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INTRODUCTION & HISTORY OF  
SAIVA SIDDHĀNTA

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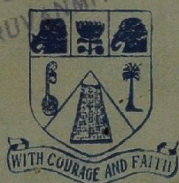
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BY

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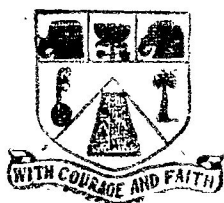
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ANNAMALAINAGAR

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## FOREWORD

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Mr. M. RUTHNASWAMY, M.A (Cantab ), Bar-at Law, C I E,  
*Vice-Chancellor, Annamalai University.*

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I am glad to send this book on its journey, among students and lovers of Saiva Siddhānta with a foreword of recommendation. To my knowledge this is the first comprehensive study in English of the philosophic achievement of the Tamils. It is not necessary for me to approve or criticise the author's views on Saiva Siddhānta. When a scholar publishes a work he leaves it to the judgment of his fellows. All that I will say is that as an attempt to introduce Saiva Siddhānta to English — knowing readers it deserves the welcome of all those interested in the spread of knowledge. Especially in Northern India, where by all accounts Saiva Siddhānta is almost unknown, this book may do useful work.

M. Ruthnaswamy

Tiru R. P. SETHU PILLAI Avl., B. A., B. L.,  
*Reader in Tamil, University of Madras.*

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**T**IRU G. Subramania Pillai, M. A., B. L.,  
Research Lecturer in Tamil, Annamalai  
University, has given in this book a lucid  
exposition of the basic principles of Saivism.  
In the Introductory chapter he gives the  
history of Saivism and traces some of the  
earliest references to it in the ancient Tamil  
Literature. He points out that the Tamils,  
submitting everything to the test of Reason  
and practical experience, evolved a high  
type of moral and religious philosophy.

In the following chapters we have a clear  
exposition of the Metaphysics of Saiva  
Siddhānta, with special reference to the  
existence and nature of the [soul, the need  
for a Guru and the nature of the mystic  
union of the soul with God. This union,  
while bringing the soul to the feet of the Lord,  
does not cause it to disappear altogether.  
The uniqueness of Saiva Siddhānta consists  
in its successful reconciliation of the

demands of Reason 'with the desires of the heart. Witness the meaning given to the term, "Adwaita" by the Siddhāntin.

The pages of this interesting book abound in choice quotations from literary and philosophical works in Tamil. The author is to be congratulated on the discrimination with which he has chosen from a vast body of doctrines and codes, the salient features of Saiva Siddhānta and presented them in a popular way.

Madras }  
16-2-'48 }

R. P. SETHU PILLAI

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## P R E F A C E

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**T**HIS book contains a course of lectures on Saiva Siddhānta delivered by me in the Hindu Universities of Benares and Allahabad, in February, 1947, under the auspices of the Annamalai University, in accordance with the terms of the Sri Aruṇandi Sivāchārya Swamigaḷ Sivagñāna Siddhiār Lectureship Endowment (vide Appendix for the terms of this Endowment). I owe this privilege to the munificence of His Holiness Sīlasrī Kāsivasi Aruṇandi Tambirān Swamigaḷ, the head of the Kāsi Mutt of Tirupanandāl.

The Mutt itself was founded by the renowned Kumaragurupara Swāmigaḷ, that poet-saint who carried the torch of Saiva Siddhānta as far north as Benares and won laurels for himself and the Tamil Philosophy. Ever since Kumaragurupara the Tirupanandāl Mutt has produced a galaxy of Saiva saints and scholars and the present incumbent is not an exception. True to the traditions of that glorious and hallowed line to which he



belongs, the revered Swamigaḷ has a host of charities and endowments to his credit. His keen interest for the spread of Tamil culture and philosophy has induced him to establish this Endowment. This noble and benevolent gesture of the Swamigaḷ has laid the Tamil country under a deep debt of gratitude as it provides an opportunity of sending every year a Tamil scholar from the banks of the sacred Kāviri to the banks of the holy Ganges with a message of love and goodness, thus paving the way for closer contact and mutual understanding between the north and the south.

The scope of this work is extremely modest. It is far from providing any comprehensive or detailed account of the subject of Saiva Siddhānta. I trust I have in some measure developed my exposition of the Siddhānta doctrine on the lines indicated long ago by Max Muller, when he recommended that: "Indian philosophy would, in my opinion, be more readily and widely appreciated than it is at present, if the translators of philosophical works had been

some-what more concerned to throw their versions into a form less strange and repellant to the Western readers than literal renderings from technical Sanskrit must needs be in many passages. ”

I have freely used the English renderings of Dr. G. U. Pope, Pr. K. Subramania Pillai, M.A., M.L., and J. M. Nallasami Pillai for the Tamil stanzas of Tiruvācakam, Sivaprakāsam and Sivagñāna Siddhiār respectively. The English translation of the Puranānūru verse in page 7 of this book has been borrowed from Maraimalai Aḍigal and I hasten to acknowledge my indebtedness to them. For the remaining Tamil quotations, I have tried to make them as intelligible as possible by giving my own English renderings. I shall however feel myself amply rewarded if readers, after perusing this modest work, have their interest and enthusiasm awakened and embark on a more thorough study of this fascinating subject.

