

THE PROBLEM OF EVIL.—No. 1.

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“ There is some soul of goodness in things evil,
Would men observingly distil it out.”

Shakespeare, Henry V. Act 4, Scene 1.

Evil! What it is? It has been the task of every religion in the world to find a solution for it. As such it is a vast problem. For ages, man has attempted to solve it and yet to-day can any of us say that it has been 'finally determined? Consider any of the three planes on which human activities have play, the material, the moral, and the mental, and could any single fact thereon be selected and pronounced as positively and absolutely evil? No. Any fact which the world usually puts down as evil will be found to be not absolutely so, but as in relation or in difference from what it calls 'good'. 'Evil' then is a relative term. Nor is there absolute 'good' in this world. What relative evil there is, if resolved into its ultimate significance, will be found to be paving the way to good. What is known as pain for example, is considered evil, and what individuals take for pleasure (as it may appear to themselves) is considered as good. But really, when radically examined, they are not as supposed for the time being; for in pain, pleasure may be detected, and in pleasure pain is *enciante*.

A poet says:—

“ Thy pleasure is the promise of thy pain.

She (misfortune) makes a scourge of past prosperity.”

2. Whatever then be the human standard of evil, it has its existence but it is relative. When had this an origin? many people question. The Christians for example give it an origin. When Eve tempted Adam, and Adam disobeyed God, they say that evil began. But it is a philosophical necessity that *ex nihilo nihil fit*? Then Eve must have been tempted by the Serpent, and the Serpent, by whom? This is infinite regress. Hence no origin. Scientists who are deft in handling questions of conservation of energy and transmutation of forces will sooner admit Aryan Philosophy stepping forward with its scheme of Karma, and declare that nothing has an origin. And therefore Evil has none. The Karma-doctrine is the basis of Eastern Philosophy on which hinges the question of the so called origin of evil. Karma then, or those acts of an evil type, say, which produce effects unpleasant, being thus the eternally receding chain of causes, there is nothing of an origin for 'evil'. An interminable chain, the links of which indicate the individualized groups of several karmas, is Karma. Evil then according to the Aryas did not have any commencement as it had for Christians, in the days of the patriarchal Adam. Karma or acts connect a subject with an object; and these are, respectively, spirit and matter, the two eternal bases for all Indian Philosophers. Karma is

the product of the union of these two Principles called Purusha and Prakriti. Pure spirit, with its inherently characteristic knowledge and bliss, * is in union with matter, and Karma is manifested on the gross plane; and on this plane of opposites arises the inquiry as to what is 'evil'. This being so, emancipation or disjunction of spirit from matter is the death-knell to what is known as evil. That indicates the future spiritual estate to which we are all heirs, a state which our Saints, viz., Alvars, and Acharyas tell us is one of fearless security, imperturbable serenity and infinite blessedness.

3. The notion of evil largely depends on what view is taken of the world *per se*, and in its contrast with the spirit-state. In the world itself, there are two ways of viewing things, beautifully expressed by a Mahomedan Saint, Jelaludin, in his work 'Mesnevi'. (Jelaludin who is the founder of what is called the Order of the Dancing Dervishes or of the ecstatic Bhakti-school).

“ If thou examine things with hell-fire in thy heart,
“ How canst thou see the good from bad apart;
“ Seek by degrees to drown that fire in Heavenly Light,
“ So shalt thou, sinner! soon thy weakness change for
might.”

Pillai Lokacharyar, a celibate Saint who flourished 800 years ago in Srirangam, proves in his great work, Sri Vachana Bhushana,* that the evil that we see is in ourselves. To rise to this high platform of viewing things generally requires many years of spiritual training indeed. A parallel passage occurs in *Srimat Bhagavat* 11th Skandha, viz., “ *gunadosha-drisir-dosha (h)*” &c.

4. To matter is attributed what the world calls evil; or as it is called “ *prakriti-samsargaja*” in Sanskrit, Prakriti is matter as said above, and it is said to have three dispositions, called Satva, Rajas and Tamas, inferred from the *karmas* or acts of men. Whichever of these humours predominates in man's nature impelled by the complicate law of *karma*, present and past, that is severally distinguished as good, mixed or evil. These interact with the soul in presenting to its view either clear or blurred images of objects pleasurable or painful. The eternal whirl of matter in conjunction with the soul, you might imagine to be that of a wheel, with three spokes representing the three qualities of matter above-named, acting as the centripetal impulses of *samsāra*, but from which, the spirit, when the time arrives, may be imagined to fly off in a tangential line drawn by a centrifugal force inherent in the spirit. Till then, the relative consciousnesses of good and evil persists according as the humours are uppermost, and the soul inclines for the time being, to one or either of them.

* *Jnana and ānanda.*

He hath an evil mind who of his virtue thinks.

*“*ஸுவநேஷ ருண்கென்று கிணக்கில்*”

5. I would now attempt to show that even while revolving in this wheel, our views can still somewhat widen to a better comprehension of the meaning of evil, and its salutary effect on life. Evil is in our own hearts, Sages say. Many other great thinkers of the modern times also state such an opinion. They say, 'detect it in your own will.' According to Johnson, "the depravation of human will was followed by a disorder of the harmony of nature; and by that Providence which often places antidotes in the neighbourhood of poisons, vice was checked by misery lest it should swell to universal and unlimited dominion. We can discover that where there is universal innocence, there will probably be universal happiness; for, why should afflictions be permitted to infest beings who are not in danger of corruptions from blessings and where there is no use of terror nor cause for punishment. But in a world like ours, where our senses assault us, our hearts betray us, we should pass on from crime to crime, heedless and remorseless, if misery did not stand in our way and our own pains admonish us of our folly. Almost all the moral good which is left among us is the apparent effect of physical EVIL." Johnson further tells us:

'Goodness is divided by the Divines into soberness, righteousness, and godliness. Sobriety or temperance is nothing but the forbearance of pleasure, and if pleasure was not followed by pain, who would forbear it? Righteousness consists of justice and charity; we are incited to the belief of misery by the consciousness that we have the same nature with the sufferer; that we are in danger of the same distress and may sometimes implore the same assistance. The Other Life is the future, and the Supreme Being is invisible. None would have recourse to an Invisible Power but that all their objects had deluded their hopes. Reason has no authority over us but by its power to warn us against evil.' Again he tells us:

'That misery does not make all men virtuous, experience too clearly informs us: but it is no less certain that of what virtue there is, misery produces by far the greater part. Physical evil may therefore be endured with patience since it is the cause of moral good, and patience is itself one virtue by which we are prepared for that in which evil shall be no more. The unequal distribution of good and evil, the sufferings of virtue and the enjoyments of vice had long busied and perplexed the understanding. It cannot be discovered why a Being, to whom all things are possible, should leave moral agents exposed to accidental happiness and misery; why a child often languishes under diseases which are derived from a parent, and a parent suffers yet keener anguish by the rebellious ingratitude of a child; why the tenderest affection is often abused by the neglect or indifference or the insults of brutality, and why vice has external advantages put into her power while virtue is compelled to renounce.

These phenomena are considered as blemishes upon the moral system. Here is all confusion and deformity. Good and EVIL seem to be distributed by design, not by chance. Religion is not founded on Reason alone, but Faith. Here all is order, harmony and beauty. Vice itself is only a deep shadow that gives strength and elegance to other figures in the moral picture. Happiness does indeed in some degree depend upon externals, but even external advantages are the appendages of virtue."

6. Why is good and evil designedly distributed, not realised? Because the confined view bounded on either side of our one life with birth and death, introduces the difficulty of not being able to see the working of justice. There are always two sides to a picture. The events of one life, if judged by themselves,—positing that there are no pre-existences or post-existences—, baffle both the Christians and the Materialists to grasp the meaning of 'evil'. Not so with the Aryas, who posit a continuous stream of life till eternity, which thus affords a large view by which no cause can exist for sorrowing over any simple event; a view by which things must appear as *relatively* good or bad, a view also recognizing the conflicting standards by which society judges men and events. What then is that justice that justifies the *relative* evil, it may be asked? The justice is that it is a providential means to a benevolent end. The difficulty of the apparent conflict of the contraries, as evidencing discord in the place of harmony, vanishes in the recognition of the great Kosmic Law which manifests itself as variety from unity. This is a necessary condition of manifestation. This Law works in cycles, and it is no other than that of the Sanskrit Philosophers, called the *btja-vriksha-nyāya*, (or the law of seed and its tree). From a homogeneous substance proceeds heterogeneity,—the tree from the seed for example: and this heterogeneity by the same Law of cycles, returns again into the seed. Unless manifestation meant this exhibition of variety, there would be no manifestation as we find this world to be. The not seeing discord however in the world-working consists in looking upon all manifestation as a harmonious whole, a variety in unity. If one were able to review past lives, and find reasons therein for his present sufferings, what goes by the designation of EVIL would find a far different meaning than if things and events were considered evil *per se*, i.e., as disjointed from one another of the connected series of lives. It is only under such an expanded view can the conception of an *origin* of EVIL,—such a conception involving the investing Providence with a capricious will—appear impossible. It would be difficult for Christians to convert Hindu minds which are hereditarily saturated with the far-reaching conceptions of the ever-working *karma*, its working in cyclic periods, affording a very much more scientific explanation of evil than having to impute it to an arbitrary will, having an origin.

7. I must not be understood as advocating 'karma' as the all-sufficient explanation for all the riddles of life. That would again be Buddhist. In addition to Karma we require an Intelligent Governor, to keep account of *karma* as *karma per se* is inert and insentient. But as my subject is *EVIL*, I must drop the discussion of this doctrine which separates the Vedantists from the Buddhists.

ALKONDAVILLI G.

KAMPANOLOGY I.

1. உதல் = "to come up to," as in தடம் உற்றும் அதனை வய்தும் வகைகாணார் = though they have come to the water's edge yet they see no way to reach the water (Pala Kadimana 2).

2. பகுதல் = "to remain," "to enter upon, as in புகவிடம் (Pala-Nagara 98); சென்று புக்கார் = went and remained (Tiruvavata 207); புகில் = "the house in which you remain permanently" (The Kural).

3. The participle in 4 occurs more than a hundred times in the Ramayanam. In every instance it implies an act that is past or concomitant, but never a purpose.

4. முற்றுதல் = "to end," both trans. and intrans. And முற்ற = that it may finish, and முற்றவும் = even to finishing it.

These remarks will enable us to find out what Kampan means by his.

ஔசபெற்றயர் பாந்தலுற்றொரு
பூசமுற்றவு நக்குபு புக்கை
ஔசபற்றி அகையுற்றேன் மற்றிக்
காசில்கொற்றத் திராமன் கதைபேரே.

It means as follows :—

As the (proverbial) cat approached the sea of milk and remained (there) greedily licking it in order to exhaust it, so I have greedily come to (the task of) reciting Raman's history (with the intention of exhausting the subject).

As ஔசபற்றி is a மத்திபதீபம் by its position, (that is, squinting construction) it is taken up in both the members of the sentence.

6. The words for முற்றவும் are introduced into the second member of the sentence in order to balance it with the first.

Such, I humbly believe, to be the true explanation of the stanza. And I earnestly trust that kampan will

no longer be accused of solecism in the use of the *pu* participle, or that this supposed solecism adduced as a proof of his being a modern author.

7. I know of no author, ancient or modern, who uses the *pu* participle to express a purpose. Of course, I take no account of the Silapptikaram or Mr. Sundrampillai. Mr. Sundrampillai, however, it must be said to his credit, expressed in a private letter to me his intention to correct his Manonmaniam in this respect in the second edition of that work, which he said he was about to bring out. As to the age of the Silapptikaram its genuineness and authenticity, there remains a great deal to be said.

KAMPANOLOGY II.

1. Under the word குறுதல், Winslow quotes the phrase குற்றபாகுகொழிப்பவர் and translates it "as those who cull the plucked betel nuts" குறுதல் never means "to cull" in the mere sense of selecting. It means "to break": an act which may be done by first making a selection of what you want to break. The root is குறு "to lessen" from which proceed the other meanings "break," "beat" "gather," &c. In the following passage it certainly means to select and break.

சுற்றியெகிகீகுழிங்கோடல்கள்
குறுதலந்துநிக்குழற்குலக்குவென். (கார்தம். தகைவள்ளி
திருடண 141).

It also means to husk paddy as in.

கொல்யாணைக்கோட்டால்வென்றெதற்குறுவாணம்
வள்ளையகவலவா (சலித். 12)

It sometimes stands for குறுதுதல் (pierce) for the sake of rhyme.

2. On referring to the word பாகு, I find Winslow marks it as a Sanscrit word and assigns to it the meanings; (1) syrup, (2) sugar, (3) portion, (4) a lunar mansion, (5) arm, (6) groom, (7) arecanut, and (8) alms.

Of these 8 meanings, the 5th is the same as the S. bāha, an arm. (Wins. 3rd Ed. p. 625). The 3rd, 4th, 6th and 8th are derived from that of the S. bhāga, a part (ib. p. 636). The 1st and the 2nd are perhaps derived from the S. pāka, cooking (ib. p. 539). I am unable to discover the 7th meaning, viz., arecanut, in the Sanscrit Dictionary. But I trust some of the readers of this article who are conversant with Sanscrit will be good enough to explain it.

only sagehood that is misunderstood, but the very significance of Rāgha, *i.e.*, desire. But, wherein does lie the distinctive feature of desire? Whenever the mind or the senses come in contact with an object, a thought arises in the heart and vibrates so rapidly that one cannot resist the temptation of striving at whatever hazard to get grasp of the object. If it so chances that disappointment and failure attend him on every side, he slips down into the ocean of sorrow to be redeemed from it, only when Time—the Great Destroyer—sweeps away the object from his memory. The seed of this thought is what we call desire. A sage, then, can be said to be under the influence of desire, only if the denial of a morsel of bread, a cup of water, or a piece of cloth gives him distress. In like manner, if a sage does not swallow fire when he is thirsty, does not eat coal when he is hungry, people unscrupulously and with readiness attribute to him Dvesha, *i.e.*, hatred. But what is Dvesha? Dvesha consists in taking delight in or even earnestly loving for the destruction of the object that he hates, whenever and wherever it is apprehended by the mind or the senses. In that sense, if the sage had Dvesha for fire, he should wish for its extinction whenever it is perceived by his senses. The truth, however, is that a sage perfectly knows the means appropriate to the ends and consequently applies the same to get the desired end with more propriety than the worldly men.

It will not be out of place here to say a word or two with regard to the pre-eminent characteristic that Siddhanta attributes to a sage, to wit, self-effacement also known as the loss of individuality. To the exposition of this subject, Kannudaiya Vallal has devoted an entire treatise of his, Olivilodukkam by name. When the soul is qualified to attain final absorption into the Supreme by being freed from the malas and ascending beyond the Tatvas, it finds itself immersed in the Siva A'naudā. There, self-effacement is complete, and nothing but peace and happiness exists. This condition can be attained by wisdom as heretofore described. It may also be induced by having recourse to the path of love or Bhakti-Mārga. True love doubtless needs true knowledge; still, for emotional minds, this path is the easier to adopt than the pure Jñāna-mārga. Two sages Nārada and Sāndilya have written Bhakti-Sūtras to be of help to the struggling souls, and there they warmly advocate this mārga even at the expense of the Karma and Jñāna mārgas. It has also been the path that is prescribed

in the Siddhanta Sāstras and followed by the Tamilian nation. Whosoever understands that the eternal changeableness of this world, the combating passions that constantly demand satisfaction, the disappointment that beset the pursuit after the will-o'-the-wisp-like desires, all tend to prove the inquiring mind the utter shallowness of the method of directing its energies towards the impermanent and trifling things, surrenders himself unconditionally at the feet of the Lord where he enjoys bliss that passeth all knowledge. No longer is he able to discern himself, from love or the object loved. In short, he realises the teaching of the sage Tirumūlar. "The unwise say that Love and Siva are two. Nobody knows that Love itself is Siva. When they perceive that Love itself is Siva, they abide in Love as Siva Himself."

Of the three paths to union with God, Jñāna and Bhakti, we have known. And Karma (actions without attachment) is the remaining path that is accessible to all classes of people, in spite of their varying degrees of development. Aspirants, however, should anticipate help only from Karma and Bhakti mārgas. It should also be indicated here that unless sage-masters are approached, no satisfactory progress can be made in any path. They are, however, to be seen even amidst the busy world. The laity, taking no heed of their own welfare here or hereafter, mind them not. Still, it is impossible for them to escape the moral and spiritual influence of these sages who work for their weal just as the fragrance of a secret flower, penetrating the nostrils cannot long remain unfelt. It is therefore a blessing for men to have such sages in their midst be they conscious of their true greatness or not. May all the living souls know the true Jñānis, and being blessed by them enjoy eternal peace and happiness. Om Śānti Śānti Śānti.

S. A. P.

THE PROBLEM OF EVIL.—No. II.

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8. Is not Death an Evil? Let us consider this question as bearing upon the General Problem of Evil.

Death in the imagination of the laity is a dreadful evil—the consummation as it were—the bitter climax as it were—of all evil. But may it not be the end of all evil, or the good fruit of all the struggle of life endured? Consider Death as one of the events in the necessary order of Nature. That at the end of a life, Death re-

presents the result of it. We have analogy in nature; for example a tree leaving innumerable seeds and dying away. On the basis of (1) immortality, (2) of a benevolent Author of nature, and (3) of the mirage of earthly existence, death should be welcome. Ours is a conditioned existence subjected to a series of changes, one of which is Death, and why should a dead-stop at the event Death be posited as against further progress? If it (death) comes, good; and as long as it does not come, good. Things appear according as the mind is educated and trained. Bhagavad-gita teaches hope this side as well as the other side of Death. Whatever happens need not concern us, on the basis, as already said, of immortality and that there is God who is the greatest Care-taker, and that we do surrender ourselves unconditionally into his hands. The Stanza referring to this teaching runs thus:—

“*హతం హతశ్చ్యుక్తస్యైవం తస్మాద్దాహ్యమహమ్*”
 (Trans). “If killed, thou wilt paradise, win
 If alive, thou wilt an earthly king reign.”

9. Evil then is evil in the microscopic view of passing events, but teleologically, as in the wonderful possibilities of eternity, it may appear quite different. The following charming passage occurs in an article entitled “Amiel’s journal by Blanche Leppington.”

One thing alone is necessary, the position of God. “All the senses, all the forces of soul and spirit, all external means are but so many viætas opening on the Divine, so many ways of glorifying and enjoying God..... Be reconciled with thyself, live in the presence and communion of God; and leave it to the irresistible forces to direct thy course. If death leaves thee time, it is well. If he snatches thee away, it is well. If he kill thee by halves, it is well still. The career of success is closed only to open to thee the career of heroism, of resignation, of moral greatness. Every life has its grandeur; and as it is impossible for thee to separate thyself from God, it is best for thee consciously to choose thy home in Him.”

10. Another aspect of evil in the relations of happiness and misery, or joy and affliction let us consider. According to Vishnu Purāna:—

విద్యుచ్ఛరణవిద్యుత్, సఃపై వైశ్వింశంశ్చుతిః

This means that the greatest evil that can befall one is the forgetfulness of the Ubiquitous God-head, and the greatest prosperity (good) is that which keeps our hearts ever in memory of Him. Because, “we live and move and have our being in Him.” If one realize ever in his little wavering heart this beatific truth, and that truth never

*Note.—(1) “.....” As the embodied soul, (2) In this corporeal frame moves swiftly on through boyhood, youth, and ages (3) So will it pass through other forms hereafter—be not grieved thereat.” (Deva Milman’s Translation of Gita)

leave him in the distractions of sense-life, he is the sage, to whom there is no evil. “Our jery babas see God in ev’ry clod,” like Prahlāda. The history of Christian martyrs, and of all sages and saints over the face of earth furnishes ample testimony to this. “*తత్సంక్షేపవిద్యోగో న క్షణం దుఃఖః*” says Sri Alavandār alias Yāmunā Charya, i.e., happiness is to be with Him, and misery to be without Him.

11. Let us now take another view of evil. The able metaphysician, the Rev. Dr. Kay, a staunch Christian has this to say on the explanation furnished by Aryans on “evil”—

“The doctrine of the metempsychosis is, in fact, the Hindu theory on the great question of the “origin of evil.” The theory may be thus stated: Evil exists, and it is not to be supposed that evil befalls any one undeservedly. When, therefore, for example, a new-born child, who has had no opportunity of acting either rightly or wrongly, is found suffering evil, it is inferred that the evil is the fruit of evil deeds done in a former state of existence. If you ask how the person became disposed to do evil in that former state of existence, the answer is ready—it was the consequence of evil deeds done in a state of existence still anterior, and so on. You have only now to apply the Newtonian principle—that what is true at every assignable point short of the limit, must be true at the limit—and then there is no assignable point in the existence of evil in past time at which point its existence cannot be accounted for by the hypothesis of antecedent evil-doing; it follows (argue the Hindus) that the existence of evil is accounted for on this hypothesis; and further, they contend, it is accountable on no other.

