

THE OCEAN OF WISDOM

An English bi-monthly devoted to a comparative study of
Religion, Philosophy, Psychology, Ethics and South Indian History.

EDITED BY

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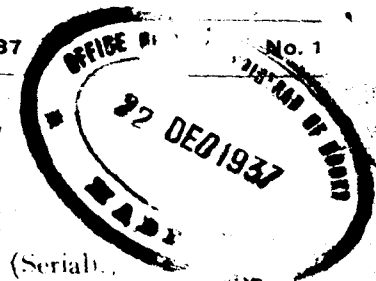
Is Hindi a Common Tongue?

Who the Originators of Yoga? II

Ancient and Modern Tamil Poets (Serial)

The Saiva Siddhanta as a Philosophy of Practical
Knowledge (Serial)

The Conception of God as Rudra (Serial)



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TO THE SUBSCRIBERS OF THE OCEAN OF WISDOM

A word of explanation is due to the old subscribers for bringing out the 1st no. of the 2nd vol. of 'The Ocean of Wisdom', nearly after a year. The chief cause of the delay is, as explained in the last no. of the 1st vol., the Editor's unremitting and unassisted labour, in the much neglected and unexplored region of Tamil literature, religion, philosophy and their history. And secondly, he was seeking for an able hand who will undertake to render into English the portion of his Tamil treatise on 'The Ancient & Modern Tamil Poets,' left untranslated by Mr. T. Sivaramasethu Pillai owing to pressure of his official work. It took a long time before he obtained the help of Mudaliar C. Rasanayagam, J. P., of Colombo who was resorted to as the only capable hand to take up the work and do it. Even after giving his consent the state of his health permitted him not to undertake the work until after the lapse of a few months. And at last he began it and was proceeding with it but unfortunately his illness again interrupted it and made it impossible for him to proceed further. However, he was so kind and so eager to get the work done anyhow that he secured the help of a friend of his to do it under his supervision. After sometime the manuscript copy of the English rendering reached the hands of the Editor in the third week of September, 1937 and the matter was put in print subsequently.

In the meantime some political reformers in the Tamil country were concerting measures to make the study of a dialect of Hindi compulsory in all the Secondary Schools in the South, and this roused the attention of the Tamil scholars and the Tamil people to perceive the harm that would be done to the study of their mother tongue by the compulsory introduction of the study of another alien tongue into their schools. Protest meetings were held all over the South, and the Editor was urgently appealed to not only to write a pamphlet showing the harm and mischief of the introduction of Hindi but also to preside at a mass-meeting held in the Gokhale Hall in Madras. In response to this urgent call he had to sit for nearly two months to prepare an article in Tamil on 'Is Hindi a Common Tongue?', and print and publish it. The same subject is written by him in English too and is published now in the first no. of the second vol. of 'The Ocean of Wisdom.' And he also presided at the large meeting noted above and conducted it successfully. To these and various other literary activities of the Editor, is to be attributed the delayed publication of the 1st no. of the 2nd vol. of 'The Ocean of Wisdom'.

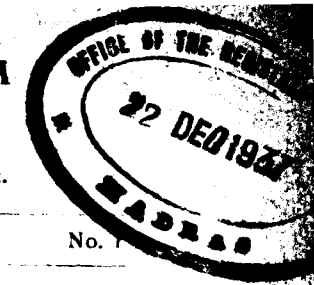
It has become extremely rare to get a profound scholar in Tamil and English and Sanscrit who will do research work for us and lighten our task. The Editor has, therefore, to do all the laborious research work himself and publish the results in his own expense. All these difficulties of the Editor, the subscribers will, it is hoped, have the kindness to consider, and will overlook the delay and will heartily continue to be subscribers to the second and the subsequent vols. of The Ocean of Wisdom.

The valuable articles that were appearing serially in the first vol. will be almost completed in the second vol. The new subscribers will do well to get the 1st vol. also, the price of which is Rs. 8-8 as, postage extra.

THE OCEAN OF WISDOM

BI-MONTHLY

EDITED BY SWAMI VEDAGHALAM,
MASTER OF THE SACRED ORDER OF LOVE.



Vol. II

Pallavaram, December, 1937

No. 1

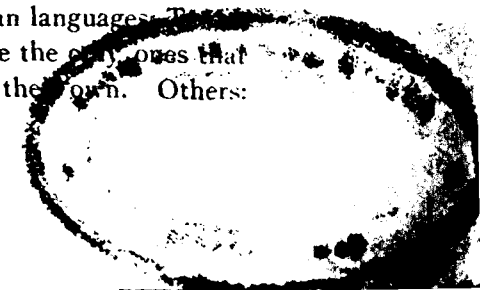
IS HINDI A COMMON TONGUE ?

"Man starts with language as God's perfect gift, which he only impairs and forfeits by sloth and sin"

—Arch Bishop Trench in his 'Study of Words.'

At present some Indian reformers endeavour their utmost to make Hindi the common tongue for the whole of India. Their special reason for doing it so is, they declare, that, being spoken by a major portion of the Indian population Hindi alone would seem to hold out the brilliant prospect of bringing all the diverse people of India together and unifying them for any undertaking of their common welfare.

No doubt, if the reason they assign to their procedure be really sound, the study of Hindi may, in truth, produce the wholesome effect they predict. But unfortunately what they assert is not true but is deceptive. For, in fact, the language assiduously studied and used by cultured people all over India is not Hindi but is English. The uncultured, rather the illiterate, masses whose number nearly amounts to 310 millions out of a total population of 315 millions, according to the Census of 1911, speak 220 languages all over India. Burma and some parts of Assam. If the last two countries be excluded, there are altogether 79 languages that are being spoken in the Indian Empire alone. Of these 79, the Dravidian languages are only 14; and of these, 11 are spoken in Southern India and Ceylon, 2 in the hills of Chota Nagpur and the Santal Parganas, and 1 in Baluchistan. Again of these 14 Dravidian languages, Telugu, Malayalam and Kanarese are the only ones that are cultivated and have literatures of their own. Others:



Kudagu, Tulu, Toda, Kota, Kurukh, Malto, Gond, Kandh, Kolami and Brahui are uncultivated and unwritten and have, therefore, no literature of any kind. All the other 65 languages are spoken by the people in Northern India, of which only a very few are written and have even begun to possess a certain amount of literature produced within the last three or four centuries and consisting mainly of works translated from the epics and the Puranas in Sanscrit.

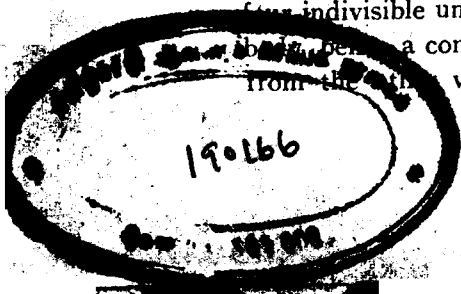
Of the 65 North Indian languages Hindi is one, which is again split up into so many petty dialects as may be seen from the following quotation taken from Dr. F. E. Keay's excellent book on 'The History of Hindi Literature.'

"It is most important to understand clearly what we mean by Hindi, as the word is often used ambiguously. It is often, for instance, applied in a loose sense to the vernacular speech of the whole of North India between the Punjab and Sindh on the West, and Bengal on the East. But the philological researches of scholars, such as Sir George Grierson, have shown that there are really four chief languages in this area, namely Rajasthani, Western Hindi, Eastern Hindi, and Bihari, each having a different parentage. Bihari really belongs to a group of languages of which Bengali is another member. Western Hindi is closely connected in origin with Panjabi. The word Hindi is also often used to denote modern literary High Hindi in contradistinction to Urdu; but both High Hindi and Urdu were, as will be shown below, developed from a dialect of Western Hindi."