I am extremely thankful to the Syndicate of the Annamalai University for

selecting me as the first lecturer under this Endowment. My heartfelt thanks are due to the revered Vice-chancellor and Tiru R. P. Sethu Pillai B.A., B.L., for their ready condescension in favouring me with a Foreword to this book. I must also express my thanks to the authorities of the University for the facilities offered to me for the publication of this book.

19—2—48

G. SUBRAMANIAM

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# INTRODUCTION AND HISTORY OF SAIVA SIDDHĀNTA

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“The Saiva Siddhānta System is the most elaborate, influential, and undoubtedly the most intrinsically valuable of all the religions of India. It is peculiarly the South Indian, and Tamil religion.” Thus observes that great Western scholar, whose epitaph bears the terse but significant line, ‘Student of Tamil’, Dr. G. U. Pope. In fact, the roots of Saivism are deeply imbedded in the ancient classical lore of the Tamils, the Sangam Literature. I shall cite one instance which will bear out this statement. In a beautiful triplet, which forms the invocatory verse of Aiyinkurunūru, a sangam work, the very cream of Siddhānta philosophy is given in a condensed form :—

“நீல மேனி வாலிழை பாகத்  
தொருவ னிருதாள் கிழற்கீழ்  
மூவகை யுலகு முகிழ்த்தன முறையே.”

[The universe demonstrable as of three kinds, (he, she and it) has sprung under the

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shade of the two feet of the One, Whose Form is shared in halves by His jewel-bedecked Consort (sakti) of the azure hue.]

This is sufficient to establish the high antiquity of Saiva Siddhānta, the religion and philosophy of the Tamil people. Dr. Pope again says: “Saivism is the old pre-historic religion of South India, essentially existing from pre-Aryan times, and holds sway over the hearts of the Tamil people.” Verily this system is the choicest product of the Dravidian intellect and the South Indian Hindus of the Saiva persuasion proudly cherish this as their richest heritage, a rare legacy handed down by seers and sages who experienced Bliss in this very earth. Tholkāppiam, the oldest extant grammatical treatise in Tamil, speaks in familiar terms of Aṛivar and Tāpathar. (sages and saints).

“மறுவில் செய்தி மூவகைக் காலமும்  
நெறியி னுற்றிய அறிவன் தேயமும்  
நாலிரு வழக்கிற் ருபதப் பக்கமும்.”

(Sūtra-20; Purathinaiyial. Tholkāppiam)

Aṛivar were those who had conquered all lust, passion and confusing mental delusions springing out of ignorance or fascination; and they were said to have



acquired the gift of 'knowing the past, present and future. Naccinārkinīar, the commentator, says that the works of these Arivar or Seers of wisdom were known as the Āgamas which chalked out the course to be followed by ascetics or Tāpathar to attain salvation. The Tāpathar were those who had spurned the pleasures of the world and had betaken themselves to a life of renunciation. They were wedded to the strict observance of the eight austerities, viz., taking holy ablutions or sacred baths; lying on bare ground; wearing only deer-skin; tending sacred fire; avoiding town-life, i. e., living far from the madding crowd; growing matted hair; eating only the yield of the jungle, i. e., bare fruits and dry leaves, and worshipping God. We get a glimpse of these Tāpathar in the following stanza of Puranānūru also :—

“ ஓவத் தன்ன விடனுடை வரைப்பிற்  
பாவை யன்ன குறுந்தொடி மகளிர்  
இழைநிலை நெகிழ்த்த மள்ளற் கண்டிருங்  
கழைக்க ணெடுவரை யருவி யாடிக்  
கான் யானை தந்த விறகிற்  
கடுந் தெறற் செந்தீ வேட்டுப்  
புறந்தாழ் புரிசடை புலர்த்து வோனே. ”

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“ He was once indulging in luxury and langour, in the midst of a bevy of damsels in mansion halls ; but now, has turned an ascetic renunciate with matted hair, tending sacred fire with faggots brought by elephants in the inner recesses of forests. ”