‘If one will take the pains thoroughly to grasp the conception, and to view the matter, as a German would say, from the same *Stand punct* as the Hindu, who, holding the past eternity of soul, denies that the *regressus in infinitum* here involves any absurdity, he will probably acknowledge that the doctrine of the metempsychosis, however false, is not to be treated as a fiction of the poets, when we are arguing with a Hindu. We try to make the Hindu give up the tenet—and we do well:—but we shall also do well to bear in mind that we are calling upon him to give up, without an equivalent, what he has been accustomed to regard as a complete solution of the greatest mystery in the universe—short of the primal mystery of “Being” itself. The Hindu’s explanation we regard as a delusion, and we must tell him so (?)—but we must beware how we allow it to appear as if we were provided with a substitute. The “origin of evil” has not been revealed. The requirement that we shall maintain an entire reliance on the goodness of God, in the absence of such revelation, is one of the trials—rather it furnishes the substance of

all the trials—of our faith. This we have to teach—but we have no equivalent solution of the mystery to offer. On this point the words of Whately should be treasured by every Missionary among the Hindus. We quote from the Preface (p. 12) of his 'Essays on some of the peculiarities of the Christian religion.'

"The origin of evil, again, not a few are apt to speak of, as explained and accounted for, at least in great part, by the Scripture-accounts of 'sin entering the world and death by sin'; whereas the Scriptures leave us, with respect to the difficulty in question, *just where they find us*, and are manifestly not designed to remove it. He who professes to account for the existence of evil, by merely tracing it up to the *first* evil recorded as occurring, would have no reason to deride the absurdity of an atheist, who should profess to account for the origin of the human race, without having recourse to a Creator, by tracing them up to the *first* pair."

12. The doctrine of metempsychosis was well understood by the Greeks and the Egyptians; and it is certainly an irrefragable argument, considering that if (1) time had *no beginning*, (2) if substance had *no beginning*, and (3) if intelligence had *no beginning*, why conceive of a *reductio ad absurdum*, viz: an *origin* for anything in the eternal order and dispensation of the universe, conceding for an instant that in that order,—or chaos for that matter,—there is *absolutely*, such a thing as "evil"—a conception finding place in the very insignificant compass of a human brain! Except on the basis of the *regressus in infinitum*, the enormously wide differences between (1) riches and poverty, (2) might and right, (3) health and sickness, (4) prosperity and adversity, (5) worldings and saint, and (6) life and death, are inexplicable—

13. Here is a paradox:—Which is right? the croaks of a frog (in the throes of death) held firmly between the jaws of a snake; or the snake in all its innocence of nature appeasing its craving for food? Two men saw this event, one said, "మొంచమంచమవకనా" = "Give up the frog, O snake"; the other said "చ-మొంచభజశ్వర" = "Do not give it up, O King-snake." Both reason and feeling stand aghast in the attempt to reconcile the cross purposes of nature as in any manner proving or indicating a just or benevolent end? But if the hypothesis of several births, and kinds of births—as implying a progressive development into finer and finer being, a consequent necessarily requiring the cessation, by means of death, the antecedent cause or being—be once admitted,—(there are strong arguments for such admission) much of the shock to our reason and feeling gets modified. Besides, the reason that tells us of the pain of the frog is a reason of *our own* nature, in the same manner that worms delighting in filth is to our

human feeling a most repulsive abomination. Our understanding is thus wonderfully microscopic when compared to Omniscience. In the balance of John S. Mill's forensic language, this is most ennobling, nay religiously expressed. "Human existence is girt round with mystery; the narrow region of our experience is a small island in the midst of a boundless sea, which at once awes our feelings and stimulates our imagination by its vastness and its obscurity. To add to the mystery, the domain of our earthly existence is not only an island in infinite space, but also in infinite time. The past and the future are alike shrouded from us: we neither know the origin of anything which is, nor its final destination." Much less therefore can one know an "origin" for evil. A "survey of our ignorance," "a small bright oasis of knowledge, surrounded on all sides by a vast unexplored region of impenetrable mystery," was what Lord Salisbury said in his inaugural address of 1894 to the British Association." The Hindu theory of metempsychosis as allowing an infinite latitude for re-adjustments and re-groupings of things is thus a necessary beacon-light to the ship of speculation: else it must remain tossed hither and thither over the boundless waters of ignorance and theorizing.

ALKONDAVILLI G.

(To be continued.)

A SHORT SKETCH

TAMIL LITERATURE.

CHAPTER I.

THE ADVENT OF AGASTHYA TO TAMILAKAM.

It is impossible to predicate of any cultivated language the time of its origin. Thus it is profitless work to discuss when the Tamil language arose. All that we are certain about the antiquity of the Tamil tongue, is that long before the advent of the *yogic* sage Agasthya, who is still considered to be living, from the north to the Tamilakam, our language should have attained a very high degree of polish and culture to have forced the sage to compose a grammar; further many epics and other poetical compositions should have been written before that time, from which the sage drew out rules of composition, which were embodied in his grammatical treatise styled Agattiyam (அகத்தியம்).

The early history of any nation as well as the history of its literature is surely wrapt in obscurity

Even so, know, is the Dravid (Tamil) language, which, the great sage Agastya indeed did systematize. 34.

In the past, did this great sage Agastya meditate on Me (Iva);

And by knowledge granted by Me, did he design the Dravid (Tamil) grammar. 35.

Dravid is a gift from Brahma, pleased by the prayer of Agastya;

Hence no blame of unscientificness lies against its logicology. 36.

Just as much as the Sanskrit tongue is designed for Heaven-giving

Is indigenous Dravid the bestower as well of Heaven. 37.

Hence other languages such as are born in the lands Andhra and Karnata, are not virgin, because untraceable to Rishis,—so say linguists. 38.

As thus poetry in other languages need apology

The indigenous Dravid needeth it not, for 'tis unique. 39.

THE PROBLEM OF EVIL—No. III.

There are two classes of events in this world, controllable and uncontrollable (by man). Man makes history, and God makes His history. "Circumstances over which one had no control" is an expression often heard. The query is, how happen those circumstances? No answer comes as there is a veil drawn behind you and before you, beyond which you are not to penetrate. The mystery is evidently too sacred for sinful eyes to see.

"*పరంపరకైః పరబ్రహ్మేణ*"

The scales from one's eyes have first to drop off, by a course of training which anybody who will knock will find.

Controllable events are those which lie in the power and present personal responsibility of an agent within a certain defined limit of liberty of action. Beyond which and as a necessary reaper of what was in the past sown by him, he is out-controlled, Nemesis demanding retribution. A capricious Divine Will creating an universe of differences all at once is thus an unacceptable position to Aryan metaphysics. Events appearing evil relatively to time, place, and conditions, change their aspect when any of these are altered. There are, as the saying goes, "always two sides to a picture."

15. Do phenomena of nature uphold the theory of the anarchists? No, as they bristle with in equalities and dependence. Among the Aryans and their system of Government, on the other hand, monarchy is a Divine institution; and if only the Anarchists can become Aryans, the evils of Socialistic and Nihilistic movements which threaten Europe will cease immediately. Their vision extends as far as the horizon of this days' life, and their motto is nearly this: (1) "anarchy is the best," and (2) "శ్రీ గౌరవం కృత్యం కృత్యం కృత్యం" If only the light of Asia will beam into their vision, convincing them of the necessary gulf created by merit and de-merit spread over inconceivable stretches of time in the past and necessarily bridged over again in the righting afforded by the eternal expanse of time in the future, there will be as much peace, submission and brotherhood as votaries of the Aryan Dharma alone have known and practiced. Peep behind the veil; and the full sense of equality and liberty is satisfied; and the Anarchist will then complacently say that when "he sits in the Palki, he would tolerate the Palki bearers in his large heart!"

16. The difficulty felt by all right-thinking minds is because they stand on the brink of an unpassable chasm beyond; and if only like the Hindus, a shore beyond is accepted—accepted it must be, as of Hobson's choice—Mill would not have got bewildered into saying—"If it be said that God does not take sufficient account of pleasure and pain to make them the reward or punishment of the good or the wicked, but that virtue is itself the greatest good and vice the greatest evil, then these at least ought to be dispensed to all according to what they have done to deserve them; instead of which, every kind of moral depravity is entailed upon multitudes by the fatality of their birth; through the fault of their parents, of society, or of uncontrollable circumstances, certainly through no fault of their own." *Certainly through fault of their own in other lives than this, echoes Aryan Divine Science.*

17. Setting aside all argument for an optimistic view of the universe, and recognizing that evil exists, a justification for such existence as contributing to ennoble human nature (here it is to be noted that so stated, it again becomes the very argument that was set aside) is even accepted by Mill, and is therefore very valuable:—"One only form of belief (which) stands wholly clear both of intellectual contradiction and of moral obliquity, is that which * * * regards Nature and life * * * as the product of a struggle between contriving goodness and an intractable material, as was believed by Plato, or a Principle of evil, as was the doctrine of the Manicheans. A creed like this, which I have known to be devoutly

held by at least one cultivated and conscientious person of our own day, allows it to be believed that all the mass of evil which exists was undesignated by, and exists not by the appointment of, but in spite of the Being whom we are called upon to worship. A virtuous human being assumes in this theory the exalted character of a fellow-laborer with the Highest, a fellow-combatant in the great strife; contributing his little, which, by the aggregation of many like himself becomes much towards that progressive ascendancy, and ultimately complete triumph of good over evil, which history points to, and which this doctrine teaches us to regard as planned by the Being to Whom we owe all the benevolent contrivance we behold in nature." Assuming that there is a principle of evil, there is doubtless the principle of good. Let any one deny the latter, and prove his denial? This he will find an impossible task. What are human feelings? They are something not to be despised, in the cosmogony, even tho' they may be an impalpable kind of something. What do they teach us? They teach us the moral lesson that even while reading a tale, or witnessing a drama, they are on the tiptoe of expectation to find that (1) Good triumphed over evil, (2) and that they find good all the more set off by as much as it had had to contend with evil.

Our Scriptures divide the kosmos into four parts, three of which—*త్రిపాద్విభూతిః*—comprise the kingdom of good, and the fourth part the kingdom,—it does not say of evil—of the unliberated or bound souls, for their temporary or probationary residence. In the former are Mill's "many * * * becoming much"; and we usually talk of "the majority" to whom we temporary sojourners on earth have to "go over" in due season.

18. Is evil a necessity? (This opens a wide field for inquiry. What if all were kings, and there were no subjects? What if there was nothing like difficulty, in all acts and aspirations? What if we never had such an ordinance of nature as sleep? What if it were all one white colour to paint a picture with? What if we felt no hunger? and what if there was no death? Under the conditions as above set forth, what would this world be like? Naturally, it would again have to be asked, what if we were all gods? and next, what if we were all one instead of many. *i.e.*, instead of appearing as several drops, were one as the ocean? It does appear as if such questions were the ramblings of a diseased mind, the flutters of a winged imagination, or the yearnings of a morbid heart? On reflection and to him who has a philosophical turn of mind, desirous of divining into the depths of the all-surrounding mystery, the questions are of weighty and interesting import. It would be more difficult than easy to take up each of the supposed novel conditions and construct a new world on that basis.

For the present the desire to stroll in those regions may be repressed, and this may be said that all reasonable inquiry may stand satisfied with accepting things as we find them, face the rigid facts as are presented to us by a ready-made world, and try—as far as a power to whose control we are imperatively subject allows to our little minds the ability to penetrate the sublime mystery—to cognize a *noumenon* behind all phenomena, knowing which all our doubts shall dissolve and all our pain shall cease! When our immortal principle throws off the material shackles by which it is by a hidden destiny imprisoned, then a new set of conditions—which while new may still be asserted as an unbroken chain of progressive life and of the kind suppositiously stated above—will be presented to the probated soul, as briefly sung in the lines:—

"Another sun gleams there! another moon!
Another Light,—not Dusk, nor dawn, nor noon—
Which they who once behold return no more;
They have attained my rest, life's utmost boon."

“నతద్భాసయతే సూర్యో నతశాంకౌ నపావకః
యన్మత్పాసనివర్తంతే తద్ధామపరమం మమ”

Bh. Gita: XV-6

Equivalent to the passage in the Upanishads:—

“నత త్సూర్యో భూతి - నచస్త్రితారకం” &c.

There, no (this) sun shines, no (this) moon and no (these) stars.

If evil, then, is a necessity, it is an instituted order and congruous with the design of a benevolent Providence; and therefore a part and parcel in the general scheme of goodness, like a dark screen in a dark room required for the best effects of a magic-lantern exhibition. Who would resent this darkness; on the other hand, the wish would be for more. Conceive the beauty of the lightning from the bosom of the darkest cloud! Dr. Rajendra Lala Mitra says in his preface to the Yoga Aphorisms of Patanjali:—“The doctrine of evil as inseparable from the world is nearly as old as humanity. It was the dread of evil that drove the primitive man to seek the shelter of superhuman power and laid the foundation of religion. There would have been no religion if there had been no dread of evil, here or hereafter. Nor would philosophy have had its birth had not the necessity arisen to discriminate between good and evil. Morality, too, presupposes a differentiation between that which is proper and that which is improper—of a consciousness, however vague and undefined, of future reward and punishment. Doubtless the doctrine assumes constant and unalloyed evil and not a mixture of good and evil.” In these words “mixture of good and evil” lies my meaning which I indicated in No. 1. of this series of Articles, *viz.* that there is no *absolute* evil.

ence must be familiar to all. They have often been dwelt upon, but the force of them can never be too deeply felt. "Shall we, then, pause here in our contemplation overwhelmed by a contradiction which we cannot solve? * * * * * No. * * * * * It is because it is a high life, not because it is a false life that these contradictions are known and experienced. It is the higher, seeking to burst the bonds of the lower. By all this struggle, by all this mystery, this life proclaims its greatness and its dignity."

23. The enigma of evil thus finds its solution in transcendentalism; and the sovereign remedy for all ill is the knowledge of self. If in the evolutionary design of nature, in other words, progress, a beneficent plan is seen, then progress denotes good, and retrogression evil. Progress and retrogression: not in the short span of a life, but in lives past, and lives to come. What is good and what is bad cannot therefore be determined by individual proclivity—as what is agreeable to one is not so to another; what is disagreeable to one is not so to another; what is agreeable in one place disagrees in another; and what is good in health is bad in illness—nor from the view of a mundane existence merely. As general happiness is the standard of morality, the ultimate happiness is the standard of good. Annie Besant (Anna Bhai) says: "that which promotes the general happiness is right; that which lessens or undermines the general happiness is wrong." So are good and evil to be considered together.

24. Hope in a better life promotes virtue, faith in an all-caring Providence affords the greatest solace to the sick heart, and charity (comprehending unselfishness and philanthropy) adds to the sum of human happiness here and hereafter. Self-sacrifice for a noble cause might result even in self-destruction—the greatest evil that, from a worldly point of view, can befall one—but eternal happiness will have been secured by the person hereafter, as happiness for those he secured here for whom he stood a victim is a force which perpetuates.

25. The Buddhist view of evil is very radical. Birth or descent of spirit into matter is the root of all evil. If there was no birth, there could be no death. And what causes birth? *Tanha*=Sansk: (*Trishna*)=desire=attachment. When this shall cease, re-birth shall cease, and this is the mental frame the cultivation of which Buddhism prescribes. The Buddhist view is no other than the Aryan view. అనాదికాయానుభవః is what we have said; and అనాదికాయా is but the ever-existent verity of matter, dissociation from which is enlightenment or Buddhahood. Ignorance is a product of matter inhering in its nature; matter itself, as certain Vedantists assert,—Ignorance meaning absence of Intelligence. Matter has before been said to have the 3 qualities of *Satva*, *Rajas*

and *Tamas*, which were latent energies in the primordial *Mulaprakriti*, or *Tamas*. In the cosmogenesis of the Hindus, primeval darkness was, in the beginning of a creation; and to show how matter, darkness and ignorance are convertible terms, or how related or how one proceeded from another, three authorities are quoted here, (*Ekpassant*, the scientific "inertia" of matter may here be kept in view).

I. *Vishnu Purāna*, Book I. Ch. V. Sl. 5.

(1) తమో, (2) మోహో, (3) మహామోహా, (4) స్తూషిత్రో, (5) హ్యంధః, సుజ్ఞతః; అవిద్యాపశ్చాత్త్యక్తైః ప్రాచుర్భూతా మహాత్మనః |

From the Great Soul, appeared the fivefold Ignorance, viz; (1) obscurity, (2) illusion, (3) extreme illusion, (4) gloom, (5) darkness. Or:—

(1) *Tamas* (తమః), (2) *Mōhā* (మోహః), (3) *Maha Mōhā* (మహామోహః), (4) *Tānigra* (తానిగ్రా), and (5) *Andhātāmisra* (అన్ధతామిశ్రా); and these are the five *Viparyyās* (విపర్యయాః), or the errors of understanding impeding soul's liberation.

II. *The Sāukhya*:—In the language of Sri Parāsara-bhāttar. (1), (2) and (3).

(1) దేహస్పృశ్యత్వబుద్ధిః (*Dēh-śpṛśyātmbuddhi*). Mistaking the body for the spirit.

(2) బాంధవార్థాసః (*Bāndhavārbhāsa*). Attachment to objects, such as wife, children &c., the idea of possession.

(3) విషయచపలః (*Vishaya-chapala*). Temptation for enjoyments of sense-objects.

(4) *Krōdha* (క్రోధః), =wrath; and (5) ఆభిసేవే (*Abhisēva*) = fear of death or other loss and consequent wish to protect oneself against them.

III. *Pātanjala* philosophy (or *Yoga*):—

The five క్లేశాః (*Klesā*) = afflictions, are:—

(1) అవిద్యా (*Avīdyā*) = ignorance; (2) మమతా (*Mamata*) = notion of property or possession; (3) అస్మిత (*Asmitā*) = the "I-am-ness"; (4) రాగ (*Rāga*) = love or attachment; (5) ద్వేష (*Dvēsha*) = hatred. The Buddhists are thus not alone in attributing all evil to the circumstance of birth; for the Aryans (Hindus) knew it long ago.

26. Now the *Zend-Avesta* (Sansk: *Sandhyāvastha*) account of the evil and the good are, that they are the necessary two sides of a picture; the bright and dark phases (something like the view of the Manicheans); the two opposite poles of the cosmic energy; the counterparts of nature's manifestation; the positive and negative

forces; the spiritualizing and materializing tendencies; the Ahimsa-Matras and the Ahimsan. Both these become discrete when cosmogony begins before which they were asleep in the bosom of eternity, called the *Sayanam-Abhava* Sansk., *Sayanam-abhava*, or sleep in the causeless). This Persian account is almost the same as the Vedic Matter and spirit are the two co-eval, co-existent and co-ordinate categories, the union between which is the cause of incarceration (*Samsara*) and their separation, emancipation. Matter and spirit are again the female and male principles. (*Sanyasarama* takes its births from this).*

27. A strictly philosophical disquisition must be wearying and a coherent discourse monotonous. Hence our treatment of the evil question in a varied manner and by paragraphs each in itself a single thought. To avoid monotony would not even a story be an agreeable relief? Such a one, if it is a story at all-is the following, by Caleb S. Weeks of America—

"As the Divine Love, which comes to the physical man in the warmth, and the divine wisdom, in the light, of the sunbeams, fell more directly and fully upon me. my soul was expanded and illumined by the spiritual warmth and light that accompany those rays. I breathed freely these inspirations, till a consciousness of my intimate relationship to the forms of beauty around, and to the great animating soul of nature, took such possession of my mind that for a time I forgot all else. My whole nature thrilled with the enthusiasm which seemed to inspire the birds, and I said to myself, it is good to be here,—this is the "Divine Temple, not made with hands;" this is the gate

of heaven. (Compare this with the (1) *archi radi vidya* of the Vedas, (2) the *Giyatri* of fame (3) the *mantra* "అమృతమహామృత్యుశ్చతే" &c., (4) the *అమృతత్య* (*Antaraditya-Vidya*, of the Upanishads, and (5) *శ్యామల* *సరిత్యుత్పాదకన్యక* *సహారాదర* &c.) "Any one viewing such a scene cannot fail to see through the illusion called death, and discover that an eternal life of love, wisdom and goodness pervades and animates all things.

