

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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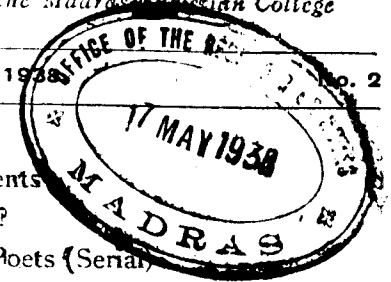
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THE TWENTY-SIXTH ANNUAL CELEBRATION OF THE SACRED ORDER OF LOVE

According to the programme that appeared in the 1st no. of *The Ocean of Wisdom*, the twenty-sixth annual celebration of the Sacred Order of Love took place for five days from the 24th to the 28th December 1937, at Pallivaram, in the upper hall of the mansion belonging to the Order, under the general presidency of Swami Vedachalam the Master of the Order.

The mansion and the garden around it were tastefully decorated. Excellent arrangements were made for the lodging and boarding of the delegates for six days. Every delegate purchased the delegate ticket for Rs. 6; and every visitor the visitor ticket for Re. 1. Still the money paid by the delegates and the visitors were not enough to meet all the celebration expenses, and therefore a portion of the sum collected as donations had to be utilized for the excess of expense. As the donors were not liberal in proportion to the magnitude of the noble cause for which the Master of the Order has sacrificed so much of his money, time and energy during the past forty years, and as most of the donors did not pay promptly the little they gave but made the volunteers come and see them many a time for the purpose, even the little they gave had been barely enough for the travelling and daily expenses of the two volunteers. And so, not more than a very insignificant portion of the amount that came as donation, was left over, that, as proposed before, it is not possible to establish a fund to carry on the printing and publishing work of the valuable writings of the Master both in Tamil and English. Although the main purpose for which the celebration had been arranged was not fulfilled, the celebration itself was crowned with success.

All the special Presidents except a two, all the lecturers except a few attended the convention and performed their functions ably and instructively. Delegates, and Visitors from all parts of Southern India and Ceylon came and interested themselves by hearing the lectures and by taking part in all the functions of the celebration.

A full and detailed report of the proceedings of the Order's Convention appears in the Order's Tamil magazine *Jnanasagaram* to which the readers are requested to refer.

MANIMOLI.

A GENEROUS HELP

Noticing the financial difficulties we meet with in printing and publishing our works in Tamil and English, Mulaliar C. Rasana-yakam of the Ceylon Civil Service, the veteran Tamil and English scholar, and the author of the monumental history of 'Ancient Jaffna' sends us a contribution of ten rupees every month regularly. We express our heart-felt thanks to him for his generosity and pray to God for his long, healthy and happy life.

The Editor

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A BI-MONTHLY

EDITED BY SWAMI VEDACHALAM,
MASTER OF THE SACRED ORDER OF LOVE,

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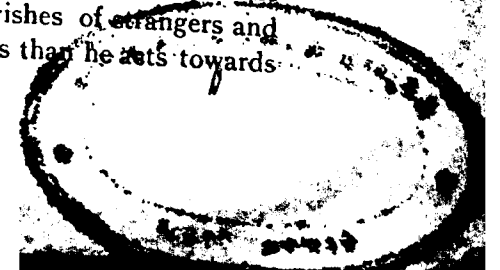
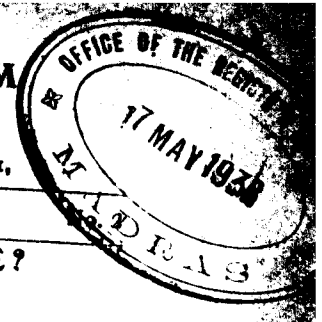
Pallavaram, March, 1938

IS HINDI A COMMON TONGUE?

(Continuation)

for a long time was to undergo change and disaster owing to the irruption of nomadic hordes who came in succession from the Central Asian steppes in search of food and shelter. As in 4000 B. C. the civilisation of the Punjab Tamilians had been at its zenith, the entrance of the first group of the Aryan nomads must have taken place at a time much later than that, say in 2000 B. C., as has been suggested by Dr. Vincent A. Smith (see his Oxford History of India, 2nd edition, p. 8)

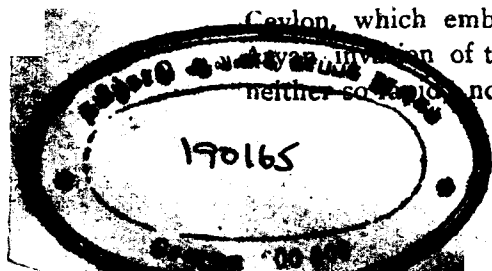
Seeing the miserable condition of the new-comers, the ancient Tamilians of the Punjab, like the later day Tamilians of Southern India, received them kindly, gave them food and shelter, and even held them in high respect just as they do in the case of the present day brahmins who are the enthusiastic converts to Aryan ritualism. Touching this point of the Tamilian attitude towards the Aryans Dr. Caldwell rightly observed eightytwo years ago: "Looking at the question from a purely Dravidian point of view, I am convinced that the Dravidians never had any relations with the primitive Aryans but those of a peaceable and friendly character." (Caldwell's Comparative Grammar of the Dravidian Languages, 1856, p. 70). That the Tamilians are by nature very hospitable to strangers as well as to their own countrymen, is a fact well known to those who have had an intimate acquaintance with them and their literature. Welcoming a guest, whoever he may be, and entertaining him to the best of his capacity, is considered a great virtue by each and every Tamilian. In this respect he yields even more readily to the wishes of strangers and meets more heartily their demands than he does towards