And, Pope's is not the one solitary voice that speaks on this point. No less a person than that cultured Christian missionary, Rev. C. Gowdie, observes thus : “ This system (Siddhānta) possesses the merits of great antiquity ; in the religious world it is heir to all that is most ancient in Southern India. It is a religion of the Tamil people by the side of which every other form is of comparatively foreign origin. As a system of religious thought, as an expression of faith and life, the Saiva Siddhānta is by far the best that South India possesses ; indeed it would not be rash to include the whole of India and to maintain that, judged by its intrinsic merits, the Siddhānta represents the high water—mark of Indian thought and Indian feeling. ”

The tenets of Saiva Siddhānta were fully and finally codified by Saint Meikāṇḍār in his glorious work, Sivagnāna Bōtham. It

was one pious Christian Missionary, Rev. Hoisington by name, who first translated Sivagñāna Bōtham into English. It is worth, while noting down his interesting observation also, regarding the antiquity of Saivism. "The Āgamam which contains the doctrinal treatise given in this work, may safely be ascribed to what I would term the Philosophical Period of Hinduism, the period between the Vedic and Purāṇic Eras. These doctrines can be traced in the earlier works of the Purāṇic period, in the Rāmāyaṇa, the Bagavatgīta and the Mānava Darma Sāstra. They are so alluded to and involved in those works, as to evince that they were already systematised and established. We have the evidence of some Tamil works that the Āgama doctrines were revived in the South of India before Brahminism, by which I mean Mythological Hinduism, obtained any prominent place there. From some statements in the Rāmāyaṇa, it would appear that they were adopted in the South before Rāma's time. This would fix their date at more than a thousand years before the Christian Era, certainly as that of the Rāmāyaṇa."

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The Tamils, as a race, have always evinced a broad outlook on life and have set a high premium for all humane virtues. They were basking in the sunshine of culture and civilisation when more than half the globe was completely enveloped in darkness and weltering in savagery. Here is a poem by Kaṇiyan Pūṅṇḍraṇār, long before Cæsar had crossed the Rubicon, which will testify to you the clarity of expression, the catholicity of views and a comprehensive range of vision about the very fundamentals of life, enjoyed by this ancient race in that remote past :

“ யாது மூரே யாவருங் கேளிர்  
தீதும் நன்றும் பிறர்தர வாரா  
நோதலுந் தணிதலு மவற்றோ ரன்ன  
சாதலும் புதுவ துன்றே வாழ்தல்  
இனிதென மகிழ்ந்தன்று மிலமே மின்னொடு  
வானந் தண்டுளி தலைஇ யானாது  
கல்பொரு திரங்கு மல்லற் பேர்யாற்று  
நீர்வழிப் படுஉம் புண்போ லாருயிர்  
முறைவழிப் படுஉ மென்பது திறவோர்  
காட்சியிற் றெளிந்தன மாகலின் மாட்சியிற்  
பெரியோரை வியத்தலு மிலமே  
சிறியோரை மிகுத்த வதனினு மிலமே.”

(Puranānūru—192)

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

Their inordinate thirst for knowledge  
 made the Tamils not to acquiesce in anything  
 with blind faith. Their morals and philoso-  
 phy were founded on the stable rocks of  
 Reason and Experience. Mere half-truths  
 and non-truths were smashed to the ground.  
 All religious beliefs were subjected to a sifting  
 and analytical research and everything was  
 examined in the light of logic and practi-  
 cality. Mere may-bes and might-have-beens  
 were mercilessly brushed aside and only



ideas that stood the test of a sound criticism were admitted as truths. Even scriptures were put to a severe test of reasoning. But they were not sceptics. Their sound lines of reasoning and judgment eschewed all doubt and dejection when positive and convincing proofs were forthcoming. Once the Tamil king, Kō-peruñchōlan, who flourished about 2500 years ago, was faced with the question of the why and wherefore of doing good. In a fine piece of poetry he argues the question and arrives at the conclusion that one should do good, irrespective of consequences. His method of reasoning is typical of his times :—

“செய்குவங் கொல்லோ நல்வினை யெனவே  
ஐய மருஅர் கசடண்டு காட்சி  
நீங்கா நெஞ்சத்துத் துணியில் லோரே  
யானே வேட்டுவன் யானையும் பெறுமே  
குறும்பூழ் வேட்டுவன் வறுங்கையும் வருமே

அதனால்,

உயர்ந்த வேட்டத் துயர்ந்திசு னோர்க்குச்  
செய்வினை மருங்கி னெய்த லுண்டெனின்  
தொய்யா வுலகத்து நுகர்ச்சியுங் கூடும்  
தொய்யா வுலகத்து நுகர்ச்சி யில்லெனின்  
மாறிப் பிறப்பி னின்மையுங் கூடும்

## SAIVA SIDDHĀNTA

மாறிப் பிறவா ராயினு மிமயத்துக்  
கோடுயர்ந் தன்ன தம்மிசை நட்டுத்  
தீதில் யாக்கையொடு மாய்தல் தவத்தலையே ”  
(Puranānūru 214)

“ Shall we e’er do good deeds or not ?  
Thus falter those whose minds rot  
In the dirt of doubt and are ever so wot ;  
Who hunts for the tusker may haply reach  
one  
And the seeker for the sparrow might  
return with none ;  
Aim at things high and so virtues preserve,  
And if your actions but richly deserve,  
Lo, the Bliss is there for you, in full  
reserve ;  
If in such a bliss you ’ve little faith,  
You ’ll at least stop the cycle of birth;  
Even if births are denied, do all the same,  
And like the Himalayan peak, aloft and  
firm,  
Die a good death, best leaving eternal  
fame.”