"Then my thoughts reverted to the great city beyond the south-western horizon. The selfishness and nameless wrong which so greatly prevail, swaying individuals and society, producing great crops of mystery, came to my recollection, and with it the fact that the same unhappy condition existed, differing only in degree, in all human society, not excepting the beautiful country around me. A pang of wounded human sympathy and congealing aspiration shot through my being. A dark cloud passed over my spiritual horizon. A confused sense of great imperfection and evil in-humanity, like a nightmare dream, oppressed me, and my soul cried out to the parent soul, O divine love and wisdom! art thou indeed infinite? Why, then, while filling all else to overflowing, with perfection and beauty, hast thou left mankind thus imperfect? Why, while all around is fragrant with love and sweetness, while the apple-trees fill the air with the perfume of their blossoms, does human nature alone produce such bitter fruits? Was thy perfecting skill so exhausted in producing these that man must be left deficient? Are all our aspirations doomed to disappointment? Are our capacities to see and appreciate these perfections only to make us more susceptible to pain in discovering our own lack of them? or, if thy goodness is equally embodied in humanity oh! give me the light to see it as plainly!"

An optimistic answer to this above appeal bearing out the burden of this papers' say that evil is simply in relation, and as such does not counterargue the beneficent plan of the universe and, the final residue of all-goodness is given in the following allegory:—

"A moment more and the cloud passed away. The light of truth beamed more brightly than ever, and the spiritual principles or laws of nature opened more clearly to my view. They spake in a grand chorus of voices from the apple-trees, saying, "Listen, and we will expound to you a chapter from the book of life,—the correspondence of our order of development with that of humanity."

"I listened and thus they spake: "years ago each of the trees you now behold was a small seed or germ. In the womb of mother earth, nourished by her life-blood, we were enabled to develop organisms that could unfold our own individualities of life. At first we were small and feeble. But we succeeded in sending forth our roots and

* The following quotations confirm the above view :

Bk. 1, Ch. 7, Sloka 24. (Vishnu Purana).

The good principle:—

అమృత్యుత్పాదకన్యకాః | భూమిభాగ్యుత్పాదకన్యకాః ||

Bl.: 32. The evil principle:

అమృత్యుత్పాదకన్యకాః | భూమిభాగ్యుత్పాదకన్యకాః ||

Bl.: 36. The Agents of dissolution:—

అమృత్యుత్పాదకన్యకాః | భూమిభాగ్యుత్పాదకన్యకాః ||

అమృత్యుత్పాదకన్యకాః | భూమిభాగ్యుత్పాదకన్యకాః ||

Bl.: 37. The Agents of creation:—

అమృత్యుత్పాదకన్యకాః | భూమిభాగ్యుత్పాదకన్యకాః ||

అమృత్యుత్పాదకన్యకాః | భూమిభాగ్యుత్పాదకన్యకాః ||

Bl.: 28. The Agents of continuance:

అమృత్యుత్పాదకన్యకాః | భూమిభాగ్యుత్పాదకన్యకాః ||

అమృత్యుత్పాదకన్యకాః | భూమిభాగ్యుత్పాదకన్యకాః ||

Bl.: 13. Half-male and half-female principle:—

అమృత్యుత్పాదకన్యకాః | భూమిభాగ్యుత్పాదకన్యకాః ||

Bl.: 14. The separation of the two principles:

అమృత్యుత్పాదకన్యకాః | భూమిభాగ్యుత్పాదకన్యకాః ||

branches into the soil and air, and grasping our needed nourishment. For many years we had no fragrance to offer you. We were of necessity selfish,—absorbed in the effort to develop and strengthen the instruments which were to unfold the natures within us. To-day as trees we are so far perfected, that, as the inspiring and expanding breath of spring reaches us, we can bloom for a brief time with the flowering promise of the fragrant fruit which is to be the ultimate of our life activities. But the blossoms that so delight your senses are not that fruit,—only a prophecy which the spring-time inspirations enable us to make of the work that the summer, if favorable, will enable us to produce. A few days hence we must cast these off, and in their places you will find only hard, sour, bitter fruit, un-congenial to the taste and injurious to health. The fruit, like the tree, must for a long time be entirely selfish,—must repel other life, and give all its energies to the task of maturing its own. And we the trees, must give it all our assistance in its work. Nor can but a small proportion of these blossoms redeem the apparent promise of fruit. Many of the apples, defectively organized, with insufficient vitality to complete their organisms, must drop and yield up their life. Such ones in their falls will often strike and carry down or injure better fruit which is badly situated with reference to it. If overcrowded with fruit, we can carry but part of it to maturity and each must take much of the needed substance away from the others. If in improper soil, neglected, badly cultivated or planted too thickly we cannot afford nourishment sufficient to develop any of it properly, but must leave it all kaurly and defective.

“The short-sighted observer, judging by the sensation and effects they produce when unwisely brought into contact with his vital organism, may adjudge them evil and declare false the prophesy we make to-day; but the instructed intelligence which has learned to look through the summer before us and read the law of our nature's unfolding, will see that when the fruit has accomplished the work of self-development it will cease to repel with its selfish bitterness, and will ripen into a fragrant, kindly, wealth, health-giving flavour, far superior to what the blossoms prophetically yield to-day. The law of self-preservation and development then fulfilled in it, the higher law of self-abnegation predicted by the blossoms, will be completely unfolded in the fruit, which will bestow only pleasure to your senses and health to your body, freely yielding up its life to any who may need it,—even bestowing fragrance on those who trample it.

What do we learn from this leaf in the grand Book of Nature?

- (1) The gradual unfoldment of the human race.
- (2) The present a promise of the future.

(3) Self-abnegation, the fruit of life.

(4) Philanthropy the final object.

(5) Apparent self-dom a preparation for the final fulfilment of Universal charity.

(6) A beneficent plan throughout, with apparent dark (like the bitterness of the unripe fruit) spots here and there, which are but parts of the beneficent design than anything else.

(7) The final triumph in spite of casual catastrophes.

In Week's words:—“Thank God and nature! the period of ripening will come to our race! Human nature bears not permanent fruits of bitterness any more than do these trees. Selfishness is first in the order of unfolding; fraternal love, self-sacrificing, self-forgetting, will be the fragrance of the ripened soul. Humanity too has its spring-time of prophesy, when the unfolding love blossoms out in a transient supremacy of fragrant aspirations, then casts off its flowers that it may pursue the work of developing the self-hood, of maturing the fruit.”

AIKONDASILLI G.

(To be continued.)

NACCHINARKKINIYAR: A STUDY.

(Continued from page 46).

Is it possible to assign a lower limit to it? We are certainly not altogether without the means of doing so. The Tamil sacred books were collected and arranged into eleven groups about the middle of the eleventh century A.D., and the Tamil Vyāsa who compiled the Dravida vedas was Nambi A'ndar Nambi, a Brahman priest of Tirunāriyur, in the Tanjore district. Mr. Sundaram Pillai, in his pamphlet *Some Milestones in the History of Tamil Literature*,* maintained that Nambi Andar Nambi was a contemporary of Raja-raja Ko Parakesari Varman of the Tanjore inscriptions, and that he had written his *Antadi* before the close of the tenth century. This opinion was disputed by Mr. Venkayya, in his article on 'The age of Rajaraja Chola Deva,' and the dispute turned into an open discussion between them as to the date of Nambi Andar Nambi. Mr. Venkayya's case may be stated in the words of Mr. Sundaram Pillai thus: “In the collection of sacred hymns compiled by Nambi Andar Nambi, there is one celebrating the temple of Gangaikonda Cholapuram, which Mr. Venkayya thinks cannot have been constructed

really adversity, “సంవరోధవచనవికృష్టాః” and vice versa, adversity well-used is really prosperity. The great philosopher Francis Bacon lay down the wisdom culled from the experiences of the world, that —

(1) “Good things which belong to prosperity are to be wished, but the good things that belong to adversity are to be admired.”

(2) “Certainly, if miracles be the command over nature, they appear most in adversity.”

(3) “The virtue of prosperity is temperance, the virtue of adversity is fortitude.”

(4) “Prosperity is not without many fears and distastes; and adversity is not without comforts and hopes.”

(5) “We see in needleworks and embroideries, it is more pleasing to have a lively work upon a sad and solemn ground, than to have a dark and melancholy work upon a lightsome ground.” And,

(6) “Prosperity doth best discover vice, but adversity doth best discover virtue.”

29. Curiously enough in the Aryan account of the Churning of the Ocean, the Gods on one side, and the demons (*Daityas*) on the other churn the Mountain Meru; that amongst the products from the vast milk-ocean there were both *Amritam* (nectar), as well as *visham* (poison).

విశ్వకర్మవిదంబాః॥ (Vishnu Purana. 1-9-97.)

విభ్రక్తకంఠం పుణా మమృతస్థస్ సుశ్రితః - Do. 1-9-98. and what is more curious, not only *Lakshmi* (prosperity) was born, but *Jyeshtha* or *Alakshmi* the goddess of misfortune; who is born besides elder to her Sister prosperity (*vide Uttara Khanda of the Padma Purana*). This allegory to fraught with much meaning to metaphysicians, who if westerns, will receive also with surprise that “light” came out of “darkness.” Is not sun a dark body? Where was light, before you lit the match?

30. Excess of pleasure becomes positive pain, and excessive pain, if experience does not warrant us as readily to posit, becomes pleasure, becomes at least un-painful. In this way, a state such as that of sound sleep which is neither a pleasure over a pain experience, may be postulated as positive pleasure, nay, more than pleasure, if gauged by the agreeable fresh feelings of one who awakes from after a sound sleep. Herbert Spencer in his *Psychology* says we have, indeed, occasional allusion to states in which “joy is almost pain,” showing a perceived approach to this effect of excess. We have heard of deaths from excessive joy, as well as from excessive pain, deaths we have heard instances of, resulting from a big fortune suddenly falling to the lot of a poor man, and sudden reverses of fortune on a well-to-do man, producing a shock.

31. Pleasure derived by means of any of the ten perceptive as well as active organs with which we are endowed, if persisted in long enough, loses zest and passes a limit beyond which disagreeable feeling supervenes called pain. Herbert Spencer's lines on this subject are to the point:— ‘If I hear a sound of beautiful quality, an agreeable state of consciousness is produced; but if this sound is unceasing or perpetually repeated, the state of consciousness loses its agreeableness without otherwise changing. A glow of delight accompanies the sight of a fine colour; but after having the colour before the eyes for a long time there remains only the consciousness of its quality—the delight is gone. Similarly, if I go on tasting something sweet, there comes a time when the gratification ends, though the sense of sweetness continues. Doubtless the sense of sweetness itself eventually becomes deadened; but the gratification gives place to nausea before this happens.’ When we sit down with an appetite to our meals, there is a gusto, which gradually ceases; and when we have no craving for food, when we are sick for example, the very sight of it even produces disgust. If I go to a party in a room scented with sweet-smelling odours and flowers and foliage, from an odourless outside atmosphere, the first sniff of the perfumed air from within produces such exhilaration upon the nerves, that the consciousness after gradually waning, invests my ear after remaining in the crowded room for sometime, with a refreshing exhilaration from the soothing outside breeze. How often have we not heard of head-aches in rooms impregnated with high scents, and the Indian ladies often complain of it of the strong-scented “cham-paka” flower which they are accustomed to wear in their hair. As an experience of extremes, you might have felt a freezing sensation by unknowingly dipping your finger in scaldingly hot water; and a burning (biting) sensation in extremely cold water. The Prince of Wales is said to have once been made by a scientist to dip his finger in a seething mass of lead (?) and not experiencing any warmth. Diseased people writhing in agony relapse into sleep, such that will not come usually to healthy persons, and even a complete forgetfulness of self, the unconsciousness, the coma. Death may thus well be called a cessation of all pain, the great Doctor who cures all maladies.

“Till Dr. Mors his visit make
To question you with quiet craft
And smiling says you'd better take
His draught.”

It was Epicures that taught that “life has no more evil for him who has made up his mind that it is no evil not to live.”

32. Thus, persistence in one consciousness is not only impossible, but any attempt made therefor is attended

with disagreeableness. "The human mind," said Luther, "is like a drunkard on horseback, prop it on one side, and it falls on the other."

Lord Lytton in his 'Strange Story' says: "that which is mercy to myriads may seem hard to the one; and that which seems hard to the one in the pang of a moment, may be mercy when viewed by the eye that looks on through eternity"—In other words, what may appear as evil to our narrow view may produce lasting beneficial results, and what may appear as pleasure may bring about permanent injury; and that what appears crooked to our limited view may be straight; and what is actually parallel, to our perspective (therefore defective or deceptive) sight seems inclined. Let us take inspiration then from on High, and cultivate implicit trust in the vast soul-soothing ancient spiritual lore handed down from sage to sage unaltered in sense or import.

33. The Divine Bhagavadgita, into which we wish the reader to get an insight, formulating 3 kinds of pleasures, bears on our subject:—

“ ముఖం ద్వివిధం సద్విధం తృణమివైవచిత్ ”

Adhyaya XVIII. 35.

"Hear further, chief of Bharatas! from me
The threefold kinds of Pleasure which there be.

“ అపకృష్టాద్రవ తేజో వ్రతః కఠం తపఃకృష్టం ”

Do. XVIII. 36.

"Wherein who rolls assiduously thence
Travels in sorrow unto the bitter end."

The above stanza is introductory to the three kinds of pleasure to be next defined. The introductory however shows plainly that what to the ordinary world is acceptable as pleasure is but sorrow, for, the former, whatever other qualification it might possess, has that inevitable qualification, viz, transiency, and hence is to be classed under sorrow.

“ మత్తద్రవైవచిత్ తపః కఠం తపఃకృష్టం ।
తృణం సాద్విధం ప్రకృష్టం తృణం సాద్విధం ”

XVIII. 37.

"That which at start like poison may appear,
But proves nectar in results final; 'tis said,
Is pleasure, *Satva* type, connoting soul
Enjoying it in conscience 'part from sense."

“ విదమో ద్వివిధం తా న ద్వివిధం తృణం తృణం ।
తపః కఠం తపఃకృష్టం తృణం సాద్విధం ”

XVIII. 38.

"At first what seems as sweet and thus desir'd
Proceeding from contact of sense with object,
That pleasure which in end is kin to bitter,
Pronounced is of type named *Rajas*.

“ మత్తద్రవైవచిత్ తపః కఠం తపఃకృష్టం ।
తృణం సాద్విధం ప్రకృష్టం తృణం సాద్విధం ”

XVIII.

"That pleasure which so termed soul-captivating
At first, and all the time 'tis endured,
Begetting sleep and sloth and disaster,
Is cited as of type be styled *Tamas*."

Therefore,

“ మత్తద్రవైవచిత్ తపః కఠం తపఃకృష్టం ”

Bh. Gita. XIV. 20.

"Having crossed these 3 qualities."

or. “ మత్తద్రవైవచిత్ తపః కఠం తపఃకృష్టం ।
తృణం సాద్విధం ప్రకృష్టం తృణం సాద్విధం ”

Vishnu Purana. I. 7. 47.

"This is composed, Oh Brahman, of the 3 qualities, which are the 3 giant forces of nature; and he who mounts them, is he who is above the plane of sense, and has therefore passed into a region and a mode of life and experience, inexpressible in terms of the mundane existence, and ineffable inasmuch as no disquisition between good and bad is there admissible."

34. This interesting paper on evil opened with the statement that it is impossible to take any one thing from the 3 ms, material, mental, and moral, and put it down as absolutely evil. J. H. Kellogg M. D. in his "Man, the Masterpiece," heads a paragraph "Pain, a Blessing." This is the optimistic view it has been the purpose of this paper, in various ways to present to the reader, Dr. Kellogg says "when we violate a physical law, nature warns us that we must cease wrong doing, and mend our ways. If we might thrust any portion of the body into a fire without being burned, how long would we be likely to escape serious injury from this destructive agent, as the result either of neglect or carelessness? If we need the first hints of warning nature gives us, we may be protected from the grave injuries which often result from neglecting her warnings; but if we ignore the friendly warning of danger which nature gives whenever we go astray from the path of physical rectitude, in the form of pain, discomfort, or other unpleasant symptoms, nature after a time ceases to enter protest against the abuse to which she is subjected, leaving the body practically defenceless against the enemies of life and health with which it is surrounded."

Physically; morally, "The dire consequences of sin are as much the result of the infraction of the principles which are the natural out-growth of man's moral constitution, as the pain which follows the exposure of the flesh to mechanical violence, or the action of a chemical agent, is the result of the violation of those laws which

relate to his physical constitution, and which governs the relations of his body to external things."

The Saints even courted pain. About this extraordinary portion of humanity we shall have a great deal to say, but for the present it is enough, in connection with the subject of this paper, to say in the words of Herbert Spencer "And the half-avowed beliefs very commonly to be met with, that painful actions are beneficial and pleasurable actions detrimental, has been, and still is, upheld by creeds which present for the worship of men a Being who is supposed to be displeased with them if they seek gratifications, and to be propitiated by gratuitous self-denials and even by self-tortures."

35. In our own world, we have ideals of justice, ideals of repentance, and ideals of mercy—we see man judging man, and dispensing punishment. Question, the object? To convince the punished that the act for which he was found fault with was a wrong act, and the suffering was intended to convince him of this, so that he may not (1) repeat that act, and (2) become reformed, or in other words become a cleansed man, so that what the evil-doer looks upon his punishment as evil, is really an act of mercy looked at from the point of view of the ultimate good effects, *i. e.* looking back from the result. We are sojourners on earth, each with an environment, influencing him for happiness or misery,—and with yet a free-will to act in accordance or in harmony with ethical laws established by ages of experience as good for mankind. We so often suffer, and an astonished soul seeks for an explanation, and fails to find it within the small compass of a single birth. It doubts that there could possibly be a God of mercy. An analogy here would be useful, that of a troublesome Child who has got sick, will not take medicine, and looks upon its mother or the doctor, say, as his bitterest enemy and tormentor. This is the child's view, but the position of its *enemies* (?) is diametrically opposite. They would much against the will of the recalcitrant child, force the medicine down its little throat. This is an act of mercy. Carrying this to the God-head, and considering that our little selves on earth are ignorant, blind and helpless, the trial which we are undergoing here—infinitesimally small, compared with eternity—is perhaps for our reparation and preparation to become fit for higher things. Is not so, education, and our school? Divine Mercy extended to Divine Love furnishes us with another explanation, and we beg our readers to listen to it, not with their intellects merely, but with their hearts. In misery here, we will imagine ourselves as child or smitten by a merciful God. Instead of our fretting and feeling chafed, and turning back in revolt, we bow and bend with a weeping heart to Him, and tell Him that it must have pained Him and more to have had to, or been obliged to, beat his children

than the pain felt by them, and therefore we pray that the incident do make the reciprocal love all the warmer. We can see that really our submission is a transference to Him of the feeling of our pain and an eternal debt is laid on His love. Will not the embrace between man and his God be all the closer, will not the union between the Child and the Mother all the firmer?

Saint Bhattar has sung:—

పితృత్వేనా జననిమఘాన్యాః సీజనై - హితస్యాత్మోన్యై తస్య
ధవతిరకదాచిత్ కలమధీః ।

ః మేతస్మిన్మోహసక ఇహజాత్యుహాచితై సా శామ్యైర్విపార్య స్వ
జనయసిమా తాతదసిః ॥

The first half of the stanza is to our point:—

"Oh, Divine Mother (symbol for the principle of Mercy co-existent with the principle of Justice), thy Lover our Father, rarely on an occasion is angered with his creatures who have become saturated in evil deeds, angered through His wish to be kind to them." Thus the trial we have is the outcome of his wrathful kindness, or kind wrathfulness, to connect us, and evolve the "good" out of "our compound" of ages.

36. There is still another view. Somehow, say, we are put to a test. Are we cowards to escape it or are our Souls strong and courageous enough to stand it? Like the University examination, take it. He who passes is the victor. So then be this thought our consolation for all the things which we *think* as evil. If the one day's examination decides you for life, then the infinitesimally small span of the test-life is easily bearable for it promises eternity.

ALONDAVILLI G.

(To be continued.)

LONGITUDE AND TIME AMONG THE HINDUS IN THE 12th CENTURY A. D.