his own people. It was this humanity of heart that rendered it easier for the Aryans to enter the Tamil land without any trouble and settle peacefully. But some of the historians of ancient India by keeping themselves in wanton ignorance of old classical Tamil literature and of the nature, manners and customs of Tamil people, and by restricting their knowledge strictly to Sanscrit literature and to brahmin caste, committed grave blunders whenever they came to speak of the relations in which the Aryans and the Tamils stood to each other. They made it a rule to speak of the Aryans as conquerors and of the non-Aryans as the conquered slaves. A greater mistake cannot be imagined! They have formed this opinion chiefly on the authority of the Rig Vedic hymns. They have not cared to look into the literature of the Tamils and see whether there is any evidence in it to support such opinion. If it is justifiable to pass judgement on a very vital matter which is gravely disputed between two parties, basing it only on the statement of one party and wholly neglecting what the other party has to say, then the view, uniformly expressed by most of the historians of ancient India with regard to the Aryan conquest, may also be taken as justifiable. But before the judgement seat such partial and unjust views cannot, nay must not, come up. A close examination of the non-Aryan records reverses the judgement in the other way. Ragozin, one of the few historians of Ancient India, who, by no means disposed to speak very highly of the Dravidian people, had still the tact to detect the error committed by other historians in this respect and declare the fact in the following passage:

"The Ramayana is full of their evil prowess; indeed the Rakshasas clearly stand out as the main obstacle encountered by Rama in his campaign against Ceylon, which embodies in heroic and epic guise the invasion of the south although it was in reality neither so bold, nor quite so successful as the national

poem would lead us to think. It was not so much an invasion as an advance, and we can easily imagine that it must have been an achievement of no small difficulty for a body of men necessarily very inferior in numbers. *in the face of a compact population, brave, stubborn, and strongly organized. Such the Dravidians are now, when they number over twenty-eight millions south of the Vindhya*, and there is not the slightest reason to doubt that such, in the main, they were at the early time of their long patriotic struggle." (Vedic India, p. 298). A few pages down he reiterates the fact still more strongly: "It will be a surprise to many that the Aryan population of the Indian continent should be so out of all proportion small when compared to the descendants and representatives of those races which the Aryan immigrants found in possession. The same difference must have existed on a still greater scale in those earliest times—and would alone suffice to stamp as irrational the theory of Aryan supremacy having been established by sheer conquest and force." (Ibid, p. 314). Indeed the number of the Aryan people who entered India could not have been so large at that remote age, as is imagined by some misguided persons. Their number must have been small then as it is at present. The predominant type in the whole of the Indian population is Dravidian. G. A. Grierson, basing his study of the Indian population on the seven types carefully classified by H. H. Risley, says: "The Dravidians probably constitute the oldest of the seven types. * * * Taking them as we find them now, it may safely be said that their present geographical distribution, the marked uniformity of physical characters among the more primitive members of the group, their animistic religion, their distinctive languages, their stone monuments, and their retention of a primitive system of totemism justify us in regarding them as the earliest inhabitants of India of whom we have any knowledge." (The Imperial Gazetteer



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of India, vol. I, pp. 298, 299). If any solid and indisputable evidence be wanting in the above two passages quoted from the works of two famous historians of Ancient India, it is supplied by the remarkable discovery made by Sir John Marshall at Harappa and Mohenjo-daro. This discovery led him to state in unmistakable terms the great fact as follows:

"Never for a moment was it imagined that five thousand years ago, before the Aryans were heard of, the Punjab and Sindh, if no other parts of India as well, were enjoying an advanced and singularly uniform civilization of their own, closely akin to, but in some respects even superior to, that of contemporary Mesopotamia and Egypt, yet this is what the discoveries at Harappa and Mohenjo-daro have now placed beyond question. They exhibit the Indus peoples of the third and fourth millenia B. C. in possession of a highly developed culture in which no vestige of Indo-Aryan influence is to be found"*.

Is not then achieving conquest over such highly civilized Dravidians of the Punjab who were "compact, brave, stubborn and strongly organized", no easy thing for a handful of uncivilized Aryan nomads who were roving from place to place in search of food and habitation. So the Aryan conquest is a mere chimera.

Now, the Rig Vedic Aryans themselves clearly depict the wealth and strength of the Punjab Dravidians whom they called the Dasyu. A few verses quoted below from a Rig Vedic hymn will bear out the fact.

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

Adorned with their array of gold and jewels, they o'er the earth a covering veil extended"

*Quoted in Mr. P. Chidambaram Pillai's "Dravidian & Aryan", p. 22.

"Indra broke through *Ilibisa's strong castles*, and Sushna with his horn he cut to pieces."

"Fierce on his enemies fell Indra's weapon: with his sharp bull *he rent their forts in pieces*." (i, 33)

From the mouth of the Aryan foes themselves, we learn thus the opulence and organized strength of the Dravidians of yore. In the above verses, the Aryas do not say that they gained victory over the Dasyu; but they simply boast that their god, or rather their deified hero Indra, gained it over them, which is merely an affair imagined for their consolation in their unsuccessful struggle with the powerful Dravidians. The expression "They over the earth a covering veil extended" signifies the very large number of the Dravidian people who, in the sight of the thin numbered Aryas appeared as if they had covered the whole earth with their own people. Over such a large and compact body of the Tamils who lived in 'strong castles' 'adorned with gold and jewels', it is absurd to think that the very meagre number of the Aryas with slender means achieved conquest over the brave and high-spirited Dravidians honestly on open battle-fields. I should rather think that, if at all they obtained any victory over the Dravidians, it was not by any fair means, but must have been, as it is even now, by some strategem, by flattery, by submission and so on, to the influence of which the wealthy people in all countries are easily accessible.

