking at Him, through the net-work of time, space and causality." 'Looking at Him' indeed! When? And by whom? How is this 'looking at Him,' and this delusion possible, before the actual division itself? The operation of the division of Him into 'you' and 'me' and animal, must precede the operation of 'you' and 'me' &c., looking upon each other and Him delusively. Does the delusion come in before the evolution of 'Brahman' into 'you' and 'me' and 'animal,' or after such evolution? To any thinking being, it must occur that this delusion must have occurred before, and not after; and the *Brahmavādin* sees this, and states below that there will be in the universe a final duality, Ātman and delusion (mark here and elsewhere the word delusion is simply used as a synonym for Māyā), and this objection is brushed aside on the ground that delusion is no-existence, and that to call it otherwise is idle sophistry! And yet 'you' and 'me' and others, were all this while under a delusion! Were we or were we not? Is that a fact or a delusion itself? Is the evolution of God into men, women and animals, is that a fact or not? If a fact, is the question, 'how is this evolution brought about,' a possible question or an impossible question? If not a fact, why is the statement made in another paragraph, that there are perfect men and imperfect men, men like Christ, Buddha and Kṛishṇa, who have to be worshipped, and men, like ourselves, who have to worship them. This evolution of God into man and animals, is put in one place on a possible and rational basis, in that God wants to know Himself, wants to see Himself and realize Himself by means of His reflexions (why and wherefore it is not stated); in as much He cannot know and see Himself otherwise, in the same way as we on earth cannot see our face, except in a mirror! Again, we ask, is the distinction between a perfect man and an imperfect man real or not? And does our learned brother contemplate the possibility of seeing his beautiful face distorted in a

mirror ?\* Whose fault was this ? It was our brother's fault in not choosing a good mirror. And does he mean to attribute to the Most Intelligent such fault, in not choosing such a vessel in which He can see Himself and know Himself to the best advantage ? The Perfect cannot seek to know Himself in the imperfect and the ignorant, the wicked and the sinful, the sorrowing and the suffering. If all this is a play of His and no such distinction, as the imperfect, the wicked and the sinful and the sorrowing and the suffering, exists, and all this is a hallucination, myth, non-existence (we use his own choice words), why should any man aspire to be a good man, a perfect man, a Jivan-mukta ? Why should he *realize his identity* with the Absolute ? God, in trying to realize Himself (for His sport or for what ?), became man and woman and brute ; and look at the bother of this man, woman or brute, doing good acts, acts without attachment, real *tapas*, *yoga* and *jñāna* to realize his identity with the Absolute ! What guarantee is there that, after all this bother, a Jivan-mukta may not again be differentiated from the Absolute into a man, woman or animal ? How senseless and vain all these efforts seem, how ignoble, the purpose of creation and evolution ? To the question why does the Perfect become the imperfect, which question our brother states in all its various forms, vulgar and highly philosophic, our brother's answer is that this question is an impossible one, and it should not be put at all ! We have already pointed out how inconsequential this question and answer is. But the same question has been put in, and answers, attempted by learned men who are of our brother's ilk ; and these answers are various and conflicting in themselves. Of these, Svāmi Vivekānanda gets most glory. His answer is 'I do not know.' Mr. Mukhopādhyāya replies that the Svāmi is wrong, and that the Perfect does not become the imperfect, God does not become man. Man is only a reflexion and as such cannot be God. According to the *Brahmavādin* man is a reflexion, is unreal ;

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\* We have seen in the Bangalore Palace of His Highness, The Mahārājā of Mysore, a number of mirrors in which one's face is distorted in the ugliest and most horrible manner.

but the unreality itself is unreal, and as such man is God. And so no question arises of the Perfect and the imperfect. According to Paul Deussen, the answer is, 'the never ceasing new creation of the world is a moral necessity, connected with the doctrine of samsāra, "A moral necessity for *Ātman*? What a *contradictio in adjecto*!" exclaims his critic\*. "*Ātman* as we all agree is that which is beyond all necessity and causality, that is, causality reigns or exists only in our manifested world, of *individual* consciousness of any sort." And the critic's own explanation is that existence is the manifestation of the will to exist, and this will is *trishṇā*, *tanha*, the desire for enjoyment. Well, whose will, we ask; who desires for enjoyment? The Absolute, the Sachchidānanda, or any other? What, call this hell, an earth, an enjoyment for Him? We leave our learned Doctor to fight out Professor Deussen by himself, and proceed to state another learned lady's opinion. If we remember correctly, she said, Ishwara evolves into man and brute, to gather experience, to improve himself by means of his animal sheaths, and that there could be no perfect Brahman, at any time; It goes on improving Itself, day after day. That if the Veda repeats the cry that there is a Bourne from which there is no return, no return, it is a mere make-believe. And all these are learned expounders of Śaṅkara's school, and who is right? Can we ask this question, or is our question captious? The Siddhāntin's answer is the question itself is based on a fallacy, an assumption. The fact assumed is that the Perfect becomes the imperfect. Is this a fact, proved? Does God really become man and brute? What is the proof of this, let alone Vedic texts and the desire to reach a high-sounding philosophic unity? It is this fancied desire to generalize everything into One, that led the Greek philosophers to postulate number and water and fire, as the Final and Ultimate Cause of all things. Why not leave bad, good and evil as they are? Why should you refer the evil to the good, impure to the pure? Will not

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\* Dr. Hubbe Schleiden at page 227, January 1895, 'The Theosophist.'



*silence in this respect be golden? Will not maunam in this case be real jñānam?*

Well, we will here go back to our statement of what the Sāṅkhyan meant when he postulated a Pradhāna and a Soul or souls. The learned Editor of the "*Light of the East*" has evidently fallen into an error when, in his account of the ancient sāṅkhya system, he opines that according to the ancient Sāṅkhya and the Gītā, there is only one Purusha and not many purushas. The mistake is due to the fact that, in the enumeration of the padārthas, the singular only is used; a mere technical usage, as in the phrases, Jīva-Īśvara-Jagat, Chit-Achit-Ishwara, Pati-Pāśu-Pāśa. All the words used are in the singular, and it cannot mean that the respective schools mean to postulate only one Jīva, one Chit or one Pāśa. In explaining each, the explanation will be given that the jīva or souls are many. In the same way, in the earlier sūtras of the Sāṅkhya, Purusha in the singular is used, but the subsequent sūtras proceed to state that the purushas are multitudinous. Pradhāna is real and it is the cause, and its effects, the phenomena, are also real, as the effect subsists already in the cause, and as our learned brother approvingly puts it, an effect is its own cause reproduced in another form; and we hope the following sentence from Dr. Brown's lectures, will equally meet with our brother's approval. "That the form of the body is only another name for the relative position of the parts that constitute it, and that the forms of the body are nothing but the body itself." If so, why should the cause be considered real, and the effect unreal, as against the view of Sāṅkhyan by Vedāntins? If the Māyā is phenomenon and effect, why should it be unreal, when the substance and cause is real? The relation of cause and effect has, however, to be kept separate from the relation of substance and phenomenon, and these two, from the questions of reality and delusion. In the second paragraph, however, our brother identifies the Sāṅkhyan's Pradhāna with his own Māyā and the Sāṅkhyan's Purusha with his own God or Brahman. If so, why attempt any criticism of the Sāṅkhya? It is all a quibble about words. They practically



postulate the same and mean the same things. Then, why is it that the Sāṅkhya is called by Śaṅkara, 'Nirīśvara Sāṅkhya' 'Godless or Atheistic Sāṅkhya', and the Philosophy of the Gītā as Seśvara Sāṅkhya or the Theistic Sāṅkhya. The word Sāṅkhya meaning primarily number, meant with Kapila and Kṛishṇa a theory or philosophy. Compare for instance a similar change in the Tamil word 'எண்' meaning number, and in the verse "எண்ணும் எழுத்தும் கண்ணெனத்தகும்," 'எண்' meaning logic and philosophy. The following quotation from the Gītā itself, will explain the difference between the two schools.

*"There are 'two Purushas' in this world, one destructible and the other indestructible, the destructible is sarvabhūtāni (all things), the indestructible is called the Kūṭastha." (Chapter XV. 16.)*

Well, look how this verse runs; it mentions only two Purushas, instead of mentioning three, as arising from the next verse; but there is a purpose in so mentioning two Pūrushas; it is seemingly to reiterate the accepted postulate of the pūrva-paksha school, to enable it to state the siddhānta view, in the next verse which is:

*"The 'parama Purusha' is verily another, declared as the 'Paramātmān', He who pervades and sustaineth the three worlds, the indestructible Iśvara."*

Consider again the steps that follow one upon another in the next verse.

*"Since I excel the destructible (first Purusha), and am more excellent than the indestructible (second Purusha), in the world and in the Veda, I am proclaimed Purushottama" (third Purusha).*

Be it noted here that the word Purusha simply means a category, a padārtha, as when we speak of the Tripadārtha or Tattvatrayam. Note again how in verse 19, chapter 13, the first two Purushas are mentioned as (by its more appropriate names) Prakṛiti and Purusha; and the same definition of these two is given in verses 20 and 21, as by the Śāṅkhya; and a further step beyond Kapila, is taken by Śrī Kṛishṇa in postulating,

*"A spectator and permitter, supporter and enjoyer, Maheśvara, thus is styled the Paramātmān, in this body, the Paramapurusha."*

And then a most beautiful passage about the distinction of these three Padārthas, and of the different Jñānas, pāśajñāna, Paśujñāna, and patijñāna, occurs. The Lokāyata only knows his body, and has no knowledge of his own self or anything higher. According to the Nirīshvara Sāṅkhyan or the Vedāntin, there are or seem to exist only two things, Prakṛiti and Soul, Māyā and Ātman, and liberation consists in distinguishing his own self as different from a Prakṛiti or Māyā (delusions). This is Paśujñāna or Ātmajñāna. According to the Seśvara Sāṅkhyan, he sees and learns to distinguish Prakṛiti from his self, and his self from the Highest One (verse 29), as Akarta and Karta, and knowing the nature of this One, he reaches Brahman-hood. (verse 30 of Chapter 13). It is also to be remarked particularly that in the whole Gītā, in innumerable passages, as in the one cited above, the knowledge of the Supreme, the devotion wholly to Him, is put forward as the highest path of attaining Liberation, and not the Ātmajñāna doctrine that the knowledge of the individual self, as implied in the phrase 'know Thyself,' is the highest attainment. We beg leave again to quote Dr. Hubbe Schleiden, simply to show how this latter theory is repugnant to the followers of Śaṅkara. "Indeed there can be no more fatal error than to believe with those furthest advanced Western philosophers that *Jñānam*, or *Moksha* means nothing else but the intellectual conception, Monism (Advaita), nothing else but the intellectual enjoyment of a proud theory."

What we have said till now, will convince our readers that there is another side to these questions, and that they do not stand alone where the Sāṅkhyans and the Vedāntins left them. According to this view, the Sāṅkhyans are correct, no doubt, so far as they go, in postulating Prakṛiti and Purusha, and the Vedāntin is quite correct in his identification of these two with

his *Māyā* and *Brahman*. There is but a thin partition between the soul or man of the *Sāṅkhya*, and the latter's *Brahman*. In fact, man is God. In such identification of man with God, what results is, that man's intelligence does not pass on to the postulating and realizing of a Higher Being than himself; and the *Brahman* of the *Vedāntin* is only so in name. The third school postulates this third *Padārtha*, differing from the soul or *Ātman* of either school, whom the latter cannot know, except with the grace of the third *Padārtha*, and though it might be correct to say that man cannot know himself, it will be blasphemous to say that God cannot know himself. This will be attributing a human imperfection to the most High and to limit His nature. How do we know that He cannot know Himself, when we cannot know our own selves, nor Him, without His Grace. Consider the following passage from Saint *Meykaṇḍa Deva*. "When the soul unites itself to God, and feels His *Arul* (Love), God covers it with His Supreme Bliss and *becomes one with it*. *Will He not know Himself, who is understood by the soul, through the intelligence of the soul?*" The next passage we are going to quote will show clearly that God has not manifested His glorious Truth to one people, and in one clime alone. "Why may not the absolute Being be self-conscious?" asks a Christian Divine in almost the same words. "To deny this to Him, would be to deny to Him, one of the perfections which even finite beings may have." \* The question remains, what then is the necessity for all this evolution and resolution. The answer is contained in a simple sentence in the first *sūtra* of *Śivajñānabodha*, namely, 'மனதிலுள்ளதாம்.' The second *Padārtha* in our categories, and not the third, is imperfect, or more correctly, is shrouded by dross, which has to be removed like the colors on a crystal, so that, its own pristine purity may be apparent, and it can reflect and realize the Glory and Presence of God in all Its brightest effulgence. This existence and resolution is due to the will of

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\* Rev. I. Jerach's 'Is God knowable?' page 225.

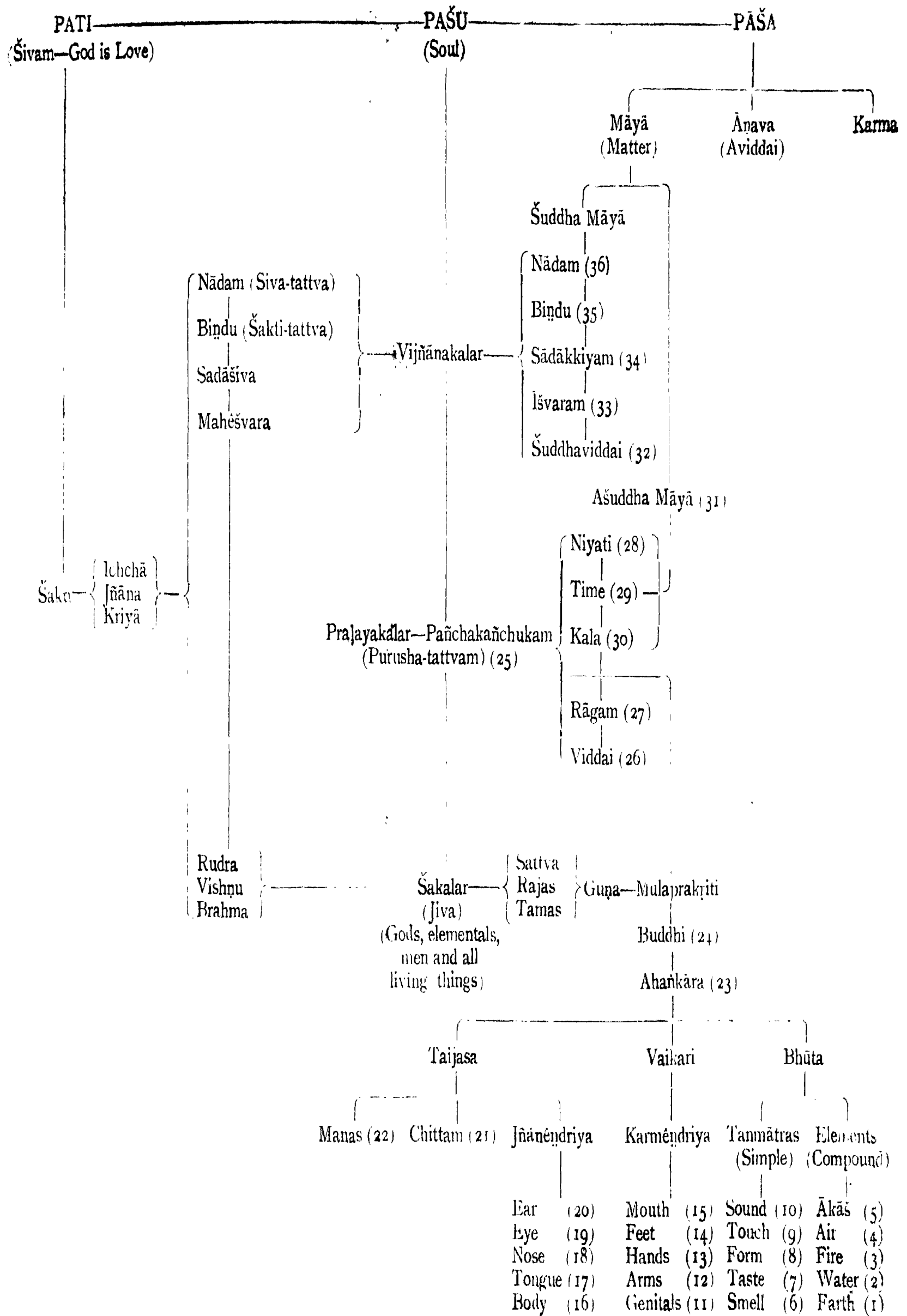
this lower being, Ātman, to perfect itself, and the Will of the Highest comes into play, to enable the soul to work out its own salvation. The *Ichchā*, *Jñāna* and *Kriyā* Śaktis of the Lord induces the *ichchā*, *jñāna* and *kriyā* śaktis of the individual soul, and herein is God's Grace and Love and Omnipotence manifested. The exercise of the Divine Will is not for enabling Itself to exist free from *samsāra*, not for perfecting Itself, not for knowing, seeing, or realizing Itself, not for Its sport or pleasure, not for no purpose, but it is simply to help and aid the poor soul in its attempt to effect all these things. How well does our Saint Tāyumānavar realize this conception of God's great Beneficence in the following lines:

“இமையளவும் உபகார மல்லால் வேறென்று  
இயக்காநிற் குணக்கடலாய் இருந்தவொன்றே.”