I have essayed so far to impress on your minds, how the earliest known Tamil classics, which date back to the first millenium B. C.,

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are shimmering with scintillations of the Siddhāntic doctrines. Many valuable works on Science, Ethics, Philosophy, Religion, Geology, Astronomy, Alchemy, Medicine, Witchcraft, Astrology, Metallurgy, etc., written in Tamil by the ancients were lost by the wrath of the sea which had submerged the continent of Lemuria, populated by the highly-civilised race of the Tamils. The following stanza testifies to this irreparable loss :—

“ ஏரண முருவம் யோக மிசை கணக்  
கிரதஞ்சாலந்  
தாரண மறமே சந்தந் தம்பநீர் நிவமுலோகம்  
மாரணம் பொருளென்றின்ன மானநூல்  
யாவும் வாரி  
வாரணங் கொண்டதந்தோ வழிவழிப்  
பெயருமாள்.”

Saiva Siddhānta, as a system of philosophy, first assumes a palpable form in Tirumantiram, composed by Saint Tirumūlar. His date cannot be placed later than the sixth century A. D. Sundaramūrti Nāyanār, one of the Saiva Samayāchāryas, who is generally assigned to the eighth century A.D.,

refers to Tirumūlar in his 'Breviary of Devotees', where he has said :—

“ நம்பிரான் திருமூலன் அடியார்க்கும்  
அடியேன்.”

“ I am slave of the devotees of our  
Lord Tirumūlar.”

Tirumūlar deprecates the differences existing between the Vedic and Āgamic doctrines and says that they are both equally the revelations of the Almighty :—

“ வேதமோடாகமம் மெய்யா மிறைவனால்  
ஓதுஞ் சிறப்பும் பொதுவுமென் றுள்ளன  
நாத னுரையிவை நாடி லிரண்டந்தம்  
பேதம தென்பர் பெரியோர்க் கபேதமே.”

“ The Veda with the Āgama is the truth ; they are the word of the Lord : these revelations of the Lord are to be studied as the general and the special doctrines ; on enquiry they are taken to be different as giving rise to two different sets of conclusions : but to the great ones they are non-different.” It is in Tirumantiram we first

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come across the word Siddhāntam. In one place, Tirumūlar says :—

“ சித்தாந்தத் தேசீவன் முத்திசித் தித்தவாற்  
சித்தாந்தத் தேநிற்போர் முத்திசித் தித்தவர்  
சித்தாந்த வேதாந்தஞ் செம்பொரு ளாதவாற்  
சித்தாந்த வேதாந்தங் காட்டுஞ் சிவனையே ”

“Since the soul attains salvation in Siddhānta, the devotees of Siddhānta become Jīvān-Muktās ; as Siddhānta is the quintessence of all the Vedas, it is the right path that will discover Siva.”

We may note here that Tirumūlar treats Siddhānta as the only true Vedānta, the end of the Vedas.

Speaking about Saiva Siddhānta, Sir S. Radhakrishnan has rightly observed : “While it prevailed in South India even before the Christian era, it received a great access of strength from its opposition to Buddhism and Jainism, which it, along with Vaishṇavism, overcame about the fifth or the sixth century after Christ.” During that period wave after wave of Buddhistic and Jain missionaries swept over South India

and disseminated their teachings. Saivism was at great peril. Its very existence was at stake. But this momentous period gave birth to the four great Samayāchāryas, Saint Appar, Sambandar, Sundarar and Māṇickavācakar, who, by their divine-inspired hymns and miraculous deeds, stemmed the tide of the on—rushing Jains and Buddhists and saved Saivism. Frequent debates and incessant disputations were carried on with these alien schools of philosophy and all their hollow arguments were beaten to the ground. These four saints wrote and sang soul-inspiring and beautiful devotional songs in Tamil. Those songs are songs of Siva, sung in praise of Him. They are the eternal springs of ineffable joy. They are the outpourings of matured souls, gushing forth from the deepest recesses of devotion. Their meaning and melody melt and move our hearts to meet the Mighty Feet of Siva. The unthinkable and unknowable Siva is seen reflected in the dainty mirror of their devotional hymns, called Tēvāram and Tiruvācakam. These rapturous and spontaneous hymns of self-realisation are sparkling with the shadow of Siva. St. Appar himself gives out this

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idea in an important Tēvāram stanza of his :—

“ சூம்படி மக்கலம் பொற்படி மக்கல  
மென்றிவற்றூல்  
 சூம்படி மக்கல மாகிலு மாளு ரினிதமர்ந்தார்  
 தாம்படி மக்கலம் வேண்டுவரேற் றமிழ்  
மாலைகளால்  
 நாம்படி மக்கலஞ் செய்து தொழுது  
மடநெஞ்சமே.”