The earth revolves round its own axis. The time taken to complete a whole revolution is called a day. The day is then divided into 24 hours or into 60 *uadis* for convenience of transaction. For this purpose the sun may be taken as stationary. But it must be borne in mind, that in astronomical calculations, the relative motions of the heavenly bodies are all that are required, and the figures can be arrived at only by assuming the earth to be fixed and the sun to revolve round it. Therefore, whether we believe with Aryabhata that the earth turns round its own axis, or with Bhaskara, that the sun goes a

highly developed. We also learn that there were two divisions among the Saivite Agamas, the higher comprising the now-known twenty-eight beginning with the Kamika, the lower having to all appearance disappeared. It is evident that a huge body of literature must have perished, for now we have absolutely none of the Agamas mentioned in our extracts, except one or two of the Saivite ones. And it is sorrowful to think how with these, have also gone our hope of ever tracing to their primal sources, the history of many a ceremonial quite meaningless at the present day. That such a considerable literature existed even at the time of the inception of the Puranas, lends colour to the surmise entertained by many that some of these Agamas had their origin in times almost coeval with the dim days of the Brahmana period.

There is also another source from which evidence may be gathered, viz., Tamil literature, almost the whole philosophical portion of which is dominated by the Agamas. The greatest of the Saiva saints, Tirumôlar, who is specially worshipped in perhaps the most revered Saiva shrine in Southern India, Chidambaram, mentions the twenty-eight Agamas and even gives the names of nine of them. His great work, the *Tirumantiram*, is, on his own avowal, a condensation of the Agamas.⁷ This saint is ascribed by some Tamil scholars to the first century A. C., but so far as I am acquainted with the literature of the subject, no reasons are given for this date. Another early saint Manicka-Vachakar also mentions these, though not by their individual names. Mr. Tirumalaikolundu Pillay has recently attempted to place the latter in the second century after Christ.⁸ This, if well-founded, will also go to confirm the conclusion we have already arrived at, from Sanskrit sources, regarding the antiquity of the Saivite Agamas.

⁷ In the second verse of the chapter on *Agamas* (卷二), he gives the number of verses contained in the Agamas as twenty-eight crores and one lakh. In the fourth, curiously enough, he gives seventy crores and one lakh as their number. I do not know if I interpret the latter verse right; any how it seems to me to be the plain meaning.

⁸ In his small pamphlet styled "The Age of Manickavachakar."

[N.B. I must mention that there is no mention of any Upâgamas in the *Sutasamhita*. Apart from this, there are reasons to think that they form a body of literature, which came into being at a much later time. Personally, I think they mark a revival of *Salvism* which followed upon the publication of the classical scholastic works of Indian Philosophy. In this connection, the omission of any mention of these Upâgamas in Sureswara's *Mānasollāsa*, while the primary Agamas are mentioned, is significant.]

M. NARAYANASWAMI AIYAR.

THE PROBLEM OF EVIL—No. VI

36. Elsewhere Aryans have said :

పాపములను బానిస కేఫో వీతము ద్వారా తీరెనే ।
 కన్యకా రాక్షసి ద్రాచి స్వత్రా యయి ధాపితా ॥

Trans: As like father with good intent permits surgery and application of scalding remedies (silver nitrate, e. g.) to his sick son so doth God in placing his children in affliction wash them of sin.

Affliction is the chemicals the great Washerman applies for the bleaching of unclean clothing.

Side by side with the Aryan is a Mahomedan saint Jalaludin Muhammed, Er-Rumi, who in his book of verses "The Greater Warfare," most enthusiastically sings in the following strain. The lines are so beautiful that they are worth committing to memory:—

"Did not our God mean mercy in his wrath
 How could the lord of mercies thunder forth?
 A child may tremble at the lancet's smart;
 His mother knows there's healing in the dart.
 It may half kill him, but restores sound life;
 So God's great mercies far surpass our strife.
 Men judge of what they see by what they think.
 From judging Justice, men of sense will shrink."

To our narrow view, our position on earth surrounded with things *thought* good and bad, is necessarily a riddle: the best explanation that is given by many souls of the saintly order, we may well submissively accept tentatively with full liberties to explore into the unknown to find if possible a better solution.

37. A dip into Vishnu Purāna. In the description of what is "Hell," Bk. II Adh: 6, (Hell being taken, as representing all that is evil), Sloka 46 runs as follows:—

మనః ప్రీతి రిస్వస్యో వసి స్తత్ప్రపద్యమానః ।
 నరకస్యైకానంతే వై వాపవన్స్వస్యో ద్రిమ ॥ 46 ॥

Trans: "What contributes to the delectation of the mind is heaven (Svarga), and to its reverse (*i.e.*, pain to the mind) is hell (Naraka). Virtue and vice, O, the best of the twice-born! are, thou wilt admit, symbolised by the terms Naraka, and Svarga." Delectation of the mind and pain to the mind as arising from the practice of virtue and vice, is meant; *i.e.*, acts done in accordance with the the injunctions of the laws of ethics (shastras), giving tongue to the voice of inward conscience.

Then runs the Sloka:—

వస్త్వే వాపవన్స్యై వాపవన్స్యై వాపవన్స్యై వాపవన్స్యై ।
 తో వాయవయత స్తస్యై వాపవన్స్యై వాపవన్స్యై ॥ 46 ॥

Trans: "Nothing can be designated as absolutely that thing which produces pleasure unadulterated or pain un-

800 years ago exclaimed "పితృవత్సవేయం జననవత్సవోన్మాసాని
 తపః కీర్తనా తోష్యత్యాధవతపః కారాదిభ్యోపవసాః," meaning
 that like a father, the Omniscient, seldom on an occasion,
 is angered in order to be beneficent to a creature steeped
 in sin. To follow Miss Cobbe:—" ; such are the sufferings
 (of rational beings) which punish and repress sin, and
 those through whose fires the noblest and the purest
 virtues have ever passed to perfection. That there is
 some wondrous power in suffering thus to bring out of
 human souls qualities immeasurably nobler than are ever
 developed without its aid, is a fact equally plain to those who
 have watched the almost divine transformation it sometimes
 effects upon characters hitherto hard, selfish or common-
 place; and to those who have noted how thin-natured and
 unsympathetic, if not selfish, are at the best those men and
 women who have lived from youth to age in the unbroken
 sunshine of prosperity. Even among very ordinary cha-
 racters, and where the lesson of suffering has not been
 deep, there are very few of us, I believe, who after the
 lapse of a little while would wish that we could unlearn it,
 or return to be the slighter, feebler, shallower-hearted be-
 ings we were before it came. Rather do we recognize
 the truth of the poets' words:

"The energies too stern for mirth,
 The reach of thought, the strength of will,
 'Mid cloud and tempest have their birth,
 Through blight and blast their course fulfill."

45. Cobbe however, like any of us is not satisfied ;
 and the Problem of Evil she pursued fairly well, till the
 threshold of death, but beyond? Why even now, it
 "baffles" "the ingenuity of mortal man" "to explain."
 And if the "riddle of the painful earth" has to be recon-
 ciled with the all-beneficency of God, "the solution is yet
 to be given to that dark problem hereafter." Even Jesus
 Christ, "one of the holiest of men" than whom no man
 had loved more his father, God, exclaimed at the supreme
 hour of his agony, "My God, why hast thou forsaken
 me?" Miss Cobbe says that "that ancient story, stripped
 of all its misleading supernaturalism, seems to me the
 sufficient evidence that God reserves his justice for
 eternity." As all theists unanimously declare, our tra-
 vail on earth, is of the child-birth kind which as a
 law of nature precedes the ineffable joy given by the child's
 birth itself. The question is whether a mother's love is
 not enhanced all the more for the pains?

Saint Jelaluddin Er-Rumi sang :

"Plagues, troubles, fears and cares of various degree
 All spring from many sides and fix themselves in thee.
 Bear all with patience; slowly thou 'lt experience gain
 Thou 'lt recognise the truth; the dark will be made
 plain."

"Should God's decree encompass thee with blackest
 night,

The same decree will readily help set thee right.
 Should Providence at times thy life to menace seem,
 'T was Providence that gave it, can prolong its gleam,
 Should life's events appear to threaten every way,
 God can in Heaven prepare a home for thee to stay."

So that, like Miss Cobbe, and like this Holy saint among
 Mussalmans, shall we wait? and that waiting is not long ;
 it is certainly microscopical when compared with eternity,
 and each traveller when he gets to his bou:ne shall find the
 explanation waiting for him there.

46. Many paras behind, a verse from Sri Vishnu
 Purana was quoted:—

చివర్తిస్తురారంవిష్టాః । సంచ తి నై ర్వచసంస్కృతిః ।

I.E. "The forgetfulness of Vishnu, or the All-immanent
 Holy Spirit is real misfortune, remembrance of Him *alone*
 is real fortune."

Miss Power Cobbe, who is a godly woman, writes exact-
 ly in this spirit:—"The Supreme Justice may.....reward
 virtue—not with the dross of earthly wealth or health,
 or of celestial crowns or harps—but with the only boon
 the true saint desires:—

even the sense of union with God ;

and punish vice—not with disease and disgrace, nor with
 the fire and worms of hell—but with the most awful of all
 penalties:—

the severance of the soul from Divine light and love.

Many saints, Kulasekhara of Travancore, Nammalvar,
 Yamunacharya, and all martyrs of the godly-kind unani-
 mously proclaimed in like manner. "What availeth
 if the whole world be gained, but one loose his soul?"
 This is the stand point from which all great men looked at.

47. An exemplification of distress making characters
 of men is found in Debendra Nath Tagore, the Brahma
 Reformer. Brought up in a life of profuse wealth and lu-
 xury, he did not escape its demoralising influence Accord-
 ing to his own account, from the sixteenth to the twenti-
 eth year of his life, he went on "intoxicated with the plea-
 sures of the flesh," regardless of his "spiritual interests
 and dead to conscience and God." He thus describes how
 he was awakened:—

"Once on the occasion of a domestic calamity, as I lay
 drooping and wailing in a retired spot, the God of glory
 suddenly revealed Himself in my heart and so entirely
 charmed me, and sweetened my heart and soul, that for a
 time I continued ravished—quite immersed in a flood of
 light." "After a long struggle", he says, "the world lost
 its attractions, and God became my only comfort and de-
 light in this world of sorrow and sin."

48. Mr. Ingersoll, the reputed American agnostic had
 naturally the "Problem of Evil" continually pressing it-
 self on his notice, and he could not like Mrs. Annie Be-

THE WORD "AYAL."

It see its consistency with the theory of an all-good Crea-

The convulsions of nature startled him and lashed him into rage. In her "peace," Besant found the riddle solved, but here is Rev. L. A. Lambert's unctification for the troubled soul of Ingersoll; when he said bitterly "for it is hard to see the plan or design in earthquakes and plagues," Rev. Lambert taunted him thus: "A boy stood by the railway gazing philosophically at a passing train, burning cinders from the smoke-stack struck him in the eye. He mused on the incident in this way: 'For me it is hard to see what design or plan this great corporation could have had in spending vast sums of money to throw that cinder in my eye.' It is somewhat difficult to discern design or benevolence in it." Who will say that boy was not a philosopher and an egotist, or that a fortune does not await him when he is old enough to take the lecture-stand?

49. When Ingersoll said "prosperity is good," he was evidently not in the plight Devendra Nath Tagore was in (para 42 ante). The results of prosperity however are felt on in the following language by Rev. Lambert: "the philosophy of history teaches that prosperity leads to the downfall of nations as well as of individuals. What did prosperity do for Egypt, Greece and Rome? It made the people luxurious, voluptuous, and imbecile, and buried the monuments of hardier ages in ruin. It was the siren that lured Hannibal, Alexander and Cæsar to untimely graves, and Napoleon to Moscow and Waterloo. Prosperity leads to decay, national, individual, intellectual, moral and physical. When prosperity is at its zenith, decay is at the door; when the tree is in full bloom, there is but one step to the withered and yellow leaf. Prosperity has evil consequences, and if, as you say, consequences determine the quality of actions, how can prosperity be good?"

50. In the Maha Bhavata, which is called the 5th Skanda, in many places, and particularly in the Anusasanika Parva, good, evil and mixture of good and evil, are related severally in 'Svarga,' 'Naraka' and the Earth, and that we here i.e., on earth, of that mixed link in the chain of evolution, have to eat of the fruit of both good and evil mixed together.

51. Man is a compound of both the *Seraph* and the *Aspid*; in other words his nature is dual, celestial and terrestrial, and according to theosophy which divides man into seven principles, the upper triad, viz. Atma, Buddhi and Manas, as belonging to the celestial constitution, and the lower quaternary, the Sthula Sarira (gross body), the Linga Sarira (subtle body), Prana (vital airs) and Ahimsa (animal man or desires), as constituting his earthly tendencies; the former "levitating" or lifting him up heavenward, and the latter, gravitating down to the mundane.

ALONDRAVILLI G.

(To be continued.)

As the readers of the "Siddhanta Deepika" are aware, Ayal is one of those Tamil words on the derivation of which I differ with Pandit Savarivoyan. He is of opinion that ayal and the English alien are cognate words and that the European stem *alia*, to which the latter is ultimately traced back by Professor Skeat, is but a metathetical modification of the Tamil aial (ayal). Moreover, he says that the terminal *al* means "not," and that the idea of 'not being close or kin' is conveyed by ayal. The Precedent which the learned Pandit quotes for the novel explanation of *al*, is found in the Tamil Kadal, which he analyses into *kada*=pass over and *al*=not, and which he thereby makes a conveyance for the signification of "the impassable."

Before considering whether the connotation of ayal or neighbourhood necessarily excludes 'closeness or kinship,' or whether it is almost the same as relations dwelling in the vicinity, let me shew that the analysis of Kadal and the meaning assigned to its parts, are not quite satisfactory. Granting that the stem *Kada*=to pass over or cross, is its radical element, it is very probable that the ancient Tamilians meant by Kadal 'that which should be crossed over' as distinguished from land upon which men and animals do walk; compare the expressions 'കടലു കടലുപുഴ' and 'to cross the sea.' If such be the primary sense of this Tamil name for sea, one is bound to accept that the union of *Kada* with the verbal suffix *al* brought forth Kadal by a process of coalescence similar to the Sanskrit *Dīrgha Sandhi*, and that the resultant long *a* was subsequently shortened.

Instead of accounting in this circuitous manner for the form of this appellative, it is possible to bring it under the list of derivatives from the root *Kad*=to connect, to bind to tie, to gird, to build, &c. Even the stem *Kada* is traceable to this root, as it necessarily implies passing over a barrier or difficulty. *Kadappu* (കടപ്പു) = a stile or way through a hedge serves well to ward off cattle from the enclosure, while it gives entrance to mankind. In this connection it strikes my mind forcibly that the Tamilian doorway was originally a *Kadappu*, *Kadavam* (കടവം) or *Kadavu* (കടവു), and that the two latter forms ceased to exist at some remote period in the past when phonetic corruption gave rise to *കടവു* or *കടവു* (a door or custody). *Kadavu* (കടവു) however occurs in pro-

THE PROBLEM OF EVIL—No. 7

51. The states of the mind are said to be four according to Patanjali's Yoga Sutra, and this accounts for the experiences of pleasure, pain etc. They are "Vikshepa," "Rasāsvādana," "Kashāya" and "Lāya." (1) "Vikshepa" is the tendency of the mind never to remain at a fixed point, but ever wander, and like "light," diffuse itself on to various objects—(2) where it dwells on objects and subjects, past, present or future, causing "pleasurable" feelings, that state is Rasāsvādana, (3) where it dwells on the reverse kind of feelings, that state is called "Kashāya." These (2) and (3), are in fact the aspects of the 1st state. The 4th or Lāya is the blank state of the mind, or the passive state of mind, the "tabula rasa," the neither pleasurable nor the painful, but—consciousness remaining—the state of no-thought, which might be called the anamic state. Thus Patanjali expresses in his language the sense of the stanza, "एतन्मोक्षो नान्यथा कश्चिन्मोक्षो नान्यथा" i.e., the mind is the sole cause of man's incarceration and emancipation, the first being "evil" due to attachment of the mind to things evanescent, and the second "good" due to association of the mind with things of eternal interest.

Man is his mind. The world is what man thinks. Under head "The greater (spiritual) warfare" Jelalud-Din has exclaimed:—

"Whoever shall his heart cleanse from all passion's bale,
Will soon perceive therein a Court and Presence hale."

Again:

"So long as man keeps company with evil thought,
How can he understand God's Countenance is sought."

The practice of virtues gives mind engagement, and so that when unwarily, vice may not enter by that back-door unwarily open.

52. There is according to a Mussulman Story: 'The wisdom of contraries' according to which outside is not all the picture, according to which all the elephant is not what a blind man, feeling its proboscis, judges it to be like a pillar (this is called the *बुद्धि-भ्रम* in Sanskrit), and according to which nothing is possible to be judged as either good or evil *absolutely*.

"God makes them look like dead in winter's frozen reign,
But with returning spring wakes them to life again,

From goodness separate, no goodness e'er will flow

Remembrance, forgetfulness, both are of God

"Engrossed be that's now with pleasure and pain,
"Can he, by these accidents, live o'er again?"

"The bait of gross flattery is always found sweet

The sweetness is present: its flame's not present:
Its smoke of destruction will burst forth at last.

"One rain there is that nourishment brings in its track;

Another vain also that works a whole world's woe,
The rain of spring does wonders in the garden's fold,
The rain of autumn chills like ague's shivers cold,
The spring rain nourishes whatever it falls upon,
Autumnal showers but bleach and shrivel; all thus

Thus is it with the cold, the wind, and eke the sun,
They're means from which such different phases seem to run,

In things invisible the same rule still holds good:
Advantage, loss, annoyance, fraud, afflictions' food.

"What is there beautiful that goes not to decay?
Where is the roof that will not rain be one day?"

"Alas! that I in singing songs of mirth and glee,
Entirely had forgot that death would visit me.

"Of fire and water, fire is quelled through water's wet
Still, water boils through fire, when in a cauldron set.

"How many seeming pleasures, fair, as sugar sweet,
Have poison lurking in them, death to all they meet!"

"The juice of unripe grapes is sour, as is well-known;
But when the fruit has ripened, sweet and fragrant grown,

In wine-jar when fermented, unseem and unclean:
When vinegar, again, most wholesome is it seen."

"Lugubrious countenances are for our behoof;
That we may be reminded not to court re-proof.

And leauning visages are not without their use,
If they re-call us from mere form to sense occlude."

"Should God ordain thy fall, thy sight will blinded be,
'Twixt friend and foe the difference tho't fail to see."

"The origin of oil is water. This is known.
Then why are oil and water foes, as may be shown?
From water oil's created by mysterious power;
'Gainst water why, does oil rise up, and war, each hour?"

The rose springs from a thorn: thorns from the rose.
In open warfare are these two. Why? What suppose?
"The flowers blow and fade: the fruit begins to swell,
So, when our bodies die, our souls in glory dwell

The fruit's reality ; the flower is but a sign ;
 The flower's the harbinger ; the fruit, the true-design.
 The flower blown and past, the fruit then comes in sight ;

The first must perish ere the other can see light.
 Unless a loaf be broke, no nutriment it yields ;
 Until the grapes are crushed, no cup of wine man wields.
 To drugs, to prove a solace to the sufferer's ache.
 Together must be blended, rolled in one smooth-cake."

All the foregoing is nutshellled in the following Slokas of the holy Bhagavad Gita and Vishnu Purana:—

యత్తదగ్రేవివ వివ పరిణామేఽమృతోవమం ।
 XVIII. 37. Bh. G.

వివయేష్టియసంయోగా ద్యత్తదగ్రేఽమృతోవమం ।
 పరిణామేవివవివ తత్పుఖంరాజసంస్తృతం ॥ 38. Bh. G.
 వస్తైస్త్రోమేవదుఃఖాయనుఖాయేషోఽభ్యవాయచ ।

కోపాయచయత స్తస్మాత్ వస్తువస్త్యాత్త కంకుతః ॥ II. 6. 47. V. P.
 తదేవ సీతయేధుత్వా, పునర్దుఃఖాయచాయతే ।
 తదేవకోపాయయతః ప్రసాదాయచచాయతే ॥ II. 6. 48 V. P.

The meanings of these stanzas have already been explained in previous paras.

53. Therefore, there is nothing that can be termed absolutely happy, and nothing absolutely miserable, but it only denotes the mood of the mind when consciousness of these alternatives occur or Patanjalis' "modifications of the thinking principle," and Herbert Spencer's "consciousness in general." Likes and dislikes, the perception of contraries is the root of consciousness. Here is a strange "origin of evil," if one is required, an origin, or a no-origin, in which evil is but the other side of good. There can nothing be called an "act" of consciousness unless that act is the knowing of a "difference" between, either two items of a "subjective" universe, or an "objective" universe. Let Herbert Spencer speak:—

"Consciousness can neither arise nor be maintained without the occurrence of differences in its state. It must be ever passing from one state into a different state. In other words there must be a continuous differentiation of its states. This is the analytic process.