This passage must suffice to open the eyes of those who blindly tell us as if Hindi had been the only language that is spoken by almost all the people of Northern India. Even the four chief languages specified above are not four indivisible units, but are mere complex bodies, each being a composite of many dialects one differing from the other very widely. For instance, the term

Rajasthani does not indicate a single homogeneous speech, but it signifies a group of tongues called Mewati, Marwari, Jaipuri, and Malvi which are dimly and distantly related to each other. Similarly Western Hindi consists of four principal dialects such as Bangaru, Braj Bhasha, Kanauji, and another nameless one which was spoken in the vicinity of Delhi and Meerut at the time of the Mohammedan invasion, and which was, after the settlement of the conquerors in Delhi, taken up by them as their camp language with a large infusion of Persian and Arabic words into it and was called by them 'Urdu', the literal meaning of the word Urdu being 'camp'. And the modern 'High Hindi' was created at the beginning of the 18th century A. D. by a certain brahmin scholar named Lallu Ji Lal out of Urdu by eliminating from it the Persian and Arabic words and introducing into it a large number of Sanscrit words. Before the time of Lallu Ji Lal many dialects of Hindi had been spoken in North India, but all of them being rough and uncultivated, Urdu alone was taken up as the refined speech and used among the polite and civilized communities. The first work in High Hindi was "Prem Sagar which is a version of the tenth chapter of the Bhagavata Purana" and it "was begun by Lallu Ji Lal in 1804 and completed in 1810." From this it would be obvious that High Hindi had no literature before 1804 and that it was a mere spoken dialect among a people who were illiterate and unrefined.

And in the term Eastern Hindi are included the three dialects Avadhi, Bagheli, and Chhattisgarhi, of which the chief literary dialect is Avadhi spoken in Ayodhya or Oudh. A large collection of poems ascribed to Kabirdas are written in the Avadhi dialect. Kabir is said to have lived between 1440 A. D. and 1518 A. D. and to have been the pioneer of Hindi literature. And the Ramayana of Tulsidas who died in 1624 A. D. is also written in this dialect. It must be noted that while



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the High Hindi created by Lallu Ji Lal is not used for poetical compositions but is used only for prose writings, the Avadhi or Braj Bhasha dialect is used much for poetry.

And lastly under the fourth subdivision of Hindi called Bihari are brought the three dialects named Maithili, Bhojpuri, and Magahi and of these "Maithili is the chief literary dialect, and practically all the works which have come down to us are in this dialect. It is spoken in the region which formed the old kingdom of Mithila, that is, in Behar north of the Ganges." And literary works came to be written in this dialect from the time of Vidyapathi Thakur who wrote two plays in it, in the middle of the fifteenth century A. D. Whether it is this Maithili dialect or the above mentioned Avadhi or High Hindi that is brought forward by our political reformers to be made the common language in Southern India, it is not quite clear.

From what has been shown above of the fourteen midland dialects which on account of the remotest affinity one bears to the other are commonly called 'Hindi', whilst in fact each and every one of them, being spoken only by a limited number of people is, confined to a particular part and is not understood by another people speaking another in another part of Northern India, it must be obvious that one, who acquires a knowledge of one dialect, cannot, through that, hold intercourse with others who speak other widely differing dialects in other parts of Northern India.

While this is the case with the multitudinous groups of people in North India who severally speak not only fourteen dialects of Hindi but also sixty-four other languages connected and disconnected with each other, not caring to make any one of them the common speech of all, why should the people of the south alone who live thousands of miles away from the northerners holding no any very intimate intercourse with them except the slender one held by a few among them for purposes

of commerce and political movements, be coerced to learn either Avadhi or Maithili spoken only by a limited number of people in the north? Will the knowledge of either of these or any other of the so-called Hindi, enable a Dravidian to establish commercial, social or political connections between himself and the northern people? I doubt very much whether the advocates of Hindi paid their serious attention to these widely differing linguistic matters in North India. If any Indian people stand in greater need of a common language than others, it is the people of the north who are torn into numerous distinct groups and communities, owing to the great diversity of their speech and not those in the south who speak only a few Dravidian tongues, say four or five, which are closely related to each other and are, on that account, mostly understood by all of them. Instead of endeavouring to bring unity among those who stand in great need of it, why should the reformers be so anxious as to strain after it with so much zeal in the south? In fact the cause lies deeper; and we shall proceed to inquire a little into it in the interest of truth.

Generally speaking, the people of the north are not so civilised as the people of the south, especially as the people of the Tamil country; nor is the illiteracy of the masses so great in the south as it is in the north. This fact has been pointed out by Mr. E. A. Gait in his learned article on 'The Population of India' in the Imperial Gazetteer of India, Vol 1. He says: "There are more persons able to read and write among those who speak Dravidian and Mongolian languages than among those whose vernaculars belong to the Aryan family" (p. 484).

A comparative study of the origin and growth of languages and of their literatures as well as of the duration of their existence, ought to disclose the varying degrees of civilisation which the people who belonged to them had attained. For languages and their literatures

are indelibly stamped with the nature and character of the people who created them. Now, of all the languages that existed and still exist, only a few received cultivation and were enriched with literature. For instance, the Egyptian, or the Sumerian, the Babylonian or Chaldean, the Assyrian, the Persian, the Aryan, the Chinese, the Mexican and the Peruvian languages had been the early cultivated ones, but unfortunately they all died out long long ago. Even the Hebrew, the Greek and the Latin tongues which possess rich and valuable literatures had ceased to exist many centuries ago. Here in India although Sanscrit had never been a spoken language, its original speech the Aryan and its Prakrit forms including Pali, Magadhi and Sauraseni had all become extinct long before the tenth century of the Christian era.

But the only ancient language that still exists in its full vitality with its own rich and varied literature produced from 3500 B. C. down to this day, is Tamil. And the people who speak pure Tamil are at present more than twenty one millions (Vide Caldwell's *Comparative Grammar of the Dravidian Languages* 3rd ed: p.7) and their home is Southern India. Outside the limits of India they are seen settled in large numbers in Ceylon, Burma, Malay States, South and East Africa, Mauritius, Sey Chelles, and elsewhere. From the very earliest times the Tamils have been enterprising traders carrying on by land and sea commercial business to the extreme corners of this earth and spreading the elements of civilisation wherever they had their business transactions. The trading people were called in Tamil 'Vanikar;' and this term was corrupted into 'Panis' in the Rig Vedic language, and into 'Phoenicians' in the ancient western tongues. That they had been already in possession of the whole of Northern India from the Punjab to Bengal at the time when the Aryan nomads entered India through the north western routes, is admitted by unbiased historians of recent times. For instance, Prof. Rapson says:

"At the same time, there can be little doubt that Dravidian languages were actually flourishing in the western regions of Northern India at the period when languages of the Indo-European type were introduced by the Aryan invasions from the north-west. Dravidian characteristics have been traced alike in Vedic and Classical Sanscrit, in the Prakrits or early popular dialects, and in the modern vernaculars derived from them. The linguistic strata would thus appear to be arranged in the order—Austrian, Dravidian, Indo-European. There is good ground, then, for supposing that, before the coming of the Indo-Aryans, speakers of the Dravidian languages predominated both in Northern and in Southern India. * * * No theory of their origin can be maintained which does not account for the existence of Brahui, the large island of Dravidian speech in the mountainous regions of distant Baluchistan which lie near the western routes into India"*

To a recognition of this vital fact Prof. Rapson and others of his type were led mainly by the evidence furnished by linguistic studies and literary records. Now, in confirmation of what they have declared about the existence of the Dravidian civilisation in India in the pre-Aryan times, new archaeological evidence has forthcome from the recent excavations of the ruined cities of the ancient Tamils at Harappa and Mohenjo-daro in Punjab. Sir John Marshall, the Director-General of Archaeological Survey in India, in noting the remarkable discovery made in the above-mentioned excavations says:—

"Among the many revelations that Mohenjo-daro and Harappa have had in store for us, none perhaps is more remarkable than this discovery that Saivism has a history going back to the Chalcolithic age or perhaps even further still and that it thus takes its place as the most ancient living faith in the world." And in another place of his

* See his article on 'Ancient India' in 'The Cambridge History of India', p. 42.

valuable book on "Mohenjo-daro and the Indus Civilisation" he again observes: "The Indus civilization was pre-Aryan and the Indus language or languages must have been Pre-Aryan also. Possibly, one or other of them (if, as seems likely, there was more than one) was Dravidic. This, for three reasons, seems a most likely conjecture—first, because Dravidic speaking people were the precursors of the Aryans over most of Northern India and were the only people likely to have been in possession of a culture as advanced as the Indus culture; secondly, because on the other side of the Krithar Range and at no great distance from the Indus valley, the Brahuis of Baluchistan have preserved among themselves an island of Dravidic speech which may well be a relic of pre-Aryan times, when Dravidic was perhaps the common language of these parts; thirdly, because the Dravidic languages being agglutinative it is not unreasonable to look for a possible connection between them and the agglutinative language of Sumer in the Indus valley which, as we know, had many other close ties with Sumer."