“ O heart ! no good of mirrors, golden  
and floral :  
 Our Lord of Ārūr wants a 'mirror  
of laurel  
 A glass wrought with Tamil poetic  
wreath ;  
 So Him we pray and hymns in  
Tamil breathe.”

The Tēvāram hymns are indeed the shining mirrors where gleams the Grace of Siva. The hymns of the first three saints are known as Tēvāram and are collected into seven Tirumurais. The eighth Tirumurai is Tiruvācakam by Māṇickavācakar. These four saints, the real Apostles of Saivism, were the regenerators of the Saiva

Creed. They took pilgrimage to every holy shrine and Siva temple, throughout the length and breadth of the country, from Cape to Himalayas and preached and propagated the Faith of Siva. They were the champions of the Bakti cult. They believed not in abstract philosophies, but in real spiritual experience. They discovered real religion and true salvation only in close communion with Siva, the Almighty. They showed the true way which led the soul to realise spiritual salvation even in this very life.

Their teachings and mode of life arrested the attention of the masses and touched their hearts. Even kings bowed to them. Many conversions took place. For instance, Saint Appar converted the Pallava King, Mahēndravarmān I, from the Jain faith to the Saiva fold. One of his descendants, Rājāsīmha I, (690—715 A. D.), proudly speaks of himself as the follower of the path of Saiva Siddhānta in one of his inscriptions. (South Indian Inscriptions, Volume I, No. 24). In fact, this is the first known inscription in which the compound, 'Sāiva-Siddhānta—Mārge' appears. These Jivan



Muktas, the Tēvāraṁ hymnalists, with their message of Truth, Love, Service and Sacrifice, infused new life and vigour to the Saiva religion. Jainism and Buddhism vanished like vapour.

These first four were followed by a band of devotees who contributed to the remaining four Tirumurais, and these were later recognised as the Twelve Tirumurais or the Twelve Anthologies of Devotional Hymns, which form the real sheet-anchor of the Siddhāntic doctrine. The Twelfth Tirumurai is Periyapurāṇam, composed by the sage Sēkkilār, wherein is recounted the life-history of a glorious galaxy of sixty-three Nāyanmārs of Tamil origin, who attained Vēedu or Mōksha by their devotion to Siva and His devotees. So Periyapurāṇam is the Biggest Biography of a Band of Baktas or devotees. It is on the wake of Periyapurāṇam that the effulgent light of Sivagnāna Bōtham bursts to our view. All illusions are set at nought and the eternal verities of life are settled for ever.

Sivagnāna Bōtham was composed by Saint Meikaṇḍār, the Truth—Seer or Satyadarshi, who flourished at the beginning of

the thirteenth century. •He expounded the truths, gathered and realised by him, for the benefit of the world, in the form of pithy aphorisms or Sūtras, twelve in number. The demands both of the logical and moral consciousness are convincingly satisfied in Saiva Siddhānta, as conceived by Saint Meikaṇḍār. “Although the four great leaders of Saivism who flourished before the 8th century have given distinct expression to the essential principles of the system in their sublime devotional lyrics, an exposition of the same in a scientific manner is found only in Saint Tirumūlar’s Tirumant-ram, Gñānāmirtham, Tiruvuntīār, Tiru-kaḷirrupaḍiār and a few other books prior to the age of Sri Meikaṇḍār, the inspired Vellāḷa boy-saint of Tiruveṇṇaiñallūr who inaugurated the Renaissance of Siddhānta Philosophy in the 13th century.”

Sivagñāna Bōtham, which consists of twelve Sūtras only, presents in a nutshell the whole system of Siddhānta religion and philosophy. Aruḷnandi Sivāchāriyār, the first among the forty-nine disciples of Saint Meikaṇḍār, composed Sivagñāna Siddhiār

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which serves as an elaborate and valuable commentary on Sivagñāna Bōtham. Saint Tāyumānavar has very aptly given his meed of praise to Aruḷnandi Sivāchāriyār in the following couplet.

“ பாதி விருத்தத்தா லிப்பார் விருத்தமாக வுண்மை  
சாதித்தார் பொன்னடியைத் தான்பணிவ  
தெந்நாளோ.”