Here, close by is the synthetic process of the mind:—

"States of consciousness successively arising," the mind requires to classify them "as like certain before-experienced states." "That is to say, there must be a continuous integration of states of consciousness."

Therefore, "all mental action whatever is definable as the continuous differentiation and integration of states of consciousness."

Now, who can catch this fugitive mind? Who can imprison the ever running thief? Patanjali gives rules in

his Yogasutras how to do it. Vishnu Purana, Bk. II, 53, has said, alluding to such "change" in mind, as regards feeling happy or otherwise.

మనఃపరిణామేఽయం సుఖదుఃఖాదిలక్షణః ॥

Thus, "By contraries are contraries brought fourth to view,
 From out of darkness was the light created new—"

54. In the 6th Chapter of the Bhagavadgita, called the అభ్యాసయోగ or అత్తసంయమయోగ, or the Book of Self-restraint, Arjuna complains to Krishna about the restlessness of his mind.

చంచలంహిమనఃకృష్ణప్రమాధిబఃవద్దృఢం ।
 తస్యాహంనిగ్రహంవస్త్యే వాయోరీపసుదుష్కరమ్ ॥ 34 ॥

Truly translated by Edwin Arnold, the purport is:—

"* * * because the heart of men
 Is unfixed, Krishna ! rash, tumultuous,
 Wilful and strong. It were all one, I think,
 To hold the wayward wind, as tame man's heart."
 And Krishna admits that:—

అసంకయంమహాబాహూ మనోదుష్కృగ్రహంచలమ్ । and points
 out the remedy that అభ్యాసేనకుశాలతేయ తైరాశ్రయా
 చగృహ్యతే ।

35.

i. e. Hero long-armed ! beyond denial, hard
 Man's heart is to restrain, and wavering ;
 Yet may it grow restrained by habit, Prince !
 By wont of self-command.

The above is exactly Patanjalis Yog; and when it is constantly practised, the mind will become steady, and is then compared to:—

యథాదీపానివాతస్థోనేంక తేనోమాస్తృతా ।
 యోగీనోయతతిత్తస్య యంజతోయోగమాత్మనః ॥ 18

i. e. * * * * * See!

Steadfast a lamp burns sheltered from the wind ;
 Such is the likeness of the Yogis' mind
 Shut from sense-storms and burning bright to Heaven.

55. We all know what mental attitude and physical feeling are produced by discomforts of life. A thorn pricking in our feet throws us out of balance, both mind and body, but imagine the hardness of the Rishis, Munis, Thapasvins and Yogis of old who sat down for contemplation till their nails and hairs grew and grew and got intertwined with the surrounding shrubs and creepers, and ant-hills grew round them and over them. But why go to Vedic and Puranic days? Only lately in the year 1895, April, we read of a Sanyasi who sat down under a tree, near Palmarasarovar, Travancore, for 3 mortal years, exposed to sun, rain and winds.

without any food: who would not pick off his body even ants, flies and vermin, which crawled over it: would not turn away cows and other animals which came near him: and would not permit the palace-surgeon to apply any medicine to the skin-ruptures to which his body in his last days became subject. In the unbelieving, materialistic age, God has shown us this phenomenon, of how a man can by practice control his mind, and in such a manner as to be callous to all feeling.

56. *En passant*, it is interesting to note here a collateral psychological deduction arrived at by Herbert Spencer. In the matter of consciousness referred to in para 53, we saw how an "act" or "state" was perceived as such an account of the note which the mind took of a difference between two integers of cognition, thus showing how difficult it was to know exactly what the posterior state or the indifferent state of that consciousness was, when it just preceded the perception of a difference, (which constitutes an origin for a set of experiences which we class as evil); and in the same manner, as long as our mind cannot penetrate the awful mystery of the one Ultimate Reality, but must ever remain this side of the curtain drawn between it, and the facts of consciousness recognized as the two phases of that Reality known, as objective and subjective, each translatable one from the other in terms of matter and mind. When I read the deductions on this point by a Western philosopher of the stamp of Herbert Spencer, I was simply struck dumb with such inexpressible wonder and surprise that the sound and profoundly logical scientific facts so discovered, so beautifully accorded with the Vedanta Philosophy of India, which asserts a material and a spiritual manifestation, namely Prakriti and Purusha, from the one Awful Unspeakable Reality, the Parabrahma. In two places, by different routes of ratiocination, Spencer arrives at such conclusion. In his Psychology, Vol I, General Analysis, under Transfigured Realism, he sums up as follows:— Once more we are brought round to the conclusion repeatedly reached by other routes, that behind all manifestations, inner and outer, there is a Power manifested. Here, as before, it has become clear that while the nature of this Power cannot be known—while we lack the faculty of framing even the dimmest conception of it, yet its universal presence is the absolute fact without which there can be no relative facts. Every feeling and thought being but transitory—an evanescent life made up of such feelings and thoughts being also but transitory—nay, the objects amid which life is passed, though less transitory, being severally in course of losing their individualities, quickly or slowly: we learn that the one thing permanent is the Unknowable Reality hidden under all these changing shapes. Could Herbert Spencer have secretly learnt from an Indian Rishi, the famous Upanishad sentence? -

అపరాధములను కరుణించుటకు ప్రయత్నింపఁడు.
అపరాధములను కరుణించుటకు ప్రయత్నింపఁడు.

With but ill-concealed marvel and inward ecstasy, he exclaims in his Vol. II., Physical synthesis, Results:— "See then our predicament. We can think of matter only in terms of mind. We can think of mind only in terms of matter. When we have pushed our explorations of the first to the uttermost limit, we are referred to the second for a final answer; and when we have got the final answer of the second, we are referred back to the first for an interpretation of it. We find the value of x in terms of y; then we find the value of y in terms of x and so on we may continue for ever without coming nearer to solution. The antithesis of subject and object, never to be transcended while consciousness lasts, renders impossible all knowledge of that Ultimate Reality in which subject and object are united."

And this brings us to the true conclusion implied throughout the foregoing pages—the conclusion that it is one and the same Ultimate Reality, which is manifested to us subjectively and objectively. For, while the nature of that which is manifested under either form proves to be inscrutable, the order of its manifestations throughout all mental phenomena proves to be the same as the order of its manifestations throughout all material phenomena." Friends, how glad it makes me to disclose to you, this revelation buried in the depths of little-read Volumes? Have we now cause to lift up our arms and declare to the whole world that the western and the eastern intellects which travelled in opposite directions from a common centre (the pristine Arya-land somewhere about Asia Minor), have on account of the circle of our Earth, approached each other and met? With Parabrahma Bhaktar, in reverence and worship, we may repeat :

అపరాధములను కరుణించుటకు ప్రయత్నింపఁడు.
అపరాధములను కరుణించుటకు ప్రయత్నింపఁడు.
అపరాధములను కరుణించుటకు ప్రయత్నింపఁడు.
అపరాధములను కరుణించుటకు ప్రయత్నింపఁడు.
అపరాధములను కరుణించుటకు ప్రయత్నింపఁడు.

This paragraph is as it may at first sight appear, not out of place. For to unravel the problem of evil, we have, as Francis Power Cobbe has told us, to wait till that Unknowable Reality becomes more and more known to us.

57. Bhartri Hari is a famous Sanskrit poet and philosopher, and his work called సర్వభూతార్థము, is highly prized in India. In his సర్వభూతార్థము, అపరాధములను కరుణించుటకు ప్రయత్నింపఁడు, is an address to the mind how not to feel concerned or distressed i.e., not to court evil, by predisposing it, in the following manner :

శరిత్రమనీం కుధావ్య చనచిత్రి రామ్యతం స్వయంభవతి శు
 ద్యకాభవతి త్రకానాస్యకా ।
 అతితమనాపై రన్నపిచభావ్య సంత్యమ్మరీతనచాగ మాన
 మభవామిథో గావహం ॥ 62 ॥

Meaning: Mind! why dost thou in vain ramble? take thou rest; for, (according to the truth) "man proposes, God disposes" which is the same as వచ్చిర్నాచ్యచింతానాం, శప్రకం చాచింతనం, and again more approximately as true as Bh. Gita, Ch. XVIII, Sl. 14 బ్రహ్మచారి తపఃశుభం, and ultimately as true as aphorism 256, of the B. amhasutras (II. 3). viz. "పరాశక్తిమ్యుతే," explained by the popular saying "తేనచినాశ్చకాగ్రమపినవతి), (for) it always happens (ultimately) in a certain manner, no otherwise. (With a mind serene like this), I take things easily not doting on past events (for they are 'past'), not speculating on coming events (for they are hidden in the future), and not questioning the advent of present events.

Buddhas, the 7th and 8th of the eight paths inculcated by him are the training of the mind so as to be callous to evil or good. The 7th is partly as follows:—

'Endeavour always to calm your minds under any sense of pleasure or of pain.'

The 8th runs as follows:—
 "Right state of mind that we should be firm in our belief and strictly indifferent to either pleasure or pain."

Chicago Par: of Rel. Vol. I. P. 226.

58. Theodicy is perhaps a word new to you. It is derived from "Theos"=God, and "dike" justice or right. It is the science of the vindication of the justice of God in ordaining or permitting natural or moral evil. The words "ordained or permitted" denote as serious a charge as can be preferred against an All-Good God. In another place we shall attempt to meet this charge by entering into a disquisition of Brahma Sutra No. 172, II—1,

"తైషమ్యనైర్భృతేన సాపేక్షత్వాత్ కాహివర్యమః"

but here confine ourselves to quoting a beautiful passage from Revd. Alfred Williams Momerie's (DD) address (1893) before the Chicago Parliament of Religions Vol I. Pg. 272-278. He argues thus:—

"Is the Infinite Thinker Good? * * * For when we contemplate the suffering and disaster around us we are sometimes tempted to think that the Great Contriver is indifferent to human welfare. But evolution which is only another word for continuous evolution, inspires us with confidence."

"How could there be difficulties for God? How could the Infinite be limited or restrained? Let us see. We

are too apt to look upon restraint as essentially an evil, to regard it as a sign of weakness. This is the greatest mistake. Restraint may be an evidence of power, of superiority, of perfection. Why is poetry so much more beautiful than prose? Because of the restraint of rhythm. Why is a good man's life so much more beautiful than a bad man's? Because of the restraints of conscience." * * * Many things are possible for a devil which are impossible for a God. The fact is, infinite wisdom and goodness involve nothing less than infinite restraint. When we say that God cannot do wrong, we virtually admit that he is under a moral obligation or necessity. And reflection will show that there is another kind of necessity, viz., mathematical by which even the Infinite is bound

"Do you suppose that the diety could make a square with only three sides, or a line with only one end? * * Surely not. It would be prostitution. A Being therefore who attempted to reverse the truth of mathematics would not be Divine. To mathematical necessity Deity itself would yield.

Sometimes pain is needed as a warning to preserve us from greater pain—to keep us from destruction. If pain had not been attached to injurious actions and habits, all sentient beings would long ago have passed out of existence. * * * Further pain is necessary for the development of character, especially in its higher phases. In some way or other, though we cannot tell exactly how, pain acts as an intellectual and spiritual stimulus. The world's greatest teachers, Dante, Shakespeare, Darwin, e. g, have been men who suffered much. Suffering moreover develops in us, pity, mercy and the spirit of self-sacrifice. It develops in us self-respect, self-reliance and all that is implied in the expression: strength of character. * * * Even Christ became perfect through suffering. * * The truth is constantly becoming more apparent that on the whole and in the long run it is not well with the wicked; that sooner or later, both in the lives of individuals and of nations, good triumphs over evil."

"Sita" the beloved, the life of Sri Rama, was made to go through the ordeal of fire. The Pandavas, with whom God was ever near, and whom Krishna said were his very life చుకు పానాహి పాండవః, were ever put to trials.

59. Man judges man in this world, and some men in power and in their pride of self-conceitedness and vanity in believing themselves models of perfection, think they have the capacity to judge, and hold that such (indeed narrow) judgment is infallible. But they err. Do you not see this daily exemplified by the acts of autocrats, whose selfishness finds the best illustration in nepotism & etc, for which every sentiment of righteousness, and every regard for virtue and innocence must needs be sacrificed? Philip S. Mazon D. D, Pp. 486 Vol I, Chicago Parl. of Religions says:—

"Life is full of apparent contradictions. ... A Nero is crowned, and a St. Paul is beheaded; a Borgia receives the tiara and a Savonarola is burned at the stake; an Augustus wins an empire and a Christ is crucified." These are human judgments, but he says "slowly comes their removal." Otherwise Nemesis is not satisfied, and our philosophy of evil is no philosophy. It was said:

"The will of God grinds slowly, but
It grinds exceeding fine."

Those who smite now will in their turn be smitten. This is the law of ethics as well as that of Momerie's continuous evolution, and that of the sacred function pertaining to Theodicy.

The Christian Scriptures say "Their works do follow with them" (Rev. XIV—13), and Math—XVI. 27) "he shall render unto every man according to his deeds."

A Mussulman poet has sung —

"He who so many crushed with power of tyranny,
Like rubbish has been swept by death's broom clean
away."

"A man whose vast desires the world could not contain
Is sometimes by one thorn's point sent to death's
domain."

ALKONDAVILLI G.

(To be continued).

THE TELUGU RULE IN SUPPORT OF
SAMBANDHA.

—Non elision of final a in Telugu and Sambandha—

We shall quote a few clear instances from the Alvars, and the first Alvar poet that we shall quote

Instances from
Alvar poets.

is Therumangai, who bears a strikingly close metrical resemblance to Sambandha more than to any other

ancient poet. It will be remembered that the first quotations from Sambandha on the peculiarity in question were from திருத்தப்பநிசம் verses, and we shall quote exactly similar instances from Therumangai in the same metre as that of the திருத்தப்பநிசம் verses.

திருமங்கை.

பருவக்குழுமினொத்த
முத்தமடமடனொத்த
அருவிநீர்நிழலிழைத்த

Instances from
Therumangai.

குதிரம்பொன்மலைபொத்த
உருவக்குக்குழைப்பிழைத்த
நிழலியாழிக்குழைபொத்த
பொருவிநீர்நிழலிழைத்த
நிழலிடலத்தொழை. (III. 2. 5)

The metre here is exactly the same as that of the திருத்தப்பநிசம், and we have arranged each line here in two halves just as we have done in Sambandha before, to bring home to the reader the identity of the metre which is a lovely Dravidian metre of the ancient poets. With the above lines compare the following lines of Sambandha we have already quoted and which we reproduce here for refreshing the reader's memory.

சம்பந்தர்.

திருத்தப்பநிசம்.

கொத்தி துறைநீர்
கொத்துநீர்நிழலிழைத்த
குழைநீர்நிழலிழைத்த
உருவக்குழைப்பிழைத்த
கொத்துநீர்நிழலிழைத்த
புன்மலைமலைநிழைத்த
செய்து புன்மலைநிழைத்த
நிழலிடலத்தொழை.

Other four instances from
Therumangai.

The following are further clear instances from Therumangai.

(1) கொத்துநீர்நிழலிழைத்த
கொத்துநீர்நிழலிழைத்த
செய்து புன்மலைநிழைத்த
நிழலிடலத்தொழை
செய்து புன்மலைநிழைத்த
செய்து புன்மலைநிழைத்த
செய்து புன்மலைநிழைத்த
செய்து புன்மலைநிழைத்த

(IV. 9. 6)

With this compare the following lines of Sambandha already quoted at p 223.

செய்து புன்மலைநிழைத்த
செய்து புன்மலைநிழைத்த
செய்து புன்மலைநிழைத்த
செய்து புன்மலைநிழைத்த
செய்து புன்மலைநிழைத்த
செய்து புன்மலைநிழைத்த
செய்து புன்மலைநிழைத்த
செய்து புன்மலைநிழைத்த

(2) செய்து புன்மலைநிழைத்த
செய்து புன்மலைநிழைத்த
செய்து புன்மலைநிழைத்த
செய்து புன்மலைநிழைத்த
செய்து புன்மலைநிழைத்த
செய்து புன்மலைநிழைத்த
செய்து புன்மலைநிழைத்த
செய்து புன்மலைநிழைத்த

(V. 8. 9)

In the edition in our possession the underlined words are written with Sandhi which produces irregularity and we have introduced non-Sandhi.

vii
NALLI (நல்லி).

Nalli's fame as a patron of the needy, though great, is sung by many poets, as in the case of other patrons. Nalli seems to have discouraged personal encomiums. His true generosity is referred to indirectly (not addressed to him) in a poem addressed to Sana as well as in *செயுஞ்சொல்லு*. The lines do not truly his greatness:

நிசுஞ்சொல்
உயர்ந்தவர் உயர்ந்தவர்
உயர்ந்தவர் உயர்ந்தவர்
உயர்ந்தவர் உயர்ந்தவர்
(4th-158)

சொல்லு
சொல்லு
சொல்லு
சொல்லு
சொல்லு
(செயுஞ்சொல்லு)

(To be continued)

S. A. THEUNALAI KOLUNDU PILLAY, B. A.

THE PROBLEM OF EVIL—No. 8.

8. Here are illustrations of how in the order of the universe, we find the best things produced from the meanest. Out of poverty grows virtue; out of suffering grows righteousness; out of adversity, development of character; out of bitter herbs the healing of maladies; the fairest lotus, in the abandon of color, fragrance and odour, coming up from the most forbidding ooze at the bottom of the lake; the most brilliant and valuable emeralds from mere carbon; opal out of sand, sapphire out of clay, pearl out of a rain-drop (this is a long imitation); a Hyder out of an orderly; a Banyan out of a tree; luscious fruit from mere manure. To sum up, beautiful nature from out of Tamas (primordial matter), (shall we give you all, hope?) God out of man!

1. That in mind and mind-training consists, pleasure and pain, was presented to you in previous paragraphs from different stand-points. The more said on the subject, the more teaching power it has, and will it more impress itself in the mind as a thing to be constantly remembered and cultivated. That will be an additional balm indeed to all the suffering in the world. Good saints conquered it in that manner. Further science on this subject would not be tedious, and evidence

coming from the far East, viz. Japan, a small nation which has made rapid strides in a small space of time, so much so as to be able to successfully co-exist with a mighty and vast celestial kingdom, its neighbour, China, in the year 1895. Horin Tokio was a representative in the Parliament of Religions. On the subject of pains and pleasures dealt with by Buddhism, he wrote:—

"As to the feeling of pain and pleasure, it is experienced by the cause of good or evil, and there is no Buddha, or divinity who administers it. The relative resolution of pain into pleasure and vice versa, and good into bad and vice versa, is dependent upon the mental disturbance; therefore the good and evil and pain and pleasure are only phantoms floating upon the ruffled surface of the mind, and are produced and felt by ourselves, as for instance, the silkworm produces the thread from within and surrounds itself by the cocoon. No pain and pleasure will come from without, but they are only the effect felt like the sound or shadow of good or bad action produced by the mind of ourselves."

The sacred Bhagavad Gita says, Sloka 5, Adh. 6.

உயர்ந்தவர் உயர்ந்தவர் உயர்ந்தவர் உயர்ந்தவர்
உயர்ந்தவர் உயர்ந்தவர் உயர்ந்தவர் உயர்ந்தவர்

Liberal rendered, this means: 'mind makes either the friend or the foe of yourself, and therefore restrain the mind from attachment for; from such attachment shoots forth the double aspect of all experience, pleasure and pain.'

Bhagavān Parāśara says:—

உயர்ந்தவர் உயர்ந்தவர் உயர்ந்தவர் உயர்ந்தவர்

Freely translated, this means:—

'The mind attaching itself to things is the cause which forges fetters to its liberty, and disattachment it is that liberates the mind from self-created prison.'

62. Beautiful and soul-healing passages from several holy thinkers and esteemed divines, in the past are abridged here for the reader's benefit:—They bear upon the subject of suffering, and how to overcome it.

Home:—See "the vision of the world dissolving, thrones tumbling, monarchies and kingdoms breaking up, crowns and sceptres lying as neglected things. How calm is he in the midst of external troubles! How placid and serene a spirit inhabits the peaceful breast!"

St. Cyprian. There can be no memory with him whose heart has once been enriched with celestial bounty.

Shakespeare. All is well that ends well.

Sri Krishna.

మా తాస్మిన్నాత్మకాంతేషు శివోష్టసుఖదుఃఖదాః |
అగమనాయనోనిత్యా సాంఘికీస్యభారత |

Bh. Gita II. Adh. 14.