This view postulates three Padārthas, and it may be called Dualism, or Dvaita or anything of the sort, but how this view is the strict Advaita also, true monism, we will demonstrate in a future article \*.

[\* See Paper on “Advaita according to Saiva Siddhānta.”]

# Table of Tattvas and Tripadartha.



# THE TATTVAS AND BEYOND.

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“God is not this not this”.—*Bṛihad Ār. Up.*

“Other than the known is God, other than the unknown too.”—*Śwetāś. Up.*

We present our readers to-day a table of the 36 tattvas derived from Māyā, together with the other postulates of the Siddhānta school, with which they are connected in *advaita* relation. In Tamil, small tracts called *kaṭṭalai* (கட்டலை) exist, which describe and define these tattvas. These tattvas are variously enumerated as 19 or 25 or 36 or 96. Both Siddhāntins and Vedāntins (Idealists) accept the number 36 or 96, but they differ in several particulars. ‘Thirty-six’ when still more analysed give ‘Ninety-six’. The more simpler form of the table is herein given, and this requires to be carefully studied. A careful and precise definition of these tattvas has to follow, but we do not attempt it here for want of space. Rev. Hoisington has translated one of these tracts, as also Rev. Foulkes of Salem. Both these books unfortunately are out of print. We will proceed to explain the table briefly, stating at the same time its points of difference from other Schools. We have to premise first, that the tattvas which are enumerated here are all produced out of and form sub-divisions only of *Māyā* and the term as such does not cover either Āṇava, or Karman or, Ātman or God. These tattvas form as it were different coats or vestures, of different texture at different times and at different stages, to the soul undergoing evolution with intent to rid itself of its coil (Āṇava) in strict accordance with the Law of Karma. These form however no vestures for the Supreme Being and He is accordingly addressed as ‘*Tattvātita*,’ ‘Beyond the tattvas.’ The soul is also sometimes called so, as lying outside the category of the thirty-six tattvas. But a distinction has however to be made between the two. The soul, a subject, when united to the objective

(material) body, becomes in a sense objective. But the supreme subject can never become objective. The enumeration of the *tattvas* begins from the lowest and the grossest, which is the earth. And philosophic enquiry also proceeds, and ought to proceed from the lowest, the things known, to the Highest, the Unknown. This is the pure inductive method. And when we come to enquire of the manner in which this enquiry has proceeded, we will find that each school holds on to one or another of the *tattvas* or something else, as the highest and truest existence, and refuse to recognize that anything else can be real or true. As such we find *lokāyatas* (materialists) occupy the lowest rung of the ladder. We say lowest from our standpoint, and we beg their pardon for saying so. In their own estimation, they are postulating the Highest possible existence, and every other postulate is only a hoax. The *Lokāyata* will only recognize the first four *tattvas*, earth, water, fire and air, and will not recognize even the *Ākāś* as a real element. The Buddhists and Jains also recognize only these four elements. If you point to existence of mental powers, the *Lokāyatas* will refer all of them, as being merely functions of the brain or other organs of the body, and that all these functions are mere phenomena produced out of and caused by the bodily powers. We proceed a step higher, and we come to those who admit the mental powers to be substance, and would reduce all the bodily functions and powers to mere phenomena, and assert that beyond this mind (*Buddhi*), nothing can there be. If you assert that there is such a thing as an *Ātman*, they will think you are a fool; and if they want however to take you in, they will only assert that what we have all along believed in, as *Ātman* and God, cannot be anything but this *Buddhi*, and they will call this by every name you have learned, to apply to what you regard as higher things. Passing beyond this *Buddhi*, we reach its immediate cause the *Mūlaprakṛiti*. With most Indian theistic schools, they do not carry their notion of matter beyond this *Mūlaprakṛiti*, standing at the head of the first twenty-four *tattvas*. They fail to see that matter can assume even finer

and more intelligent forms than these 24 tattvas; and as people, lower down, have mistaken the gross forms as Manas, and Buddhi itself as soul and God, these higher forms of *matter* have also been mistaken for soul and God; and the mistake is made more natural, as the souls whose vestures are formed out of these rarer forms of matter, are more and more advanced spiritually and intellectually. It will be seen that what is called Guṇa (meaning merely quality) is the special essence of Mūlaprakṛiti or matter at this stage, and this Guṇa which divides itself as Sattva, Rajas and Tamas, does not pertain to any higher forms of matter than Mūlaprakṛiti. And this Mūlaprakṛiti forms the special vesture of the lowest classes of souls called *Sa-kala*. And these souls range from the greatest Gods to the minutest living germ; each is clothed with the Guṇās, Sattva, Rajas and Tamas. The highest of these classes of souls are clothed with very great powers, and they become the lords of this universe in different manvantras. And these three beings are Rudra, Viṣṇu, and Brahmā. And having regard to the greatness of these *jīvas* from our own low position, we need not wonder why people have often mistaken these *jīvas* to be the Supreme God Himself. And a more grosser mistake was never made than when it is (foolishly) asserted that this Saguṇa-Rudra-*Jiva* is the *Pati* postulated by the Śaiva-Siddhāntins. And some of these latter class of people crow over the former, and say that the worship of this lower Brahm (Saguṇa-Rudra or Īśvara) is all well for a time but that is no good and cannot secure any *Moksha Sādhana* and that the belief in the *Nirguṇa* Brahm is alone capable of freeing one from one's bonds. But that is making very great stock out of the difference between Saguṇa and Nirguṇa beings. That this is not in fact any very important factor, will be made manifest from the fact that instead of one Nirguṇa Being, as believed in by the Hindu Idealists, there are a host of such Beings, who possess no vestures formed of the three guṇas. The higher orders of *Pralayākalas* and *Vijñānakalas* are all Nirguṇa Beings, and they can never be born again as mortals or human beings.



The Śāṅkhyas and Hindu Idealists postulate Mūlaprakṛiti and the twenty-four tattvas derived therefrom, and for a twenty-fifth they postulate Jīva (souls) or Ātman. When the Ātman (Brahm) otherwise *Nirguṇa*, becomes clothed with a *Saguṇa* body, it becomes a lower Brahm or Jīva, but when the question is asked how this is possible, some answer honestly that they do not know, and others practice jugglery with words and phrases, and say that there is no such occurrence as the *Nirguṇa* Brahm becoming a Jīva, and that if it appears so, it is all a delusion. But the other side argue that if this is not a delusion, but that there is a Jīva clothed in darkness, and if the other side would not postulate any being other than the Being who falsely appeared as Jīva, then the Ātmā they believe in, cannot be the highest, but only one of the lower Jīvas; and the same mistaken identity is here manifest as in the positions of those who took matter or mind (Buddhi) or Indra or Brahmā, Viṣṇu or Rudra as the Highest Being. Before we pass on, we have to notice one class of *Saguṇa-Vādins*, who would not admit that God is *Nirguṇa* at all, and who seek to explain away all texts which refer to God as a *Nirguṇa* Being by saying that *Nirguṇa* simply means absence of bad qualities, and *Saguṇa*, presence of good qualities, Sattva; and when one is confronted with a text of the Gītā itself, one's highest authority, that God is devoid of all the three *Guṇas*, he does not pause to take the plunge, that absence of the three *Guṇas* does not negative the presence of the Sattva-*Guṇa*! There is a whole-sale misreading of the texts, and all this quibbling is made necessary, simply because they would not brook the idea that the *Saguṇa* Being in whose worship they have become such strong adherents, should turn out after all to be not the Highest. Next above the Sa-kalas (Jīvas) come the Pralayā-kalas who have a special body (*Nirguṇa*) formed out the tattvas No. 26 to No. 30, and it is so distinctive in kind and form and powers that it has been regarded as a separate *tattva* almost, called *Purusha-tattva* or Ātma-tattva. This will make clear, passages which assert that Avyakta (unmanifested

Prakṛiti) is greater than Ātman and God, is greater than Avyakta. Here Ātman does not mean soul, but this special Puruṣa-tattva. (What this comparative greatness and smallness mean we have explained in our article on 'An Another Side' in explaining the meaning of Omnipresence, *Vibhūtvā*). All that constitutes, this *Puruṣa-tattva*, it will be noticed, proceed from *Aśuddha-Māyā*, and *Aśuddha-Māyā* itself is constituted as the thirty-first tattva. Mūlaprakṛiti issues from the thirtieth, *Kalā*. The next five, the highest tattvas, constitute a different body, highly spiritual, for the highest order of souls, called *Vijñānakalas*, and they proceed from *Suddha-Māyā*. The foremost in rank among these *Vijñānakalas* become Lords, *Īśvaras* of the Universe, and they are variously called Maheśvaras, Sadāśivas, Bindu and Nāda. These two latter are so nearest God and so potent in their powers that they are almost called Śiva and Śakti. And yet all these seven *Īśvaras*, three of which are *Saguṇas* (Brahma, Viṣṇu, Rudra) and four *Nirguṇa* (Maheśvara-Brahm, Sadāśiva-Brahm, Bindu-Brahm and Nāda-Brahm) are all souls united to *Aśuddha-* and *Śuddha-Māyā* bodies; and in the Vedas and Upanishats, all these *Saguṇa* and *Nirguṇa* Gods, are spoken of as the Highest God, and special Upanishats are devoted to the praise of one or other of these Gods. And great confusion arises from the fact that from Rudra (one of the Trinity) upwards, all the different *Īśvaras* are called by all the names of the most High, Rudra, Śiva, Śaṅkara, Śambhu, Bhava, Sarva, Paśupati etc. The reason for this identity in form and name appears to be that these *Īśvaras* are in a sense immortal, and are not subject to human re-births as *Sa-kalas*, and that there are no possibilities of reversions among them, and they make a much greater approach to the Majesty of the most High, than other lower Beings. The four *Avasthās*—Jāgra, Svapna, Sushupti and Turiyā are all the conditions attaching to the human soul (*Sa-kala*), and not to the *Pralayākala* and *Vijñānakala*. These latter classes of souls are not themselves subject to these *Avasthās*, which mark the varying and diminishing conditions

of the soul's intellectuality. To class God, the Param, as being in the *Turiya-avasthā* condition\* is sheer blasphemy. The Siddhāntin argues that the Being postulated by the Pūrva-pakshin, if He is really in the *Turiya-avasthā* cannot be the Highest, and that the latter is only mistaking a lower Being for the Highest. But the term *Turiya* or *Chaturtha* is frequently applied to the Supreme, as in the Text 'Śivam, Advaitam, Śāntam, Chaturtham' but it does not refer there to the *avasthā* at all, but to the enumeration of the *Padārthas*, (things or person), in special reference to the Trinity, (Brahma, Viṣṇu, Rudra). This essential difference and distinction between the Trinity and the 'Fourth' Being, is so much obliterated by the rise of new sects, from time to time, and is so little remembered and understood † now, and much less by European writers, that this has been the cause of a lot of unmerited abuse from the hands of unfriendly critics of Hinduism. In the last number of the *Christian College Magazine*, in noticing the life and writings of the Telugu Poet Vemana, the writer points out that God is there described as beyond the reach of the Trimūrtis, Brahmā, Viṣṇu and Rudra themselves, and that Vemana describes the Highest by such terms as Deva, Paramātmā, Brahm and few others, and that he uses the term Śiva to denote the Highest also, and he fails to understand how this can possibly be, when, to-day, the term 'Nārāyaṇa or Viṣṇu' is used in the whole of the Telugu country, as the appellation of the most High, and he suggests a probable explanation that it might be due to Liṅgāyit influence. But in the days of the Author of the *Atharvaśikha Upanishat* and the *Mahimnastotra*, not to mention many others, which we have quoted at p. 36, no Liṅgāyit sect had come into being, and yet their belief is exactly similar to that of Vemana. The brief survey we have taken of the *tattvas* will show what great force and real meaning there is, in the texts we have quoted at the head of our article. The

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\* *Vide* table at p. 7 in "Theosophy of the Vedas" Vol. I.

† Those who understand it are unwilling to speak it out for fear of offending the feelings of other religious sects.

enquirer as he proceeds from the knowledge of the visible to that of invisible powers in Nature and in man, and ascends to higher and higher knowledge, rejects the lower knowledge as 'not this', 'not this', and transcending the manifested and unmanifested avyakta (both *Māyā* and *Ātmā*), knows "The one God, in every *Bhūta* hid, pervading all, the inner *Ātmā* of every *ātmā*, Inspector of all deeds, in Whom everything dwells (the Support), the Witness, Pure Intelligence, and *Nirguṇa* Being,"\*

"Him, the *Īśvara* of *Īśvaraś*, the *Mahāśvara*, the God Supreme of Gods, the King of Kings, the Supreme of the Supreme, the *Isā* of the Universe."

"The eternal of eternals, the Intelligence of every intelligence, who, the One, of many, the desires dispenses. Knowing that cause, the God to be approached by *Śāṅkhya* and *Yoga* etc., † and 'Him having adored,' the 'Mortal from all *Pāsa* (bonds) is free ‡

We have referred to *Saguṇa* and *Nirguṇa* Beings, and these are often translated as personal and impersonal Beings, but the renderings are not perfectly accurate, and the usage of all these four terms are frequently very loose, and we hope to devote a separate paper for the definition and distinction of these terms.

[\* *Svetāś. Up. VI. 11.* † *Śvetāś. Up. VI. 7.* ‡ *Śvetāś. Up. VI. 13.*]

# THE NATURE OF THE DIVINE PERSONALITY.

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‘Satyam Jñānam Anantam Brahma.’ Tait. Up. ii. 1

‘Bliss is Brahman.’ Tait. Up. iii. 6.

‘There is one Rudra only,—they do not allow a second—who rules all the words by his powers.’—Atharva Siras.

‘God is Love.’

We begin where we left off in our last ; and in discussing the nature of Saguna and Nirguna God, we will discuss the article of the Rev. Father Bartoli on ‘God, a Personal Being’ which appeared in our last two issues, and the Editorial ‘God and the Brahman’ of the ‘*Brahmavādin*’ of 16th ultimo, and the lecture of Svāmi Vivekānanda, published in the last November number of the same magazine. These two parties occupy positions which seem almost distant as the poles, and altogether irreconcilable. The Rev. Father asks, ‘Why this mockery? Say with the fool that there is no God: that the existence of God is a sham, a bubble, a false show, a cheat, a day dream, a chimera: because an Impersonal God is all this.’ The learned Svāmi on the other hand says “The monistic theory has this merit that it is the nearest to a demonstrable truth in theology we can get. The idea that the Impersonal Being is in nature, and that nature is the evolution of that Impersonal, is the nearest that we can get to any truth that is demonstrable, and every conception of God which is partial and little and *Personal* is comparatively not rational.” In the editorial note on ‘God and Brahman,’ a novel and a very presumptuous and misleading distinction in the use of the words God and Brahman is attempted, and the article concludes by saying that the worship of God, in all truth and in all love will never lead one to Moksha. “God is for such, and the Brahman

is for those whose goal is perfect rest in perfect freedom." The presumption is in supposing that all other religionists, except those of our learned brother's ilk, do not postulate a Brahman, and that their path, not being the 'Soham' path (Paramahansa) will not lead one to Moksha; and it is also an unwarranted presumption in trying to restrict the use of the word God to what these people were till now calling the lower Brahman or Saguna Brahman or Personal God. The so-called Vedāntists, have an insidious way of recommending themselves to the favour of other people by bestowing judiciously, a panegyric here and a panegyric there, and, at the same time, they try to raise themselves above the shoulders of these others, and at the latter's expense. They profess to be full of the milk of human kindness to professors of all creeds and sects, and would willingly take them under their folds, what for? Only, so that these people may see that what they profess to teach is the only true path containing the only truth, and that the other paths are—well—only no paths at all—only it will bring them to the same point of birth and death, containing a so-called—a phenomenal truth. And then what is the truth of these people worth after all? In itself, it is so shaky, or they maul it so badly in their attempt to please every body that their truth (substance) becomes indistinguishable from untruth (phenomena); and this is exactly what the Svāmi's Gūru, the Paramahansa, the Mahātman says. God—the Saguna—the Personal God is Māyā or Śakti, indistinguishable as heat from fire and this God or Māyā is as such one with Brahman, and so the distinction of Personal and Impersonal God is a distinction without a difference. (*Prabhudda Bhārata* p. 109)!! It will be seen from a reading of the Rev. Father's article, and from how these words are used in the *Brahmavādin* and the *Prabhudda Bhārata*, that all these parties use the word Saguna as fully equivalent to Personal, and Nirguna as equivalent to Impersonal Being; and a shade has never crossed these learned people's minds whether such rendering is quite the truth.