“ O for the day ! when I can worship the golden feet of him who declared the truth, in half a stanza, by which I lost my illusions ! ” Six commentators, namely, Sivāgra-Yōgigaḷ, Gñānaprakāsar, Tattuvaparakāsar, Madurai Sivaparakāsar, Sivagñāna Swāmigaḷ and Subramaṇia Dēsikar, have produced elaborate commentaries on Sivagñāna Siddhiār. This alone is sufficient proof of its greatness, and importance.

Siddhānta Sāstras in Tamil, considered as most important, are fourteen in number ; for there are other works also, like the Paṇḍāra Sāstras, which are of later growth. Of the rest among the above fourteen, I content myself by referring only to Siva-prakāsam by Umāpathy Sivāchāriyār. Siva-prakāsam figures as an important supplement to Sivagñāna Bōtham.

We have actually 'taken here a bird's eye view of the origin, development and consummation of Siddhānta Philosophy, starting with the Scriptures and Sangam works and ending with Sivagñāna Bōtham, which clustered around itself a host of other works, supplementing and complementing the same. The following verse shows in what light and order the Tamils of South India viewed those Siddhāntic works:—

‘வேதம்பசு ; அதன்பால் மெய்யாகமம் ; நால்வர்  
ஒதுந்தமிழ் அதனின் உள்ளுருநெய் ;—பேரதமிழு  
நெய்யின் உறுசுவையாம் நீள்வெண்ணெய்  
மெய்கண்டான்  
செய்த தமிழ் தூலின் திறம்.”

“The Vēda is the cow ; the Āgamam is its milk ; the Tamil (Tēvāram and Tiruvācakam) of the four saints, is the ghee churned from it ; the excellence of the well-instructive Tamil, (Sivagñāna Bōtham) of Meikaṇḍār of Tiruveṇṇainallūr, is like the sweetness of such ghee.” I would like to add to this that Sivagñāna Siddhiār is the relish of that sweetness.

The Siddhānta is the special philosophy of the Saiva Religion. Siddhānta means the

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True End or the Accomplished End. The system of Siddhānta is hailed to be the crown of all philosophy for it has attained logical perfection to a degree not attained by any other system. One important feature of Siddhānta is that it gives more value for Reason, than for anything else. Religious ecstasy is not allowed to surpass the dry light of Reason. Subjecting his concepts to metaphysical criticism, the Siddhāntin recognises the importance of satisfying the demands of Reason. It must be said to the credit of this school of philosophy, that in elucidating the principles of its theory, it does not evade to tackle any real difficulty nor resort to language which makes confusion more confounded. It does not try to puzzle man and baffle argument. It voluntarily invites free discussion and only exhibits anxiety to thrash out the truth. There is no logical quibbling in its arguments. It shines in its own sublime simplicity and celestial clarity. It has not said anything which is relegated to the realms of the mysterious. It teaches only practical philosophy, appealing to our rational understanding and

experience. I can only say it is pragmatic to the hilt.

The Siddhānta does not adopt the policy of scouting Reason and holding fast to Sruti alone. The Siddhāntins are always conscious of the fact that the yelling of a hundred scriptures cannot establish what is opposed to Reason. Scriptures are elucidated in a rational manner. We fail to meet with any apology or begging the question. Of course there is an appeal to our moral consciousness but it is not a call for blind faith. The reference to one elementary principle of criticism the Siddhāntins have adopted, as stated in Sivaprakāśam, will at once bring into full relief their breadth of vision and progressive thought.

“தொன்மையவாம் எனும் எவையும் நன்றாகா இன்று  
தோன்றியநூல் எனும் எவையும் தீதாகா துணிந்த  
நன்மையினார் நலங்கொள்மணி பொதியுமதன் களங்கம்  
நவையாகா தென்கண்மை நயந்திடுவர் நடுவார்  
தன்மையினார் பழமைஅழ காராய்ந்து தரிப்பர்  
தவறநலம் பொருளின்கட் சார்வாராய்ந் தறிதல்  
இன்மையினார் பலர்புகழில் ஏத்துவர் ஏதிலருந்  
றிகழ்ந்தனரேல் இகழ்ந்திடுவர் தமக்கென

வொன்றிலரே.’

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“ Whatever is old cannot be deemed to be good (on account of its antiquity alone), and whatever book comes forth to-day cannot be judged ill because of its newness. Men pledged to seek good in everything will not mind the dust that covers a beautiful gem but only appreciate its true worth. People of middle calibre will investigate and welcome the beauty and antiquity of a work. Men who have no capacity to judge of the faults, excellences and substantial worth of a production, will praise it, if many admire it, and will in the same breath condemn it on hearing others speak ill of it, because they have no opinion for themselves.”