For these two important quotations I am indebted to the excellent little manual "Dravidian & Aryan" written and recently published by Mr. P. Chidambaram Pillai B. A., B. L., advocate and a learned Tamilian in the state of Travancore. For further information on the pre-Aryan antiquity of the Tamils, the reader is referred to this important treatise which puts in a nut-shell the results of modern historical, linguistic, and ethnological research-work.

For my present purpose what has been shown above would, I believe, be sufficient to establish the great historical fact that the ancient Tamilians were far advanced in civilisation before the Aryan nomads entered India, that is, seven thousand years ago, when the Egyptian, the Babylonian and the Chaldean civilisations were coeval with it. But this peaceful civilized state of life which the early Tamilians of the Punjab had enjoyed

II

Of the eight members of Yoga enumerated and explained by Patanjali, the first and foremost is *Yama*, that is, "discipline, refraining from doing injury, truthfulness, etc." Under the term ahimsa or doing no injury to any living creature is brought into prominence the non-killing of animals and human beings. The Samkhya system also lays stress on the ahimsa conduct as is clear from the second aphorism of the Samkhya Karika which denounces the Vedic sacrifices in the strongest terms as follows: "The means or practices taught in the Veda, are similar to the visible ones; for they are attended with impurity, waste, and excess." From this it would be obvious that Samkhya and Yoga, the two most influential systems of thought in ancient India, taught nothing as more important than the practice of doing no injury to any living creature and held that the formation of which habit alone, if strictly adhered to, would bring to its possessor final redemption; but they rejected with scorn and disgust the sacrificial cult of the Vedas and abhorred the very idea of shedding the blood of a living being human or animal. Here, do we not see a marked contrast in character and conduct between the people who clung tenaciously to the sacrificial cult of the Vedas and others who followed the principles and practices of the Samkhya and Yoga systems? While in the one we note the most savage and inhuman side of the human mind, in the other we recognize the most kindly and benevolent aspect as its antithesis. It, therefore, seems highly improbable that the two people who clung to two directly and distinctly opposed systems of thought and conduct could be, at that remote period, the descendants of one and the same stock. For, in ancient times, the disposition, character and conduct of one race differed so widely from the other that in subsequent times even when necessity impelled them to mingle together they could not efface them completely but retained them to a remarkable degree. In

accordance with the trait in his racial character, Patanjali lays emphasis on "Devotion to Isvara" (Isvara pranidhanat) as constituting the chief and only means of attaining perfection in practising Yoga. Touching on this point Prof. Max Muller rightly observes:

"Devotion to Him is said to consist in contemplation and to end in direct perception. *Steadfastness with regard to Isvara is represented as the principal factor in abstract meditation and in liberation*, because it leads to greater nearness to the final goal, steadiness with regard to the human self being secondary only. This devotion to Isvara is also declared to put an end to all the impediments, such as illness, etc."* (Italics ours)

Now, why should Patanjali attach so much importance to the term "Isvara", in preference to all others by which the multitudinous deities of the Vedic pantheon were called? Why should he use it as the only word fit for denoting the almighty God of the universe? The answer is simple. Patanjali evidently came not of the race which offered its worship to the various deities who were but human heroes deified and whose birth, death and parentage are plainly told in the Vedic literature itself. The wise men of the race to which Patanjali belonged, recognized the existence of but one single God and made him alone the object of their intense devotion. Unlike the Satapatha Brahmana (XI, 1. 2, 12) which clearly states that "the gods were originally mortal," Patanjali holds that "Isvara is a distinct person untouched by the vehicles of affliction, action and fruition" (I, 24), which are consequent upon births and deaths. Further, Patanjali teaches that the individual soul alone is subject to births, deaths, disease, nescience, and so on that it can attain self-consciousness and release from perpetual misery only by repeating the sacred syllable 'Om' and by comprehending its full meaning. In his opinion this syllable alone

*The Six Systems of Indian Philosophy, p. 439.

connotes all the attributes of God among which omniscience forms the essential one by which God is distinguished from finite souls. For according to him all the finite souls are limited in knowledge and are, therefore, imperfect.

What is thus conceived of as God by Patanjali, I need hardly say, could be taken not as one among, but quite different from, the deities adored by the Aryas of the Vedic times. Even Indra, the chief deity of the Rig Veda—chief because of the 1017 hymns contained in it 250 are addressed to him, does not seem to have merited the attention of Patanjali. For Indra too is said to have been born and to have killed his mother and father as soon as he was born, and strangely enough, he is also said to have eaten dogs' entrails pressed by hunger*. More or less all the other Vedic deities except Rudra, share the same fate as Indra. It is no wonder, then, that Patanjali who was nurtured in the highest, the truest, and the noblest conception of an immortal, omniscient and omnipotent God of the universe, in the midst of the wise men of his race, could not bring himself to believe in the mortal gods, or rather the deified heroes, of the Aryas, nor could he adopt the terminology of their priests.

Then, belonging as he did, to a race in all respects quite different from the Aryas, and constrained since he was to express his precious ideas on soul-culture in Sanscrit, merely for the sake of leading the Aryan priests on from fruitless observance of a mass of rituals and hero-worship to a real cleansing of their mind and heart by meditating on one true God, Patanjali produced his great work in the Aryan language, instead of in his own mother tongue Tamil. Though the language used by Patanjali is, in its fundamentals, mainly Aryan, most of the words, of which it is composed, cannot at all be traced to the ancient Aryan speech in which the Vedic literature is produced. Almost all the technical terms used by him to

*Vedic India by Z. A. Rogozin, p. 204.

expound the principles and practices of yoga are of his own making. Such creation of a new terminology for the special purpose of expounding an ancient system of thought and practice in an alien tongue, of itself, lays open to our view the original source from which it took its rise. A parallel instance to this may be shown from the use made of the technical terms in modern scientific works in English, which terms being mainly coined with the aid of the old Latin and Greek words. Still no man of sane mind will dare to ascribe the production of such scientific works in English to the Latin and Greek authors of bygone ages, simply because these works are interspersed with Latin and Greek words and phrases. In the same way the words and phrases which were newly employed in the Samkhya and Yoga systems and in the Upanishads to meet the new exigencies of time, but which are not to be found in the ancient Vedic literature, indicate their new coinage made by the hands of a different people assuredly non-Aryan.

Of many such words newly coined, or newly used, in the Yoga Sutras of Patanjali, the term 'Isvara' constitutes the most important one, since it serves to disclose the hidden source from which the yoga system itself arose, and from which alone the ultimate object of man's all intellectual pursuits was learnt. In the whole range of the Rig Veda which is perhaps the oldest extant book in the Aryan tongue, although parts of it belong to different strata of time, we do not meet with the term 'Isvara' as the name of the Supreme Being.

But the epithet 'Isana' occurs in the Rig Veda in a hymn (ii. 33, 9) addressed to Rudra, as one of his names; and so also the term 'Siva', which has in later ages come to be used as the proper name of the Supreme Being, is found in another hymn (X-92, 9) of the Rig Veda as a designation of Rudra. Now, instead of using the word, 'Isana', why Patanjali transformed it into 'Isvara' or rather chose this already transformed word, and used it frequent-

ly in his treatise, presents itself as a vital and interesting question, an answer to which may bring to light many points that lie obscure, or rather unrecognized, in the ancient history of the two peoples: the Aryan and the Tamilian. We shall, therefore, attempt to see what could be given as a proper answer to this question.

Why should Rudra be celebrated only in three or four hymns in the Rig Veda, while Indra is prayed to in 250 hymns? An answer to this question will determine the right kind of answer to be given to the question raised above. Now, Indra is invoked in the greatest number of hymns, because he is the chief deity whom the ancient Aryans worshipped to obtain all that they desired to get, because all these hymns were composed mostly by the Aryans themselves. Whereas Rudra is praised only in the fewest number of hymns, simply, because he is the god of the non-Aryans, because these hymns were composed only by a few of the non-Aryans when they took part in the compilation of the Rig Vedic hymns.