In our last we quoted a Śvetāśvatara Mantra in which the One God is called *Nirguṇa*. To-day we quote a Gītā verse in which God is called *Nirguṇa*. "Beginningless, without qualities (*Nirguṇa*) the Supreme Self (*Paramātmā*) Imperishable, though seated in the body, O Kaunteya, worketh not, nor is soiled."\* And the whole of chapters 13 and 14 have to be read to know the precise meanings of *Guṇa*, *Saguṇa* and *Nirguṇa*. Verses 5 to 18 (chap. 14) define and describe the *Guṇas* and their varieties—*Sattva*, *Rajas* and *Tamas*. The three *Guṇas* are *Prakṛiti* born. (14. 5., and 13. 19) from which are all action, causes and effects (13. 23) and from where are all bodies produced (14. 20.). *Sattva* is simply bodily (and mental) purity leading one to the desire of wisdom and bliss; (14.6), wisdom light streameth forth from the *Sattvic* Man; and when he dies, he goes to the worlds of the Gods (*Vijñānaloka*) and he rises upwards. The *Sattvic* Man is still clothed in the material (*Prakṛitic*) body, and is not yet released from his bonds, not a *Mukta*. He is simply what the world esteems as a wise and great man. On the other hand *Rajas* engenders passion, engenders thirst for life and is united to action—greed, out-going energy, undertaking of actions, restlessness, desire—and he is again and again born among people attached to action. *Tamas* engenders ignorance, delusion, sloth, indolence, darkness, negligence &c., and he is born and enveloped in the vilest qualities. From this *Prakṛiti* and the three *Guṇas* born of *Prakṛiti*, is distinguished the *Purusha*.† *Prakṛiti* is the cause of causes and effects and instruments; and *Purusha* is the origin of pleasure and pain *i.e.*, experiences, and is attached to the qualities (*guṇa*) born of *Prakṛiti*, and by this attachment or *Pāśa* undergoes birth and death. So the reason for its undergoing birth and death is its attachment to the *Guṇas*,

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\* Chap. XIII. 31.

† In page 582. *Brahmavādin*, *Purusha*, *Brahman*, and *Spirit* are called synonymous terms. In page 247, Mr. Mahādeva Sāstrin's Gītā translation, Śāṅkara says, *Purusha*, *Jīva*, *Kshetrajña*, *Bhokta*, are all synonymous terms. So *Brahman* and *Jīva* are synonymous !!!

Sattva included. And the only way, this Purusha (our *Brahma-vādin's Brahman*), the Dweller in the body, can be freed from death unto everlasting life is by crossing over the three Guṇas, (14. 20) and by realizing that all action and change is the result of the three Guṇas, (14. 19), and that he himself (Purusha) is actionless or flawless (13. 29) and that there is One higher than the three Guṇas (Prakṛiti), (14. 19), other than himself. The Highest Purusha, the Paramātmā, He who pervadeth and sustaineth the three worlds, the indestructible Īśvara, (15. 17), the Spectator, and Permitter, Supporter, Enjoyer, the Maheśvara, and this Beginningless, Nirguṇa Paramātmā cannot perish though he is also seated in the body, as the Purusha or Ātmā is seated, and is not attached to the three Guṇas of which the bodies are created, and is not tainted nor soiled, as the Purusha was declared to be in verse (19, 20 and 21 of 13th chapter), just as Ākāśa is not soiled, though present in each and every thing. The Purusha (the *Brahma-vādin's Brahman*, and our *Jīvātmā*) has also to realize, for effecting his freedom, that he and Prakṛiti are all rooted in this One and proceed from it, (13. 30) and though the One is neither rooted in Prakṛiti nor Purusha, being their efficient cause (9. 5); This one God, the Śvetāśvatara says, (the passage will bear repetition) is "hid in every Bhūta, pervading all, the inner Ātmā of every ātmā, Inspector of all deeds (spectator) in whom every thing dwells, (the support), the Witness, the Pure Intelligence and Nirguṇa Being; The Īśvara of Īśvaras, the Maheśvara, the God Supreme of God's; the king of kings, the Supreme of the Supreme, the Īśa of the Universe." "The eternal of Eternals, the consciousness which every being's consciousness contains, who, one, of many, the desires dispenses—The cause." "There shines not the sun nor moon and stars, nor do these lightnings shine, much less this fire. When He shines forth all things shine after Him; By Brahman's shining, shines all here, below." This same Being is described below as the all creator and protector, the refuge of all, who created Brahma himself and taught him his craft. This same Being is described by the



Taittiriya Upanishat, as the only true and endless Intelligence, whose head is surely Love, Joy His right wing, Delight his left; Bliss his very self; and Who is other than the *Ātman* whom we know to be also *Sat*, *Chit* and *Ānanda*. The *Gītā* expressly speaks of God as being other than Purusha and Prakṛiti. The *Śvetāśvatara* also does the same. The Vedānta sūtras sum up the teaching of the Upanishats beyond all doubt in sūtras 17 and 21 of first pāda of first chapter; and in the preceding sūtras, God is described as Love, Intelligence, the-inside-of (antas) of everything, the Light, the Person, the Powerful One. It is of Him, it is said by the Muṇḍaka, that He perceives all, knows all, whose penance consists of knowledge; of whom the *Śvetāśvatara* and *Gītā* speak of having hands and feet on all sides, eyes and faces on all sides. Now this is the God, Who is described as the creator, protector and destroyer and the refuge, the Truth, the Intelligence, and Love and Bliss, Who is described as the supporter, spectator, seer and person, and Who is declared at the same time to be Nirguṇa, transcending both Prakṛiti and Purusha and Gods and Īśvaras. Now we will ask our Reverend Father Bartoli if he will accept this Nirguṇa Being as the true God or the Saguṇa God or Īśvara (the lower one referred to in Mantra 7, section vi of *Śvetāśvatara*; whom we showed in our table as forming the Sakala Jivas.) And, in fact, the personal God whom our learned contributor defines and describes is in fact none other than this Nirguṇa Being. The Christian ideal of God is also that He is the Creator of heaven and earth, the only one Truth and Light and Intelligence and changeless Substance who loves and cherishes His creatures and Who is the bridge to immortality and Who is different from His creatures. The Personal God of the Christian Theology does not mean a Being who undergoes change, is clothed in a material body as ourselves, who is born and dies (though they speak of one incarnation for all time to come) ever and anon, who has eyes, hands and senses as we have, and whose intelligence and will and power is finite and limited as ours is. Of course, we have to point out also, that

we do not agree with those who falsely suppose that of the Nir-guṇa Being, even Sachchidānanda cannot be predicated (if so where is the Being itself and what remains of it at all, and all our Reverend Fāther's denunciations on the Impersonal God will apply even with greater force), that It is not Knowledge (consciousness) and Power (Jñāna, Kriyā Svarūpam), and that It is not the author of creation and destruction and grace, and that this Nirguṇa God can neither know and love us ; nor can we love and know Him either. All these and more are no doubt stated as an article of faith by the so-called Vedāntists but the Editor of the *Light of the East* (a staunch Vedāntist) ranks them as gross materialists and atheists ; and we have quoted direct texts to show otherwise. Some of these so-called Vedāntists also claim to have reached the knowledge of the highest by merely learning to speak of God in the neuter, as 'It,' 'That' and '*Brahman*' and by regarding Him as formless and nameless. Nothing can be a greater delusion than this. This 'It' of theirs is nothing but Jīva after all and one with the Universe. Says the Svāmi, "so the whole is the absolute, but within it, every particle is in a constant state of flux and change, unchangeable and changeable at the same time, Impersonal and Personal in one. This is our conception of the Universe, of motion and of God and this is what is meant by 'Thou art That.'" This may be what the Svāmi holds as true, but this is what we hold to be Pāśa and Paśujñānam, Materialism and Anthropomorphism. The Svāmi glibly enough talks of the *absolute and its particles* and the unchangeable and changeable Brahman. But did he forget the Vedic mantra that God is "partless, actionless and tranquil." ? And the Svāmi's guru fitly enough talks of Māyā and Brahman as one. And what is Materialism pray ? And then what is this much vaunted attribute of Achala and Niśchala (unchangeability) worth, when its every particle is undergoing change ? Man is seated, and at perfect rest. Yet so many of his muscles and nerves are in the utmost active condition, and undergoing change and destruction, and the particles of his whole body are also under-

going change, destruction and reconstruction, and his thoughts may wander and wander and create waste in the animal tissues. A pool of water may be at perfect rest but a single breath of wind can cause motion in every particle; and we do not call water a stable element; and we do not aspire ourselves to the condition of rest and freedom described above. This is only a make-believe rest and stability. So, we must rate the Brahman (unchangeable and changing, of the Svāmi as only a being, (every chalana being undergoes rest at short or long intervals, out of sheer exhaustion) wilful, inconstant and unstable, the mere toy of every passing whim, every passing breath. The Infinite and Limitless God whom the *Brahmavādin* portrays in such glowing colours to mislead the credulous few, whose throne is Space, and whose queen is Time, and who is limitless and infinite as space and time are limitless, must also share a similar ignoble fate. We never thought that we would have to correct our learned brother in regard to such a simple thing, as that, the very notion of time and space implies both limitation and finiteness. We have no need to turn over big treatises to find authorities for this statement. There is lying before us, a small and well written pamphlet of Dr. Peebles of America, entitled 'The Soul'. In the very opening paragraph, we find the following lines, we quote it only to what a trite notion it has now become. "All beginnings in show, time and space necessarily have their endings. A creature which has its beginning in time is incapable of perpetuating itself or of being perpetuated through eternity. A line projected from a point in space has a further limit which no logic can carry to infinity." We have, on another occasion, pointed out that Infinite space and limitless time are contradictions in words. The absolute can never involve itself in space and time. If it does, there is no use of calling it the absolute and unconditioned. And our brother is quite right in saying that Knowledge of This Brahman is only a misnomer (a myth we should say). Then again (in the same page 587), our brother says that the Brahman (It) is formless, for all forms imply a boundary'.

Vainest of delusions! But, does formlessness imply no boundary? So many things in nature are invisible and have no form. If, by formless is meant unextended, such as mind etc., we know mind as a product of Māyā is also limited. But by formless, they generally mean 'Ārūpi,' 'invisible'; and invisibility is no great attribute after all, as matter can also be formless and invisible. We have elsewhere pointed out the mistake of taking Form and formless as being respectively equivalent to Personal and Impersonal. To deny to God that he can take form is to deny his Omnipotence and limit his nature. The distinction is from our standpoint. When we begin to identify him with anything we know, from the lowest tattva to ourselves (Ātmā),\* then this is Anthropomorphic. The distinction does not rest on calling the supreme, as 'Śiva', or 'Śivāḥ' or 'Śivam.' 'He,' 'She' or 'It.' God has form. The Śrutis declare so. God is formless, so also the Śrutis say. He has form and has no form. This is because, His body is not formed of matter, but is pure Chit, or Intelligence. It is when we make God enter a material body, and say that he is born and dies, then it is we blaspheme Him and humanize Him and our conception becomes Anthropomorphic. Some of the so-called Vedāntists who are unable to distinguish between what constitutes God's real nature and Anthropomorphism and Hindu symbolism mistake the ideal of God according to Śaiva Siddhānta. Do they care to understand why when describing God, they say He is neither male nor female nor neuter, neither he, she nor it, neither Rūpi, Arūpi nor Rūpārūpi, and yet when they address God, He is called Śiva, Śivāḥ or Śivam, 'Rūpam Kṛishṇa Piṅgalam,' and worshipped as the invisible air and Ākāś. Professor Max Muller points out how with bewildering perplexity the gender varies frequently from the masculine to the neuter in the Śvetāśvatara. Well, in the passage 'it has feet and hands everywhere,' if the neuter Brahman can have feet, why could not the Being with the feet &c. be described as He also. We describe all inanimate creation as it, and when we proceed to call the Supreme as It also, we transcend from

Saguna to Nirguna !!! We have already cautioned against mistaking the Śakti of Śaiva-Siddhānta to be Māyā. It is this mistake that has been the fruitful source of all the degradation and vice of the northern *Vāmāchārā*. This Śakti is called most frequently in Tamil ‘*Aruḷ Śakti*’ (God’s manifestation as Love or Grace) and the greatness of this ‘*Aruḷ*’ is thus beautifully described by Tirumūlar.—

“ அருளெங்குமானவளவையநியார்  
அருளை நுகரமுதான தும் தேரார்  
அருளைங்கருமத்த திருக்கமுன்னார்.  
அருளெங்கும்கண்ணன தார் நிவாரே.”

“ Who knows the Power of this Aruḷ by which Omnipresence is secured?  
Who understands that this Love transmuted Herself into tasteful ambrosia?  
Who thinks that this Love—permeates subtly the five great operations (Pañchakṛitya)?

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

அருளிற் பிறந்திட் டருளில் வளர்ந்திட்  
அருளி லழிந்தினைப் பாறி, மறைந்திட்  
அருளான வானந்தத் தாரமுதாட்டி  
அருளாலென்னந்தி யகம்புகுந்தானே.

Born in Love, Bred up in Love,  
Changing, and resting in Love,  
Fed in the Supreme ambrosia like Love,  
The Nandi entered me as Love.”

He says elsewhere that none knows that Love and God are the same. To go and identify this Supreme Love of God, which, like the emerald, covers everything with Her own Love, and imparts to each and every one its own peculiar beauty and power and grace and will, to Māyā which, like darkness, plunges everything into ignorance and death, is real blasphemy and prostitution indeed. We will stop here the discussion so far as Saguna and Nirguna is concerned, and glance at the controversy as regards Personal and Impersonal God. It is not very easy to get at the precise definition of these terms, and the quarrel seems to be more often a quarrel over words. One author for instance says that by Personality is implied and involved mortality, corporeality (material,) human volitionality. Another says that personality involves limitation. Is this so,

and is this the proper connotation and denotation of the word? If so, nobody need pause that God cannot be personal. But eminent men like Emerson and others say that it does not mean any such thing. To quote again Dr. Peebles, "Personality in its common and outward acceptation is usually associated with appearance and outward character; but to such writers as Emerson, James Freeman Clarke, Frohschammer, Elisha Mulford, Lotze etc., Personality has a far deeper meaning. The Latins used *persona* to signify personating, counterfeiting or wearing a mask. But personality in the sense in which Emerson employs it, signifies true Being, both concrete and spiritual. It alone is original Being. It is not limited. Personality 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, not Personality.

Personality therefore pertains to the substance of the soul and individuality to its form. And the Rev. J. Iverach also controverts very ably in his work, 'Is God knowable' the idea of personality as at first stated, and argues that to say that the absolute and the 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, and what we mean simply is that the absolute is complete in itself, it has no conditions save the conditions contained in itself. When we speak of personality, we ascribe to it, Being, regarded as pure spiritual Being; and we simply mean that 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 may have?" And Saint Meykanda Deva asked the same question several centuries before. (*Śivajñāna-botham*, XI. Sūtra 1 b.) And our Saint Tirumūlar also starts the question in similar terms.

நானறிந்தன்றே இருக்கின்ற தீசனை  
வானறிந்தா ரறியாது ம்பங்கினர்  
ஊனறிந்துள்ளே உயிர்க்கின்ற வொன்சுடர்  
தானறியான் பின்னையாரறிவாறே.

“That day I knew my God ; the same was not understood by the Devas. The Bright Effulgence, lighting inside my body and soul, it is said, does not know. Who else can know them?”

We will stop here for the present. We accept the view of personality as set forth by Emerson and others, in which case we must reject the notion of an impersonal, unintelligent and unconscious, unknown, unknowable, unloveable, and unloving nothing. The Christians and Mahomedans (there are some *Saṅghavādis* among them also) have no need to fall shy of the *Nirguṇa* conception, though the *Rāmānujas* and the *Madhwas* whose God being identified with *Prakṛiti* itself (*Vasudeva Para Prakṛiti*) never rise above the *Saṅgha Sattvic* conception. Some of the *Vedāntists* halting between two stools contrive to fall most miserably, and their view of a God, both *Nirguṇa* and *Saṅgha*, Personal and Impersonal is what, we have no good language to describe. None need be ashamed to proclaim truth, if it is truth. Why undertake the trouble of praising *Kṛishṇa* and his teaching to the skies, to say, after all, that *Kṛishṇa* (the late Mr. T. Subba Rao stated more plainly that he cannot be the incarnation of the absolute) is only for such who wish to be born again and again, and who consider the service of God as their Highest Felicity, and *Brahman* is for those whose goal is perfect rest in freedom. These very people will raise a howl, if the *Śaiva* were to state the same truth, which by the way was stated long ago by *Śrī-Kṛishṇa* himself that worship of *Śiva* or *Śivam* alone would secure *Sāyujya* (*Moksha*) and the worship of other gods (*Īśvara*, *Brahma*, *Vishṇu*, *Rudra*, etc.), would only secure their respective worlds (*Pada*). There are some more questions which arise out of this discussion, and we reserve them for a future occasion.

# VOWELS AND CONSONANTS.

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(MIND AND BODY.)

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"Of letters, the letter A, I am," Gītā.