• Meikaṇḍadēva has expounded the truths realised by him in the form of syllogisms, beautifully marshalled out in the order of Proposition, Reason, Instance, Assumption or Application and Deduction. There is no flaw or speck to be found, for, the process of ratiocination is crystal clear. Its simplicity in expounding the theistic position arrests our attention and can easily be comprehended by the generality of the people. The convincing arguments of Sivagñāna Bōtham

easily prepare the ground for renunciation and instil the firmness of mind necessary for the attainment of the ultimate goal, viz, spiritual bliss.

Saiva Siddhānta is famous for its Advaitic interpretation of God and the Universe. The very nature and gist of the Siddhāntic doctrine of Advaita is briefly summarised in a simple stanza found in the introductory portion of Sivaprakāsam :—

“புறச்சமயத்தவர்க் கிருளாய் அகச்சமயத்  
 தொளியாய்ப்  
 புகல் அளவைக் களவாகிப் பொற்பணிபோல்  
 அபேதப்  
 பிறப்பிலதாய் இருள்வெளிபோற் பேதமும்  
 சொற்பொருள்போல்  
 பேதாபேதமும் இன்றிப் பெருநூல்சொன்ன  
 அறத்திறனால் வினைவதாய் உடலுயிர்கண் அருக்கன்  
 அறவொளிபோல் பிறிவரும் அத்துவிதமாகும்  
 சிறப்பினதாய் வேதாந்தத் தெளிவாம் சைவ  
 சித்தாந்தத்திறன் இங்குத் தெரிக்கலுற்றும்.”

“ We intend to expound herein the truths of the Saiva Siddhānta System, the distilled essence of the Vēdānta, which is dark to the heathen and bright to the adherents of inner



creeds, and, satisfying the reputed standards of logic and which is remarkable for advocating such inseparable Adwaitic (non-dual) union of God and the world as will not warrant their substantial identity like gold and jewels made of it, or their opposition like light and darkness or any midway relation like that of word and sense. Such union will be comparable in their unity to the blending of body and soul and in their diversity to the light of the eye and the light of the sun and in their concomitance to the knowing power of the soul and the seeing power of the eye and will be realisable as the fruit of a course of righteous practice ordained by great books of wisdom." This, in brief, is the metaphysical purport and the distinguishing mark of this philosophy.

While the Siddhāntin seeks to establish his convictions on unassailable ground, urges several arguments in refutation of the false theories sponsored by other schools. The Siddhāntins distinguish four schools of faiths. Pura-puraccamayam (the most external), Puraccamayam (the external), Ahapurac-camayam (those which are half in and half

out) and Ahaccamayam (the innermost). Those which do not recognise the Vēdas or the Sivāgamas are the most external or outermost schools. They are the Lōkāyata, Buddhism and Jainism. The external or the outer schools, viz, Tarka, Mīmāmsa, Ekāt-mavāda, Sāṅkhya, Yōga, and Pāncharātra, accept only the Vēdas. The schools which are half in and half out are the Pāsupata, Mahāvrata, Kāpāla, Vāma, Bhairava and Aiykyavāda. These accept the Vēdas and Āgamas but only in a restricted sense. The Ahaccamayam or the innermost schools are the Pasāṇavādā Saiva, Bhēdavāda Saiva, Sivasamavāda Saiva, Sivasankrāntavāda Saiva, Isvaraavikāravāda Saiva and Sivād-vaita Saiva. These differ only in their conceptions of Mukti. A Tamil work called Sankaṛpa Nirākaraṇam by Umāpathi Sivā-chāriyār treats about these various schools and gives a clear exposition of the flaws ingrained in their various doctrines.

## THE METAPHYSICS OF SAIVA SIDDHĀNTA

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The Siddhāntin starts his quest from the seen to the unseen. Siddhānta believes in the three eternal categories or entities, Irai, Uyir, and Kaṭṭu or God, Soul and Bondage. (Pati, Pasu and Pāsam). They are called the Tripadārtas. The phenomenal world demonstrable as he, she and it, is found to consist of Mind and Matter, or sentient and non-sentient bodies. Matter, the product of causation, is subject to change and is undergoing evolution and involution. Every object is found to have its birth, growth and decay. Matter or Māya is evolved out of its primordial substance or Suddha Māya. The Siddhāntin uses the word 'Māya' not in the sense of 'illusion'. No illusions are admissible in Siddhānta. The Tamil word 'Māya' is a compound of 'Māi' and 'Āyi', meaning destruction and evolution. As we have said, Māya undergoes Srisṭi, Stithi and Samhāram. Samhāram is not destruction in its real sense but means only reduction to-

its primordial nature or state. Pati, Pasu and Pāsa are eternal. They have no beginning or end.