The ritualistic cult of the Aryas is represented by their priest Vasishtha, whilst the monotheistic Rudra cult of the early Tamilians the Bharatas is represented by the sage Visvamitra. Those who conceived Rudra as the God of fire were originally not the Aryas but were the Bharatas only; hence in several hymns addressed to Agni, Agni himself is called "Bharata," for instance, refer to the hymn 7 in the book two of the Rig Veda; and in the hymn 36 of the same book, Rudra too is called 'Bharata' for the same reason. It is remarkable that in the hymn 16 of the sixth book, Agni is said to belong exclusively to the Bharatas. And equally remarkable is it that the worshippers of the Sivalinga or the emblem of flame are quite erroneously and contemptuously spoken of by the Aryas in two passages of the Rig Veda (VII, 21, 5 and X, 99, 3); as the phallic worshippers. It should be borne in mind that down to this day the worshippers of this symbol are the Tamilians and that the image itself is

called by them from remote ages the symbol of Lord Siva. The limits of this essay forbid my going into further details of this subject, for which the reader is referred to my treatise 'The Conception of God as Rudra.' The evidences so far exhibited would render the conclusion inevitable, that the adherents of the Rudra cult could be none other than the highly civilized Bharatas of the Tamilian race. That the Bharatas were in the ancient past a highly civilized section of the Tamil people, that they at one time ruled the whole of India from the Himalayas to Cape Camorin, is evidenced by the name 'Bharata Varsha' which India bore from the very early times. And the temples of Sivalinga at which they paid their worship can be seen even to this day in great numbers all over this country from the Mount Kailasa to Ramesvaram. If such evidences have any value, which I think they do certainly have, they must constitute the indisputable proofs to establish the great and momentous historical fact that what is called Rudra, Siva, and Isana at long intervals in the Rig Veda could be no other than the Supreme Being itself whose worship was introduced into it by a section of the Tamilians called the Bharatas, who alone seem to have been the founders of that monotheistic worship in ancient India.

From the nature and contents of the Rig Vedic hymns themselves, it is clear that they fall under two distinct but unequal divisions, of which the larger one bears the impress of the character and conduct of the Aryan people while the smaller shows the imprint of the non-Aryan mind. After the commingling of the two races the Tamilian cult led by Visvamisra and his disciples stood more active than the Aryan cult headed by Vasishta, in bringing their respective hymns together and classifying them into the ten books of the Rig Veda. In this manner the composition and classification of the Rig Vedic hymns seem to have taken place in this land of the Bharatas and hence it is an error to take the Rig Veda as a work

belonging exclusively to the Aryan priests. When the Kings of the Bharatas who ruled the whole of northern India at that time and their priests headed by Visvamisra found it necessary to reform the Aryan nomads that came in large numbers and settled in this country, they thought it expedient to learn the Aryan tongue, composed in it hymns of their own and incorporated them with those brought by the Aryan people. In this way they made up the Rig Veda as the common prayer book to be used by the two people. In order to educate the foreigners, what was with them in a fluidic condition had to be brought thus into a stable, and solid state; and in order to divert their attention from hero-worship and bloody sacrifices to the worship of the one great God of the universe with no rites whatever, the hymns glorifying Rudra had to be gently introduced without creating any impression of strangeness in their mind. In spite of such courteous, conciliatory, reforming and kind-hearted deeds of the Tamils, the Aryan priests not only persisted in the worship of their heroes and in the observance of inhuman rites, but even spoke contemptuously of the Tamilian form of worship, called the Tamils Dasyus and Sudras, and hated them beyond measure. To set in a clear light the embittered feelings of the Aryas against the Tamils, we transcribe below a few passages taken from the first book of the Rig Veda:

"Thou slewest with thy bolt the wealthy Dasyu, alone
Yet going with thy helpers, Indra!

Far them the floor of heaven, in all directions, the
riteless turned and fled, Indra! with averted
faces."

"The Dasyu thou hast burned from heaven, and
welcomed the prayer of him who pours juice
and lauds thee.

"Indra broke through Ilibisa's strong castles,
and Sushna with his horn he cut to pieces,
(33, 4, 7, 12)

"Thou, hero-hearted, hast broken down Pipru's forts
and helped Rijisvan when the Dasyus were
struck dead.

"Thou savedst Kutsa when Sushna was smitten down;
to Atithigva gavest Sambara for a prey.
E'en mighty Arbuda thou trodest under foot:
thou from of old wast born to strike the Dasyus
dead.

"Discern thou well Aryas and Dasyus; punishing
the lawless give them up to him whose grass is
strewn." (52, 5, 6, 8)

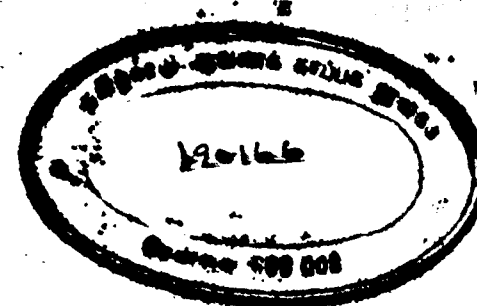
Even from these vengeful prayers themselves addressed by the Aryas to their favourite deity Indra, the reader cannot but notice clear reference to the wealth and might of the Tamil Princes, the existence of strong castles and forts which they built and in which they dwelt, as well as the great difference the Aryas made between themselves and the Tamils. In face of this strong evidence which sets in clear light the pronounced racial difference that existed between the Aryas and the Tamils, some oriental scholars have attempted to include the Dasyus, the Bharatas, and other Tamil tribes within the Aryan fold itself; but there is not even a shadow of evidence for this bold attempt. We should have been very glad, as our ancestors had actually been, to wipe away this vain, mischievous, and unprofitable racial difference and bring all under the name of the Saivas or Bharatas, consistently with the ancient usage which called the whole of India 'Bharata Varsha', but it is the brahmins, whoever they be, Aryans or Tamilians, that consider themselves to be pure Aryans and look upon all others as Sudras or slaves, Milehas or untouchables, and accentuate this difference in their words and deeds. Referring to this state of racial difference between the two people that existed in

*Mosikimmar, the illustrious poet at the Court of Peruncheral Irumporai, the Chera king and the hero of Thakadur, while moving about the palace surveying its beauties and sights, entered the room of the drum. The bedstead was vacant, as the drum had been removed for the performance of the bathing ceremony. He lay on the inviting bed and soon fell asleep. At that time the king happened to pass by. Although he was, for the moment, taken aback at the sight, he took in the situation quickly. Without resenting the poet's intrusion, he picked up a fan lying near and went on fanning the sleeper gently, with the object of prolonging the poet's slumber. Sometime after, the poet awoke, glanced around and shuddered to see his king standing at his feet and fanning him, but quickly recovering his equanimity burst forth into song praising the wonderful love of the king for Mother Tamil which manifested itself through her servant, the poet. The substance of the poem is as follows:—"Wherefore hast thou refrained from rending in twain with thy gleaming sword thy humble servant who has grievously wronged thee by sleeping on that soft inviting bedstead which thou hast consecrated and held sacred? Was it due to thine overflowing love for Tamil and for the votaries at her shrine? Wherefore shouldst thou condescend to stand close and fan me with the gentle and fragrant breeze produced by the chouri? Was

*From here the English rendering is done by Mudaliar Mr. C. Rasanayagam J. P. of Colombo and by a friend of his under his supervision.—Editor.

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it because thou hast realized that the sweet joys of the world to come can be enjoyed only by those who, by doing extraordinary deeds in this world, have attained high honour? Thine action is, certainly, a sure testimony of the great lesson thou hast learnt." This verse from the Purananuru reveals how well versed in Tamil had the Chera king been and with what great respect did he treat the learned. It elegantly teaches also that the king's benevolent action was sure to result in the production of greater bliss in the world to come.