Leaving so far the question of the Aryan conquest of the Dravidian India as a mere chimera created by the imagination of some orientalists who came under the influence of the brahmins, we may turn to the question: Do the Aryas now exist as a distinct people among the diverse races of India? To answer this question has become extremely difficult, since the Ethnologists have not succeeded in indicating any pure and unmixed Aryan type among the people of modern India. The following words of Prof. Rhys Davids are worth bearing in mind

as showing the real racial fusion in Ancient India before the time of Buddha:

"It is generally admitted that there are no pure Aryans left in India. Had the actual custom been as strict as the brahmin theory, this would not be so. Just as in England we find Iberians, Kelts, Angles, Saxons, Danes, and Normans now fused, in spite of theoretical restrictions on intermarriage, into one nation, so in Northern India the ancient distinctions, Aryan, Kolarian, and Dravidian, cannot, at the time of Buddhism, any longer be recognised. Long before the priestly theory of caste had been brought into any sort of working order, a fusion, sufficient at least to obliterate completely the old landmarks, was an accomplished fact." (Buddhist India, p. 59) Though the Rajputs, Khattris and Jats who at present occupy the Punjab, Rajputana and Kashmir and whose number amounts only to eighteen millions, are considered as representing the Aryan type to a certain extent, even this type has undergone so many modifications owing to the influence of Sikhism that in the age of the Rig Veda the type could not have counted in it more than a hundred thousand at most. Such an absence of a distinct Aryan people in the present population of India cannot be explained except on the supposition that in the distant past the number of the Aryan immigrants must have been comparatively so small that it merged and melted away in the vast and extensive population which then consisted of the Dravidians in a large scale and the Kolarians in a small. According to the careful Ethnological study of Risley, the predominant type in the Indian population being Dravidian, we may safely assume that the Aryan type has in later ages completely vanished leaving some of its pretensions to be upheld obstinately by a class of people who have newly sprung up from the mixture of the Dravidians, The Kolarians, the Aryans, the Persians, the Scythians, the Mongolians, and others, and who have since then taken upon themselves the

priestly functions finding which advantageous to suck the people's money and at the same time to maintain their high regard and respect towards themselves. That the brahmins are neither the pure Aryans nor the pure Dravidians nor any other, is amply proved by the existence of numerous clans and families into which they are divided and of which one clan holds the other in contempt and eschews interdining and intermarriage with the other. If all the brahmins had been the real descendants of the olden day Aryans, the existence of so many differences amongst them and such entertaining of bitterest feelings one towards the other cannot be accounted for.

Further while the South Indian brahmins are almost vegetarians at present although these too seem to have been flesh-eaters in former ages as is manifest from the references made in the ancient Tamil classics (See Purananooru, 14) most of the North Indian brahmins are thorough flesh-eaters even unto this day. The code of Manu too (V, 16-18, 22-24, 27-32) explicitly allows flesh-eating to the brahmins. The vegetarian mode of living became possible only to those people who lived in countries near the equator where fruits, nuts, cereals and other such food stuffs were produced in abundance with a minimum of manual labour and its cost. India, especially Southern India, owing to the genial climate and rich soil, which it possesses on account of its nearness to the equator, yields plant and tree products quite plentifully. It is, therefore, in Southern India amongst the civilized Tamils who are Velalar or the cultivators, that we find the beginnings of a thorough vegetarian mode of living which strictly avoids all kinds of animal flesh, fish, and even eggs. This strict vegetarian life of the Velalar is referred to in ancient classical Tamil literature, for instance, refer to the Idyll named Pattinappalai (196-205) which was composed at the beginning of the Christian era. Even to-day the descendants of the ancient Velalar are strict vegetarians keeping themselves scrupulously clean

not only in diet but in every other respect also. At the time when the Velalar were pure vegetarians, the brahmins were unscrupulous flesh-eaters both in the south and in the north, as is evident from clear references to it in the old classical literature both in Tamil and in Sanscrit. From this, is it not obvious that the brahmins learnt the value and merit of the Vegetarian diet from the Velalas of old and came to adopt it as their own? Seeing the high regard paid by the people to the Velalas for the latter's humanitarian line of conduct, is it any wonder that the brahmins who were ever vigilant in replenishing their stores with people's resources, readily embraced the vegetarian cult in later ages? In this respect the south Indian brahmin is more crafty than his Bengal brethren who are still non-vegetarians. For, in the south the brahmin has to deal with a large number of people who are vegetarians from time immemorial and who look upon with loathing all those non-vegetarians that assume the sacred functions of a priest. That is why the performance of the Vedic animal sacrifice has been completely abandoned by the brahmins in the south. When, on one or two occasions Sankaracharya the head of the brahmins daringly performed an animal sacrifice with a view to revive the old Aryan sacrificial cult, I need hardly say how high ran the feeling of the people against it and how dangerous it looked for the brahmins to do it over gain against so much national opposition! But as we proceed from the south to the north the number of the vegetarian people becomes thinner and thinner until at last almost all are meat-eaters whether brahmins or non-brahmins. So you see in the north the brahmins are under no necessity to give up meat-eating, since the people with whom they have to deal there are all non-vegetarians and are not under the influence of any vegetarian ideas as are the southern people who live strongly influenced by the humanitarian principles of the large number of Velalas. These facts, I think, will be enough

aspect is elaborated in my book 'How to live Hundred Years?'

The poet gives his second place of honour to his domestics. That he enjoyed the blessing of an intelligent body of servants is apparent from the statement of this Prince of poets, that the same thoughts which passed through his mind would occur also to those whose lot it was to serve him. There is nothing that can cause more annoyance or trouble to a man than that he should possess a lot of servants who are too dull to foresee the will and inclination of their master, and who, on foreseeing them, cannot or will not act accordingly. The story is told of a king who, one day, turning to his courtier with a smile asked him what ought to be done to the feet of a fellow who kicked him (the king) at his chest. 'Sire' replied he promptly, 'the only punishment for a fellow who dared to insult you so, is to cut off his legs.' Still smiling, the king turned to another courtier and repeated the question. The other answered: "Your Majesty, the tender feet of the little imp that kicked you at your breast should be bedecked with golden jewels and tinkling anklets". For, who but the king's beloved infant son could have climbed on to his breast and kicked him with impunity? Is not the acuteness of mind displayed by the latter courtier who was able to read his master's mind, while his companion was not, worthy of praise?