"There is an alliance with matter, with the object or extended world ; but the thing allied, the mind proper, has itself no extension and cannot be joined in local union. Now, we have a difficulty in providing *any form of language, any familiar analogy*, suited to this unique conjunction ; in comparison with all ordinary unions, it is a *paradox or contradiction*"—Bain.

The quotation, we give above, is from Dr. Bain's remarkable book 'Mind and Body,' and the several chapters comprising the book are worth close study, even though we are not bound to accept the learned Doctor's conclusions, and share in his hope that the philosophy of the future will be a sort of qualified materialism. The important thing is to get at his facts, as far as they can be arrived at by close observation and experiment, and such inference as are warranted by strict logic, which have been most thoroughly sifted, and about which therefore there can be no doubt. We will enquire, therefore, what are the proved facts concerning the nature of mind and body and their characteristics, and the nature of their connection, so far as they can be ascertained. Now 'as regards Mind, it is analysed into Feelings (including emotions), Will and Intellect. "These are a trinity in unity ; they are characteristic in their several manifestations, yet so dependent among themselves that no one could subsist alone ; neither Will nor Intellect could be present in the absence of Feeling ; and Feeling manifested in its completeness, carries with it, the germs of the two others." The ultimate analysis of a Feeling, being either a pleasure or a pain, it is seen, however, that volition or thought could not, in any



sense, be confounded with Feelings. What Dr. Bain, however, means in the above quotation is that without the acquisition of feelings, no volition or thought could arise first, that feelings are primarily all derived through the sensory organs and centres. And a pleasure is seen to be connected with an activity which tends to promote life (உயிர்க்கிதம்செய்தல்) and a pain, to destroy life (உயிர்க்கதம்செய்தல்) which determine also in ethics, the nature of right (good) and wrong, *Pāpam* and *Punyam*. This principle is stated as the law of self-conservation. But there is a limit to all pleasures; and even a pleasure may become painful, if only carried to excess. Another law exhibited in feelings, which applies also to thought, is what is called the law of relativity, namely that "change of impression is necessary to our being conscious." Either a feeling or a thought, only too long prolonged, becomes feeble and feeble, till it is blotted out altogether, and we are no more conscious of such feeling or thought; and to become conscious again, we soon change this train, and then revert. The Tamil philosophers state this principle in the axiom 'நினைப்புண்டேல், மறப்புண்டாம்' 'If there is thought there is forgetfulness also.' Dr. Bain almost confesses that, both on the mental and physical side, the reason for the exhibition of this law is not very explicable. But Hindu philosophers take this fact as showing that man's intelligence (அறிவு) is weak (சுற்றறிவு) and it can become stronger and stronger, and become all thought by practice (*Sādāna*). In Yogic practice, what comes first is more darkness, oblivion than light, but continuing in the same path, there dawns true light in the last resort, and the nature of the light is so often mistaken in the interval, so many shades of it breaking out. And our volition (இச்சை-*Ichcha*) determines our actions as impelled by Feeling or Intellect. Intellect is analysed into a sense of difference and sense of similarity, and Retentiveness or Memory. What are called variously as memory, reason, judgment, imagination, conception and others are all resolvable into these three kinds. And difference lies at the very basis of our intellect. No knowledge and no intellectual operation is

possible, if there is no difference in the constituent elements, if there is a mere sameness. If there was only one colour, the art of painting will be an impossibility ; if there was only one sound or tune, music, we could never hear. As it is, the law of relativity governs our very being. Sameness could give knowledge, only if there was difference, and hence the sense of similarity is also accounted an intellectual function ; and a great function it performs in the field of invention. And no high degree of intellectual power is possible, if we do not possess the power of remembering our past experiences and impressions. And one peculiarity of the human mind, may we call it a defect, may be also noted here, as based on the law of relativity already stated. The mind is not conscious of all the impressions, through all the sense organs, all at once. A man does not become conscious of a sight, a touch, a sound, or a smell, all at once. There must be a transition from one to the other, however momentary it might be. And the case of an *Ashṭāvadāni* is no exception to this. Assisted by a good memory, the more *avadānams* he performs, the more time does he take. It will be noted that, in this analysis of mind, no distinction is drawn between a feeling and a consciousness of a feeling, a volition and a consciousness of a volition, a reasoning and the consciousness of reasoning. Both are taken to be identical and therefore needing no distinction. In Hindu philosophy, they are distinguished and a mere feeling or willing or thinking is separated from consciousness of such functions, and the pure consciousness is taken as the soul or Sat, and the rest classed with body and the world as non-soul or Asat (other than Sat). And we will speak of this distinction more further on. From these mental functions, however, are contrasted the body and its functions and the so-called external world. This collectively called matter or the non-ego or the object, possess certain characteristics and properties which are not found in mind at all, such as breadth and length (order in place), extension, hardness and softness (inertia), weight (gravity), colour, heat, light, electricity, organised properties, chemical properties &c., &c.,

and the most important of this is *extension*. Matter is *extended*, Mind is *unextended*. Says Dr. Bain,

"We are in this fix; mental states and bodily states are utterly contrasted; they cannot be compared, they have nothing in common except the most general of all attributes—degree, order in time; when engaged with one we must be oblivious of all that distinguishes the other. When I am studying a brain and nerve communications, I am engrossed with properties exclusively belonging to the object or material world, I am unable at that moment (except by very rapid transitions or alterations) to conceive a truly mental consciousness. Our mental experience, our feelings and thought have *no extension*, no place, no form or outline, no mechanical division of parts; and we are incapable of attending to anything mental, until we shut off the view of all that. Walking in the country in spring, our mind is occupied with the foliage, the bloom, and the grassy meads—all purely objective things. We are suddenly and strongly arrested by the odour of the May-blossom; we give way for a moment to the sensation of sweetness; for that moment the objective regards cease; we think of nothing extended, we are in a state, where extension has no footing; there is to us place no longer. Such states are of short duration, mere fits, glimpses; they are constantly shifted and alternated with object states, and while they last and have their full power, we are in a different world; the material world is blotted out, eclipsed, for the instant unthinkable. These subject-movements are studied to advantage in bursts of intense pleasure or intense pain, in fit of engrossed reflection, especially reflection on mental facts; but they are seldom sustained in purity, beyond a very short interval; we are constantly returning to the object side of things—to the world whose basis is extension and place."

However widely these may differ, there is this remarkable fact about them that they are found united together in a sentient being—man or animal. And the exact correlation, correspondence or concomitance in these two sets of phenomena is what Dr. Bain takes very great trouble to show in several chapters. This we need not deny, as Dr. Bain fully admits that this conjunction and correspondence do not warrant us in stating that mind causes body or body causes mind; but his position is that mind-body causes mind-body. There is a

duality in the very final resort and ultimate analysis, but a disembodied mind cannot be thought of, and he uses various expressions such as, an 'undivided twin' a 'double faced unity,' 'one substance with two sets of properties.' &c. And we don't see why Dr. Bain should ally himself with materialists if he is not going to call this *one substance*, not as matter altogether, but as only matter-mind or mind-matter; unless it be that he is unable to prove himself the existence of mind except in conjunction with an organized body. This latter circumstance again causes no difficulty to the Siddhānti who postulates 'முத்தியிலும் மும்முதலுண்டு,' 'even in Mukti, none of the three *padārthas* are destroyed,' and who no more believes in a disembodied mind than Dr. Bain, unless a body or an organism be taken to be the body composed of all the 25 lower tattvas. From the table given in No. 10 of the first volume of the *Siddhānta Dipikā*, it will be seen, that even the most spiritual beings have a body composed of Asudda or Sudda Māyā, and we have also remarked, cautioning against the common mistake of calling matter dead, that these higher aspects of matter are so potent and active as to be often mistaken for God Himself. Passing from this point however, we now come to the question as to the nature of the union between this mind and body. When we talk of union, the suggestion that it is *union in place* that is most predominant. And Dr. Bain lays great stress on the fact that such a local conjunction is not to be thought of, is impossible. There can be no union in place between an unextended thing (as Chit), and an extended thing (as Achit); and all such expressions external and internal, container and contained are also misleading and mischievous. The connection is not a causal connection. It is wrong to call such conjunction as one acting on the other, or as one using the other as an instrument. (The theory of occasional causes and of pre-established harmony are also antiquated now). The phenomenon is a most unique one in nature; there is no single similar conjunction in nature, so that we may compare it by analogy, and there is no fitting language to express such

conjunction either. The only adequate expression to denote a transition from an object cognition to a subject one is a *change of state*. Language fails, analogy fails, to explain this union, though in itself a fact; and it remains a mystery in a sense, though to seek an explanation for an ultimate fact, can, in no sense, be logical; and all that we can do has been done when we have tried to generalize the various sets of phenomena into the fewest possible number, and if we cannot pass to a higher generalization than two, we can only rest and be thankful.

We are sure that this is a perfectly safe position to hold, and our object in penning this article is in no way to differ from this view; only we fancy, we have an *analogy* in Tamil, which will exactly answer the point and make the union more intelligible, besides bringing out the nature of mind and matter, in a much more favourable light, than from the standpoint of a mere materialist, qualified or otherwise; and we fancy we have been almost every day using language to describe this union, though the name in itself is a *puzzle*, and embodies both a *paradox* and a *contradiction*. Before we state them, however, we will state one or two facts, so far as they bear upon the relation of mind and matter, and which Dr. Bain states more fully in his *Mental Science*. It is that, all objectivity implies the subject-mind at the same time. "All objective states are in a sense also mental." Unless the mind is present, though unconscious, you cannot have object knowledge at all. We cannot have a pure objective condition at all, without the subject supporting it, as it were, though for the time being, it is nonapparent, is entirely blotted out. (*Sūnyam*). Or rather shall we say, though dissimilar, the mind has become thoroughly identified with matter. But mind can ascend to pure subjectivity, and it does not imply the presence of objects, as the object does the subject; and in such a pure subjective state, where is the object? It has become also non-apparent (*Sūnyam*). Regarding the possibility, however, of matter being the primary element, there is this fact. Matter is found both as

organic and inorganic, and what a world of difference is there between these conditions of matter? Is the peculiar organization given to it by the presence for the time being of mind in it or is it derived solely by its inherent power. We have admitted that the so-called dead matter might possess potentialities without number. Still, is there any sort of similarity between the inorganic properties exhibited by matter, and the organic or vital properties? However this be, we will now proceed to state our analogy. It is the analogy of vowels and consonants. We have quoted the Gītā verse, but we look in vain even in Śaṅkara's commentary for the meaning we have tried to give it. Possibly Śaṅkara would not give such an explanation, as it would conflict with his preconceived theory. So, if there was truth in it, it remained locked, and the key, altogether, remained with the Siddhānta writers. The most familiar example of the analogy occurs in the sacred Kuṛaḷ, in the very first verse of it.

“அகரமுதல வெழுத்தெல்லா மாதி  
பகவன் முதற்றே யுலகு.”

“As ‘A’ is the first of all letters,  
So the ancient Bagavān is the first in this world.”

We might fancy an alphabet, in which the letter “A” is not the first, and if the point of comparison is merely to denote God's order in place as the first, so many other analogies might be thought of. And Parimelaḷagar accordingly notes that the order is not order in place, but order in its origin. It is the most primary and first sound that the human voice can utter, and it is also the one sound which is present in every other sound, vowel or consonant. All other vowels are formed by modifications of this sound. And what are vowels and consonants pray? A vowel is defined as a sound that can be pronounced of itself, without the aid of any other sound. And a consonant is one which cannot be sounded, except with the aid of the vowel. Let us look more carefully into the nature of these sounds. We every day utter these sounds, and yet we

fail to recognize the mystery in their connection, solely on account of their familiarity. We try to utter 'A.' It comes pure and simple, by the mere opening of the mouth, without any modification whatever, and requires no other aid. But let us pronounce say 'K.' It is 'Kê in English, in Tamil it is 'Ka', 'க' or 'lk', 'ஃ'. There is a vowel sound present in it, 'ê' or 'a' 'i.' Let us eliminate this vowel sound, and try to pronounce the consonant. Well, the task is impossible, you don't get any consonant sound at all. In the consonant, therefore, there is always a vowel sound present, though we never consciously recognize its presence; though in Tamil, the symbolism is so highly philosophical, that we invariably mark its presence, even when we write purely consonants. We dot all our consonants as 'க', 'ஃ', &c. and the dot or circle represents in Hindu symbolism the letter 'அ'. This dot or circle begins almost every one of the twelve vowels in the Tamil alphabet, and as to what the other curved and horizontal and perpendicular lines mean we will take another opportunity to explain. When we write 'க' therefore, the framers of the alphabet meant to represent how the vowel sound underlies the consonant, and supports it, and gives it its very being and existence. Such a mark is unnecessary when we write the vowel-consonant 'Ka', 'க', as we are fully aware of its presence. In the pure consonant therefore, the vowel is implied and understood, though for the time being its presence is not detected, and it is completely identified with the consonant itself. We have been considering, at learned length, the nature of the union between mind and body, but have we ever paused to consider the nature of the union of the vowel and consonant? Is there any such unique conjunction anywhere else in nature, where one subsists not, except in conjunction with the other. Except the inseparable conjunction, as above stated, we see that the consonant (pure) is no more derived from the vowel than the vowel from the consonant. There is much wider contrast between these, than between any two things in the world. The place of origin is distinct. 'A' is pronounced by the

mere opening of the month. The tongue has to be brought into contact with the palate to pronounce 'k' and this same act cannot produce the vowel. So the vowel cannot be said to cause the consonant, nor the consonant the vowel. Nor can we call the consonant and the connection themselves as false, and as a mere illusion or delusion. So neither the principle of *Pariṇāma* nor *Vivartana* can apply to this connection. All that we can say of it is, that they are so connected and inseparable, and that no language can be possible, by vowels alone nor by consonants alone, and every consonant is at the same time a vowel-consonant, in which the vowel is apparent or non-apparent; and though we can conceive of the vowels standing alone, to think of consonants as existing by itself is an utter impossibility. Now apply all this to the case of mind and body. Mind is the vowel, and the body (matter) is the consonant. Mind and body are as widely contrasted as vowel and consonants are. One cannot be derived from the other by *Pariṇāma* or *Vivartana*. Yet both are inseparably united, and though the mind occupies an independent position, can be pure subject at times, the body cannot subsist unless it be in conjunction with mind. Mind is always implied in body; mind underlies it, supports it and sustains it, (if all this language derived from material cognition is permissible). When the mind is pure mind, the body is not, it is *asat* (*Sūnyam*). When it is pure body, mind is present but non-apparent, it has become one with the body. The mind is there, but it conceals its very self, its very identity, and it is as good as absent. And except at rare intervals, our whole existence is passed in pure objectivity, without recognizing the presence of the true self, the mind. The whole truth of these two analogous cases, the only two, are brought out in Tamil, in the most beautiful manner, by the same words being used to denote vowel and consonant as also mind and body. See what a light bursts when we name 'உயிர்,' 'உமயி' (உடல்). The word 'உயிர்,' means both a vowel and mind (soul); and 'உமயி' both body and consonant. Dr. Bain observes that the sense of similarity is the sense of invention and true discovery. The



greatest discoveries in science have been made by catching such resemblances at rare intervals. And when the very first Tamil man called his vowels and consonants 'உயிர்' 'மெய்' was he not a born philosopher and had he not comprehended the true nature of the union between mind and body, and vowels and consonants. The simile receives its best exposition for the first time in the hands of Saint Meykaṇḍa Deva, (*vide* Śivajñāna-botham, II. 1. b. and notes pp. 12, 19 and 20), and his followers (*vide* Light of Grace pp. 7 and 8); and Saint Meykaṇḍān gives a name in the same verse for denoting this connection. This one word is *Advaita*. This word has been a real puzzle to many; and so many renderings of it have been given. The Tamil Philosopher, however, explains it as meaning "ஒன்றாகாமல், இரண்டாகாமல், ஒன்றுமிரண்டு மின்றாகாமல்," (neither one nor two nor neither), and which fully and beautifully brings out, therefore, the meaning of Dr. Bain's words that the connection is both a *paradox* and a *contradiction*. Very few outside the circle of Siddhānta School could be made to comprehend the truth of this paradox; more so, when their mind is prepossessed with the truth of their own views. But we have always used the analogy of vowels and consonants with very great effect, and it has tended to make the subject much clearer than many a more learned argument. We have confined ourselves in this article to deal with the last two sets of phenomena in Nature, Mind and Matter; and we will reserve to a future article, the Nature of the Higher powers we postulate, and their connection with the lower ones; and a further amplification of the subject, together with the history of the question, in Indian systems of thought.

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# GOD AND THE WORLD.

## THE ADVAITA.

The Vedic Texts *Ekam evādvitīyam Brahma*, 'Ekam Eva Rudro Nadvitiyāya thas teh' mean that there is only One Supreme Being without a second. And this One is the *Pathi* and not the soul. You, who say ignorantly you are One with the Lord, are the soul, and are bound up with *Pāśa*. As we say without the (primary sound) 'A' all other letters will not sound, so the Vedas say, without the Lord, no other things will exist." Sivajñānabotham (ii. 1. b).