There are many more references in the Purananuru to kings' kindly conduct and virtues. With so much esteem did they reverence all those who were deep-cultured in the Tamil language, that even when poets overstepped the limits of prudence, they forbore from resenting or doing them any injury. And the poets in return sang the praises of their kings, of their kindly deeds and virtues. We shall give here one incident as an illustration of the fact. The Chola king Nalankilli had a brother named Mavalattan. This prince happened one day to be engaged in a game of dice with the Court poet called Thamappalkannan. In the course of game the poet played foul, and the prince on noticing it became angry and threw down the dice. The poet who was unaware that he himself was to blame, became furious at the prince's act, started to rate him in unbecoming language. The storm passed over when Mavalattan greeted the invective with bowed head and silent tongue. The poet at once realized his own mistake and admired



the virtue of his royal antagonist who had a double reason, viz:—when the poet had played foul and when he had used unbecoming language, for giving vent to his anger, but had restrained himself. For a prince of noble blood and limitless wealth to have preserved equanimity of mind at the improper conduct of one who made it all the more unpardonable by adding abuse, speaks for itself. Such a mind, unlike a baser one which immediately would have given vent to its passions at such impudence, must have received early training and culture in knowledge and love to keep them within bounds and to be tranquil at all times, whatever the provocation. So the poet had to state in brief, "Not only didst thou forbear my wrong, but also didst thou bend thy head as if thou wert the wrong-doer and not I" and "kingly virtue it is for one of noble birth and royal blood to bear with others' wrongs". The ancient Tamil kings never took to heart the wrongs done to them by the cultured folk even as they minded not the wrongs done by the unlettered, but they meted out justice to all after fully weighing the pros and cons in each case.

The Tamil kings of old revered Tamil poets and promoted their welfare, since they considered their lives more precious than their own. The following incident is culled from Puram 91. In the Court of Adiyaman Neduman Anji, a king noted for his generosity was a galaxy of poets. The most noteworthy of this galaxy was an aged poetess named Auvvaiyar. Neduman Anji happened to obtain possession of a dark Nelli fruit

(*phyllanthus reticulatus*) which had the remarkable quality of prolonging the life of any who ate it. A king who is free from the pangs of poverty and illness and who lives a life of ease and luxury would selfishly endeavour to prolong his own life if he could only obtain a recipe for life preservation, rather than make a present of it to an indigent subject. But mark the praiseworthy and unselfish act of the king Neduman Anji who suppressed his own longing for longevity, for the sake of prolonging the life of the accomplished poetess Auvvai! He caused the aged poetess to be summoned to his presence and made her a present of the fruit. Human nature being normally selfish, this act of the king revealed his inmost nature at its best, his magnanimity, love and compassion. In such words as these, therefore, the poetess sang:

"King Anji, thou thoughtest not the rejuvenating effect, which the nelli fruit obtained by you as a rare possession, causes, but thou gavest it to me so that I might escape impending death! Abide thou, therefore, for ever like Siva who drank poison, thereby changing only the colour of his throat into blue while he himself remained unaffected all along!"

The poem has a moral to teach, viz:—that whosoever desires to prolong his own life in selfish preference to that of another of recognised standing and ability, would die premature, whereas he of noble aim who at certain risk and loss to himself is serviceable to others, will prolong his own life quite unaware of the fact.

Tamil literature made rapid strides and developed the civilization of the Tamil land because of the fact that the kings of early times were well versed in Tamil literature and also held the Tamil poets in high esteem. The poet Mosikiranar thus comments on the status of a poet (Puram 186)

"Paddy is not life nor water;
The world is because of its king.
Yet is the duty of the king to know
I, his poet, am his life—even I"

These are words uttered boldly and without fear as they conveyed sentiments acceptable to all and sundry. Thus the glories of ancient Tamil culture may well compare with the status of Western literature of the present day.

We have so far discussed the duties of the ancient Tamil kings; now we shall proceed to say a few words on the duties of the subjects. The husband man is the mainstay of a kingdom, where agriculture is the chief industry. On his prosperity depends the king's prosperity. The first and foremost trait of the Tamil Velala was his liberality and hospitality. A contrast should here be drawn between the hospitable Tamil Velala and the Arya Brahmin who would offer only his remnants to his guests, after partaking of his food with his family and relations. Consciousness of class superiority must not be allowed to interfere with the social relations of inter-dining and hospitality. Sympathy and love for one's neighbour should be the keynote of character, and this was found in the Velalas of old.

The Aryan influx has brought a change for the worse in the present day tendencies of the Vellalas. The Brahmins dub the Vellalas 'Sudra' and the Vellalas in turn dub others below their caste 'Sudra'. This exclusiveness has grown to such an extent that even remnants of the meal consecrated to the dead are not given away to the poor starving ones but are buried in pits. This is all the result of self-assumed class superiority fostered by reading Aryan literature which raises the Brahmin at the expense of others. Does not our poet Thiruvalluvar emphasise in his Kural that it is obnoxious to dine alone, while the guest sits hungrily outside the door? It is but proper that a guest, whatever his rank or condition, should be fed at first.

The ancient Tamils did not look down upon their brethren who were engaged in lowly occupations or occupations other than their own. They all lived in groups, in peace and amity. Their philosophy of life was that a handful of food was all that was necessary, whatever one's station in life. The Tamil poets aided them with advice and counsel to take a view of life in this way. The poet Nakkirar, in Puram 189 says:- "Birth, Death, Sorrow, Sickness, Pain and Joy—all these exist in the course of nature. The food consumed by a man in a day is only a measureful, whether he be a king who wields his sway over the wide world, or a hill tribesman who protects his small millet land night and day from the ravages of the denizens of the forest: the elephant and the boar. Either person covers his body with a two piece garment. Where-

fore it should be the aim of the wealthy to be liberal. It is patent that the possession of wealth is transitory, the gratification of senses disappointing."

Aryan works do not expound such profound ethical truths. They only divide mankind into watertight compartments of caste and give full scope only to the brahmin and little or none to others.

Hence their Smritis have not become popular among the different nations and religions of the world, whereas the Tamil works like Kural, Naladiyar, etc. have not only been accepted by others, but also highly esteemed for their universal ethical precepts acceptable to all nations and religions.

As stated above, the people of the ancient Tamil land realizing that, by birth, they were all equal, never scrupled to live in union and harmony. If they were ever found to forget or overlook this ethical principle their poets boldly and fearlessly hastened to correct them by inculcating the great truth so that their life and that of their rulers were become again full of love and virtue.

One illustration will suffice. The Chola king Kopperun Cholan renounced his kingdom and proceeded to the forest to die of starvation. His friend and poet Pisiranthaiyar on hearing of it went there for the purpose of giving up his life along with the king. The nobles around the king noticing his youthful appearance in spite of his age enquired of him how he retained his youth and did not even turn grey; to which the poet replied in

a beautiful Tamil verse meaning "A loving wife have I and a host of loving children. My servants understand my wishes and give effect to them. The king swerves not from the path of virtue and protects (me). In my country live really great men of learning and virtue."

What great comfort it is for a man returning wearied with his daily routine of work to be greeted with a charming smile of welcome bid by his wife! All his cares and all his worries vanish and there is nothing but joy in him. But how different is the fate of a man who is received by his wife with sour face and harsh words? He will become prematurely old and his life would but endure for a short while. Hence soft words, noble deeds and a loving heart contribute to longevity. It was therefore said by poetess Auvvaiyar 'A house in which lives a wife who uses harsh language is the den of a tiger,' and Thiruvalluvar,

"If household excellence be wanting in the wife
Howe'er with splendour lived, all worthless is the life"
"Domestic life with those who don't agree
Is dwelling in a shed with snake for company"

(Dr. G. U. Pope's translation)

Thus the ancient Tamils gave pride of place to love, compassion and liberality but a subordinate place to considerations of caste and religion. Hence marriages were contracted for love and love only, resulting in happiness of the family life. This conjugal life would tend to long life and it was this aspect that was emphasised by the poet as his foremost argument. This

terial cause and God's will power and intelligence as instrumental cause, when the creation proceeds as the result of the combination of all these three causes. But, the class of thinkers who exult in the flight of their own imagination, can never bring themselves to concede any but phenomenal existence to Maya the material cause of the world. Their chief contention is as follows: to believe in the reality of an objective world is as unreasonable as it is to believe in that of the dream-world; in dreams we do receive impressions and we do send responses as vividly as in our waking state; difference between the two experiences being thus only in name, ascribing reality to the one while denying it to the other is like saying things inconsistent in one and the same breath; and as what one experiences in the dream-world dissolves into nothing no sooner than that person wakes up, so also all experiences of the waking life may disappear into a mere void no sooner than a glorious soul realizes its self-sufficiency and rends asunder the veil of deception that hid its mental vision.