Again, an householder, on receiving a visit from an honoured guest, bade his cook prepare dinner for them.

But look at the acumen and industry of the lady of the house, who, on noting the sign of hunger on her guest's countenance, and bearing in mind her husband's wishes, has already prepared and spread a simple but appetising meal, while the chef, oblivious of the needs of the occasion proceeded leisurely to prepare a sumptuous feast employing all his skill in the act. Thus one may see how despicable it is when a person, although aware of what is required of him by another, persists in acting in a manner quite contrary to his wishes and how desirable one can make himself by acting according to the wishes of another understandingly. It would not be out of place to cite an instance of the stupidity of a servant who acted against the expectations of his master. A gentleman of high position, finding it necessary to leave home earlier than usual, ordered his newly employed cook to have his meal ready at an appointed hour. When the time arrived he found that the servant had not prepared the curries but was only boiling the rice, although he was given 3 hours' notice. As he could not afford to waste any more time, he ordered the man to serve whatever was ready. The latter served only the parboiled rice and informed his master that the curries would be ready shortly. Exasperated at the man's stupidity, he asked him whether he had purchased anything to be mixed with the rice. The man answered 'ghee and curd' and produced a cup. To show his economical skill the man instead of using two cups, one for holding curd and another ghee, had already used one and the same cup the

base of which too was shaped like a small cup, for holding the two. First he poured the ghee into the under cup and in his eagerness to be thrifty overturned it without observing its fall, and poured the curd into the upper cup. When asked to pour the ghee first, he turned down the cup for the ghee and so let fall even the curd that was in the upper cup. The gentleman though very much annoyed, could not help laughing outright at this exhibition of utter stupidity. But it did not stop there; for, the servant, imagining that his master's laughter was in appreciation of his culinary skill and intelligence, thought it to be the most appropriate occasion to request for an increase of pay.

The story illustrates the fact that the possession of servants of this stupid type proves a nuisance and worry to the master and such incidents only help to retard long life. On the other hand, the ministrations of loyal intelligent servants, by the happiness and peace of mind they afford to their master, help him to longevity of life. Thus the poet shows his insight into the affairs of life in emphasising the fact that happiness and even tenor of life in one's household help him to lead a long life. These are internal causes.

There are also external causes, two of which are emphasised by the poet Pisiranthaiyar. He says that one of the reasons why he never felt the advance of old age was due to the freedom from worry that he enjoyed as a result of the rule of a just and sympathetic monarch. Nothing but misery, poverty, sickness, and early death

would have been rampant in the land, if the king had oppressed his people with undue taxation, faltered in his administration of justice, or had been addicted to wine, women and gambling, oblivious of the needs of his people. All our ethical classics emphasise this, e.g:—

“Better take to the forests where tigers roam
than continue to be ruled by an unjust king”

“To starve a people well nigh to death with unbearable taxation is like cutting the udder of a cow to obtain more milk”

“The king who extends not the time-limit for tax-payment, who is unwilling to hear his subject’s grievances, who gets enraged when any one approaches to give counsel, is neither a king nor a highway robber”.

“Let him know that he will perish, if he swerves from the middlepath of justice and rectitude.”

But the king who ruled at the time of the poet Pisiranthaiyar never blundered in his government, never took to evil ways, and had always the welfare of his people at heart. Little wonder, then, that the poet who was fortunate enough to be his subject, never knew what care was and never experienced sorrow nor suffered from ill-health; as a result, advancing years wrought no change in his appearance and he remained quite young even in his old age.

The poet goes yet a step further; another reason for his youthful mien, he says, is the existence in his country of men of good and noble character, who were not only

well-read and cultured, but were respectful to men of eminence, and who eschewed evil and tranquillized the ardour of five senses. By dwelling and moving among such men, by listening to their deep, broad and guileless discourses and by following their naturally exemplary conduct, any one is bound to be unconsciously influenced into growing above their desires and becoming better in knowledge and nobler in nature. Further, by setting his mind on the sweet diction and the rich substance of their elegant discourses one tends to become purified, both in mind and body. So may one be ever youthful, unaware of the progress of time and indifferent to the enjoyment of sensual pleasures. To emphasize this truth, Thiruvalluvar has said: “No greater help can exist than that of good companions and no greater misery can befall than the company of wicked ones”. “Good society will be beneficial to the wise, even if they be naturally good” and “As the nature of water changes with the nature of the soil through which it springs or flows, so also the nature of men with that of their associates.” In Naladiyar too a poet has sung as follows: “Let us see whether even the abode of the gods is sweeter, than the joyous company of wise men, well-read, peace-loving and full of character”. What deep insight this gifted poet Pisiranthaiyar exhibits in a poem written 2000 years ago in presenting to our view these two inward and two outward causes that lead to a long, happy and ever-youthful life.

In addition to this poem of Pisiranthaiyar, there are others composed not only by other gifted poets, but even

by kings and queens who were endowed with the divine gift, and by women who were well versed in all the three branches of Tamil learning, and who all lived in the same age, which depict for us in the clearest terms possible, the lives of the ancient Tamilians led purely by love that had sprung between man and man, and man and woman and united them all indissolubly. We see too how the offspring of their love-union, in their turn, lived also such lives, as were the very abodes of love, grace and virtue; how the rulers also of those days, themselves learned, brought up their subjects likewise, so that both kings and subjects lived righteously doing no harm to any. When everyone prospered thus both in culture and in character, it was but natural that even those who by sheer want were compelled to seek the service of others, also prospered. It is also seen how large was the number of great people, deeply learned in all the arts and sciences and virtuous in the highest degree, who were assembled in principal towns and in villages surrounding them.

PURE, BROAD AND UNDEFINED CHARACTER OF
POETS' MIND.