In 6th Adhyaya, Sl. 26, Sri Krishna again says :

యతోయతోఽశ్చరతి మనశ్చంచలమస్థిరమ్ |
తతః ప్రాణియమై్య తదాత్మ శ్శేవనశంసయేత్ ||

The mind shall be so controlled as not to rove at will, but introverted so as to be at the command of the soul. When such a mind is cultivated and introspection is secured, an axe is laid at the root of evil.

Masillon. "The sufferings of the just may well be likened to fleeting shadows, or passing dreams. As soon as the bright morning of eternity begins to dawn, the shadows of mortality are for ever dissipated; and they forget at once, in the glorious light of God's majesty, the tribulations which they have endured for his cause. The unspeakable joys of which they partake so absorb all their troubles, that there is no room left for sorrow or suffering. If indeed their past trials are remembered by them, it is but to swell with fresh rapture."

Chch. Upanishad. (8-12-3.)

“నోపజనంస్తరస్మిదంశరీరం”

="All recollections connected with this body disappear."

Chch. Do (6-14-2.)

“తస్యతావదేవచిరంయావన్న విమోక్ష్యే”

“All the delay is till one is saved.”

Chch. Up. } “ననావైశరీరస్యతః ప్రియాక్రియయోరపమాతిరన్తీ |
8-7-1. } అశరీరంవాసనస్తం సప్రియాక్రియోస్పృశతః ||”

“Conjoined with the body, good and evil's felt,
Disjoined with the body, good and evil
're unfelt.”

Mund. Up. } “తదావిద్యార్థపుణ్యపాపే నిధూయసిరంజనః
3-1-3. } పరమంసామ్యమాన్తైతి ||”

Then doth the sage become sinless, discarding merit and demerit; he enters into perfect divine equalship.

White :—“There is not a step a Christian takes towards heaven, but the world, the flesh, or the devil disputes it with him.”

Howels :—“Are there no bitters in true religion? Doubtless there are; but they spring not from religion, but from self.”

Thomas Russell :—All the fleeting joys of time and the possessions of this world sink into insignificance, when contrasted with the incalculable importance of the joys of eternity.

Bhartri Hari ;—

“భాగవతోపనిషత్ప్రకవమలమా నత్యోదితోజ్జృంభతే |
భోనాథా ! క్షణభింశురేతదితత భోగేరతిమాన్యదాః |”

“Listen, good soul! Happiness is that alone which is eternal. Never then find delight in happiness which passeth away in a moment.”

Edwin Arnold :—“Even to speak, therefore, of future life in the terms of the present is irrational. * * * Nature, like many a tender mother, deceives and puts off her children habitually. * * * But, all the time, it is quite likely that in many mysteries of life and death we precisely resemble the good Knight Don Quixote, when he hung by his wrist from the stable window, and imagined that a tremendous abyss yawned beneath his feet. Mars tornea cuts the thong with lightsome laughter, and the gallant gentleman falls—four inches! Perhaps nature, so full of unexplained ironies, reserves just as blithesome a surprise for her offspring, when their time arrives.....”

Arrowsmith :—“Though I can hardly discern, at present either sun, moon or stars; yet will I cast anchor in the dark, and ride it out, until the day break, and the shadows flee away.”

Stoughton :—“A child of God, with a good conscience even in the midst of the waters of affliction, is as secure as the child that, in a shipwreck, was on a plank with his mother.”

Bishop Dehon :—“When the waves of this troublesome world has subsided, we shall find a haven where there shall be no more storms, nor fears, nor death, and the tears shall be wiped from all faces.”

Plato :—“The life of man is a kind of pilgrimage, and Cicero says that our departure from this life is going to our permanent habitation.”

Robert Hall :—“Has a pleasing event spread joy and cheerfulness through the household? It will be noticed with becoming expressions of fervent gratitude. Has some calamity overwhelmed the domestic circle? It will give occasion to an acknowledgment of the divine equity.”

Hon. & Rev. G. T. Noel :—“Salvation” implies a connection with some great evil. * * * As God is the great arbiter of human destiny and events, and as earthly agents are but the machinery in his hands, by which he allots good, or permits evil to his creatures, so every deliverance wrought for individuals or nations may be properly called God's salvation.” (In connection with this the *Brahma Sutra*, 256, in II. 3, వరాక్షయ్యైతే, may be read.)

Bh. Gita :— “వక్ష్యవక్రమివాంధసా” = “remain in the world, intact like the drop of water on a lotus leaf. యథావలూకావరోన్మన్యంతే,” Veda teaches; i.e., as water

Palasa leaf never gets tainted." Mr. Boston similarly
-lect the mantle of worldly enjoyments hang loose
for you that it may be easily dropt, when death comes
carry you into another world.

Ranganatha's promise to Sri Rāmanujacharya.—
"నీవు నీ దేహమును విడిచి వేరొక దేహమును
విడిచి వేరొక దేహమును విడిచి వేరొక దేహమును" I. E.
body dissolved of this gross as well as subtle body, the
object of matter (the cause of evil).

John Mearns.—The sum and substance of human misery
"an irreligious old age". The same was
expressed by Saṅkaracharya, "నీవు నీ దేహమును విడిచి వేరొక దేహమును
విడిచి వేరొక దేహమును విడిచి వేరొక దేహమును" No kind of art or science but
saves thee when thou art in the embrace of death.
The best way to know thyself is to forget thyself. When
we do what is evil shall have been discovered and ex-
posed. Quercus said "The best way to see day light is to
blow out thy candle."

Isaiah.—This is a chequered life, and the changes are
usually accommodated to our circumstances. Continual
wealth and prosperity would be unsafe for us. Continual
poverty would be hard upon us. Therefore our gracious
God appoints us changes. Comforts and trials are inter-
mingled in our dispensations. * * * So great is the good-
ness and faithfulness of God, that we are usually enabled
to stand under heavy trials. Such likewise our weakness,
that we are frequently ready to sink under small ones.
And we see the hand of the Lord equally in the great
and the small, and consider everything we meet as design-
ing to instruct and forward us in the lessons we profess
ourselves desirous of learning, we should be much more
careful. We are called to die unto self, to cease from man,
to remember that all things are uncertain and vain, to forgive
our enemies, to overcome evil with good."

Isaiah (Bishop).—The life of a believer is a piece of
fine cloth, the threads of which, from end to end,
through the whole length of life, are comforts; but the
wool from beginning to end, filled up with crosses.

Isaiah.—Our houses are built, our vineyards are
planted around the base of a volcano, they may be fair
and flourishing to day, to-morrow ashes may be all that
remain.

Isaiah.—Do the pangs of dissolution alarm us? Should
our days be sharp, they cannot be long. * * * We leave the
world to possess the better.

Isaiah.—"In thy presence is fullness of joy."

Isaiah Hall.—In his presence there is life and
sweetness; in his absence nothing but grief, discon-
solation, despair."

Isaiah Bacon.—For this present miserable life is very
incomparable to barren and evil-favored winter, in

which all things die and wither away. But these things
shall then come to their end, and everlasting summer
shall come in their stead; that is the kingdom of God,
whereby the kingdom of the devil shall perish.

Matthew Henry.—" * * while the angry and revengeful
man, that will bear down all before him with a high
hand is overcome of evil; the patient and forgiving over-
come evil with good.

Sir Mather Hale.—Learn not only patience under
afflictions but also profitably to improve them to your
soul's good: learn by them how vain and unprofitable
things the world and the pleasures thereof are. * * *
since we have so little hold of a temporal life, which is
shaken and shattered by any small occurrence, accident,
or distemper, learn to lay hold of eternal life." * * *
This affliction "which is but for a moment," thus
improved, will "work for us an exceeding and eternal
weight of glory."

Srinath Saṅkaracharya:—
"నీవు నీ దేహమును విడిచి వేరొక దేహమును విడిచి వేరొక దేహమును
విడిచి వేరొక దేహమును విడిచి వేరొక దేహమును"

i. e. Day and night, morning and evening, winter and
summer come and go.—So revolves time, and so fleets
life; and yet man pins his attention on to vanity."

Adam.—What is misfortune? Whatever separates us
from God? What is blessing? Every means of approxi-
mation to him.

Sri Alarundar:—
"నీవు నీ దేహమును విడిచి వేరొక దేహమును విడిచి వేరొక దేహమును
విడిచి వేరొక దేహమును విడిచి వేరొక దేహమును"

Bishop Reynolds.—Remember, the flower that is wide
open in the morning, when the sun shines upon it, may be
shut up in the evening before night come.

Rev. J. C. Miller.—Time, as it rolls on, unravels much;
eternity alone shall unravel all. You have gone through
much; many a disappointment has cast you down, many
a trial harassed and perplexed you, the bearing of which
you cannot even now see. Sometimes a faithless heart
whispers, "surely this or that might have been spared."
But one ray of heavenly light will illumine all. And oh!
with what eager interest, with what anxious eyes, will you
read each page of your history then, when every care and
sorrow is for ever over; how will your mind be rapt in
wonder, your heart thrill with love, your tongue be
eloquent with praise, as each dark spot is enlightened,
each riddle solved; Ah! this I did not see, but I see it
now; that bitter cup was mercy—that affliction, love.
And then, as, with your three-score years and ten behind,
and with eternity before, page after page of your history in
this world is made clear—as you mark how, from the

cradle to the grave, "the very hairs of your head were all numbered," how the whole scheme in its every bearing was one harmonious plan of wisdom and love—you will turn with yet more adoring gaze toward the throne—will sweep with yet intenser touch the heavenly harp—will renew with yet fuller strain the eternal song "Great and marvellous are thy works, Lord God Almighty: just and true are thy ways, thou King of saints."

Chris. Sutton.—He that hath tasted a bitter potion, and afterwards tasteth honey, the taste thereof must needs be sweet unto him, far above the former taste. Will not, then, this blessedness be acceptable, sweet, and comfortable, after all the sorrows of a transitory life ?

Rev. W. Marsh.—That which we have long uninterruptedly enjoyed, we are too apt to undervalue and overlook. Hence, if personal comforts, ease, health, faculties and limbs, have been continued, how seldom do we offer up praises and thanks-givings for the same! Thus it is with our national favours. Annual returns of fruitful harvests, freedom from tremendous judgments, and peace and liberty, do not call forth, in a suitable manner, our devout acknowledgments. And thus, alas! it is also with our spiritual blessings.

Sankaracharya discourses on how environing conditions of man change in this world, thus showing that nothing can be counted on as either evil or good that does not last:—

యావత్ప్రొపాక్షసస్త్వ సావస్మి జపరివారం ॥
వశ్యక్షీవతి జరుకరదేహీ వార్తాంకోపినపుచ్చుతి గేహీ ॥

'So long as a man is able to earn, friends, relatives &c., will love him; but when he becomes disabled by disease &c., and laid up at home, no one will even enquire after his health.'

యావత్వనానినసతిదేహీ తావత్ప్రచ్చుతి కుశలం గేహీ ।
గతవతి వాయాదేహీ వాయే భార్యా విధ్యతి కన్తి కాయే ॥

'The very body which was beloved to all as long as there was breath in it, became a carrion, from the sight of which even the very wife recoiled.'

Ramayana.—When Sri Rama left for the wilds, he went destitute and friendless. But when he returned to Ayodhya with victory, the whole world was at his feet. 'అవస్థాపూజ్యతే రామ,' they all said as an explanation for these altered conditions.

Rev. J. W. Peers.—The sick and afflicted believer rejoices in his afflictions, when he hears in the tabernacles of the Lord that his afflictions are appointed of the God of love, and tokens of his fatherly affection.

Bishop Heber.—Which of us is there whose experience may not bear abundant witness to the changeable nature

of our prospects in the laid plans, the insecure Where shall the man continueth in one stay feel himself, and every speed, but with equal tion and decay? While which we enjoy, has than our good or bad briefer accident of stream of a mighty gently down the narrow murmurings of the lit glassy border. The t young heads; the flow themselves to our you and we grasp eagerly stream hurries us on, Our course in youth an deeper flood, and amid cent. We are animate ment and industry w excited by some shor rendered miserable by appointment. But our both in vain. The stre our griefs are alike wrecked, but we can't hastened, but it canno smooth, the river has roaring of the ocean is waves is beneath our k eyes, and the floods are loses sight of us, and w its inhabitants; and of witness but the Infnit

Kulasekharacar, the

హేలూ కాశ్చురుత్రుః
యోగక్షాస్సుకురావరః
అస్తన్ జ్యోతిరమేయతే
కస్త్వీతంపరమావధంబిత

In the language of Sri Y this means:—

Soul! hear the cur as taught of yore. By sages, in God-joining L

Th'in-glow'ng-inscrana, drink deep That so lasting bliss doth steep

Dr. K. Scobell, M.A.—Of the origin of evil we know nothing. Why we are tempted by Satan, we know nothing; and now we are tempted, we know nothing—
 But, as to the particulars made in which he comes into contact with our hearts. The extent to which spirit may be enabled to act upon spirit, we are utterly in ignorance. We know that we have good thoughts raised up in our mind and we feel to our cost, and sometimes to our sorrow, that it may prove in the end a godly sorrow; and we have evil thoughts; and we may be sure that they do not both come from the same principle."

From a paper called "No Friend like an old Friend." "We are all left to their own estimates of good and evil, there will be divisions and differences and discussions, without number and without end: that which one person might think right, another would think wrong; and the same man even might not be of the same mind a week after." Hence the importance of spiritual studies.

ALMONDAULI G.

(To be continued.)

THE LATE SRI SOMASUNDARA NAYAGAR.

He was a loss to the community by the demise of this Saivite preacher and authority could not be adequately estimated. He was born on 2nd Avani Chaturdashi, and as such was about 53 years old at the time of his death. He was born of Vaishnava parents and his original name was Rangaswamy, but at an early age he was brought up by a relation of his, a Saivite Sanyasin by the name of Egambara Yogi and it was by the name which he gave that the deceased was so well known. He was a student of the Presidency College for a time but did not graduate, and he passed out in Telugu and English the U. C. S. Examination. He was employed in the Madras Municipal Office, and owing to the stress in his literary and preaching work he found it impossible to serve two masters and resigned his office in 1881. Had he cared for the world, there would be no doubt that the Nayagar with the sharpest intellect the greatest industry that he possessed would have risen to the topmost rungs in the official ladder; but that was not to be, and who can say that he did not regret in relinquishing a purely worldly career. He slowly prepared himself for his great work under the guidance of a Yogi whom I mentioned before; and he was indebted to him for ever. But this Siva Yogi was a Vedantin, and it was in Vedanta, that the Nayagar received his first training. And it is remarkable how the Nayagar, born a Vaishnava and trained as a Vedantin, turned out such a strong advocate of Saiva Siddhanta; and this is due to his sterling independence and strength of intellect. His nature was such that he would never take anything on trust, unless it was his own reason, and all his writings clearly show how he appealed to reason alone as our safest

Needless to say, the Nayagar did not accept all that he heard from the lips of his teacher unquestioningly, and when one Maduranayaga Vachiar, a famous Pundit and publisher of Siddhanta works, presented a copy of fourteen Siddhanta works, he came upon them as a find, read them with avidity and delight, found what was contained therein answer to the innermost questionings and aspirations of his soul, and mastered them in no time, and became an adherent of the Siddhanta system since that time. From that time he had many a tangle with his own old master, and it was his proud boast that the Vedantin Siva Yogi was finally converted into a Siddhantin.

The way how he came to choose his work or rather how his work was chosen for him was this. At the time, Vaishnavism was very rampant, and there were some very hot-headed preachers, and some very vile attacks also appeared against Saivism; and it was at the earnest request of a number of his friends he consented to reply to these attacks, both by his tongue and his pen. And his first great work was *Sirathikya-ratanavali* in which he replied to his Vaishnava critics and expounded the truths of his own religion. It is a monument of masterly criticism, showing the play of a very rare intellect. This appeared about 1873. From about 1879 he commenced a serial publication called 'Siddhantaratanavarum' or 'Ocean of Truth,' and most of his publications appeared in this serial. In it he expounded the truths of the Saiva religion and philosophy, and repelled the attacks of both the Vaishnavas and Venues. In his later days he was running another magazine called 'Siddhantajnanabotham' though in the name of his pupil. To his work as an author, he added the work of a preacher, and it was his preaching which tended so greatly to diffuse the truths of Siddhanta throughout the Tamil districts. Till he began his ministration, the Saiva religion was but a show, *tamash* and temple-going and nothing else. The Siddhanta philosophy was hardly known by its name and the great works which contained these truths were all sealed books. He lectured to vast audiences in Trichinopoly, Madurai, Coimbatore, Salem and Bangalore and in most other important towns and cities; and the truths which he proclaimed came as a surprise and a blessing. Not till then did the ordinary Saivite realize that behind all the forms of his religion lay a truth, which a veteran European scholar styled the "choicest product of the Dravidian intellect." He used to frequently point out the universal character of the Siddhanta, how this was the whole, of which all other schools were but parts; and his favourite simile was that of the elephant and the blind men who quarrelled among themselves having seen but parts and not seeing the whole and its relation to the parts.

He used to compare the Saiva Religion and philosophy to a vast royal palace, different parts of it could only be accessible to and within the reach of particular classes of people; and the innermost structure of

The fact is, our Vallalar is quite a modern author, (his modernity apparent from his praising சடகோபர் in the same stanzas) who thought, of course, he derived his inspiration from St. Gnana Sambantha. This is a common practice with Religious people, to pay homage to some Saint and invoke him as their Guru. And of all the Saints, St. Gnana Sambantha has had the largest number of such votaries and disciples, the fact that he was considered as an *Avatar* of God Subramanyagiving additional stimulus to the worship. More famous than our Sivagnana Vallalar, among such pupils of St. Sambantha, was another Vallalar called Kannudaya Vallalar, the author of Ozhivilodukkam (ஒழிவலொடுக்கம்), a book which the late Prof. P Sundram Pillai, characterised as brimming with intellectual similes. And the first verse devoted to the praise of Guru (குருவணக்கம்) is the following,

வேதாகமப்புகழி வீசுங்களாசநிலை
யாதாரவெற்பிலபி டேசம் — பேரத்த
திருநிலெழுபானு வெனதொழிவிவன்பக்
க்ருணைபொழி வானெடுத்த கை.

In it, the author praises the uplifted finger ~~which~~ 'Divine Child,' which pointed to the 'Parents of the World' 'Bhuvanesa Pitaram,' as 'பெம்மம்விவணசுரே.' "This fore-finger is that of the Dancer when it pointed to the Lord of the Lords in the Hall of the Vedagamas. This is the crown which rests on the top of the six Adaras. This is the Sun which rises to dispel my mental darkness. This is the Rain cloud showering his gracious Bliss when I lost my 'I.' "

The verse is a sublime one, both sound and sense befitting the subject. There are a number of other verses in which the author directly sets forth how St. Sambantha taught him this or that; and a typical verse is the following as it sets forth the highest doctrine of the Advaita-Siddhanta—

என் னுணைஎன் னுணை பென் னுணையேகயிரன்
டென் னுமற்சும்மா திருவென்று — சொன் னுன்
திருஞானசம்பந்தன் சீகாழிநாடன்
அருளாளன் னான விநோதன்.

"This is my command! This is my command!! This is my command!!" Never say it is one or two and be still. So said my Tirugnana Sambartha, of Sheerkali. The gracious Lord, wondrously wise." We may state the latest votary and pupil of our saint was the late lamented Sri-la-Sri S. Somasundara Nayagar who composed also many poems in a similar strain in praise of Gnana Sambantha.

In Prof. Sundram Pillai's own time, his theories were fully corroborated by the discoveries of Dr. Hultsch and Mr. Venkayya, and to-day his conclusions are only receiving greater corroboration. Nay, the evidence brought forward by Mr. T. Veerabhadrar Mudaliar, based on metrical tests, goes to show that the upper limit fixed by the Professor was too high. If the metres used by Sambantha had become obsolete even in Sekkilar's time and was not understood, and later grammarians had rejected them as (வெறுவடைதி) instead of knowing the ancient character of the metre and its great beauty, then is it too much to say that the upper limit was the 6th century.

J. M. N.

THE PROBLEM OF EVIL.

(Continued from page 205, Vol. IV.)

63. As constituting a difference between good and evil, the former and latter are respectively made the interests of Heaven and Earth. What is permanent only can be ultimately good, for whatever good has necessarily to terminate, not the termination alone but the very thought of an approaching termination condemns it at once as no good *per se*. All good then of an ephemeral character, can but be of the earth earthy and of other spheres of earth-character, but higher in the scales of progressive being. Heaven, Moksha, liberation &c. are words which but express a state where happiness will be abiding, and never pall on the senses. The difference then between good and evil, or Heaven and Earth is contrasted in this manner by Rev. J. A. Baxter:—

"How often does worldly wisdom prove the height of human folly, when its dictates are substituted for God's word and will! And in general, however important a knowledge of the world, prudence and circumspection in our engagements, deliberation in forming and vigour in executing our schemes may be, if they be not directed by that fear of God, that love to our fellow-men, and that due estimation of temporal things, which true religion alone can impart, our scheme will all begin and centre and terminate in self; our hearts, our homes, our country will be 'like the troubled sea which hath no rest.' Heaven or earth then to those who act in this spirit, and Heaven in Heaven after death."