Now this view of the idealists has so stealthily entered into almost every system of philosophy widely different in other respects, that it excites our surprise to detect its presence even in the philosophy of Dr. F. C. S. Schiller whose mode of thought appears to be in many important points in striking harmony with that of St. Meikandan. For Dr. Schiller says in one place that "the cosmos of our experience is a stress or inter-action between God and ourselves,"* and in another place, likening our present life

* *Riddles of the Sphinx, 2nd edition, p. 279.*

to dream-life he affirms that "while it lasts, therefore, a dream has all the characteristics of reality. And so with our present life"* Still, he has not shown how from bare interaction which can only be relational operations of God's and soul's intellect, a principle possessing the objective quality of dead matter can ever arise. If matter which is under the limitations of space and time can be produced from Divine intellect which from its nature must be beyond them, then both should be essentially identical in substance and speaking of them differently will turn out to be a contradiction in terms. Yet, it is curious that no one has dwelt upon the distinction between matter and consciousness more emphatically than Dr. Schiller himself†. In spite of that, the spell cast on him by the illusion-theory of the Idealists had been so powerful as to make him even give up his own strong position and seek shelter in the airy castle built by the dreaming idealists.

Now, mere interaction between God and Soul, being purely an intellectual activity, cannot of itself constitute the basic principle of the world which is composed of lifeless matter. Nor can it be taken to create the world out of nothingness, for no known form of energy, however potent, is seen to produce anything out of nothing. Hence, St. Meikandan lays it down as an immutable law that "From sheer emptiness no phenomenon of any real kind can take its rise."‡ But Schiller contradicts this by liken-

* *Ibid*, p. 285. † *Ibid*, p. 207.

‡ *Sivajnanabodha*, 1st Sutra.

ing our present-life to a dream. Although in the preceding sections of this essay we have sufficiently discussed the illusion-theory and shown its incorrectness, the new aspect which it has assumed in Dr. Schiller's philosophy renders it necessary to re-examine it in the light shed by St. Meikandan's argument.

In the first place we have to consider whether it is legitimate to hold that dream-life is unreal. Before coming to a definite conclusion about this, we must inquire how we come by such an experience as dream-life. It is plain to all that dream-life is not the one with which our life on this earth at first begins. We have no proof to affirm that the new-born child has dreams; nor can we say that children can dream until and after some months elapse since they saw the light of the day, during which time they acquire little by little a knowledge of their surrounding objects. All the infinite variety of external things which we had been taking cognizance of in our childhood gradually became represented within our mind in the form of mental images. But these images are only our subsequent mental products and not our original possessions. What we brought with us as infants did not amount to more than a few vital activities such as the feelings of hunger and thirst, crying, seeing and the moving of limbs and an intellectual faculty which, though latent, is nevertheless endowed with an ability to form mental images in exact correspondence to outward objects. With these we grew and with their help we stored up our mind with mental images and in this way

we acquired knowledge both of the inner world and the outer. But such growth and expression of our mental faculties could not have taken place, if we were not fitted up with a body of the five marvellous sense-organs which serve to bring our mind into an active contact with the external world. Independently of this body and the world surrounding it, no soul exists, nor from its imagination does it manufacture all these multifarious phenomena in the same way as it does in dreams. In point of fact all mental images that we form, are formed in correspondence to the external world by virtue of our being in active contact with it. If we might suppose that a person totally indifferent to the impressions and solicitations of nature could exist somewhere, I ask who must be the loser thereby? Undoubtedly it must be he that was indulging in such supreme callousness of mind and not nature which readily ministers to all who appeal to her for her ministrations. The fact should, therefore, be pressed against the misconception that the world must lose its reality and become null and void, simply because a fugitive soul drunk with self-deception pays no heed to its impressions and leaves it going away whither it knows not. The indisputable laws of indestructibility of matter and conservation of energy must for ever stand for the eternal reality of the world.

Further, he who cannot understand the world, cannot understand his very self. If it be argued that, for him who is not conscious of the world, the world cannot exist, we may equally argue that for him who is not con-

scious of his own self, his self too cannot exist. To base an argument for the existence or non-existence of the world, on our being either conscious or unconscious of it, would lead to great confusion and self-immolation of thought.

Legitimate reasoning would, therefore, necessarily require three real principles for the production of any mental image. These three must be: a subjective mind endowed with the faculties of understanding, will and emotion; an objective world which calls these faculties into play; and a material organism which mediates between the two by transmitting the impressions of the latter to the former and returning the responses of the former to the latter. In the combination of these three principles the mind of a child unfolds and expands in proportion as it introduces into itself every new idea and every new mental image. Until she is able to distinguish between herself and her body, between her body and her surroundings, the child is naturally powerless to know that she is a self, that she possesses a body and that she lives in a world already made for her. This truth has been pointed out so well by Prof. Robert Adamson that we can do no better than quote his very words here: "It is true that self-consciousness implies a contradistinction from nature, that mind only knows itself in knowing nature that is distinct from itself. But the very implication of this truth is that neither mind nor nature as thus contrasted in consciousness is possessed of independent being, that mind knows nature only in so far as it is a part of

nature, and that its knowledge of nature, its apprehension of fact other than itself, is the living link which binds it to nature and to the sum-total of reality. Ideas, as one may put it, are not so much in mind as of mind; they are the actual modes of our participation in the reality of which external nature is a part.* Hence we are inevitably led to the conclusion that all the three distinct principles constitute a real whole, of which each being a part and parcel, one could be no more real than the other, and that, for the development of thought and imagination of the soul, each must necessarily co-operate with every other. We cannot, therefore, say that for the new-born child the world could not exist simply because her mind was inoperative then.

If ignorance alone reigned supreme allowing no room even for a single ray of intelligence to enter into our life, then there might be a sense in saying that the world was unreal and did not exist. Even then it would be more correct to say that there was no means of ascertaining whether or not the world existed. Since the every intelligence engaged in ascertaining either of the two, must, according to the dream-theory, be included in the general illusion, both the knower and the known along with the means of knowing, should be involved in utter null and void. But fortunately the theory based on the analogy of dreams does not, in the least, affect facts; for the facts of life have so stern and solid a reality that theories

* *The Development of Modern Philosophy, Vol. II, pp. 17, 18.*

of such flimsy character dash against them simply in vain.

After all what are dreams? Are they mere nothingness? No, would say St. Meikandan; for he positively holds, as has just been shown, that from mere nothingness no phenomenon of any kind can arise. According to him a new-born child whose mind is a clean blank, can have no dreams whatever. But as days roll by, external impressions repeatedly impinge on the senses of the child, through them touch her latent faculties and rouse them so as to respond to those impressions. At the beginning the child takes only a very faint notice of sense-impressions; the sense of touch being the first to come into play and that of sight next*. Only after she has learnt to exercise her sense of sight, does she acquire the power to form mental images. Even after this, the child in her early years is unable to distinguish real objects from her mental representations of them, and for many years confuses the two. This nature of the human mind in childhood, a passage from Prof. Sully's *Studies* will make quite clear to us. "I believe," he says "that this same tendency to take art-representations for realities re-appears in children's mental attitude towards stories. A story by its narrative form seems to tell of real events, and children, as we all know, are wont to believe tenaciously that their stories are true. I think I have observed a disposition in imaginative children to go beyond this, and to give pres-

* See Prof. Sully's '*Studies in Childhood*,' pp. 400-401.

ent actuality to the scenes and events described. And this is little to be wondered at when one remembers that even grown people, familiar with the devices of art-imitation, tend now and again to fall into this confusion."* From this confusion the grown-up child frees her mind only after putting her faculties to continual trials and tests for months and years together. Only when she reaches the intellectual stage, does she obtain a clear comprehension of the two sets of facts and their character, so that the one becomes in her mind unmistakably marked off from the other and no difficulty is felt afterwards in conceiving that the outer objects form the originals of which her ideas are mere copies. If, owing to insufficient attention, some of her ideas become either obscure or obliterated from her memory, she recalls them simply by the help of external things and events with which they remained in close association and thus succeeds in reviving them in her memory. From such common experiences it is obvious that all the multifarious ideas which the mind of man has formed from the time of his infancy could be nothing else but the reflections of external things as it were. No idea—not even such abstract ones as of virtue, vice, pleasure, pain and so forth a conception of which is facilitated by the use of language, can be shown to possess an existence in the mind independently of all relation to the outer world. In fact what we call an adult mind is nothing but a repository of ideas or ideal images, on the quality and quantity

* *Studies in Childhood*, p. 314.