Now, the ancient Tamil Poets and the people who led such a morally excellent life under their guidance, worshipped only one god whom they called the 'Triple-eyed.' And this worship of one God bred in them a true brotherly feeling which rendered them to live happily together

without making any distinction among themselves. They conceived this God not as a distant and incomprehensible something but as the nearest, the most intimate and intelligible being ever occupied out of infinite grace in creating this whole universe and making it the dwelling place for all lives and even assuming it as his own form, and its three lights: the Sun, the moon, and the fire as his three eyes—all for the sake of illumining both the physical and mental vision of all living beings. This idea of an all-filling and at the same time a perfectly distinct personal God has found its earliest expression in a Tamil lyric addressed by an ancient poet Karikilar to the Pandian King Mudukudumipperuvaludi counselling him to pay his worship only to that God in the following two lines:

"Bend thy parasol for going round the shrine
of the Triple-eyed God, the Lord of sages" (Puram, 6)

It must be particularly noted here that this exalted notion of a single Triple-eyed God who, in the Rig-Veda and other later works in Sanscrit, and in the Thiruvachakam and Devara hymns in Tamil, was called Rudra and Siva, was quite foreign to the ancient Aryan faith which consisted only in the worship of deified heroes. Indra, Varuna, Agni, Matariswan, Brahma, Vishnu, and others, who formed the chief deities of the Aryan cult, were mere human beings subject to births and deaths, and hence another Tamil poet Maruthan Ilanaganar of the classical period alludes in his poem to the legend which recounts how all those Aryan deities sought at one time

the help of Siva to gain victory over the Asuras who gave them immense trouble and who stood invincible in the battles long waged between them, and how Lord Siva finally gave them victory by destroying them with their fortresses. The portion of the verse which relates it runs as follows:

"It was Lord Siva with poison-stained throat who gave victory to the mighty gods, by stringing the huge mount with a monstrous snake for cord and shooting from it a single arrow on three fortresses" (Puram, 55).

The same legend is mentioned also by another Tamil poet of the classical age in the Kalithogai, 2. From these it must be obvious how the ancient Tamil poets and sages finding it abhorrent to worship, as the Aryans did, the human beings who died like others but who were foolishly deified, stood steadfast in their high monotheistic belief and strove to instil the right kind of belief into the Aryan mind by creating legends of the above type to set in a clear light the difference between the immortal greatness of the Almighty God of the universe and the feeble, frail, poor, sickly, defenceless, and mortal nature of human souls.

And when the people of the north came into the south and settled among the Tamils, the deities they worshipped also slowly crept into the Siva temples and began to have a share in the divine service performed there by the Tamil priests. Still those Aryan gods held only subordinate places in them, the paramount position

and rank being assigned to Lord Siva alone in the central shrine and the service too is being performed in them first to Him alone even unto this day. That this first and foremost place had been given to Lord Siva alone in the Tamil temples from the very earliest times is evident from the mention made of him in all the ancient classical poems, whenever occasion arose to enumerate the number of gods worshipped according to the degree of reverence in which they were held.

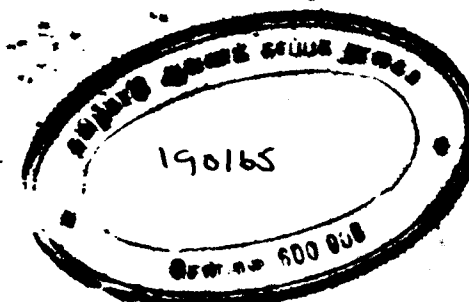
For a typical instance, you may refer to the poem 56, in the Purananooru collection, in which the poet Nakkirar mentions at first the Supreme Lord Siva, secondly the god Baladeva, thirdly Vishnu and lastly Muruga or the modern Subramanya, in the order in which they were at that distant time revered and prayed to.

These, I think, must suffice to disclose the vital fact that, from very ancient times, that is, for more than 5500 years, the Tamil poets, saints and sages and in their wake the civilized section of the Tamil people, had been the adherents of strict monotheistic belief, and that, at all events, they paid their worship only to the almighty God of the universe whom they called Rudra in his fearful destructive act and Siva in his gracious creative and preservative functions.

Such strict devotion to one true God bespeaks high reasoning powers of mind which the civilized Tamils came to acquire at that remote age after receiving long intellectual culture antecedent to such achievement.

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Moreover their conception of God not merely as a transcendent being, but as a near, intimate, and loving Heavenly Father, whose love and care for all living beings created by him, was, as they held, unbounded, had widened their mental outlook so as to bring all human beings under one intimate relationship and regard them as the children of that one great father and therefore their own kith and kin. It was this belief in one God, this belief in the oneness of mankind that impelled an ancient Tamil poet Kanian Poongundran to burst into the following song:

"All places are ours, all are our kith and kin;
 Good and evil come, not caused by others;
 Pain and relief are brought likewise, not by others;
 Dying is not new; nor living gave us joy;
 Misery we hated not. As in the flood,
 Caused by clouds that poured in torrents
 On a mountain top with lightning flash,
 A raft goes in the direction of the stream,
 So the swarm of lives move onward
 In the way of destiny. This we have discerned
 From the teachings of sages strong in wisdom.
 So we admire not the great; nor scoff at the churl."

(Puram, 192)

Human nature is the same everywhere and the ills, to which the human and animal flesh is heir, are also the same everywhere. While the inward nature of human life is thus the same, the outward nature and individual peculiarities of each and every man or of each and every

class to which he belongs, differ in infinite degrees. Still all these differences are mostly brought about on the surface, by diversity of country, climate, colour, food, clothing, language, customs, habits and so on, although it cannot be doubted that these affect the mental condition of the people also to a considerable extent. In spite of all these differences, man has a power of intellect and will, which, if rightly exercised, will enable him to override them and make his cause common with that of all others of his kind. He can perceive that these external causes are perishable and are therefore powerless to touch the intrinsic and imperishable nature of intelligent beings. It is by recognising this unity in the diversity of mankind, that this ancient Tamil poet exclaimed: 'All places are ours, all are our kith and kin.'