64. Without a God-ideal, and such an ideal of God as has for ages been before the mind of man, which has successfully survived all the ravages of atheistic and nihilistic attempts to overthrow it, it is hopeless to find a solution for the riddle of our ills. The way to God lies through

the soul, and the soul is reachable by a proper examination of what constitutes self in the environment of matter. Now what is prayer? A petition to God? For what? For something which you desire to have or something which you desire should depart from you. When petitioning, are you sure that by God not granting it, He is either not merciful or not just? Neither. For, we have assumed, say, the God-ideal for a solution of our evil question. Whatever perfection we may not be prepared to invest Him with, He is, we must grant, our Greater. Being greater knows better. In the words of Rev. J. Bean, then, "we may ask for improper things; things which may not be good for us—things which though perhaps good for us at some future period, may not be fit for us at present. We may pray for deliverance from a certain trial; yet that trial may be intended for our benefit. We may pray for a certain comfort, yet that comfort may be a snare to us. In all that we ask, the wisdom of God is to be honored. His promises of granting our petitions are to be taken with this qualification,—that God will grant the thing desired, if it be for our good to have it; but that otherwise it will be refused. And, indeed, in the latter case, it is mercy to us to refuse what we ask."

65. Look, our Bhagavad Gita says:—*మ తైస్సృతిష్ణానమ చాహవంచ*, which means God gives wisdom and wipes it. Could good God efface a good thing? Here is the difficulty. Where is wisdom or where is intelligence when in sleep? Yet is not that effacement—a reflection of almost non-entity—wisdom? Giving is birth, taking away is death. Both have meaning in God's sight and both are good in their own seasons. Thus if He is good, what He does is good. This is the way our elders argued in their spiritual-treatises. In consonance with the Gita quotation, this Sruti may be remembered:—

వివచనాధుకర్తృకారయతియమన్మినివతి ।

వివచనాధుకర్తృకారయతివమహోనివతి ॥

This means that He alone causes virtuous acts being performed, and He uplifts him; again it is He alone who causes vicious acts being done, and He down-treads them. This apparent puzzle necessarily commits the Deity to responsibility for good and evil, but the key of explanation lies in Karma. For, read Bhagavad Gita XVI. 19.,

తానహంద్వివక్షతఃక్రూరాః సంసారేషుసరాధమాః ।

ఓహమ్యజస్రమశుభా నాశురీష్యేపయోనిమ ॥

Those that harbour hatred for Me, I cast into satanic wombs. It means that those whose thoughts are astray, thoughts scattered over all subjects except Him, are those that are objects of the second sentence of the above quoted Sruti, and who when they begin to change their character by turning round towards him at once become subject to

the 1st law, and to whom will be given that wisdom which will take them to Him. In the words of the Bhagavad Gita:—

దదామిబుద్ధియోగంతం యేనమామపయాన్తితే ॥

The 1st half of the Sruti is cognate with •

మమమయా దురత్యయా Bh. G. Ch. 7—14.

Equivalent to Sri Parasara Bhattar's

పుంసావల్యపథూవిడమ్మివపుష విస్తార్యదాసాత్తృకాః

వైష్ణవ్యాగుణమాయయాత్మనివమాః ॥ శ్రీ. గు. ర.

The phenomenal and noumenal are here figuratively expressed as the enticing female, and the substrate of the unchanging saving male power in the cosmos respectively. And the 2nd half of the Sruti is cognate with the 2nd half of the Gita as quoted above, viz.

మామేవయోవ్రవద్యన్తై మాయామేతాంతరన్తితే ॥

66. Not only that without a God-ideal, it is an every day and every body's perceptive proof that agreeable and disagreeable are both found in one and the same object either due to a change in the substance, the object, change in the person, the object, or a predicative change viz., change in time, or change in place &c. A Tamil Saint has expressed this beautifully in this language:—

ஒருவனுக் கொருக்க லோரிடத்திலே அனுகூலங்களை
சந்தை குகமா திகள் தேசாந்தர சாலாந்தர இடன்றணக்குமத்
தேசத்திலே அக்காலத்திலே வேறே கொருவனுக்கும் பிரதி
கூலங்கள்.

And as Sankaracharyar has said:—

తలకాస్తావత్తయశీసక్తః i. e., in youth there is craving for sex, but వృద్ధ్యనతయశీవయః i. e., in old age the same is spurned.

And here is what our elders have said about how one can train himself to perceive good in all. This is an optimistic truth. In Tamil:—

ஈஸ்வராத்தமகமாகையாலே ஏல்லாப பதார்த்தங்களுக்கும்
மனுకூலியமே అపాలవం பிரతికూలవందేగి.

One who has a God-ideal, who has risen high enough to realise it everywhere sees nothing repulsive but all, in essence, of an inviting character. A being elevated in the spiritual scale only can realise to himself Krishna's teaching of,

నమాహంసర్వభూతేషు i. e., I am partial to all, (Bh. G.) and బ్రాహ్మణేగవనస్మి, ఖనిస్తేవశ్యపాకేచ వండితాస్సోగదర్శివః i. e., the learned look on a Brahman, a cow, an elephant, a dog, and an unrighteous person as of equal status; How? Because they have their god-ideal, and without God nothing can exist.

67. The readers can now pursue all the thoughts presented on this grand question in a desultory way (like Pascal's Pensees); and draw their own conclusions and consolations. Here we give Appendix No. 1, (promised in para 20 No. IV, vide Siddhanta Deepika, for June 1900).

A. GOVINDACHARYA.

APPENDIX TO THE PROBLEM OF EVIL

What is called evil is attributed by our Indian sages to Ignorance. This is known as *avidyā*, *ajñāna*, *māya*, *prakṛiti* and other analogues. How does this arise? one answer is given in the verse:—

Anatmany-atma-buddhir ya

Aave svam iti ya matih ||

Avidya-taru-sambhutiḥ | tñjam etad dvidha sthitam ||

"The tree of *avidyā* (ignorance) springs forth from the seed of a two-fold aspect. The one aspect of this seed is the mistaking or misapprehending what is not-self for self and the other the mistaking or misapprehending of what is not one's own as one's own." The first mistake arises from reducing the universe to one category, *viz.*, matter; and the second mistake arises from the reduction of the universe into one's own possession, or property. The first misconception is of the material plane, the second of the mental plane. In relation to the material plane, the terms like *pradhāna* and *prakṛiti* are applicable. In relation to the mental (which includes moral and emotional), *avidyā* and *ajñāna* are applicable. In relation to both, *māya* is applicable. From these definition of terms, our general inference, as regards the subject-matter under discussion, is that ignorance—which is at the root of all our evil—arises from a two-fold misconception, the one of mistaking the non-self for the self, and the other the misconstruction of what is not one's own property as one's own property. So far we have some clear conception of terms, and our ground is cleared for further advance.

2. Now, in the statement, 'mistaking non-self for self,' are involved two terms, non-self and self. By the term non-self is understood that category in the universe which is devoid of intelligence, and thus self, its opposite, denotes a category which is of intelligence. The former or non-self is matter, the latter, self, is spirit. Thus, the first misconception, *viz.*, of taking non-self for self, is based on the one hand of conceiving the universe as constituted of one category, matter; and that if the other category be admitted even hypothetically, the misconception arises from looking on this spirit (or self) as matter. If this misconception is to disappear, the fact of a two-fold constitution of the universe, by spirit and matter, must be clear to our mind. Secondly, in the statement *viz.*, 'the misapprehending of property which is not one's own as one's own,' are involved two terms, *property*, and *one's own*; and the term *one's own*, is implication of another Being or Category—God we shall call it—different from the category to which what one knows as himself belongs. Thus we have involved in this statement three terms, 'property,' 'one' and 'another.' By the term 'one,' is meant self, or the embodied self, or the compound of

individual soul and the body with which it is in conjunction. When one says: "this thing belongs to me," he is—without other proof—intuitively convinced that 'me' is not his body, but the spirit dwelling in it, but which is embodied. To one in this stage, the first misconception of reducing the universe to matter or body has already disappeared. The term property applies to whether the property be matter or spirit. The relative term 'another' as required by the statement: "what is another's as one's own" points to another spirit or self—a third term—to which both matter and the first spirit (or soul) must belong as property, in order that a misconception may arise, *viz.*, of the misappropriating of that other spirit's property to one's self. Let us now fix our terms to definite significations. By the term *matter*, we mean the non-self, or non-intelligent category; by the term *self*, we mean the intelligent category, which let us call by the name of *soul*; by the term *spirit*, let us understand the universal soul, God. We have thus *matter*, *soul* (or the individual spirit), and *God* (or the Universal Spirit). Now let us proceed

3. Ignorance is due to a two-fold misapprehension, it was said. In the first misapprehension, the kosmos is composed of but one stuff, the matter-stuff. In the second misapprehension, that it (kosmos) is a compound of matter and soul is clearly seen, and therefore only two categories are admitted, but God is absent. Thus, for the first misapprehension to disappear, we must believe in matter and soul, and for the second misapprehension to disappear, we must believe in matter, soul and God. The question for us now to settle is, not whether soul exists as distinguished from matter, not whether God exists as distinguished from both. These three archetypal constituents of the kosmos must be taken for granted before proceeding to show what our scriptures tell us as to how to get rid of ignorance, the root of our evil. But let us in the meanwhile consider what the term misconception or misapprehension implies.

4. In that term is implied a dualism, *viz.*; a conceiver and a conceived. The conceiver implies conception. Conception implies intelligence. The conceived is the object of conception. It may be an object of intelligence or non-intelligence. If we put soul in the place of the conceiver, the conceived may be either matter, the conceiver itself, or God. Now the first misconception or misapprehension—that is the one aspect of the seed, *avidyā*—or the mistaking of non-self for self,—is thus clearly a self-deception. For the very act of mistaking is an act of intelligence; and if kosmos is all non-self, or unintelligent matter-stuff, how can there be any act involving intelligence? This ratiocinative process alone is a proof of soul, and it is not our present task to formulate other kinds of proofs for the existence of this category. From this kind of reasoning

alone, we may get rid of the first kind of misconception, of mistaking non-self for self. But as long as this misconception persists, we are under ignorance, and this ignorance is caused, as we are taught by our Vedānta sages, by the alliance brought about between soul and matter, where the sight of the soul is blinded by matter, so far and in such proportions as the intelligent acts of the soul—born of its free-will—have brought about the said alliance (*samsāra*). This is *avidyā* on the material plane, so to say. We shall now consider the other aspect of this ignorance, on the mental plane, so to say

5. The mental *avidyā* is only more subtle than the material *avidyā*, for in both are both, but in each, one is vastly more predominant than the other. For *mental* or that which relates to the mind is according to our Vedānta is also material. For, mind according to us is material, for mind according to us is not soul. The prime intelligence of soul working with the subtle matter—our mind—or intelligence functioning on a *subtle* material organ, is *our* mind. And we may consistently with this train of reasoning also say that intelligence functioning on *gross* material organs is *our* matter. To us intelligence and non-intelligence, or self and non-self are never dissociated; and that we think and define and speak of them as distinct categories, is for a mere mental grasp of the thing. We stated before that this mental *avidyā* is that which gives rise to the misappropriation of what is not one's own as own, and we showed that this involved three terms: matter, soul and God. If matter and soul are God's property, but if the soul looked on matter as *its* property, and looked upon *itself* as an independent existence, and God as non-existent, here comes the mental *Avidyā* inclusive, (as said above,) of the moral and emotional elements of the mental plane. Perhaps, to call this as the spiritual *avidyā* in contradistinction to the material *avidyā*, *viz.* the first misconception, would render our ideas clearer. But so long as we manage to understand what we mean, we need not trouble ourselves about what terms we use to convey our meaning.

6. So long then as soul is not clearly perceived as apart from matter, the material *avidyā* (ignorance) must persist; and so long as God is not clearly perceived as apart from matter and soul, the spiritual *avidyā* (a queer expression) must persist. And, as shown already, the cause of both these misconceptions lies in the alliance of soul with matter. This is the meaning of the verse in Gīta:

"*Kīraṇam Guṇa-Saṅgo Aśya
Sad-asad-yoni-janmasu.*" XIII-21.

and the *Brahma-Sūtra* :—

Deha-yogādāt sōpi. III-2-6.

It is this misconception, or ignorance, which—when we read different treatises on Vedānta,—is called delusion,

deception, illusion, *māyā*, the seeming, the passive, the phenomenal &c. Here a word is necessary as to the differences of opinion on this matter between monists and dualists, or idealists and realists as we say. To the monist, *māyā* is illusion, or a mental hallucination, and no category therefore as matter-stuff exists, and on the other hand as soul itself is God, no separate God exists. Not so is the position of the dualistic philosopher. To him matter is a real entity, and God is a real entity, and illusion is a name for the wrong conceptions arising in the soul as regards matter on the one hand (the 1st ignorance) and as regards God on the other hand (the 2nd ignorance). When this illusion vanishes, *Māyā* is overcome, and all the three categories matter, soul and God are realized as they are.

7. As to how to get rid of our ignorance we may as well go into some more detail of the nature of this ignorance. Two-fold, it was stated. One was the mistaking the body for soul, which we called the material *avidyā*; and what we called the spiritual *avidyā*, *viz.* the erroneous notions as respects the ownership of body and soul, was the other. And this other has for better comprehension been sub-divided by one of our saints, Sri Parasara Bhattārya, into 5 classes, *viz.*—

- (i) The error of independence (*svātantry-āndho*)
- (ii) The error of transferred allegiance. (*itara-seshatva-dhīh*)
- (iii) The error of self-preservation. (*ātma-trāṇōn mukhah*)
- (iv) The error of misplaced friendship. (*bāṇdhavā-bhāsa-lolatvam*)
- (v) The error of sense-delights. (*vishaya-chapala-dhītvam*)

As was already stated, these errors are errors of the mental plane, and are committed with respect to the third category, God. Let us consider each of these sub-divisions:—

(i) *The error of independence* consists in the soul thinking itself as independent in being, thought, deed and enjoyment, and not recognizing a God on whom all these things depend.

(ii) *The error of transferred allegiance*, implies the recognition of God, but the error consists in paying homage to others than the one God, be they beast or men, trees or Devas; or philosophically stated nearly the error of polytheism as against monotheism.

(iii) *The error of self-preservation* consists in the soul thinking that it itself is its protector, both in the embodied state of existence here and transcendental states which may hereafter be attained; but not God.

(iv) *The error of misplaced friendship* consists in looking on bodily relations and others as our well-wishers, or as those who would help us in the salvation of our souls, and not God.

(v) *The error of sense-delights* consists in the thought that all enjoyment is derived through the senses, and that it is the only enjoyment in the kosmos; and not God.

These 5 kinds of errors comprise the second mis-conception or ignorance of the mental kind,—the knot of evil;

the first misconception is of the material kind already stated.

8. How to get rid of this ignorance, which has persisted from aeons as stated in the Mandukyopaniṣad "*Anādi-māyāḥ sūptah*," and which the Saiva Siddhantis call by the name, *Anava-mala*; or *māyā* or *mala* comprised of *Ahankāra* and *Mamakāra* in other words. *Ahankāra* and *Mamakāra* are but again expressing in a different way, the two-fold aspects of ignorance. *Ahankāra* and *Mamakāra* constitute in the present-day terminology, the individuality and personality accreting round the soul. The more the ideas of "the individual," and "the personal" persist, the more is the soul fettered. The more these ideas vaporize, the more the freedom, the less the binding. The secret of the *Prāpatti Sāstra*, or renunciation to God, consists in reducing one's self to nothing; or to put it happily, resolving one's own self into God. Of self, as *individual*, as *personal*, nothing must be left. They must vanish, and God recognized as complete. "What I am, and what mine is, is Thou and Thine" (Mamanatha &c.) declared Sri Yamuna-charya. How to get rid is the question. It has been briefly answered thus by the said sage Bhattarya.

(A) When thou thinkest thou art the body, think thou art the soul.

(B) (i) When thou thinkest thou art independent, think thou art dependent on God.

(ii) When thou seemest other than God, think that that is fornication, and transfer thy allegiance to Him, and Him alone, the One God to whom and whom alone thou art bound by ties of allegiance, and other ties.

(iii) When thou thinkest thou art thy care-taker, think that thou art not, but God is really thy Care-taker.

(iv) When thou thinkest that others than God are thy friends, and can help thee in thy salvation, it is a mistake. Think that thy only true relative and friend is God—Who alone is thy Saviour.

(v) When thou thinkest that thy delights are sense delights, think they are ultimately but poison, and cause thy ruin, nor are they lasting. They die. Think that God alone is thy real and lasting delight, as says the Sruti: *Rasovai Sah* "He is all delight.

9. To our cross ignorance, the above is a brief statement of the means. And that means is as you will have seen, but the education of the mind; the education of the mind spiritually. There are ways chalked out for the spiritual education of the bodily organs, for speech and

for mind. There are ways, called by the several names of *Karma*, *Jnana*, *Bhakti*, *Prāpatti*, *Acharyabhimāna*, and these are suited to men of various tastes, various stages and various capacities, and suited to the circumstances of the country, the times and conditions. These are found in the *Sāstras*, or those treatises which undertake to lay down the *Dharmas* or rules of conduct for all kinds of men. But mind-training and mind-control are the chief. When the mind is controlled, speech and body are controlled. Thought is potent. Form comes after thought. Speech is form, and body the more so, and thought itself has its images. Regulate thought, in other words train the mind and let its images be of the heavenly kind; and then speech and deed will be formed after that model. This is tersely expressed by the Sanskrit "*Yad-bhāvam tadbhavati*,"

10. Out of a multitude of the rules of conduct laid down for a spiritually progressing soul, the rules of thought laid down for the mind in the *Gita*—which followed by the disappearance of ignorance and dawning of enlightenment—are to be found in the XIIIth *Adhyaya*, from verse 7 to 11, which we shall briefly state, below to make the subject-matter of our present discussion complete:—

- (a) Cultivation of the feelings of respect and humility towards the good and the great. (*amānitvam*)
- (b) Doing works of charity unostentatiously (*adambhītvam*)
- (c) Doing not injury to others in deed, speech or thought. (*ahimsa*)
- (d) Preserving one's temper against others' assault. (*kshāntir*)
- (e) Uprightness, or oneness of mind, speech and act towards others. (*ārjāvam*)
- (f) Service (reverence &c.), to instructors (*Achāryopāsānam*)
- (g) Cleanliness, external and internal as aids to spiritual progress. (*saucham*)
- (h) Courage of convictions as regards matters spiritual. (*sthāiryam*)
- (i) Abstraction of mind from subjects not relating to spirit. (*ātma-vinīgraha*).
- (j) Repugnance to objects of sense. (*indriyārtheshu vairāgyam*)
- (k) Discriminating soul from body. (*an-ahankāra*)
- (l) Constantly dwelling on the miseries and afflictions connected with birth, death, old age, disease and pain. (*Janma-mrityu-jarā-vyādhī-duḥkhā doṣhānu-darsanam*)
- (m) Placing no affections on things non-spiritual. (*asakti*)
- (n) Keeping the heart from undue or inordinate attachment to wife, children, home &c. (*an-abhishvāgah*)

- (o) Ever preserving the mind's balance, when disturbed by events, of good or bad import. (*nityam sama-chittatvam*).
- (p) Of what is of the foremost importance, cultivation of pure and unswerving love (*bhakti*) for Me (God) (*Mayi an-anya-yogena bhaktir avyabhi-chārinī*).
- (q) Spending time in retired spots. (*vivikta-desu-sevitvam*)
- (r) Absence of wish to mingle with the crowd. (*aratir jana samsadi*)

Here is an epitome of morals by the cultivation of which, we may get rid of avidya, and realize vidya. In this epitome, one cannot fail to see that its adoption or rejection depends upon the granting or the denial of the three main postulates concerned in the making of the Life-Problem, viz., matter, soul and God. What is soul, what is God, and what are the proofs for their existence are matters which must form separate lines of investigation, and must therefore be left to independent treatment.