“ஆணவத்தேதாடத்து விதமானபடி மெய்ஞ்ஞானத்  
தானுவிஞ்ஞ டத்துவித மாகுநாளெந் நாளோ.”

“O for the day when I will be in advaita union with the unchangeable True Intelligence, as I am now in union with *Āṇava* (*Pāśa*)”!

Says Count Tolstoy, “Religion is a certain relation established by man between his separate personality, and the endless universe or its source; morality is the perpetual guiding of life which flows from this relation.” And as we have explained in our previous article, even knowledge of a thing means knowledge of its difference and similarity with other things, its relation to things which are dissimilar, and to things which are similar, and from the knowledge of such relation, our further acts are determined. Say, if the object be a new fruit we had not seen before, if we find it related to the edible species, we try to eat it; if not, we throw it away. If one should make however a mistake in the identification, from imperfect experience or knowledge, or misled by the nice and tempting appearance of the fruit, woe befalls him when he partakes thereof. All our good and evil flows accordingly, from our understanding rightly or wrongly, our relation to

men and things and society. And the highest philosophy and religion accordingly mean also knowledge and knowledge of the relation of the highest postulates of existence; and different systems arise as different kinds of relationships are postulated. In determining the respective views, imperfect observation and experience, passion and prejudice, trammels created by heredity and society, have all their play; and we have different moral standards followed by men, consciously or unconsciously, as resulting from their already formed convictions.

Proceeding on our own lines of discovering these relationships, we took with us Dr. Bain to help us on to a particular stage. He is a most uncompromising agnostic and materialist (qualified) and yet we were in perfect agreement with him all the way he took us, and if he refuses to go with us further, and sees pitfalls and dangers in such a path and is not willing to brave such, we can quite understand his motives and can only admire his honesty. So far as we went with him also, it was perfect sailing. We were well aware of things we were talking about, there was no mistaking them, the facts were all within our experience, and there was nothing in them which contradicted our experience, and we were not asked to believe things on credit, by appealing to intuition or authority. When reason failed, we were not referred to *Śruti*; and when *Śruti* failed, we were not referred to their own individual yogic experience; and when all these failed, no verbal jugglery was adopted; and nothing was made to look grand by making it a matter of mystery. Our meaning is quite unmistakeable, and we use plain language and if it is not plainer, we shall try to make it so.

We found, accordingly, that our present experiences and facts of cognition resolve themselves into two sets of facts, two grand divisions, totally distinct, and yet in inseparable relation, and we called them respectively mind and matter, ego and non-ego, subject and object, *ātmā* and *pāśa*, *chit* and *achit*, *sat*

and *asat*. We noted their inter-dependence and inter-relation. As regards the nature of the relation itself, it was in a sense inexplicable. We could say positively that the relation is not one of causation or succession, not mere order in place, and it could not be that of the whole to its part, nor one acting on the other, or using the other as its instrument, nor that of container and contained, nor no relation at all; and we could not thus picture this relation in any one of the modes known to us in our actual experience; and the only analogy available to us in nature, namely, that of vowels and consonants helped us a good deal to have some idea of this relation. It is not one, it is not two, and our Āchārya asks us to keep us quiet, “*ஏகமிரண்டென் னொமற் றும்தாவிரு*”. But still even this position requires a naming, and for want of a better name too, we use the word ‘*Advaita*’ to such relation. The word *Advaitam* implies the existence of two things and does not negative the reality or the existence of one of the two. It simply postulates a relation between these two. The relation is one in which an identity is perceived, and a difference in substance is also felt. It is this relation which could not easily be postulated in words, but which perhaps may be conceived and which is seen as two (*Dvaitam*) and at the same time as not two (*Na Dvaitam*); it is this relation which is called *Advaitam* (a unity or identity in duality) and the philosophy which postulates such relation is called the *Advaita Philosophy*; and it being the highest truth also, it is called the *Siddhānta* (The true end). This view has therefore to be distinguished from the monism of the materialist and idealist, and from the dualism of Dr. Reid and Hamilton. But Dr. Bain and others of his school would regard themselves as monists, but in that case, the distinction between this monism, may we call it qualified monism, and the monism of writers before the advent of the present agnostic school must be carefully observed. There is no wrong in using any name for anything, but when particular associations have been already established, it serves no purpose except to confound and confuse to use old words with new meanings introduced into

them. In a sense, this view is also the true monistic view. Say from the individual standpoint, when the man is in a pure objective condition, his mind becomes merged in the body ; the mind identifies itself thoroughly with the body and is not conscious of its own distinction from the body. By this process of merger and complete identification, the apparent existence is only one, that of the object ; when the mind is free from all object consciousness, the object world vanishes as it were, and there is only one fact present, and that is the mind, 'and nothing else. Without mind, however, nothing else can subsist, and when the mind is in its own place, nothing else is *seen* to subsist. And how appropriate does the interpretation of that oft-quoted and oft-abused Vedic text, '*Ekam evādvītiyam*' *Brahma*' by Saint Meykaṇḍān seem now ! When we arrive at the postulate of God, we arrive at the third padārtha, and nobody has yet been found to postulate an existence, higher than these three. And these constitute the tri-padārtha of most of the Hindu schools. They differ, no doubt, in the definition and description of these three entities, as also in the description of their relationships. This third postulate could not be arrived at by direct perception, observation and experiment. We think however it can be proved by strict logical methods, by such proof as is possible, and we are at liberty to postulate it to explain the residuary facts unexplained by the Materialists and Idealists. If this postulate will explain facts, left unexplained by these people, and if it will not contradict any of the facts of human nature and probabilities, there is no harm in having it for a workable hypothesis. We believe also that the Materialists and Idealists leave many facts unexplained and that this third postulate is necessary to explain these facts. We, however, do not propose to go into this wide question now. We only propose to discuss God's relation to mind (soul) and matter just at present. And the relation we postulate is the same as between mind and body which we have already postulated, and we call it by the same name '*advaita*'. And the couplet we have quoted from

Tāyumānavar conveys the idea most beautifully, and the merit of expounding this beautiful view of '*advaita*' must in the first place be accorded to *Saint Meykandān* whom *Saint Tāyumānavar* himself extols as the பெய்கண்டார் காண்புனித மாமத்துவித மெய்கண்டான், "The Seer of *Advaita* Truth". God is related to the soul, as the soul is related to the world. God is the Pure subject, the Pure Ego, and the Soul is the pure object, non-ego. God is Sat (the true existence); Soul is Asat. As however we have called the world Asat, we are not willing to extend the term to soul also; and it, besides, occupies a peculiar position between God, and Sat, on the one hand and the word, Asat, on the other hand; and hence, the term *Satasat* has been applied to it. The term means that which is neither God nor the world (*māyā*) but which, when joined to either, becomes completely identified with each. When united to the body, it is completely identified with the body, and when united to God, it is completely identified with God. We have already observed that when the soul is united to the body, it is completely identified with it, it has not ceased to exist, as the body ceased, when the soul was in its own plane. The very existence of the body implied the existence of the soul, though for the nonce, the soul was not conscious of its separateness and individuality and distinction from the object or body. Just in the same way when the Jīva is in the Highest union with Śivam, the Jīva is not conscious of its separateness, and individuality and distinction from God. If this consciousness was present, there will be no union; and if the soul was not itself present, to speak of union in Moksha and Anubhava and Ānanda will also be using language without meaning. And this characteristic of the soul is very peculiar. It is named சார்ந்ததன்வண்ண மாதல் or அது அது வாதல், 'becoming one with that to which it is attached.' The Hindu Idealists try to arrive at the postulate of the soul precisely by the same mode of proof as is furnished in sūtras 3 and 4 of Śivajñānabodham, and arriving at this postulate which is found to be above the 24 tattvas, above the elements, above the tanmātras, above the Jñāna and Karmendriyas, above

the four antaḥkaraṇa, they have not paused to discover its further nature and characteristics, and have straightway proceeded to identify it with God, whom they have read of, in the Śrutis, and have not tried to learn the relation between these two; and all the absurdities of the Māyāvāda school are clearly traceable to its not understanding the nature of the soul aright. These further aspects of the soul and its relation to God are therefore well brought out in sūtras 7, 6 and 5. And how this Jīva can possibly become Śivam and in what sense, is beautifully brought out in 6. 2. (e).

அதுவென்னு மொன்றன்றி அதுவன்றி வேறே  
யதுவென்றறி யறிவுமுண்டே—அதுவென  
அறியவிரண்டல்லனாங் கறிவுணிற்றல்  
அறியுமறிவே சிவமுமாம்.

“God is not one who can be pointed out as “That.” If so, not only will He be an object of knowledge, it will imply a *Jñātā* who understands Him as such. He is not different from the soul, pervading its understanding altogether. The soul so feeling itself is also Śivam.”

Chapter II of Light of Grace has also to be read in this connection; and Saint Umāpati Śivāchārya asks a question to bring out the importance of this great characteristic of the soul. “Are there not objects in this world which become dark in darkness and light in light?” he asks, and the answer given by himself elsewhere is “the eye, the mirror and ākāś are such objects.” The eye loses its power of seeing in darkness, and recovers it in light; and the others become dark or bright as darkness or light surrounds it. Saint Tāyumanavar also refers to this peculiarity in several places and calls the soul யாதொன்று பற்றின தனியல்பாய் நின்று பந்தமறும் பளிக்களை யெதிரீ. ‘You who are like the mirror or crystal removed of dust, becoming of the self-same nature of one to which

it is joined.' Here the Light is God, darkness is Māyā and the Mirror or Eye or Ākāś is the soul. We all feel that there is a sentience which suffers this change from light to darkness. If this sentience is identified with God himself, surely, the change must descend on His head. We have not yet been able to understand (of course we are ready to confess we do not belong to the superior class of mortals said to possess 'the sharpest intellects, a bold understanding' to which ranks our brother of the *Brahmavādin* elevates himself—*vide* p. 749 current volume) how when they postulate only one padārtha, one self, and no Jīva, how God can be saved from all the impurity and sins and ignorance present in nature. To say that the Śruti says that God cannot be tainted by such contact is only begging the question, and is no answer. To assert that the Infinite God by this false imposition, Avidya, had become divided into millions and millions of finite beings, and without stopping to make good this statement itself by proof except by giving an analogy, (which analogy is found to fail most miserably in most important details) and to assert with the same breath, that this sub-division is false, is a mere myth, a dream, that there is no universe, men or Gods, you or I and then to say further that you and I, Gods and men, and the world are all God seems to be the height of absurdity and not born of 'the sharpest intellect, a bold understanding.' If so, we must have altogether a different definitions of these terms. We will close this paper by quoting two verses from Saint Tirumūlar, and we challenge comparison with them, with anything else found in any writing ancient or modern to express the truth of the double aspect and relation we have been describing above, with the same aptness and richness of illustration.

மரத்தை மறைத்தது மாமதயானை,

மரத்தின் மறைந்தது மாமதயானை,



பரத்தை மறைத்தது பார்முதற்பூதம்,  
பரத்தின் மறைந்தது பார்முதற்பூதம்.

The tree was concealed in the mad elephant ;  
The tree concealed the mad elephant :  
The Supreme was concealed in the world ;  
In the Supreme was concealed the world.

(Here tree means a wooden toy elephant).

பொன்னை மறைத்தது பொன்னணிபூஷணம்,  
பொன்னின் மறைந்தது பொன்னணிபூஷணம்,  
தன்னை மறைத்தது தன்கரணங்களாம்,  
தன்னின் மறைந்தது தன்கரணங்களாம்.

The gold was concealed in the golden ornament ;  
The gold concealed the golden ornament.  
The 'I' was concealed in its own senses ;  
In the 'I' were concealed its own senses.

These two verses, though they look similar, are not the same, and we will expound their meaning in our next.

# THE TWO GEMS.

(SAT AND SAT-ASAT).

“எவ்வெவர் தன்மையும் தன்வயிற்படுத்தும்  
தானேயாகிய தயாபரன் எம்மிறை.”

“To each and every one, His own nature imparting  
Our Lord stands alone, Supreme, full of Grace.”

*Tiruvāchakam.*

We proceed to explain the two verses quoted from Tirumūlar at the close of our last article. The two verses seem so alike that unless they are looked into more closely, their meaning is likely to be lost. These verses explain in fact the *Bhanda* and *Moksha* conditions of the soul, and the soul's ascent through various stages, called *Tattva Darśanam*, *Ātma Darśanam* and *Śiva* or *Parā Darśanam*. The verse, “The gold was concealed in the golden ornament &c.” has to be taken first. The object before the seer is a golden ornament. The thing can be looked at from two different points of view, in two different aspects. It can be viewed as merely gold, and then we are solely engaged in looking at its colour, its fineness, specific gravity &c., and while we are so engaged, the other view of it, whether it is a brooch, or medal or a bracelet &c., is altogether lost to view. And in the same manner when we are viewing the object as a mere ornament, then all idea of the gold, its fineness &c. is lost. This happens when the object before us is one and the same, and neither the gold as gold, nor the ornament as ornament can be said to non-exist, in either case, can be said to be unreal or a mere delusion. We merely change our point of view, and we are ourselves under no delusion at either moment. The delusion is neither in the gold nor in the ornament nor in ourselves. The object before us is so

made that it possesses this double nature or aspect, so to say, and our own psychological structure is such that we can change from one to the other point. And each point of view has its own vantage ground. A person going to a jeweller's shop cannot afford to lose sight of either point, and if he does, he is sure to make a bad bargain. What would we think of this man, if he goes into the shop with the firm idea, that, of the jewel he is going to buy, the gold is a mere name and delusion, or the ornament is a mere name and delusion. When bargaining, however, after he had once tested the fineness of the gold, and colour, he need trouble himself no more about it, and he can proceed to examine the shape of the ornament, its size &c.

Taking this analogy, Tirumūlar proceeds to point out the same relation between the individual ego, the subject, and its objective senses. The word used is 'தன்,' standing as it does for the individual ego, jīva, soul, paśu, or chit. The phrase 'தன் கரணங்களாம்,' also brings out the meaning of 'தன்,' and it cannot refer to the Supreme Brahman, as was interpreted by a Hindu Idealist. Of course he could not help saying so, as the being which he postulates above 'its senses' (தன் கரணங்கள்) is God, the Supreme. Saint Tirumūlar was prophetic enough to see such a misinterpretation of his words, and it is therefore why he sung the next verse, "மரத்தை மறைத்தது," the tree was concealed &c.' In our article on 'Mind and Body' we have fully discussed the relation which Saint Tirumūlar perceives between the Individual Ego, the soul and its body and senses. When the individual *paśu* lives a purely objective existence, by caring for his body, his comforts, his wealth, his pleasures, &c., his true self, the mind, is altogether identified with the world; and he himself lies buried, concealed. Look at the words, our Saint has selected. He does not cry false, false, delusion, delusion at every turn. He actually uses 'மறைத்தது,' 'மறைந்தது,' "concealed" and "is concealed"! Neither the soul nor the world is a myth, a delusion; but only when the mind was in an objective condition, it was concealed by the object. When the

soul regains its own self, by forgetting the world, the world has not become a myth, only it lies concealed, merged in the soul itself. The thoughtless critic is apt to consider such distinctions, as mere wordy warfare, but no student of philosophy can easily afford to ignore the first principles of correct reasoning, by choosing his words, each one to express one particular idea and no other; and many a specious and delusive argument has had its genesis in such ignorant and ambiguous use of words. To proceed, when the soul lies so concealed in the world, this constitutes its *bandha*, bound condition, and the thing so concealing is called *bandha* or *Pāśa*. When the soul learns to discriminate between its own nature and the nature of the world, and to rate the lower as its own worth, then it attains to *Tattva Darśanam* and *Ātma Darśanam*. And the whole field of Ethics is evolved from our perception of these relations aright. When man perceives that the more he is attached to the world, the more his own faculties get clouded and he is led more into sorrow and suffering, and the more he frees himself from such attachment, the more he frees himself from sin and sorrow, and developes in himself his higher spiritual nature, then it is that his moral faculties are developed, and in course of time strengthened by constant practice. But then, there is this peculiarity about the mind of man, which is nowhere noticed in any other system that we know of, and which we have already referred to in our last article, its intermediate nature between *Sat* and *Asat*, and which therefore gives it its name of *Satasat* and which peculiarity *Kaṇṇudaiya Vaḷḷalār* (author of *Oḻiviloḍukkam*) emphasises by using the expressive name of அலி, or hermaphrodite, neither male nor female, neither *Sat* nor *Asat*. But the rule in Tamil grammer for determining the sex of the hermaphrodite is “ஆணுறுப்புமிகுந்தால் ஆணாகும், பெண்ணுறுப்புமிகுந்தால் பெண்ணாகும்.” ‘The sex follows the more predominating organs present,’ and so a hermaphrodite person will always be called either he or she and not it. The life of the individual soul is, as such, passed either as *Asat* or as *Sat*, and it has no life of

its own. That is, it cannot exist by itself, independent of its relation with either Padārtha. If either God or the world did not exist, the existence of the soul would be an impossibility. Saint Meykaṇḍān uses two analogies to illustrate the position. The soul is compared to an object suspended in air, and a flood of water. We cannot imagine an object suspended in air without a support. If the support is removed, the object falls to the ground. Saint Meykaṇḍān had as such distinctly before him the question "why does an apple fall to the ground." The actual example he had before him was a swing attached by a rope to a tree. The tree holds up the object by its own force. When this force is weakened and loosened, another force is brought into place, the force of the earth, gravity. The object was in fact held in between these two forces. The object must either be attached to the tree or to the earth. In spite of the enormous power of gravitation exerted by the earth, the tree was able to hold up the object for a time. Only for a time, for when the fruit matures, the tree cannot hold it up, however it may will to do so. The same act accomplishes the severance from the tree, and the bringing it to the earth. Just so, in the case of the soul. It is bound to Māyā and Mala, so long the soul is not ripe. Before it is ripe, we do not perceive its brightness and sweetness. When the soul perfects itself, fed by the juices from the earth (the Grace of God) it finds its resting place in God. When it so finds itself, united, it becomes one with God, as the fruit itself when left alone becomes one with the earth. The flood again cannot stand still, unless it is held up by an embankment. When this embankment is breached, it will run on and on, till it finds its resting place in the broad arms of the ocean. Without either of these means of support, it will be difficult to restrain the fleeting soul. The embankment or the flood gates are the Māyā support of the soul. The ocean is God. This support is called in Tamil ஸ்தம்பம், a support, a bond of attachment, a rest, desire, love. It is this peculiarity which Saint Tiruvalluvar expresses in the following couplet,

பற்றுக் பற்றற்றான் பற்றினை, யப்பற்றினைப்  
பற்றுக், பற்றுவிடற்கு,

which again is the mere echo of our Saint Māṇikkavāchakar's words.