As pointed out earlier, the Aryan intellectualists formulated a classification of mankind on an imaginary basis of Caste, deriving the four Castes from different parts of Brahma's body, viz, the Brahmin from Brahma's head, the king or Kshatriya from his shoulders, the merchant or Vaisya from his thighs and the Sudra from his feet. Pride of place was given to the Brahmin in the enjoyment of the pleasures of this world and the next, but the Aryan attempt to dominate others, especially the Tamils, by this classification, failed. In the history of ancient civilization, we find the Hebrews attempting likewise to isolate the tribe of Israel as the elect of God, while Muhammedanism too treated people of an alien



faith as infidels not being the children of God. The Buddhistic conception of the equality of all men falls flat in view of their disbelief in the Godhead; for there cannot be any co-ownership or co-relationship when the belief in a common father is lacking. Possession and the effort for possession would but redound to the credit of each individual, with no interaction between individuals, or with no collective attempt to derive advantages from mutual aid. The conception of mankind by the Jains too suffers from the same disadvantage as that of the Buddhistic conception.

But the Tamilian conception of mankind is totally different. The Tamil bards and intellectualists of the time of Kaniyan Pungunranar and those preceding his age considered that all men, whatever their rank or station in life, were alike and were the children of one true eternal God, the triple-eyed Sivan. Even the animal kingdom was included in the conception. That this fact coupled with the fundamental right of all and sundry persons to acquire the advantages of learning, &c was emphasised by them is evident from the following couplets of Thiruvalluvar who followed in the footsteps of the Masters:—

- (972) "All human beings are alike, by reason of birth, but unlike by reason of occupation"
- (973) "Though seated aloft, they cannot be considered great, who by non-accomplishment of difficult and delicate tasks are small; whereas those are really great (owing to their ability) who would

not become small because they are seated in a lower position".

- (410) "As men are unlike the beasts, so are the learned unlike the unlearned".
- (393) "The learned will be spoken of as possessing eyes, while the illiterate as having only two sores in their sockets".
- (2) "What benefit do they derive from learning who worship not the good feet of Him who possesses pure wisdom".
- (259) "Not to kill an animal and eat the flesh thereof is better than the performance of a thousand sacrifices".
- (356) "They who in this birth have learnt to know the true Being enter the road which returns not to this world".
- (346) "He who destroys the pride which says 'I' and 'Mine' will enter the world which is difficult even for the gods to obtain".

Since all men are on a common platform by reason of their birth, they are raised or lowered according to the position they acquire in the sphere of intellectual and moral ideas and actions. It is only knowledge and wisdom that can raise a man above other men and if after acquiring them he does not make use of them to search for God and worship him, his knowledge is vain. And he alone who conquers self and pride finds the feet of God.

Although all men are considered the children of God, yet they become good or bad according as they do what is right or wrong. When the faculty of thinking is not properly exercised, when the organs of sense and movement are not duly employed, they become either aberrant, abnormal and erratic or they become atrophied and dead. This law of modern Biological science was discovered and stated 2000 years ago by the poet Kaniyan Pungunranar. And Thiruvalluvar also who belongs to the same age says: "A man's deed is the touchstone of his greatness and littleness". Kural 505. And so pain of mind and body is caused by man's own thoughts and deeds and rarely by others. If he could keep his mind calm under all circumstances, little would he be affected by joy or grief, distress or disease. The poet Kaniyan Pungunranar further says: "Dying is not new; nor living gave us joy". Here too it is plain that one's thought it is that plays its part in bringing into his or her mind either grief or joy. The death of a relative or friend pains us more than the death of a stranger simply owing to the tie of relationship or attachment. A little thinking will reveal the fact that death is universal and its occurrence therefore it is vain to bemoan. Similarly happiness and good fortune should not affect a man, as such happiness and fortune may disappear under altered circumstances. Nor should a man worry himself or feel grieved at his poverty if he realises that poverty also is in the nature of things in this world and is his portion. The sum of actions in past births affects the

conditions in the present existence and accounts for man's greatness or littleness. Hence there need be no praise for the Great nor scorn for the Lowest. Occasions may sometimes arise to render praise to the Great, but under no circumstances should the low be scorned.

LATER POETS

Owing to slackness of careful preservation a very large number of ancient Tamil works perished. Some of the extant poems and portions of those that survived have been collected into the eight Anthologies:—Ahananuru, Purananuru, Narrinai, Kurunthogai, Aingurunuru, Paditru pattu, Kalithogai and Paripadal. The grammatical work Tholkappiam is the only ancient work that has been preserved throughout intact.

The Kural of Valluvar is the last piece of the pure Tamil works that followed the ancient traditions, and hence with the period of Valluvar the era of ancient Tamil poets comes to an end.

The chief work of the period later than that of the Kural is Ilango Adigal's Silappadhikaram which in many respects follows the ancient traditions. Still the work contains many Sanscrit terms and Jain and Buddhist doctrines. Another work of the same period closely following Silappadhikaram is Sathanar's Manimekalai which too contains in addition to Buddhist stories a large number of Sanscrit words and derivatives. On account of this defect these works, in spite of their beautiful Tamil diction and noble theme, were not included in

the earlier category. Next in succession come the two works of Manikkavachakar—Tiruvachakam and Tiruchitrambala Kovaiyar, works full of sweet thoughts, deep sentiments and intense Divine love.