This may further be proved by a glimpse into the old Tamil classics composed prior to the third century of the Christian era. In all of them one and the same poet has composed poems in glorification not only of Siva and Muruga but of Narayana also, and has invoked their blessings with an intense devotion to all the three. For instance, the poet Perundevanar has composed invocatory verses addressed to the three gods and has prefixed them separately to some of the magnificent collections of sweet, simple and pure Tamil lyrics which are remarkable for their faithful portraits alike of nature and human nature. And in a very beautiful lyric collection called 'Paripadal,' we find three poems composed by the poet 'Kaduvan Ila Eainanar,' of which two glorify Lord Narayana and one Lord Muruga, and in which neither the one nor the other is exalted at the expense of the other. The very terms Saiva and Vaishnava, by which the two great religions of India came to be known in later times, were quite unknown in the age to which this body of Tamil literature belongs. In fact these two religious denominations make their appearance at first only in Manimekhalai, an original Tamil epic of the second century A. D.

Besides a total absence of any reference to the two religious cults in Paripadal, no mention is made in six of its lyrics addressed to Lord Narayana, either of Rama or of Krishna whose worship has become so prominent a factor in the later Vaishnava religion. The absence is sig-

nificant since it indicates the high antiquity of some, if not all, poems of Paripadal. Evidently these must have been composed at a time when either the composition of the Ramayana or that of the Mahabharata had not as yet taken place, or else the exploits of the two heroes, mythical in all probability for I do not find them alluded to in any of the ancient Tamil classics, had not become popular in the Tamil country. Only in the literature produced from the dawn of the Christian era downwards do we meet with any reference to Krishna and Rama. Here too, in point of time, the worship of Krishna preceded the worship of Rama; for we do not come across even a casual reference to the latter in the poems of the first, second and third century A. D., just as we find the worship of Krishna clearly mentioned in them. Although from a poem (378) of the Purananuru collection and from Silappadhikaram a great epic of the second century A. D., we gather that with the dawn of the Christian era the story of the Ramayana had begun to spread among the Tamils and Rama himself came to be identified with Narayana and worshipped, remember, only by a particular class of people called 'The Shepherds' and not by all, yet from the same source we are led to conclude that his worship had not become even then common to all. For, while temples specially dedicated to Siva, Muruga, Baladeva, Narayana, Indra, the Sun, the Jina and the Moon are distinctly mentioned in the Silappadhikaram, none is mentioned consecrated to Rama. Even

in 'Thiruvachakam' which contains the sacred hymns of the Saiva saint Manickavachakar who existed in the first half of the third century A. D., Rama is not alluded to even by name, while the Tamil names of Narayana such as 'Thirumal' and 'Kannan' occur in it often. And in the invocatory verses prefixed to the aforesaid collections of classical poems, only Thirumal and Kannan are addressed to, but not Rama. From these facts, it is obvious that the worship of Rama should have come into vogue in the Tamil country only long after the worship of Krishna had established itself, that is, subsequent to the fifth century A.D. This conclusion based on valid literary evidence leads me to differ from those scholars who endeavour to identify Poigaiyar, the first of the twelve canonized saints of the Vaishnava faith, with a poet who bore the same name but who must have existed prior to the second century A. D. My reason for this is simply this: Rama came to be regarded as an incarnation of Vishnu and worshipped only after the sixth or the seventh century A. D. and by the time when Poigai-alwar composed his hundred verses in praise of Narayana, the deification of Rama became complete, as is manifest from his verses 27 and 59.

What I have said so far as regards the genesis and growth of the conception of God as Narayana marks three stages in its development to our own time. Its first stage may be divided again into two: In the prehistoric ages, that is, before and up to the time of the Tholkappiam, the Red and

the Blue principles of the Godhead seem to have been cognised by the seers, one quite distinctly but the other rather somewhat dimly so as to be mistaken for a male principle; but even when in the historic period that came subsequent to the Tholkappiam and intervened until the opening of the Christian era, more gifted seers came to recognize in the blue being the Motherhood of God, the mistaken God Narayana could not be relegated to an obscure corner, but was given, in deference to the feelings of the original worshippers, an honourable place in all the ancient Siva temples and adored like the rest with due devotion.

Its second stage begins with the deification and worship of the human hero Krishna, introduced most probably by the northern brahmins who, having been rendered unable to maintain their own narrow sacrificial cult and exclusive caste pretensions against the broad principles of kindness to all beings and equality of man, that spread all over the north under the patronage of Buddhist kings, had migrated to the south and found ready shelter under the hospitality of the Tamil kings and rich landlords. They brought with them the stories of the Mahabharata and the Ramayana; and by reciting the pathetic incidents of which, they enlisted the sympathy of the Tamils and became highly favoured by them. The newcomers did not care, then as now, for the highest, the noblest, and the most correct notions held by the civilized and intelligent Tamils concerning the existence, the nature and relations of God, soul, and matter but persis-

tently strove to supplant them by what they had brought. It seems they disliked the very idea of comparing what they had brought with what had already existed in the land, but were ever bent upon asserting and establishing their own dogmas and making their own position quite secure. This was easily achieved by means of the strange romances, the Mahabharata and the Ramayana, the recital of which captivated the minds of the ordinary people so easily and to so great an extent that they came to believe every word and every letter of the fiction as so many literal facts.

The ancient Tamils were a simple people who lived quite close to nature and earned their livelihood by means of their own honest toil. For their subsistence they never depended upon others nor did they delude others into false beliefs to gain their objects. Learned men among them sought only the knowledge of bare, plain, simple truths; and their poets admired only the beauties of nature and sang them in their own pure, simple, sweet, melodious Tamil. They taught the people only those bare unvarnished truths that lie deep in life and life's vanity and impressed upon their mind the value of cultivating love, virtue and mercy as the only means leading to a final emancipation of humanity from sin and suffering. And the rulers themselves were kind and just and held the welfare of the people as their own. Moreover, they lavished their wealth on the poets and the learned and encouraged learning in every way. To a people living in such a simple state of life which offers no

room for a lax and inordinate play of imagination, these romances cannot but open the view of a new and strange world of fiction, a peep into which sufficed to pique their fancy and afford them a hitherto unimagined pleasure. Since the ancient Tamil poets had never been in the habit of writing romances side by side with matter-of-fact narratives, the people had no means by which they could test the contents of a new production and distinguish truth from untruth, the source of a genuine pleasure from that of a spurious one. It is no wonder then that the new-comers had succeeded in exercising with these expedients so strong a magic influence over the people, as to get them completely in their grip. The learned and intelligent section of the people who were in possession of higher and nobler truths could not combat the new influence and bring back the strayed to their fold. When once you get hold of the people's fancy, you can turn them at will against their own intelligent minority. That was how the conquest was achieved here by the northerners; and even now you may watch the same thing going on all over the country.

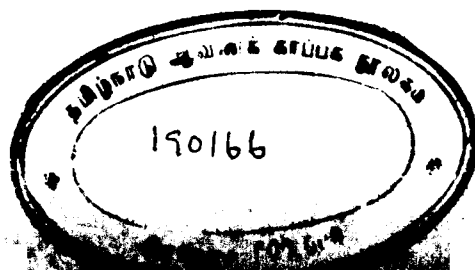
I have already said that it was the worshippers of Lord Narayana that were at first creating a schism in the original church. But now they were still more eagerly watching for a fitting opportunity to sever their connection completely from their mother-religion and assert and establish the one newly created. And the formidable influence brought to bear upon the masses by the introduction of

aforesaid tales afforded them such an opportunity; and they were not slow to seize it and turn it to their account.