“சுற்றிய சுற்றித் தொடர் வறுப்பான்றொல் புகழே  
பற்றி யிப் பாசத்தைப் பற்றற நம்பற்றுவான்  
பற்றிய பேரானந்தம் பாடுதும் காணம்மாஞய்.”

This peculiarity of the soul we have been discussing above, has a tremendous bearing in connection with various philosophical schools. The ancient Buddha and the modern Agnostic would not postulate this other support and resting place of the soul. And we find they are landed in Nihilism accordingly. The moment of perfection is the moment of annihilation to the Buddhist. Nay, with his modern Apostles, Mrs. Annie Besant for example, the cry of the Vedas, ‘whence there is no return, there is no return’ is merely a vain cry. There is no such thing as final perfection, beatitude or Moksha. The soul must roll on ever and anon, subject to the never-ceasing and ever-recurring evolution due to “the moral necessity connected with the central and most precious doctrine of the exoteric Vedānta, the doctrine of Samsāra.” Here of course we see the phenomenon of extremes meeting. The Vedāntist could not deny the possibility of the soul, attaining the so-called moksha, recurring back into the cycle of evolution, as the original retrogression of Brahman into Gods and men, brutes and worms is itself not explicable by him. The Agnostic not believing in God, examines into the nature of the mind or soul and perceiving how intimately it is connected with matter, denies of course, its separate personality and independent existence; and hence his denial of the soul's immortality and future existence, when once its mortal coil is broken. In the case of the Vedāntist, however, this peculiarity of the soul will alone furnish the excuse for his theory. And we have heard honest Vedāntists admit this as the only explanation of Śrī Śaṅkara's otherwise untenable position. When in union with God, the

soul has lost not merely the consciousness of the world, the Asat, it loses also its self-consciousness, (not be it remarked its self-being) it loses also its consciousness of difference from God &c., and the only perception that remains is the bare perception, the bare enjoyment of God,—the full manifestation and Presence of God, as Love and Bliss, alone is felt; and in such a condition, Śaṅkara could say there is no second thing.

“ சென்று சென்றனுவாய்த் தேய்ந்து  
தேய்ந்தொன்றும் ”

Śaṅkara's experience will therefore be only one-sided one, and the statement cannot stand as a matter of proof. The state of union with God is called Turiya or Para-Avasta, and in this condition, though the conscious perception of the world and soul may not be possible there, beingness (existence) is not gone. And it is in this condition, Saint Tirumūlar expounds in his next verse.

மரத்தை மறைத்தது மாமதயாலை,  
மரத்தின் மறைந்தது மாமதயாலை,  
பரத்தை மறைத்தது பார்முதற்பூதம்,  
பரத்தை மறைந்தது பார்முதற்பூதம்.

The tree was concealed in the mad elephant;  
The tree concealed the mad elephant.  
The world concealed the Supreme,  
In the Supreme was concealed the world.

The Supreme is concealed in the world (not non-existent) the world is concealed in the Supreme (not non-existent). In the sentences, 'I was concealed by the world, the world was concealed in me', note the fact that there are only two names, two categories involved, namely I and the world, soul and māyā. For an intelligent understanding of the proposition, no other category is required. But consider well the propositions, 'the world concealed the Supreme, the world is concealed by the Supreme'. These propositions could not be true as they stand, unless both these stand as objective to the seer, as in the illustration of the wooden-toy

itself. The wood of the toy cannot be conscious of its being concealed or not by the elephant form, nor the elephant of the wood. In human language and expression and argument, there is always an ellipsis and the suppression of the middle term. The first two propositions relating to the wooden-toy cannot be true as they stand but is only intelligible, when we supply the factor of the seer. So also, the propositions that follow, though they only contain the two categories Sat and Asat, involve the presence of a third, the Satasat. What we have stated above will explain the Śivajñānabotha Sūtra,

“யாவையுஞ் சூனீயம் சத்தெதிராசலின்  
சத்தேயறியாது, யசத்திலது அறியாது,  
இருதிறனறிவுள் திரண்டலா ஆண்மா.”

That we are concealed by our Māyā covering is a fact, the sharpest intellect and the boldest understanding cannot get over it, quibble and juggle as it may, and this being a fact, “that we are here in ignorance, sin, misery, and that we know the way out of them, but the question of a cause for them is senseless.”\* For nothing can be more senseless to ask for an explanation, when the fact to be explained is itself an ultimate fact. An ounce of fact outweighs a pound of probabilities, say the lawyers. And they only express a logical truth. But the proposition advanced by the Pūrvapakshī is that the jīva, being neither a part nor a different thing, nor a variation of Brahman, must be the Paramātman fully and totally himself, and as such is, clothed with such attributes as all-pervadingness, eternity, almightiness, exemption of time, space and causality, and that this jīva is hidden by the world† (māyā and avidyā) as the fire in wood, (or as Saint Tirumūlar would put it, wood in the elephant) and he asks what is the cause of this concealment? Why should the perfect become deluded into the imperfect by avidyā and ingorance? Dr. Paul Deussen admits that here all philosophers

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\* Paul Deussen's *Elements of Metaphysics*, p. 334.

† *Ibid.* p. 334.



of India (of his ilk—Śaṅkara included) and Greece and everywhere have been defective, until Kant came to show us that the whole question is inadmissible. We say 'ditto' also, whatever might be the learned Doctor's understanding of Kant. The whole question is inadmissible, nay the whole proposition of the Pūrvapakshi on which this question is based is inadmissible, it is untrue, is not a fact. The fact is not true that the Supreme Brahman is concealed by Māyā and Avidyā. Dr. Deussen would put his unfortunate Brahman into the dock and arraign him of high crimes and misdemeanours (our friends are never conscious of what gross blasphemy they are guilty of—our mind is extremely pained that we should even write so, for argument's sake) and before proving his guilt, with which he charges him, he would indulge in irrelevant and irreverent talk, as to why and wherefore this Brahman committed these crimes. Any ordinary judge would rule his talk as senseless; also, such talk from the accused's counsel, kindly engaged by the crown, would be ruled as senseless, when the accused admits the charge, and there is besides overwhelming testimony as to his guilt, leaving no room for doubt. The case contemplated by the learned Doctor will find a parallel in some of those occasional cases of judicial murder. A great crime had been committed, there is a great hue and cry, some body ought to be punished, ought to suffer for the unknown criminal. The Police run down some one they have long known, an old offender; witnesses (Pseudo-jñānis, with their Svānubhūti and esoteric experience) only flock in overwhelming numbers to prove the prisoner's guilt; the weight of testimony is only crushing, the poor prisoner at the bar is simply dumb-founded and cannot find speech to exculpate himself, however innocent he might be, and his silence counts for confession and he is condemned to die. Before his bones are whitened however, the real criminal turns up, confesses his crime, and the first conviction is found after all to be based on a case of mistaken identity. We have already shown how liable is the soul to be mistaken for God, to mistake itself for God. Saint Meykaṇḍān even where he teaches the

initiate to practice Sohambāvana, cautions him before and after not to mistake himself for God.

‘யாவையும் சூனியம் சத்தெததிர்.’ In the Presence of the Sat, all else is Sūnyam. Why, because, ‘before the Perfect and Eternal Intelligence, (Truth) the imperfect and acquired intelligence, (the semblance) is shorn of its light,’ answers our Saint, and he illustrates it by saying that the Evil Asat ceases to exist before Him, as does darkness before the sun, and explains that Hara cannot know them as objects, as nothing is outside Him. How well this explanation fits in with the vedic text, “There shines not the sun, nor moon, nor stars, neither these lightnings, much less this earthly fire. After Him, the Shining One, all things shine, by His Light is lighted this whole world” \* And when before this shining One, even the suns and moons pale, they dare assert that darkness, māyā and avidya can dare lift up their heads and veil and conceal and dim His brightness, and that on account of this veiling, the shining One can become deluded and fancy Himself as Asat, this body and these senses, and this world. Well does the Siddhānti ask, can you show me a sun covered by darkness, for me to believe in a Brahman veiled by Māyā or Upādhi. † No doubt the blind man says, the sun is hid by darkness; he will not confess his own blindness and darkness, and transfers his infirmity to the Effulgent Sun. “After Him, all things shine, by His light is lighted the whole world.” Yes, O Lord, we are but broken lights of Thee. The

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\* Svetas vi. 14.

† c.f. “ இருள்பொதிந்த பானுவுளதேல் உடலையானென்,  
மருள்பொதிந்த சித்துள திம்மன்.”

If there is a Sun by darkness veiled

Then may a chit exist by ignorance veiled, mistaking the  
body for itself

“ நின்மலமன்றேயதனை நீநிகழ்த்தினாயதற்குப்  
பின்னவித்தை யுண்டென்கைபித்து.”

Having called Him Ninmala

It is madness to impute to God, Avidyā.

little light that shines in each one of our souls is simply borrowed from Thee. Without this light, we are but the pieces of diamonds lying in darkness. In bandha, before the diamond is cut and polished, we cannot reflect Thy Glorious Light. We are the diamond crystals, Thou, the light shining in them, வெண்பளிங்கின் உட்பதித்த சோதியானே ! As crystal, we become light in light, and dark in darkness. யாதொன்று பற்றின தன் இயல்பாய் நின்ற பந்தமறும் பளிங்கினையம்யாம். Thou art like the Light from the emerald, மரகதம், lighting and colouring everything it touches after itself.

எவ்வெவர் தன்மையும் தன்வயிற் படுத்தும்  
தானேயாகிய தயாபரா !

*The Diamond crystal (சார்ந்ததன் வண்ணமாகும்) and the gem Emerland (சார்ந்ததுதன் வண்ணமாக்கும்), these are the symbols used by the Siddhāntis for the Soul and Śivam. Students of Science know the structural difference between those two bodies, as mediums or distributors of light. This Divine Light is Umā, (literally wisdom or light) that Lady wondrous fair, who showed to the astonished immortals, Her Royal Consort, and her colour is green emerald, and we will close this article by invoking her aid and quoting this passage from Kumara-gurupara which is poetic and philosophic at the same time.*

பண்ணாறு கிளிமொழிப் பாகைவரின் திருமேனி  
பாசொளிவிரிப்ப வந்தண்,  
பவளக் கொடிக் காமர் பச்சிளங் கொடியதாய்,  
பருமுத்தம் மரகதமாய்,  
தண்ணாறு மல்லற்றுறை சிறை யனங்களி  
தழைக்குங்கலா டஞ்ஞையாய்  
சகலமும் நின்திருச் சொரூபமென் றோவிடும்  
சதுர்மறைப் பொருள் வெளியாகும்.

O Thou parrot-tongued Maid, the emerald Light  
from Thy sacred body spreading,  
Converts the red coral reefs into green and the  
big pearls into so many emeralds,  
And the winged swans floating on the cool waves  
into so many sporting peacocks  
And thus explain the truth which the Vedas proclaim,  
'That after you, all things shine.'

# SOME ASPECTS OF THE GOD-HEAD.

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“பெண்ணு னவியெனும் பெற்றியன் காண்க.”

“Behold! He is the male, the female and the neuter.”!

Tiruvāchakam.

“Śivam śāntam, advaitam chaturtham manyante”.

Rāmatapini Upaniṣat.

Very often it happens, we have to write upon the same subject over and over again, and nobody need wonder why this should be so. We eat the same kind of rice and dish of vegetables, over and over again, day after day, from the year's end to the year's end, and yet, we never ask why this should be so. The answer is plain that this is the best and safest and most wholesome food we require, every day of our life, for its sustenance and nurture and growth. What applies to the body applies to the mind as well. The mind requires also some wholesome and safe and healthy pabulum for it to feed upon, also, every day, nay, every hour; and you can starve the mind, as well as over-feed it; and you may feed it on unwholesome and unhealthy food; and these are irregularities which we should avoid, as we should avoid irregularities in diet. Wholesome food, however often we may repeat, ought not to tire any body. And this is necessary for another reason also. Man is circumstanced more or less by his environment; all sorts of influences are brought to bear on him; and these create doubts and misgivings even in the most well-regulated minds; and the mind vacillates from one extreme to the other. It is therefore good that the mind is made to face the same truth, ever and anon. And then, indeed, our memory is so weak, we forget what we learnt only yesterday; and what fails to strike our imagination at

one time may attract it another time. Besides, errors and fallacies are repeated day after day, and it becomes necessary to repeat what we regard as truths as often. As such, we make no further apology for going fully into a subject which we touched upon in our review of "the Minor Upanishats," in our introduction to the Kaivalya Upanishat, and in our article on the "Personality of God". Very often, a controversy is carried on by means of names and words, and the whole fallacy lies in the different parties to the controversy, understanding the word in as many different ways. We have seen how European writers differed in defining the word "*Personal*" and "*Impersonal*"; and we have accepted the word "*Personal*" free from all implication of limitation or anthropomorphism and in the manner defined by Emerson, Lotze, Dr. Iverach &c. We have also noted the different ways of interpreting the word *Saguna* and *Nirguna*. One calls God *Saguna*, and interprets *Nirguna* in undoubted and authoritative passages as meaning merely "*devoid of bad qualities*". And in this sense *Saguna* must mean *full of bad qualities*; and yet this one will only call his God *Saguna* and not *Nirguna*; and he exhibits a clear prejudice against the word "*Nirguna*," thus clearly making out that his interpretation is, after all, only a doubtful expedient at avoiding an inconvenient corner. We have, however, referred to its technical and original and philosophic acceptation, in that, *Guna* means the *Guna tattva* which is the name and characteristic of *Mūlaprakṛiti*; and this *Guna* comprises the three *Guṇas*, *Sattva*, and *Rajas* and *Tamas*; *Saguna* accordingly means clothed with *Sattva* and *Rajas* and *Tamas*, gross material qualities, and *Nirguna* means freedom from these three qualities or gross material veilings; and the definition of God as *Nirguna*, and not as *Saguna*, does not therefore conflict with the literal and consistent acceptation of the two words, or our idea of God's Supreme Nature. By the way, an additional proof that our interpretation is correct is furnished by the fact that the *Saguna* Philosopher actually clothes his God with *Sattva-Guṇa*. Comparisons are generally

odious, but where principles are at stake they cannot be avoided altogether; and we merely invite our readers' attention to the two descriptions of God-head, given in the appendix to Dr. Muir's "Metrical Translations from Sanskrit writers", which are respectively summarised from the Śvetāśvatara Upanishat and Uttara-Rāmāyaṇa. You may omit the names, for they are accidents, due to our ancient religious history, and you may give the bare descriptions to our artist; and we have no doubt he will draw two totally different pictures. No doubt, we admit their Saṁgha conception of God, and as for that, any *bhāvanā* of God serves the purpose of the aspirant after a higher path to a great extent, on the well-known principle laid down by *St. Meykaṇḍān*, "Choose the form which attracts your love most." But as we have pointed out already, we do not remember at times that this is only a form, a symbol and not the truth itself, that truth is beyond one's ordinary ken ("கண்முதற் புலனாற் காட்சியுமில்லோன்—உள்ளத்துணர்ச்சியிற் கொள்ளவும்படான்."), and that yet this vision is possible ("கண்ணால் யானும் கண்டேன்"), ("புறையற்றிருந்தான் புரிசடையோனே") when leaving our feeling of 'I' and 'Mine', destroying and annihilating our *Paśu* and *Pāśa* nature "ஊன் கெட்டு உயிர் கெட்டு—நான் கெட்டு" and assisted by His Supreme Grace ("அவனருளால்"), we reach the place of peace, Nirvāṇa (Literally non-flowing-as-air) (திறையற்ற நீர்போற் சிந்தை தெளிவாற்கு) \*

What we, therefore, here wish to lay down and impress upon our readers, is that, whatever names we may use, ("ஒருநாமம் ஒருருவம் ஒன்றுமில்லாற்கு, ஆயிரம் திருநாமம்பாடி நாம் தெள்ளேணம் கொட்டாமோ"—"Let us sing the thousand names of the One who has no name, no form, nothing"), and though we may accept this form and that symbol for worship and practice (Sādhana), yet we hold rigidly to the principle that God is not man, covered by ignorance and matter, and God cannot be born as man, and clothed with Prakṛiti qualities. The rigid acceptance of this one principle alone, that *God* is *Aja*,

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\* cf., "Be still and know that I am God.—" Book of Psalms.