The other well-known poets of this period were Nakkirar II, Karaikkalammai, Kapilar II, Parana II, Kalladanar II, Thirunavukkarasar, Tirujnanasambandar, Sundarar, Seraman Perumal, and the Alvars Poygai and Pey. Their works are replete with religious fervour and divine love. Some of the works of this intermediate period are:—Perungathai, Purapporul Venba-Malai, Naladiyar, Palamoli, Kalladam, Chulamani, Chinthamani, Periya Puranam, otherwise known as Tiruthondar Puranam, Jnanamritam, Sivajnanabodham, Sivajnanasiddhiyar &c. All these are beautiful poetic compositions of which the first, the sixth, and the seventh are epics, the second a poetics, the third and the fourth are didactics, the fifth a love lyric, the eighth a hagiography, and the last four treat of religious and philosophical questions.

During this period extending to circa 1400 A. D. when the above works appeared, the intermixture of Sanscrit words, and phrases and even ideas became more and more pronounced and Tamil poets went so far as to coin and introduce many Sanscrit derivatives, presumably with the idea of teaching the Aryan poets, since these words and phrases are found neither in the four Vedas nor in the Brahmanas. A few examples will illustrate this fact.

of which the superior or inferior nature of a person depends. Only those human beings whose mind is thus enriched by a variety of ideas but not their new-born offsprings whose mind is a clean blank, can be said to have dreams either in the waking or in the sleeping state.

Even when a man appears to be wide-awake, there are moments in which his mind becomes so completely absorbed in his own thoughts that for the time being he forgets his surroundings and lives as it were in a dream-world. And it may be his desire, as in the case of some lazy persons, to live uninterruptedly in such a world, but the pressure brought to bear upon his mind by his bodily needs, calls his attention off from it and directs it to the stern realities of waking life. From such day-dreams, dreams of night differ but little, for in the two it is the ideas that are so active, that take so complete a possession of the human mind. The only difference observable between the two is that, while in night-dreams our mental images attain to great clearness and vividness, those in day-dreams are neither so clear nor so vivid. The cause of this appears to be that, in sleep, the objective or reasoning part of our mind relaxes its hold on our thoughts and lets them have unchecked play under the influence of the emotional part, whereas in wakefulness the reasoning faculty is active by being in touch with the material world and by holding our thoughts under its control and allowing them to move only so far as is conformable to the activities of other

beings like ourselves. As regards the distinctive character of the two psychic conditions, Prof. Sully's careful observations are worth quoting here in his own beautiful words: "To say that in sleep the mind is given over to its own imaginings, is to say that the mental life in these circumstances will reflect the individual temperament and mental history. For the play of imagination at any time follows the lines of our past experience more closely than would at first appear, and being coloured with emotion, will reflect the predominant emotional impulses of the individual mind. ...When asleep the voluntary guidance of attention ceases; its direction is to a large extent determined by the contents of the mind at the moment. And thus, in sleep, just as in the condition of reverie or day-dreaming, there is an abandonment of the fancy to its own wild ways."* "In our waking states these innumerable paths of association are practically closed by the supreme energy of the coherent groups of impressions furnished us from the world without through our organs of sense, and also by the volitional control of internal thought in obedience to the pressure of practical needs and desires."† Apart from this difference which consists in the presence of the will-control in the one and the absence of it in the other, the waking and the sleeping conditions of our life are the same, in so far as the inner world of ideas is a product formed in exact correspondence with the outer world of matter.

* 'Illusions' by Prof. James Sully, p. 137.

† Do Do p. 158.

After having inquired into every notable aspect of the question relating to the waking and the dreaming conditions of life, Prof. Sully concludes the subject by saying "For these reasons dreams may properly be classed with the illusions of normal or healthy life, rather than with those of disease."* It should be borne in mind that Prof. Sully does not use the term 'illusion' either in the popular or in the metaphysical sense of a deceptive appearance having no foundation in reality; but he draws a clear line of distinction between illusion and actuality by taking the first to mean "deviation of representation from fact." He says further that "this is due in part to limitations and defects in the intellectual mechanism itself, such as the imperfections of the activities of attention, discrimination, and comparison, in relation to what is present."† From this clear and definite statement of a great authority on the science of Psychology, it must be plain to every thinking mind that dreams could be no mere rootless fictions of fancy but must be the result of the uncontrolled play of mental images and twisted representations of actual facts. No one doubts the truth of the external realities being the basis of our internal thoughts; although it is only the idealists that introduce a great confusion into philosophy by assuming the thought-world alone as real and the physical unreal. Unless the human mind be set to think on a subject coherently, it is naturally thrown out of balance and runs haphazard as much in dreaming as in waking. One idea brings in its wake another

* Ibid, p. 183. † Ibid, p. 332.

with which it was slenderly connected, and this goes on in such quick succession that, unless some strong stimulus comes either from within or from without, our mind is easily carried away by the stream of such ideas quite unawares. While this is common to the two states, why take the dreaming state alone as unreal and the waking real. As long as the objective mind is quiescent leaving off its work of setting our ideas in order and orderly sequence, our self must be duped by the chaotic and disorderly play of thoughts brought on either by the activity of emotions or by indolence, so that the dreaming state does not in this respect vary much from the waking. And so long as this incoherent, distorted and fanciful display of mental images lasts, there can arise no actual experience, no true knowledge of facts, the knowledge even of one's own self. Had not man been under the imperious call of physical needs, it is certain that he would always live in his chaotic mental world, whether awake or asleep and there can be no what we call progressive human experience, or human knowledge. When physical needs are left out of all account, it is meaningless to make any difference between the dreaming state and the waking, for there is no actual difference between the mental life in the one and the mental life in the other.