No doubt they got what they so strongly desired but in the mental gloom caused by that vehement desire they lost the precious gem. Before the commencement of the Christian era, the conception of Lord Narayana formed in the minds of his worshippers was as pure as gold. Such an ideal conception testifies to the fact that in early times they paid their worship only to the actual Supreme Being untouched by the ills which the flesh is a heir to, namely, birth and death, disease and old age. In plain words, he is said in the third lyric of Paripadal (line 72) to have had no births and therefore no parents, just as Lord Siva is invariably spoken of as unborn and immortal in all the Tamil works that came from the classical times down to our own. If the ancient seers took Narayana to be the very Almighty Being birthless and deathless, how dare ye to drag him down to the lowest level of mortals and identify him with those who were carried in the womb of a mother, born and bred like us, who were subject to many hard trials and temptations and who at last ended their lives most grievously and miserably? Could there be a greater and more monstrous profanation of God than this? Could there be a loss more serious to humanity than the loss of the most sacred and genuine truth about God? It is to be ever borne in mind that the great distinguishing mark of the Divine Being is its birthless and deathless nature. If you say that what you

take to be a divine being entangled itself in births and deaths, then it is quite certain that it could not have been a divine being at all but must have been a mere human self. Great confusion has set in in the religious atmosphere of modern times, by this identification of the human with the Divine. So long as man worships only man and rises not above it, he cannot get beyond the ocean of births and deaths; so long as he disdains to worship the true God, he cannot hope to be saved; and the gracious Lord of creation will set him in the wheel of evolution—this wheel of evolution being nothing else than an endless succession of births and deaths, and he will turn him round and round for ages interminable, until he realizes his own abject nature in contradistinction to that which is supreme and peerless.

The saving truth which consists in discriminating between human and Divine natures, was, from the beginning, perceived so clearly by the worshippers of Lord Rudra that they could not but hold it ever afterwards as a most precious element in the knowledge of human and Divine beings. But sad to relate the worshippers of Lord Narayana had become anxious more in spreading what they regarded as their own than in keeping the ancient and original truth about God intact. It is a well-known fact that the religionists who feel very anxious to see each and all embrace their faith, by that very anxiety do mar its purity and soundness. That is how the religions of Buddha and Jina have gradually fallen into desuetude; that is how the



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ANCIENT JAFFNA

by Medalliar C. Rasanayakam of the Ceylon Civil Service.

This important treatise in English deals with the history of Jaffna from its very earliest times which preceded the sixth century B. C., down to the period of the Portuguese which had extended from 1559 A. D. to 1659 A. D. The subjects elaborately treated in the eight chapters are: The Nagas, The Kalingas, Foreign Trade and Intercourse, Ancient Civilization, Sources and Synchronisms, Origin of the Kings of Jaffna, and The Arya Kings of Jaffna. Though the book is called the history of Jaffna, it sheds important side lights as well on the history of the whole of Ceylon as on the history of the ancient peoples who inhabited the whole of India in the pre-Aryan times. Further the book leaves the beaten track of writing the history of the Indian people exclusively from the facts furnished by Sanscrit literature and the evidence derived from north Indian archaeology and bases its investigations mainly on the ancient Tamil and Buddhist literatures and the antiquarian records of the south. The question relating to the Nagas, the Kalingas, and the Yakkhas who dwelt all over India in the pre-Aryan times had long been a great puzzle to the historians of India and Ceylon, but the veteran author of the present treatise has solved it most satisfactorily to our mind. The massive learning and laborious research he has brought to bear upon the solution of this moot point and similar others render the book invaluable to students who take a real interest in the study of the original races of India and Ceylon, of their life and civilization. The book contains 469 pages and is neatly printed; the price is Rs. 6; copies can be had of Everyman's Publishers, Ltd., No. 1, Melem St., G. T., Madras.

THE TWENTY SIXTH ANNUAL CELEBRATION OF THE SACRED ORDER OF LOVE

The 26th annual celebration of The Sacred of Love will take place at Pallavaram within the precincts of the Order on the 24th, 25th, 26th, 27th & 28th of December, 1937, under the general presidency of Swami Vedachalam as noted below.

24th Dec. Morning Service in the Shrine of the Order.

„ 4 p.m to 9 p.m Welcome Address by Vidwan Marai-Thirunavukkarasu, and the lecture on St. Thirujnana-sambandha by the General President.

Music Special Chairman Mr. T. Letchumana Pillai, B.A., Vocal By Mr. Sundara Othuvai & Mr. P. Sthanu Sastri.

25th „ Morning *Ancient Civilisation* Special Chairman Pandit N. M. Venkatasami Nattar, Lecturer in Tamil, Annamalai University. *Lectures on Aryan Civilisation* by Pandit V. S. Rajaaiyyanar, Head Master, Govt. Model School, Karaveddi Jaffna; & on *Tamil Civilisation* by Mr. V. Nagalingam, Proctor, Jaffna, and on *Tamilian Heroism* by Vidwan Mr. Natesa Goundar, Tamil Pandit, Municipal High School, Coimbatore.

4 p.m. to 8 p.m. *Hindi Controversy*: Special Chairman Mr. S. Somasundara Bharati, M.A., B.L., Head Professor of Tamil, Annamalai University.

Mr. A. Nataraja Pillai, formerly Editor of 'Tennadu' will speak on The necessity of Hindi learning and Mr. K. M.

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Balasubramaniam, B.A., B.L., Advocate, will controvert it. Lecture on Tamil Philology by Vidwan Mr. Devanesa Pavanar, Tamil Pandit, Bishop Hebar College, Trichi.

26th „ Morning *Pure Tamil Controversy*. Special Chairman Mr. Sami. Velayudham Pillai, B.A., L.T., Hd. Master, B. H. School, Tanjore. Vidwan Mr. V. M. Somasundaram, Head Tamil Pandit, R. C. High School, Chidambaram, will speak on the necessity of cultivating pure Tamil, and Vidwan Mr. K. Somasundara Desikar, Tamil Pandit, Raja's College, Tiruvadi, will controvert it.

4 p.m. to 8 p.m. Lectures on the Relation of Tamil to Lord Siva by Swami Vedachalam; on Islamism by Vidwan Mr. Nainar Muhammed, Tamil Pandit, Board High School, Udumalpet; and on Christianity by Rev. Arul Thangia, Madras.

27th „ Morning. *Temple Controversy*. Special Chairman Mr. M. Kandasami Mudaliar, B.A., Head Professor of Tamil, Pachayappa's College, Madras.

Mr. K. Ramalinga Mudaliar, B.A., Municipal Commissioner, Saidapet, will speak on the Necessity Temple worship and Mr. C. D. Nayagam, Retd. Dy. Supt. Co-operative Society, Madras, will controvert it. And the unveiling of the portrait of Sri La Sri Somasundara Nayagar.

4 p.m. 8 p.m. *Political subjects*. Special Chairman Mr. P. Chidambaram Pillai, B.A., B.L., Advocate, Nagercoil. Ancient Tamil Kings' Rule by Mr. T. V. Sadasiva Pandarathar, Tamil Pandit, Vanadurai High School, Kumbakonam; Present Government by Mr. P. Gopalratnam, Congress, Madras; Future Government. by Mr. E. V. Ramasami Naicker, Editor 'Revolt' Erode.

28th „ Morning. Life in this world by Mr. C. N. Annadurai, M.A., Madras, & Life in the next world by Mr. M. Balasubramaniam, M.A., of Madras Municipal Corporation. *Controversy about the Existence of God*. Special Chairman Mr. K. Subramania Pillai, M.A., M.L., Tagore Professor of Law. Mr. K. Vajravel Mudaliar, B.A., L.T. English Teacher, Pachayappa's High School, Conjeevaram will maintain 'The Existence of God', and Mr. S. Guruswamy, B.A., of Panchayat Office, Cuddalore will controvert it.

4 p.m. to 8 p.m. *Tamil Literature*. Special Chairman Panditamani M. Kathiresan Chettiar, Tamil Lecturer, Annamalai University. The Epic Silappadhikaram by Mr. R. P. Sethu Pillai, B.A., B.L., Tamil Lecturer, Madras University. Ancient & Modern Tamil by Vidwan Mr. M. Rajamanickam, Tamil Pandit, Muthialpet High School, Madras.

Concluding Lecture on Saiva Siddhanta by Swami Vedachalam. Thanksgiving by Vidwan Mara-Thirunavakkarasu.

Admission by Meals & Entrance ticket Rs. 6.