(*cannot be born*) ought to distinguish and elevate the Siddhānta from all other forms of Religion. And the rigid acceptance of this one principle alone must prevent it from its degenerating into a superstition, and base idolatry, and man and fetish-worship. One great obstacle to the due recognition of the excellence of the Siddhānta is the obstacle thrown by certain names. We use certain names as denoting God and as comprising the characteristic attributes which we clothe Him with. But how can we help it? We cannot forget our language, and its past traditions; we cannot forget our religious past, however we might try; and we cannot therefore coin new names, simply because some others want us to do so. And what need is there for doing so either? If we use certain names, they were so used by 90 per cent of the Indian population for the last 30 centuries at least; they were so used in the days of the Purāṇas and Itihāsas, they were so used in the days of the Upanishat writers, and they were so used in the days of the Vedic writers. And some of these Mantras and texts have been used in the daily prayer of everybody. The publishers of "The Theosophy of the Upanishats" recommend to us the following mantra from the Taittiriya Upanishat for our daily prayer:

"Satyam Jñānam Anantam Brahma Ānandarūpam  
Amṛitam *yad* vibhūti Śāntam Śivam, Advaitam."

And what is there sectarian about the word "Śivam" herein? Even an Upanishat of the Type of Rāmatapinī has this text with the same word, (quoting as it does the above Mantra of course),

"Śivam, Śāntam, Advaitam, *Chaturtham* manyante".

There is one thing about the word "Śivam". Sanskrit scholars say that the word in this form is not a neuter noun but simply an adjective, and accordingly translate it as *gracious, benignant* &c; but it is remarkable that this word is always used in the Rīg-Veda and other Vedas and Upanishats in conjunction with the word Rudra, Śaṅkara,

Bhava, &c., and that to denote the same personality and not any other. However this may be, the word (சிவம்) Śivam is used clearly in Tamil as the neuter Form of Śiva or Śivan (சிவன்), as Param (பரம்) of Para or Paran (பரன்), as Brahman (பிரமம்), of Brahman (பிரமன்), with no change of meaning in either form. That this accounts for the frequent change from one gender to another in describing the Supreme Being, even in the same Mantra, as in the Śvetāśvatara, we have already pointed out. That all these names are also declinable in the feminine gender without change of meaning we have also pointed out elsewhere. Whether we say Śiva, Śivam, or Śivā; Śaṅkara, Śaṅkaram, or Śaṅkari; Para, Param, or Parā; we denote the same Supreme Personality. We use these words, and in these forms of gender, as these are all the forms or symbols we perceive in the material universe. To us, therefore, these names are mere names and nothing more; and we affix therefore no greater importance to one form in preference to another. Though Professor Max Muller would prefer to call God, in the neuter, "It" and think it a higher name, we are thoroughly indifferent as to calling the supreme, as *He*, *She* or *It*; and we accordingly with St. Māṇikkavāchaka praise God, as

பெண்ணுண் அலியெனும் பெற்றியன் காண்க" \*

"Behold! He is the male and the female and the neuter."

\* And yet consider the following lines from the same 'utterance.'

அச்சன் ஆண்பெண் அலியா காசமாகி

யா ரழலா யந்தமாயப்பால் நின்ற

செச்சை மாமலர் புரையுமேனி யெங்கள்

சிவபெருமான் எம்பெருமான் தேவர் கோவே."

"My Father! He became man, woman, and hermaphrodite, the Ākāś, and Fire and this final Cause, and *transcending all these forms*, stands the Supreme Śiva, of the Body glowing like the flame of the forest. He is my Lord and the King of Gods".

"பெண்ணாகி யானாய வியாய்ப் பிறங்கொளிகேர்

விண்ணாகி மண்ணாகி யித்தனையும் வேறாகி

கண்ணார முதமாய் நின்றான்."

"He became, 'He' and 'She' and 'It' and the Earth and Heaven, and is *different from all these* and stands as my dear Blessedness."



These lines will be found repeated often and often in the Tiruvāchakam, Tevāram and every other sacred writing in Tamil. Can similar lines be quoted from writers of any other school? We dare say, not. But the older Upanishats contain similar thoughts, and that only proves our contention that the Siddhānta school but barely represents to day the oldest traditions, and is the inheritor of the most ancient Philosophy. Of all Indian preachers, it was the late *matakhaṇḍana* Veṅkatagiri Sāstrin that used to dwell on this universal aspect of the Siddhānta in respect of naming Him as 'He', 'She' and 'It', and he used to point out that all names of Śiva are declinable in all the three genders without change of meaning, whereas other names do not admit of this change, and even if they do, the word is meaningless or means something else. We do not know why some people prefer the neuter form to the masculine or feminine, when, in fact, it stands to reason that the male and female represent in each the perfection of organized and organic form, much more so than the neuter forms. If by calling Him,† 'It', we mean to emphasize that God is sexless, we must also insist that God is genderless, and that he cannot be spoken of in the neuter gender. And the phrase, "அவனவளது" "Strīpunnāpumsaka," 'He, She, It,' has become a technical phrase with us (see first sūtra of Śivajñānabodham) to mean the whole of the material manifested universe and its various forms; and in naming God with words and forms borrowed from matter, we cannot avoid using these words. But then, the difference between principle and symbol, truth and dogmatism, has to be perceived. We tried to make ourselves clear about this distinction about the "Soham or Tattvamasi" doctrine in our last; and in the subject we have been elucidating above, a similar distinction has to be perceived. One says, 'address God always as He'; and if you call him, 'It,' he says you are addressing a cold abstraction. Another

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† The genius of the English Language, reflecting as it does the Christian Religion does not allow us to call God, except in the masculine, though of course we have heard that they do not mean to say that God is a male like a man.

claims to have reached a higher Philosophy by refusing to call Him,\* as 'Him' and by calling Him 'It.' Both seem to think that there is something degrading in calling Him as 'She.' But the feeling which induces the European to lift the female to almost divine honors, and the tenderest and most passionate of all our emotions which cling round the word 'mother', ought to enable one to realize our ideal of God as the 'Divine Sakti,' † One who, St Māṇicka Vāchaka says, "is even more loving than my mother." ("தாயிற் பெரிதும் தயாவுடைய தம்பெருமான்" ‡).

Where, of course, the truth is seen, there will be no more room for ignorant dogmatism, and any and all these modes of address will equally be acceptable to Him, if instead of uttering those bare words, we put into them, such love as will "make our bones melt." and such as is described by our own Saint, in his "பேற்றித்திருவகவல்" "Pilgrim's Progress". (p. 101. Siddhānta Dīpikā Vol. I.)

We began our article with the object of quoting from our Lord Māṇikkavāchaka some passages in which he addresses the supreme as "Śivam" in the Superlative Neuter of Prof. Max Müller, and the forgoing remarks will be sufficient to introduce those passages :

"சிந்தனைக்கரிய சிவமே பேற்றி." ‡ p. 25.

"Praise be to "Śivam" beyond reach of thought."

"அன்பருள்ளாம் சிவமே." p. 26,

"O Śivam! who dwells in the heart of those who love Him."

\* In calling God, 'He' and 'Him', we are following only the genius of the English language.

† Mrs. Flora Annie Steel speaks of Umā-Haimavati as the emblem of perfect wife-hood, mother-hood and mystical virginity.

‡ Consider the following lines also.

"அன்னை யொப்பாய் எனக்கத்தன் ஒப்பாய் என்னரும் பொருளே"

"தாயே யுன்றன் முளடைந்தேன்"

‡ We give the references from the well-printed and neat edition of Kāñchi Nāgalinga Mudaliyār, 45, Bairagimatt Lane, Madras.

“அரிக்கும் பிரமற்குமல்லாத தேவர்கட்கும்  
தெரிக்கும்படித்தன்றி நின்ற சிவம்.” p. 12.

“*Śivam* which stood unperceived by Hari, and Brahma and other Gods.”

“நாமொழிந்து சிவமானவா” Ibid.

“Losing one's 'I'ness became *Śivam*”

“சுத்திக்கும் சீவபதம்.” p. 119.

“The sweet *Śiva Padam*” (*The Mahat Padam of the Upanishat.*)

“சீவம் வேண்டார்தமை நானும் தீண்டேன்.” p. 125.

“I will not touch those who love not *Śivam*.”

“சித்தமல மறுவித்துச் சீவமாக்கி யெனையாண்ட அத்தன்.” p. 153.

“My Father who took me to His embrace by making me *Śivam*, after cleansing me of my sin.”

These are only a few out of a vast number, and this description is found also in the Devāra Hymns and other sacred writings. Probably, if this aspect of Siddhānta had been present to the mind of Prof. Max Muller when he wrote his introduction to the *Śvetāśvatara Upanishat*, in refuting the argument that the Upanishat was a sectarian one, he need not have gone to the extreme of trying to establish an illusory identity between a Nirguṇa and a Saguṇa God. For, we do not, at any rate, accept the Saguṇa God as God, the Supreme, at all; for the Saguṇa God is only a God in name, but a Paśu or Soul in reality. And we here come to a great fallacy which is the source of a very grievous error. The error consists in interpreting such words as *Īśvara*, *Māheśvara*, *Parameśvara*, *Īśā*, *Īśāna*, *Maheśa*, *Deva*, *Mahādeva*, *Hara*, *Rudra*, *Śiva*, *Purusha*, wherever they occur in the Upanishats, *Gītā* &c., as meaning the lower or Saguṇa Brahman, and seemingly because these names are also applied to a God who is one of the Trinity or Trimūrtis, Brahma, Viṣṇu, and Rudra. But any ordinary student of the Śaiva Siddhānta will perceive that the God they worship is not one of the Trinity, though called by the same name, and that their system speaks of Him, as the *Turiyam* and *Chaturtham*, both meaning fourth, and these

thoughts can be picked up from the most ancient and the most recent books in Tamil and in Sanskrit. The typical passage in the Upanishats is the one in the Atharvaśikhā.

Dhyāyeetesānam pradhyaīthavyam Sarvaṁ idam Brahma  
Vishṇu Rudrēndrāste sarvè samprasūyantè sarvāni chēndriyā-  
nicha saha bhutais, nakāranam Kāranānām dhātā dhyātā  
Karanahtu dhyēyas Sarvaisvarya Sampannas Sarvēsvaras  
Sambhurākāsa madhyè.....Śiva éko dhyéya : Śivankara :  
Śarvam ānnyat Parityaja Samāpta atharvasikhā.

Taking another book at random, say the Mahimnastotra, which is reputed to be by a very ancient sage, in praise of Śiva, we come upon the following passage also.

“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 (awaking, dreaming and sleeping), the three worlds (heaven, earth and hell), the three Gods (Brahma, Vishṇu and Rudra), and by its nasal sound (ardhamātrā) is indicative of thy fourth office as Supreme Lord of All, (Parameśvara) ever expresses and sets forth thy collective and single Forms.”

And we to day only propose to quote similar passages from only one book, and that the Tiruvāchakam.

The first passage is the one occurring on p. 26, which we have already quoted in reviewing the Minor Upanishats. Lest that the ‘three’ in this verse may be taken to mean Brahma, Vishṇu and some other God than Rudra, our saint himself expressly sets forth his meaning more clearly in the following verse.

தேவர்கோ அறியாத தேவ தேவன்  
செழும்பொழில்கள் பயந்துகாத்தழிக்கும் மற்றை  
மூவர்கோ னாய்நின்ற முதல்வன் மூர்த்தி  
மூதாதை மாதானும் பாகத்தெந்நை.”

"Him the God of Gods not perceived by the king of Gods (Indra)<sup>1</sup> Him the supreme king of the other Triad, who create, sustain and destroy the worlds; The first Mūrti, (the manifest God)<sup>2</sup> the Great Ancestor, my Father who consorts with the Divine Maid.

Consider the following passages also.

முன்னனை முவர்கீத முற்றமாய் முற்றுக்கும்  
பின்னனைப் பிஞ்சகனைப் பேணுபெருந் துறையின்  
மன்னனை வானவனை மாதியலும் பாதியனை."

"Him, *The more ancient than the Triad*, The End (of all things), and yet one who lasts behind all things, the One with the braided hair<sup>3</sup> the King of our loved city Perundurai, The Heavenly God, and the Consort of Umā."

பூவேறு கோனும் புரந்தரனும் பொற்பமைந்த  
நாவேரு செவ்வியும் நாரணனும் நான்மறையும்  
மாவேறு சோதியும் வானவரும் தாமறியாச்  
சேவேரு சேவடிக்கே சென்றுதாய்கோத்தும்பி.

In the following passage, He is identified with the Triad, in the same way as He is often identified with all the works of His creation, Earth, Air, Water &c, though those very passages say at the same time that He is not to be identified with the creature and created things, a doctrine which clearly cannot be mistaken for Pantheism. As a Christian writer points out, the Doctrine of Immanency of God in all nature is quite consistent with our idea of the Transcendency of God.

"யுருமூன்றுமாகி யுணர்வரிதாமொருவன்." p. 79,

"He became the *Triple Form* (of the Triad), and yet remained the one who could not be perceived by the mind."

<sup>1</sup> c.f., the story in the Kenopanishat about Indra and other Gods being unable to know Brahman and being taught by Umā Haimavati (God's grace) about the Supreme Brahman.

<sup>2</sup> Like ghee in butter milk, after churning with knowledge and love.

<sup>3</sup> Kaparidin of the Rig-veda.

முந்துநடுவு முடிவுமாகிய மூவ ரறியாச்  
சிந்துரச்சேவடியான்.”

“Himself the Beginning, the middle and the end, Him whose beautiful “*Mahat Padam*” could not be perceived by the *Three*.” Also the following passages.

யாருரன்

செம்பெருமான் வெண்மலரான் பாற்கடலான்,  
செப்புவபோல் எம்பெருமான் தேவர்பிரானென்று, p. 91.

“He of Ārūr, whom even Rudra, and Brahma and Vishnu, praised as ‘Our King, the King of Gods.’”

“முந்தியமுதல் நடுவிறதியுடனாய்  
மூவருமறிகிலர் யாவர்மற்றறிவார்.” p. 95.

“Thou becomest the Foremost, the Beginning, the Middle, and the End and were not understood by the Triad. Who else can know Thee.”

“முழுமுதலே, யைம்புலனுக்கும் மூவர்க்குமென்றனக்கும்,  
வழிமுதலே.” p 97.

The Impartite First, the First Cause or Source of the five senses, (the material universe), the *Three Gods* and myself (Soul).”

“தேவதேவன் மெய்சேவகன் தென்பெருந்துறை நாயகன்  
மூவராலு மறியொணா முதலாயவானந்த மூர்த்தியான்  
யாவராயினும் அன்பரன்றி யறியொணாமலர்ச் சோதியான்,  
தூயமாமலர்ச் சேவடிக்கணஞ் சென்னிமன்னிச்சுடருமே.”

(“God of Gods, God of Truth, The Lord of South Perunturai  
The Lord of Bliss, The first cause whom the Three cannot know,  
The Glorious one whom none can know save those that love.  
His pure bloom-like feet my head does seek and glorify.”)

“மூவரு முப்பத்து மூவரு மற்றொழிந்த  
தேவரும் காணச் சிவபெருமான்—மாவேறி  
வையகத்தே வந்திழிந்து வார் கழல்கள் வந்திக்க  
மெய்யகத்தே யின்ப மிகும்.

(“ The Lord Śiva, unknown by Devas all,  
 The Three and Thirty-three—  
 He that rides the Bull—  
 His holy feet if here we seek and praise,  
 Our bliss will sure increase.”)

Yes, nothing can be truer than the thought expressed in this verse.

The Highest conception that we can ever reach of God, describing as it does, His inmost nature, and of course the only way we can know Him, is that God is Love and Blessedness, *Śivam*.\*

And such a great scientist as the late Prof. Romanes has asked with truth:—“ What has all the science or all the philosophy of the world done for the thought of mankind to be compared with one doctrine ‘God is Love’.”

[\* The word *Nandi*, a favourite word with St. Tirumūlar and others means also literally the Blissful; and our readers have to consider why we now call the Great Bull (Pasu) in front of God by the same name *Nandi*.]