When you look carefully into the matter, the truth will manifest itself that real human experience, and real human knowledge begins only when a vital and logical connection is established between the inner world of mind and outer

world of matter. Prof. James has well observed: "Between the coercions of the sensible order and those of the ideal order, our mind is thus wedged tightly. Our ideas must agree with realities concrete or abstract, be they facts or be they principles, under penalty of endless inconsistency and frustration."* Still this vital connection takes place only when the mind is wide awake, whereas in sleep that connection becomes broken temporarily. We attribute unreality to dreams, simply because what we experience in the dream of one night does not connect itself with what we experience in that of another night. For the dream experience occurs not only entirely disconnected with the experience of the outer world but also with its own in succeeding nights and lies completely shut up within the repeatedly isolated and unconnected domain of imagined ideas; while the experience in the waking state moves every day continuously in close connection with the outer world which constitutes its infallible corrective whenever it goes wrong. Our mental experience would be nothing if it were not vitally related to the experience of other animate beings and to the inanimate objects of sense. Take away this intimate relation, and you can find little difference between the waking state and the dreaming. A raving man is no better than a dreaming one who lives in his own mental world. It must, therefore, be obvious that drawing analogy between our normal experience of the outer world and dreaming experience of the inner world, for the sake of proving the former to be unreal, is quite

* *Pragmatism*, p. 211.

unjustifiable and is against the whole experience of mankind.

Here I must caution the reader against supposing all dreams to be a disconnected play of thoughts, a mere chaotic jumble of ideas, or a fantastic show of distorted images of mind. Under the influence of certain intensely spiritual feelings some persons are capable of perceiving in their dreams connected pictures of incidents that occurred in the past, or are occurring in the present, or are going to occur in the future. Into the truth and correctness of such exceptional dream-perceptions, talented men like Myers, Gurney and Lodge have carried their investigations with a patience and assiduity that astonish the world by their labour employed on such untilled but immensely fruitful ground. For an authentic record of such real dreams, I might refer the reader to the useful book on 'Dreams and Ghosts' by Mr. Andrew Lang. Still such dreams are rare and exceptional cases and so they do not affect our view about dreams which are generally chaotic, which, therefore, do not produce a connected and wholesome experience like that which we have during the active waking life, and which, for that reason, must never be confounded with the latter under the pretence of analogical argument. So for I have made it plain that, to take matter as a fictitious appearance which arises as a result from the interaction between the human and Divine minds, to compare its manifestation to our dreams, as has been done by Dr. Schiller and the neo-Vedantists, is

more like ascribing horns to a horse and attempting to take accurate measurements of their length and breath.

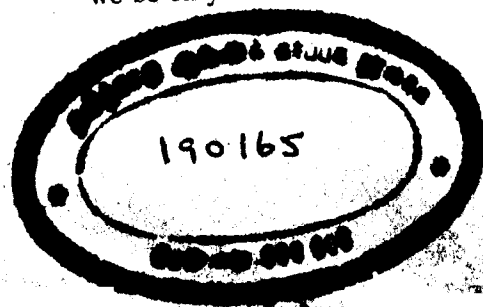
Therefore our St. Meikandan not only repudiates the very idea of conceiving Maya as illusive but insists strongly on its being the real material cause of the universe and compares it to a lump of clay in the hands of a potter who makes different kinds of earthenwares out of it. As potter moulds the clay into several earthen vessels, so too God creates the world out of Maya,—not of course standing outside Maya but staying within it and producing them by means of his sheer will-power. The analogy of potter must not be stretched too far, since it is taken only as an illustrative example to bring home to our mind how the creative principle is essentially distinct from the material cause and how it operates upon it in the creative act.

It must also be noted that St. Meikandan is very careful, here, in distinguishing between the working method of a known efficient cause and that of the unknown, in this way. The known efficient cause, potter, stands aloof from the clay and makes pots from it with the aid of his instruments; while God does not so stand away from matter and mind, but remains in intimate union with them within and without. He is immanent and omnipresent in all. Though He thus exists, yet is He distinct from them by virtue of His innate and pristine qualities. While the power and intelligence of individual souls are finite, those of His are infinite. While they are subject to births and deaths, misery and happiness, He remains for



everuntouched by them. He sheds His grace and love on each and all souls and uplifts and sets them all in the realm of his ineffable light and love. He renders them all kinds of help without expecting anything from them in return, except their love and devotion. What can man do to Him in return for all that He did and doeth, without his asking? What is there to be given to a giver of inestimable gifts, who is the richest and the most perfect of all, by a poor and imperfect soul such as man is, except his grateful heart and his humble self? This is the highest, the noblest and the most ideal conception of God, the efficient cause of the universe, as expressed by St. Meikandan in his great work 'The Sivajnanabodham' the final authority on the religion and philosophy of Saiva Siddhanta.

Except on this pragmatic and pluralistic conception of God, Mind and Matter, no progress of human thought, no attainment of happiness is possible, and no success of all scientific labours, of religious and philosophical studies can be achieved, as has been wisely pointed out by Prof. William James in his scholarly work on religion. "Philosophic theism," he says, "has always shown a tendency to become pantheistic and monistic, and to consider the world as one unit of absolute fact; and this has been at variance with popular or practical theism, which latter has ever been more or less frankly pluralistic, not to say polytheistic, and shown itself perfectly well satisfied with a universe composed of many original principles, provided we be only allowed to believe that the divine principle re-



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IS HINDI A COMMON TONGUE?

This is a little book in Tamil by the Editor showing the misleading and deceptive nature of the arguments brought forward by some political reformers to introduce and make the study of Hindi compulsory in the schools in Southern India. As the introduction of another alien language like Hindi which possesses as it does only the translated treatises of Ramayana and some other tales in Sanscrit, is not so useful as English which has a vast and extensive literature, but is even harmful as affecting the study of Tamil which is spoken by more than twenty millions of people and is rich in ancient and modern literature. While English is already a cultured common language of India, it is a mischievous superfluity to introduce another foreign tongue Hindi in South Indian schools. The booklet compares the antiquity and richness of Tamil with the modernity and poverty of other Indian tongues spoken at present, and shows the benefit of making Tamil the common language of India. The treatment given to the subject in Tamil in this booklet differs widely from that given to it in English in this magazine. A comparative study of the two will, it is hoped, greatly increase the knowledge about the Aryan and Dravidian languages and their respective civilizations from the past to the present. Price of the Tamil booklet is only 6 as.

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