8. Ignorance, thus, is the fact of our mind and heart set on things below. Ignorance is a fact, not an illusion. Knowledge is soul's intrinsic virtue. This is obscured by ignorance. Ignorance is determined by karma or actions of the soul which is free. Karma attracts the material, or matter which is the *material cause* of ignorance. Soul is thus the *efficient cause* of ignorance, and matter the *material cause*. By souls' karma again or acts of virtue, worship of God and the like, the attraction for matter ceases. Man thrives, and God comes with His grace (see Engl. Tran Sri Bhashya Intr. pp.) To put in another way, a change of heart has to be brought about before this ignorance will cease; and to bring about that change are the rules or articles of one's belief—or as we would put, the *Tatvas* or categories of the kosmos. Ignorance is what also is called by the term *moha*. It will be seen on reflection that it means attachment or attraction for material objects begot from desire inhering in the soul. When there is desire, there is attachment, there is bondage; and bondage is sorrow. The teachings of our Scriptures—of which our Bhagavad Gita is a compendium—show how to conduct oneself in this world, in other words how to act, i.e., act without tying down the heart and mind to the results thereof. The way to do it is by adopting the code of morals, laid down, of which an illustration from the XIIIth Book was given. When the heart or the affection is set upon the spirit and all eternal concerns, gradually a withdrawal from or repugnance to, material and ephemeral concerns is felt. This is called *vairāgya*, or dislike. This is a concomitant condition of *jnāna* or spiritual wisdom. When this has dawned, ignorance has vanished. Says the 52nd verse of Bk. II of Gita, thus

“When thy intellect shall have transcended the confusion of illusion, then shall those attain to the state of *vairāgya*, or desirelessness for things experienced (terrestrial here) or things to be experienced celestial, hereafter.”

*Tadd-te mohakalilam,
buddhir vyaitarishyati;
tadd gantasi nircedam,
srotavyasya srotasyacha.*

“And those who know the secret of how to act without desire, shall be freed from the fetters of bondage and pass on to the state of peace and bliss,” says the 57th verse of the same book,

*“Karmajam buddhi-
yuktā hi, phalam tyak-
tva manishinah, janma-
bandha - vinir -muktah,
paśam gacchanty anā-
mayam.”*

“The conclusions of the Gita are the conclusions of the nineteenth century, after all the experience of its civilization. I quote from an article “The search for happiness,” from “The Herald of the Golden Age.” Happiness and contentment are found in the *elimination of desire* (or *tyāga*); or to express it more correctly in the transference of desire from the ‘transitory’ to the ‘permanent.’ Lay not up for yourselves treasures upon earth, where mirth and rest doth corrupt.

9. Now, who did not follow these rules and therefore he remained in ignorance? Who followed these rules and transcended *maya*? If a few examples be cited, that will give a practical value to our deliberation, and besides carry conviction home. The Demon Hiranyakasipu did not follow the rules. He remained in ignorance and met destruction at the hands of Nara-hari. The sage Prahlada followed rules, and he overcame ignorance, and reached God and bliss.

Ravana went against the spiritual law, and was therefore ignorant. He was in the end ruined, whereas Vibhishana was a follower of the law, and was therefore wise and was blessed both here and after.

Sisupala hated Lord Krishna, and he had therefore to give his head as the price for his ignorance, whereas Arjuna was the blessed man to receive the Holy Instructions of Gita direct from the lips of God. Sukracharya lost his eye, whereas Bali gained the kingdom of Patala. Generally, those who belong to the *avidya* class are the *Asūri-prakritayah*, and those who belong to the *vidya* class are the *Dairi-prakritayah*, or those who follow the spiritual law, and those who do not respectively. This is exhaustively treated in the XVIth adhyaya of the Gita.

12 The blessed Saint Parankusa (Nammazhar) therefore sang thus:

యా నెయై యేయియికిలాదే (Yane yernai-yariyakilade)
యా నెయిందాదెయినిరున్దే (Yane yendanade yennirunden)
యా నెనియెన్దులై పైయెన్మియియెన్మియె (Yāne nī yennudaimaiyemūyie)
వానేయెత్తు మెవ్వానానైరే (Vāne yettum em vānavarere.)

"All these ages, I have been labouring under the delusion that I am for me, and all is mine. Thus I had no knowledge of myself. Now I have true knowledge, for I now know that I am Thou, and all that I called mine is Thine, O, Almighty, that art praised by the heavenly choir."

15. Lord Krishna gives the following recipe for overcoming ignorance,

"*Daivihy eshâ gunâ-mayî
Mama mâyâ duratyayâ
Mâm eva ye prapadyante
Mâyâm etâm taranti te*" VII-14.

This *mâyâ*, or that which is made up of the *gunas*, is the instrument with which I sport; it is hard to transcend it; But those who seek Me alone as their Refuge, shall transcend it."

"Set thy heart on Me and let all thy senses function in me, and thou shalt be master of thyself" is the purport of another verse.

"Yukta asita Mat-parah &c." II-61.

OM TAT SAT.

CAN. SRIRANGAM, }
19-2-1901. }

A. GOVINDACHARYA

Letters to the Editor.

THE ORIGIN OF THE TAMILIANS.

MARADHANA,

Colombo, 30th May 1901.

To the Editor,

"The Siddhanta Deepika" Madras

Sir,

The articles which have appeared in your valuable journal regarding the antiquities of the Tamilians are of absorbing interest. The theory that the Tamilians are the descendants of the ancient Chaldeans would explain many facts more satisfactorily than any other supposition. I would draw the attention of your readers to the following facts; viz.,

1. The alleged resemblance of the architectural structures of the ancient Egypt to the old buildings in Madura.

2. The inscriptions on the tombs or the old Egyptian Kings showing that some of the dynasties belonged to the "Solar Line," and some, to the "Lunar Line," as in India.

3. The close resemblance of the structure of the Shivite temples to the old Jerusalem temple of the Chaldean Hebrews.

4. The close resemblance of the images and statues such as the *Karampasu* (கரம்பாசு) and the like, kept in the temples of South India, to the statues found in the temples of Nineveh and the palaces of the Chaldean Kings.

5. The Tamilian God *Siva* or correctly *Chiva* is evidently the same as the Chaldean God *Javeh*,* the name by which the Almighty God was known to Abraham the Chaldean. Another striking coincidence is, that *Javeh* was the Chaldean moon-god, and the Tamilian god *Chiva* is also said to be a moon-god or god with the moon on his head.

These are a few stray thoughts of mine which may be found useful in determining the origin of the Tamilian race.

I am, Sir,
Your Obedient Servant,
V. J. T. PILLAI.

Some Disputed Points.

Paris, May 31st 1901.

MY DEAR SIR,

In the April number of the *Siddhanta Deepika*, you were so good as to publish a Tamil verse I addressed to Rev. G. U. Pope on receipt of his admirable திருவாசகம். I thank you very much for it, but observe that two misprints have occurred in the second line, which should be corrected as follows:—

உருக்கையாட்டாந்போல மறுமொழி &c.

Will you allow me at the same time to make a few remarks concerning two important points in connection with several articles on philological matters which appeared in the later numbers of your Journal?

1. Most of your collaborators appear to think that Sanskrit and Dravidian languages may possibly be related to one another.† According to the present state of the Science of language, such a hypothesis is quite inadmissible and all the competent Scholars of the day deny such a relation; Tamil and Sanskrit in spite of some analogies of words, have no connection whatever. Their gramatical systems so widely differ that they certainly proceed from quite different

* We would suggest to the attention of our correspondent that the word in Hebrew is properly 'Yaveh' [cf., 'Yesu' for Jesus]. Even in German, the letter 'j' has the sound 'y'—ED.

† We have never held ourselves responsible for our contributors' opinions.—ED.

Cease ye from desire ! cease ye from Desire !
Even such desire as the desire to know God.
With each desire there follows a sorrow !
As each desire is given up, there is Bliss.

உரையற்ற தொன்றை யுரை செய்யுமுமர்களுள்,
கரையற்ற சொன்றைக்கரை காணலாகுமோ,
திரையற்ற நீர்போற் சிந்தை தெளிவார்க்குப்,
புரையற்றிருந்தான் புரிசடை யோனே.

Oh ye fools ! who attempt to speak of the unspeakable.

Can ye find the limits of the limitless deep ?
To him, who attains rest as the waveless sea.
Will the Lord of the Braided Hair manifest Himself," (Tirumantira).

Such is the peculiar teaching held out in the scriptures of the East and the West. But such teaching is naturally reserved for the most enlightened and highly developed soul in its highest stage of ascent. These occupying the lowest flat cannot understand and grasp the wondrous vision which will break on him at the top. He will naturally take shelter in the shady nooks and corners on the path, not knowing what dangers will lurk in those corners, and not knowing that ere long he will be assailed by the most cruel storms and tempests. The Sainted Pilgrim, on the other hand, even though such storms beset him for part of the way, will never be daunted and will never lose his trust in God but will even consider them as God's own blessings; and ere long, passing the region of clouds and winds, and storms and tempests, will pass into the ever lasting Glory of Sivam from which there will be no return.

J. M. N.

NOTE TO APPENDIX I. PROBLEM OF EVIL.

From Appendix I to the article, it will be seen that the cause of our worldly existence and misery is attributed to Ignorance (Avidya) or Nescience; and it was also shown that the notion of self and selfishness (*Ahankara* and *Mamakara*) is involved in this Ignorance. In ordinary parlance, our ignorance and no other, is sin. Our Upanishads postulate in this manner. While so, the Christian Missionaries often taunt us that we Indians have no notion of sin, and therefore we do not have feelings of strong morality and hatred against sin. This note therefore I purposely add to repudiate this wrong ignorant opinion of ourselves and our religion by a foreign religion.

Sin, we have shown is no other than ignorance. Ignorance is the "seeing wrongly" or "seeing not rightly." Seeing here means perception. Perception is an act of

our will which is free. A wrong act of the will is a misperception or mis-apprehension or ignorance. That this perversity of our free-will is sin and no other, and that it involves self-love, is illustrated from citations from two celebrated Christian Divines; and after this the Christian Missionary must cease wallowing in his Ignorance of our Religion and our Scriptures.

(1)

"And I perceived and experienced that it was no wonder that bread which is agreeable to a sound palate, was disagreeable to the diseased; and light which is amiable to clear eyes, was grievous to weak ones. And Thy justice itself displeases the wicked; how much more may a viper or a worm, which nevertheless Thou hast created good, and befitting their rank in these lower parts of thy creation? For which lower regions sinners themselves also are so much the more fit, by how much the more unlike they are to Thee; but so much the more fit for the regions above, by how much the more they become like to Thee. And I sought what this evil of sin was; and I found it not to be a substance, but the perversity of the will turning away from thee, O God, the Sovereign Substance, to the lowest of things, casting forth what was most inward to her, and swelling outwardly. [*St. Augustine's Confessions' Ch. XVI. Bk. VII.*]

(2)

"Hatred of self is a most necessary aid to our will; for without it we shall never obtain the help of divine love, the source of all good.

The way to obtain it, is, first to ask it of God, and then to meditate upon the many evils which are and have been brought upon man by self-love.

No evil has ever arisen in heaven or earth but from this source.

So malignant is the nature of this love of self, that could it possibly find an entrance into heaven, it would at once change the Celestial Jerusalem into a Babylon. Consider then, what this pestilence works in a human heart, and in this present life. Take self-love out of the world, and the gates of hell would close of their own accord." [*Father Lorenzo Scupoli's Supplement to 'Spiritual Combat.' Ch: XXV.*]

APPENDIX II, TO PROBLEM OF EVIL.

(Referred to in Para 21 Article No. IV S. D. for July 1900.)

FROM MATERIALISM TO LOVE.

"One of the results of materialistic thought in Europe is to provoke misanthropy and suicide," said a certain Bulgarian gentleman. We sat down with him to analyze this statement, so as to get some kind of philosophy of life out of it.

Misanthropy is a mental state of an individual,—that of hatred for his environment,—or that which constitutes the universe and all its contents outside of him. This may not be a full definition, but the definition that is given is sufficient for our present purposes.

Suicide is an act of self-destruction, prompted by hate for one's own self. It may be called "mis-suity," "to be uniform with the term "misanthropy." Mis-suity then is a mental attitude—that of hatred for self as distinguished from hatred for environment

Misanthropy may co-exist with self-love, or it may be combined with mis-suity. Again mis-suity may exist by itself without misanthropy. We have thus three mental states produced by materialistic thought:—

- (1) Misanthropy with self-love.
- (2) Misanthropy without self-love; in other words, misanthropy plus mis-suity.
- (3) Mis-suity.

Now, the 1st attitude is impossible so long as a man stands in society, in relation to it, and dependent on it, so as to get every service from that society to minister to the various wants that self-love demands. Self-love compels a man necessarily to war in his own mind against the misanthropic proclivities. He may conceal this, but when from self-love he is obliged to move in society, he is compelled, for outward appearance at least, to love his neighbour. This in fact is playing a double part. This is to play the hypocrite. But if misanthropy is to be honest (or more generally if honesty is respected by materialism), hypocrisy can have no place. Hence, one who is a misanthrope must hate society. As soon as he hates it, he cannot remain with it any longer. He must leave it, and remain by himself isolated. Isolation! How? If he is to leave man, will he go to a beast in the forest? But that will be society again of another sort, (supposing for a moment that the beast will welcome him! will it?). But if misanthropy, in its wider sense, means hatred for environment, the misanthrope must be a mis-everything, not only from man, but from the beast of the forest, as well as the bird of the air, the tree as well as the very dust on which he is obliged to place his legs. So then, the misanthrope, if he wishes to realize his ideal to its extreme consequences, must cease to exist. He cannot entertain any notion of love for self. Self-love is anti-misanthropy. One of these he must be either self-love and therefore no misanthropy, or misanthropy and no self-love,—no self-love meaning in its extreme consequences, ceasing to exist. So long, then, as one has the wish to live, that wish is the index of love to the self,—love to the self as centre. Love in the centre is impossible without responses and impacts; love to and from from the environment. Self-love then makes love of environment compulsory. And misanthropy consistent

with self-love—if materialism can teach such a lesson—is a mental illusion, which the slightest reflection must dissipate.

Let us now take up the 2nd case, *viz.*, Misanthropy plus mis-suity. This mental state is a horrible one, and yet it has a latent lesson to teach. The man of this condition begins by hating mankind, and all the world that surrounds him; and hates himself in addition, so that the extreme product of this condition is the committal of suicide. This man commits depredations on the world, and outrages society by every act that his misanthropy may give birth to, and he does this not from motives of self-love (as in the 1st case already considered), but from a mere motive of hatred for all that exists. He feels his own life a burden, his own existence without purpose, his very being a superfluity in nature. He gets frenzied over this idea; and nothing short of suicide can give him peace. As a salvation from his own mental torment, he woos death. To him life is no pleasure. It is all full of evil, and the only way to uproot it is to put an end to it. The inner lesson this teaches us is this. In seeking death, an escape from misery is attempted to be secured. In putting an end to oneself, the patent idea is that by such an act peace is secured. So that escape from evil, and gaining peace are really the motives lurking in the inner consciousness of this man, though it escape his own recognition under the terrible press of his mental agony for the time being. His mental hurricane rages with such fury that it allows him no time for reflection, and in seeking death, he indeed seeks firstly, escape from the storm, and secondly, some harbour where there shall no more be a repetition of his troubles. The inner lesson we learn is that the man has the innate yearning for peace (which in his own way of thinking, he tries to secure by means of death). And peace implies absence of hatred, or disposition to love. Supposing the man abruptly stopped before falling into the jaws of death and reflected thus:— "I feel the hate for mankind and for myself so intolerable, that I am going to put an end to it by putting an end to myself. But can I not put an end to this hatred by other means? How? By turning the forces of hatred into forces of love. Supposing I love my environment, and love myself, will there not be peace? Let me try." The man is here changed. He is regenerated, and he can go back to the world with a new face put on himself and on the world. We thus learn the lesson that hatred is of the disorder of chaos, and love, of the order of cosmos.

Let us now examine the 3rd case, *viz.*, mis-suity. This is of two kinds. (a) Mis-suity and love of mankind (or love of environment); and (b) mis-suity with feelings of indifference to environment. (The case of mis-suity with hatred for environment or mis-suity plus misanthropy falls under the 2nd case, which has already been considered).

We will take (b) first, *viz.*, mis-suity with indifference to environment. To make this clear, a man may hate himself, and so much as to do away with himself by suicide but he has neither love (philanthropy) nor hate (mis-anthropy) for surroundings. This state is half-philosophy. And what now is the inner lesson that it teaches? The very fact of his indifference to the impacts from his surroundings imply that he has really germs of love in his being, hidden under the veil of indifference. For, suppose his neighbour came and gave him a box on the ear, he should, by hypothesis, not return the blow, for to return would be the exhibition of a positive or active aspect of his mind, whereas "indifference" demands a negative or passive pose. Only, love germinal can help such a mood of indifference, otherwise the blow should be returned, thereby betraying the hateful side of the mind.

Now, going to the subdivision (a) of case 3, *viz.*, mis-suity and philanthropy, we may say it is the position of the martyr, except the dark feature in it, *viz.*, mis-suity. For, can a man commit suicide from motives of philanthropy? There may be exceptional cases when an act of suicide may help the cause of philanthropy. Supposing a mother were told that she could save her child by her death (say in a nāval disaster, for example), and if she drowned herself for this purpose, that would be a case to the point. But in this case there was no real hate for self (mis-suity) antecedent to the committal of self-destruction, for self-destruction was dictated by motive of love for the other party than motive of hate for one self. For, if it was possible for the mother to have lived as well as have saved the child, she would have had sufficient self-love to continue to live. We think then that mis-suity plus philanthropy is incompatible one with the other. Even in the case of the martyr, who dies for a cause, his death here is far more to further the good cause—a particular case of philanthropy—than hate for self.

A modified form of this,—a possible one too—is (not mis-suity plus philanthropy), but self-negation and altruism (philanthropy). This makes a saint. Self-negation, we must warn our readers, is not mis-suity or self-destruction; but self-existence for the ends of altruism, not self-existence for self-love. Perhaps, self-abnegation or self-denial would be a clearer term. Between self-love and altruism is a long way. And self-denial is the beginning of altruism.

We thus come to universal love. Universal hate is impossible because it is not a fact. For the mental states of mis-anthropy and mis-suity are not universal. If that were so, each human unit should be a centre of hate, repulsing every other centre, each unit ending in self-immolation, and thus the universe would be a non-entity, which however is not the case. The universe *is*. It is a stern fact. It *is*, because it is held together; and that holding-together force is love, not hatred, which physically inter-

preted is attraction, not repulsion. The universe thus *is* by virtue of love; and if every unit composing it were imbued with this virtue, it would be in harmony, otherwise it would be cast out. Added to this fact is the result of our deliberations in this paper that from the very worst form of life that materialism is supposed to teach (as per our Bulgarian gentleman's statement), we find lurking in human consciousness elements of love innate; and hatred is but a temporary accident, destined sooner or later to destroy itself and merge in love, as has been demonstrated by examining each of the three cases into which we analyzed the Bulgarian gentleman's statement.

Love then is the Ultimate Principle of the cosmos. By love it *is*, by love it is sustained, and towards higher and higher experiences of love ideals it is journeying. To work towards such an ideal becomes possible, and is a pleasant duty; on the other hand, to hate is impossible, and more impossible to pursue it as an universal ideal, to the end of eternity.

The ideal of universal love or altruism, to be realised to the utmost by efforts of self-denial is the doctrine of Vedantism. *Vairāgya* is self-abnegation, and *Jnāna plus Bhakti*, is the realisation of self in the universe. What noble ideal! Is it possible to work towards it? Yes, that is the only possibility. And if we fail to work towards it, even little by little, we must fall. By instinct, we do not wish to fall, we desire to rise. Herein lies the possibility. Let us work towards it to the best of our power.

"The ultimate principle of the cosmos, is love," we said. May not this be God? If interpreted in other terms, the working towards the ideal of love (comprising within it the elements of self-denial and altruism) would be to work towards God, and love Him and His. Love yourself as a part of Him and of His, not as set over against Him or His. Well, to many, the introduction of God into our theme may be thought unnecessary. Let it be so. Let God remain ever a hypothesis, and yet it does not debar us from giving practical effect to conclusions we have arrived above, conclusions from premises from which we carefully excluded all speculations about the constitution of our being. Be that constitution, monic, dual or ternary; in other words, be that constitution (1) material alone, soul alone, or God alone; (2) or these taken two at a time, or (3) these taken three at a time, our ethical line of conduct to approach a love-ideal—call that love, God or what you will—is clear.

Brothers, go on. If God is in our hearts, he knows our thoughts. If He is the Rewarder, and we deserve a reward, we shall get it. Peace to all.

ALKONDAVILLI G.