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# ASHTAMUHURTAM.

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“Antarichchanti Tamsena Rudram Promanīshayā Krinantī Chikbāḥyā Chacham. (Rig-Veda.)”

“Those who meditate with love on the Supreme Rudra which is within all, they eat food.”

It is a noteworthy fact that our sages have often compressed a whole philosophy in a single word or phrase. We once before illustrated how pregnant was the naming of vowels and consonants as உயிர் and மெய், Sarīri and Sarīra, in regard to the question of the relation of God to the world. We take up to day another word which is the expansion of the same subject. This word is “Ashta Mūrti” It means Being having Eight Forms and is a synonym of Śiva or Rudra. These Eight Forms are, Earth, Water, Fire, Air, Ākāś, the Sun and the Moon and Soul or Jīva or Paśu.

By these Eight names are comprised the whole universe both animate and inanimate. The only substance which these terms do not comprise is God; and when therefore God is spoken of by His having these eight forms as His Body, then the relation of God to the world is clearly brought out, namely that of soul and body, which relation, of course, we have fully explained in our article on “Mind and Body.” As soul in a body, He is in every thing, and hence called Visvāntaryāmi; and we have quoted a *Rich* verse above in which God (Rudra) is called Antaryāmi; and innumerable passages are also scattered about in the body of the various Upanishats. As having the universe for His Form, God is called Visvasvarūpi

“Visvarūpāya vi Namō Namaḥ.”

As giving rise to the whole universe from Himself, He is called Visvakāraṇa or Visvayoniḥ. By the same way, as we



often identify our own body with ourselves, God is frequently spoken of as the universe itself, and is accordingly addressed as Earth, Water, Fire, Air, Sky, the Sun and the Moon, and Soul.

But there are clear passages to show that He is none of these. No one could seriously contend to day that where these Upanishats identify God with some of these inanimate forms, that earth or fire or any of these elements, and not the Ruler within or the Puller as He is called in *Bṛihādāraṇya*, is really God. But the texts identifying the *Jīvā* with God has caused no amount of confusion, and these texts are quoted as standing authorities by a whole school of Indian philosophers, though texts can be quoted as frequently in which God is spoken of as different from the *Jīvā*. As being none of these Eight and transcending all, He is called *Visvādika*.

“*Visvādiko Rudra*,” (*Śvetāś*).

“Who of the Gods is both the source and growth, *the lord of all, the Rudra*, mighty seer ; whoever sees the shining germ come into birth— may he with reason pure conjoin us.”

“Who of the Gods is over-lord, in whom the worlds are based, who ruleth over his creatures of two feet and four ; to God, the “Who,” with (our) oblation let us worship give.”

These follow naturally the text “That sure is fire, That sun, That air, That surely moon, That verily the Bright, That Brahm, the waters That, That the Creator.”

In the previous *adhyāya*, occurs the passage “What is this all, far, far beyond, That Formless, griefless That.” “What God in fire, in water, what doth pervade universe entire, what in the plants, what in the forest lords, to Him, to God, Hail all Hail.”

“This God, in sooth, all the quarters is ; long, long ago, indeed, he had his birth, he verily (is now) within the germ. He has been born, he will be born ; behind all who have birth he stands, with face on every side.”

The famous passage in the seventh Brahmana, of the 3rd Adyāya, of the Bṛihadāraṇyaka Upanishat, brings out a full exposition of these Eight forms of God. In the third Mantra, Earth is said to be His body—

Yasyaprithivī śarīram."

"He who dwells in the earth, and within (or different from) the earth, whom the earth does not know, *whose body the earth is*, and who pulls (rules) the earth within, He is thy Self, the puller (ruler) within, the immortal."

And in Mantrās, 4, 5, 7, 9, 11, 12 and 22 the water, fire, air, sun, moon, Ākāśa and Vijñāna are respectively said to be His bodies.

The passages are all similar to the one relating to the earth and we quote the last, however, in full.

"He who dwells in Vijñāna, and within (or different from) Vijñāna, whom Vijñāna does not know, *whose body Vijñāna is*, and who pulls (rules) Vijñāna within, He is thy Self, the puller (ruler) within, the immortal".

Professor Max Muller translates Vijñāna as knowledge, but he notes at the same time that those of the Madhyāndina school interpret it as meaning the Ātmā or the soul; and according to the text in the *samāna prakaraṇa*—"yasyātma sarīram"—and from the Upa-Brahmanas we will quote below, it will be seen that it is the correct interpretation.

The other text in the Bṛihadāraṇya, makes it much clearer. "God is to be seen, heard and contemplated and enjoyed in the soul. He is beyond the soul. His body is the soul, He penetrates into the recess of the soul." Nothing can be clearer than this text. This Soul and soul, this Ātmā and ātmā, this Self and self (The confusion in thought arises from the name which originally meant the human spirit being applied to the Supreme spirit also), are the two birds which dwell in the tree (human body); these are the two which "enter into the heart, the excellent divine abode" and these are the two which

are in the "inside of" of the human eye. The confusion of using the same word to denote and connote two different things is really vicious, and later writings and the present day systems have dropped such uses altogether, and the beginning of such change in nomenclature, and precision in the use of words is seen in the Gītā, and Ātmā is distinguished from Paramātmā, Purusha from Purushottama or Parama Purusha. Verse 22 of Chapter 13, is a characteristic verse in this respect as it gives all these names and the true definition of Sat as distinguished from Sat-asat.

"Spectator, and Permitter, Supporter, Enjoyer,  
*Maheśvara*, thus is styled *Paramātmān* ;  
 In this body *Parama Purusha*."

We have elsewhere observed how the sole purpose of the Purāṇas and Itihāsas is merely to explain the particular text of the Veda or Upanishat. The passage in the Upa Brahmana embodies the particular text and explains it.

See how this passage, from Parāsara Purāṇa reproduces the words and meaning of the *Rich* text quoted above.

"Antarichchandiyā Rudram Sadhā Vantayam Manishyā  
 Kruṣṇanti Sihvaya tāhirasa pūrno Amṛitodakam  
 Antar Nāchchantiyā Rudram Bahvānu Sahitam Śivam  
 Purusha Māvagṛiṇanti Sikvayatānasamśayah."

The following passage from Skānda Purāṇa also says that the Jīva is the body of god.

"Antaryāmi Sa Avīsha Jivānām Parameśvaraḥ"  
 "That same Parameśvara is the Antaryāmi in all jivas".

Turning to Mahābhārata, the statement that God has these eight objects for His body and that the universe is His Form, that He is different from the universe occurs very frequently.

We cite the following passages from the Anusāsana Parva, P. C. Roy's edition:—

"Him that hath universe for His form" page. 49

"Thou art of the form of all jīvas in the universe" page. 125.

"Thou art the Lord of Jīvas " page 133.

"Thou hast universe for thy form " page 105.

"Thou art He who has the whole universe for His limbs " page 104.

"He pervades all things in the universe and yet is not seen anywhere " page 50.

"Agitating both Prakṛiti and Puruṣa by means of his energy (Śakti), He created therefrom the universal lord of creatures, Brahma."

"He is both Sat and Asat."

"He transcends both Prakṛiti and Puruṣa " page 50.

"Thou art He called Sat of Sat " page 127.

"Having created all the worlds beginning with "Bhu" together with all the denizens of heavens, Thou upholdest and cherishest them all, distributing Thyself into the well-known forms numbering eight " page 96.

The poet Kālidāsa in his benedictory verse in Sakuntala explains what these eight forms are,

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

There is also this verse, for which we cannot find any reference, which gives eight names of God as He dwells in His eight forms.

“Prithivyo Bava, Apach Sarvah, Agne Rudrah, Vāyur Bhimah, Ākāśasya Mahādevah, Sūryas Yograh, Chandrasya Somah, Ātmānah Paśupatih ”

Note here that the word Hotri meaning the ‘sacrificer or the Yajamān (master) of the sacrifice, stands for ātmā, Jīva or Paśu. Hence the Lord of the paśu is called Paśupati. (Meda Pati)

We quote a few more passages from Mahābhārata.

“Thou art the eight Prakṛitis ; Thou art again above the eight Prakṛitis, everything that exists represents a portion of Thy divine Self”. page 99.

The following passage explains why God should multiply Himself, why He should manifest Himself into these eight forms ; *i. e.*, why God should bring about the evolution and creation of this world ; not of course, from any moral necessity connected with the doctrine of samsāra ; not of course, from His Will to exist and desire for enjoyment ; not of course, from a desire to see His own reflexion ; not, of course, from a necessity to seek His own salvation ; but that this evolution is necessitated for the improvement and salvation of the sin-covered soul.

“Know O Kesava, that this all, consisting of animate and inanimate existences, with heaven and other unseen entities, which occurs in these worlds, and which has the All-pervading Lord for its soul, has flowed from Maheśvara, and has been *created* by Him *for the enjoyment of Jiva.*” page 70.

The soul, in its Kevala condition, lies in utter and hopeless oblivion, and helplessness. The Lord Wills (Ichchā śakti) that these souls should reach salvation out of His pure Grace (Aruḥ Śakti); and by means of His own Energy (Kriyā śakti) He agitates and puts motion and life into Prakṛiti (Māyā śakti); and Purusha (souls) and the whole of the manifested universe is brought forth from His womb. The souls in these material bodies act, and gain experience and knowledge, and finally

effect freedom from the bondage of birth and death. Thus, the soul passes through its sakala and āthitha conditions; and it is the fundamental tenet of every school of Hindu philosophers that unless the soul enters the cycle of samsāra, that wheel of birth and death, the soul cannot reach Mukti.

We close this paper with a few quotations from the Drāviḍa Śruti bearing on the question under discussion. Our saint Tīrumūlar says.

- (1) ஊனா யுயிரா யுணர்வங்கி யாய்முன்னஞ்  
சேணு வாளுேங்குந் திருவுரு வேயண்டத்  
தாணுவு ஞாயிறுந் தண்மதி யுங்கடந்  
தான்முழை தண்டமு மாகிநின் றானே.

The body and soul, and fire and far spreading  
Air and space, and earth, His form,  
The fixed sun, cool moon, transcending these,  
Yet stands He as the stupendous world.

- (2) எட்டுத் திசையு மடிக்கின்ற காற்றவன்  
வட்டத் திரையனல் மாநில மாகாச  
மொட்டி யுயிர்நிலை யென்னுமிக் காயப்பை  
கட்டியவிழ்க்கின்ற கண்ணுதல் காணுமே.

The wind that blows in eight quarters is He.  
The whirling flood and fire, huge earth and space,  
The sentient soul with these His bodily frame,  
He joins, and leaves, the God with the frontal Eye.

From our Sainted Lady of Kāraikāl, we have the following verse.

- (1) அவனே யிருசுடர் தீயாகா சமாவான்  
அவனே புகியனல் காற்றுவான்—அவனே  
இயமான னாயட்ட மூர்த்தியு மாய்ஞான்  
மயனாகி நின்றானும் வந்து.

Two Lights, the fire and space is He  
The earth and water, air is He  
The soul, with these His eight forms  
He stands as Intelligence pure.

The text of St. Meykaṇḍa Deva is that

“God is Chit because He is omnipresent” and unless He is pure Intelligence, He cannot be omnipresent. (See for further explanation, 2nd Sūtra Sivajñānabotham, English edition page 11.)

Our Saint Pattinattār gives a most elaborate description in the following Agaval—

இருநிலமடந்தை இயல்பினினுடுத்த  
 பொருகடன்மேகலை முகமெனப்பொலிந்த  
 ஒற்றிமாநக ருடையோயுருவின்  
 பெற்றியொன்றாப் பெற்றோரியாரே  
 மின்னின்பிறக்கந் துன்னுநின்சடையே  
 மன்னியவண்டநின் சென்னியின்வடிவே  
 பாவகன்பரிதி பனிமதி தன்னொடு  
 மூவகைச்சடருநின் துதனேர்நாட்டந்  
 தண்ணொளியாரந் தாராகணமே  
 விண்ணவர்முதலா வேரோரிடமாக்  
 கொண்டிறைவிசும்பே கோலநின்னாகம்  
 எண்டிசைதிண்டோள் இருங்கடலுடையே  
 அணியுடையல்கு லவனிமண்டலமே  
 மணிமுடிப்பாந்தளநின் தாளிணைவழக்கே  
 யொழியாதோடிய மாருதமுயிர்ப்பே  
 வமுவாவோசை முழுதுநின்வாய்மொழி  
 வானவர்முதலா மன்னுயிர்பரந்த  
 ஊனமில்ஞானத் தொகுதிநின்னுணர்வே  
 நெருங்கியவுலகினின் நீர்மையுநின்றலும்  
 சுருங்கலும்விரிதலும் தோற்றம்நின்றொழிலே  
 அமைத்தலும்விழித்தலும் ஆங்கதன் பெயர்ச்சியும்  
 இமைத்தலும்விழித்தலும் ஆகும் நின்னியல்பே  
 என்றிவைமுதலா இயல்புடைவடு வ்வொடு  
 ஒன்றியதுப்புரு இருவகையாகி  
 முத்திறக்குணத்து நால்வகைப்பிறவி  
 அத்திறத்தைம்பொறி அறுவகைச் சமயமோடு  
 ஏழுலகாகி எண்வகை மூர்த்தியோடு  
 ஊழியோழி யெண்ணிறந்தோங்கி

எவ்வகையளவினிற் கூடிநின்  
றவ்வகைப்பொருளுநீ யாகியவிடத்தே.

O Thou Dweller in *Vorri*, which beams  
As the face of the sea-girt Earth !  
Who owns Thy Form beyond compare ?  
The Lightning's flash Thy locks do show,  
The teeming Earth Thy Head does form.  
The Sun and Moon, and Fire, these three,  
Are Eyes that light Thy Divine Face.  
Thy cool bright wreaths are the countless stars.  
The sky where in the gods do dwell  
Thy broad Chest forms ; The Eight quarters,  
Thy shoulders strong. The broad sea Thy Vest.  
Thy Organ, Earth ; Feet the worlds below.  
The flowing wind Thy constant breath,  
The flawless sounds are all Thy words.  
The faultless wisdom that is together found  
In Gods and Men is all Thy own.  
The teeming world lives and develops  
Vanishes and reappears, These Thy acts.  
The world, in life or death, awake,  
Or asleep, does show Thy Nature true.  
With these Thy Form, Thy one True spirit  
Dual becomes ; clothed in Gunas three,  
Art born as four ; Hast senses five,  
The six Religions, and seven worlds  
Dost become and art the Eight Gods.  
And thus for ages and ages progressing  
Whatever Thou unitest with  
That Thou dost sure become.

The following is the favourite quotation from Tiruvāchakam.

நிலநீர் நெருப்புயிர் நீள்விசம்பு நிலாப்பகலோன்  
புலனா யமைந்தனோ டெண்வகையாய்ப் புணர்ந்துநின்றோ  
னுலகே முனைத்திசைபத் தெனத்தா நெருவனுமே  
பலவாகி நின்றவா தோனோக்க மாடாமோ.

Earth, water, air, fire, sky, the Sun and Moon,  
The sentient man, these eight forms He pervades



The seven worlds, ten quarters, He the One,  
And Many, He stands, so, let us sing.

Saint Tāyumānavar selects the following verse from St. Appar's Devāram for special praise in his அறிஞருரை.

இருநிலனாய்த் தீயாகி நீருமாகி  
இயமான னாயெறியுங் காற்றாகி  
அருநிலைய திங்களாய் நாயிருகி  
ஆகாசமா யட்ட மூர்த்தியாகிப்  
பெருநலமுங் குற்றமும் பெண்ணுமாய்  
பிறருருவுந் தம்முருவுந் தாமேயாகி  
நெருநலையா யின்றாகி நாளையாகி  
நிமிர்புன் சடையடிகள் நின்றவாரே.

As earth, fire, water, air and Ejaman  
As moon, the sun and space, as Ashta Murti,  
As goodness and evil, as male and female,  
Himself the Form of every form,  
As yesterday and to-day and to-morrow,  
My Lord with the braided hair stands Supreme.

The following verse of St. Appar also explains how this Being who is the greatest of the great is so small also, as to be confined in ourselves.

எட்டுமூர்த்தியாய் நின்றியலுந்தொழில்  
எட்டுவான்குணத் தீசனெம்மான்றன்னை  
எட்டுமூர்த்தியு மெம்மிறையெம்முளே  
எட்டுமூர்த்தியு மெம்முளொடுங்குமே.

As Ashta Murti, He performs functions  
He, my Father and God, possessed of eight attributes  
He, the Ashta Murti is my Lord and Master  
He, the Ashta Murti is confined in me.

Saint Jñāna Sambanda has the following verse.

பாரு நீரோடு பல்கதிரிரவியும் பனிமதி யாகாச  
மோரும் வாயுவு மொண்கணல் வேள்வியிற் நனைவனுமாய் நின்றார்  
சேருஞ்சந்தன மகிலொடு வந்திழிசெழும்புனற் கோட்டாறு  
வாருந் தண்புனல் குழிர்புரந் தொழுமடியவர் வருந்தாரே.