Pāsa connotes three principles, Mala, Māya and Karma. Sometimes Māyēyam and Tirōthāna are added and spoken of as five. Mala is Āṇavamala, the principle of egoism, which obscures the light, intelligence or purity of the soul. Like the verdigris or rust in copper, Āṇavamala is attached to the soul from time without beginning. In its Kēvala state the soul is completely enveloped in the darkness of Āṇavamala. The universe is formed from chaos to invest the soul with Tanu, Karaṇa, Bhuvana and Bhōga. The soul assumes these four according to its Karma. Karma is an éver-flowing stream, the result of which is bondage to the cycle of rebirth. But it is not a self-sufficient principle, for though not originated by the Lord, it has yet to be directed by Him. The apparent inequalities of dispensation, however, are due to the varying potencies of different Karmas, not to the Lord's direction. Release for the soul cannot take place

until Karma fructifies, and is fully experienced through enjoyment or suffering. The Lord wills to release all, but His will is effective only in the case of those who have attained Malaparipāka, that is, whose Karma has ripened; just as the sun, whose action is impartial and uniform, can yet make only those lotus buds bloom as are ready.

The soul is caught in the chain of births and deaths to eat the fruits of its Karma. But the soul with all its limitations, cannot do all these things of its own accord. The power or force that drives the soul to undergo all the evolutionary changes and eat the fruits of Karma is the Arul Sakti of God, which in this aspect is called Tirōthāna. God is Omnipresent and Omniscient. His Omnipresence is achieved by the diffusion of his Sakti or energy which emanates from Him like rays from the sun. Though He pervades in everything, He is unaffected by Āṇavamala.

The creative activity of the Lord is mere sport for Him. It is called Tiruviḷaiyāḍal in Tamil. By sport is meant not

child's play. It is sport in this sense that He toils not and suffers not for this. He accomplishes what is impossible for others with ease and lightness. By His mere Sāṅkalpa, volition or will-power He creates the worlds. This creation has a purpose underlying it. Of course, the Lord has no affections or aversions. But out of His abundant Grace He performs this function to release the souls from bondage. If they were left to rot and rust in eternal chaotic darkness, their Karma will not fructify and they cannot shake off their Mala. Light and happiness will be tabooed for them. So He evolves cosmos out of chaos and allows the souls to assume bodies according to their Karma and eat the fruits thereof. He must not be charged with partiality or cruelty; for in all His acts, He is guided by the accumulated merit and demerit of the souls. And it must also be remembered that He is not responsible for this Karma which is beginningless, as Time itself, coming down in an unbroken current. Karma cannot act by itself and so is activated by God; but it produces its set results of good and bad.

which in their turn,• are dependent on the actions of the soul. The freedom and individual responsibility of the soul, also, are thus secured without affecting in any way the Omnipotence of the Almighty. The world is not a factory of soul-making for souls are eternal. The world is only a furnace in which the souls, by a succession of births and deaths are cleansed and purified as a base metal is turned into gold by fire. When Karma fructifies, knowledge is generated and God manifests Mōkṣa or Supreme Bliss.

Matter or Māya has no intelligence. The souls have intelligence. Pr. William James, in his book, “The Principles of Psychology”, has very well brought out the difference between intelligent and non-intelligent beings. The magnet, for instance, attracts iron—filings. But if an obstruction, like a piece of card is placed in between, the iron-filings, because they have no intelligence to get over the obstacle, fail to reach the magnet. Not so with living beings. “Romeo wants Juliet as the filings want the magnet,

and if no obstacles intervene, he moves towards her by as straight a line as they. But Romeo and Juliet, if a wall be built between them, do not remain idiotically pressing their faces against its opposite sides, like the magnet and the filings with the card. Romeo soon finds a circuitous way, by scaling the wall or otherwise, of touching Juliet's lips directly. With the filings the path is fixed; whether it reaches the end depends on accidents. With the lover it is the end which is fixed, the path may be modified indefinitely. The pursuance of future ends and choice of means for their attainment are thus the mark of criterion of the presence of mentality in a phenomenon."

The Siddhānta has excelled all other systems of philosophy in its wonderful progress in the scientific diagnosis of Nature. While the other systems pursued the analysis of the Māya or matter down to the substratum of Mūlaprakṛiti only, the Siddhāntin plunged deeper and detected that even behind it there could be found a dozen more tatvas or reals of a far more refined



type than Mūlaprakṛiti. Thus there are thirty-six tatvas or the constituent principles of our being, through which the Māya Sakti stimulates evolution, as recognised in Siddhānta. They are of three classes, namely, 24 acutta tatvas, 7 cuttācutta tatvas and 5 cutta tatvas. These three classes are also known as Ānma tatvas, Vidya tatvas and Siva tatvas respectively. The acutta tatvas are :—5 mahāpūtam, 5 tanmāttirai, 5 kanmēntiriyam, 5 gñānēntiriyam and the 4 antakaraṇas. These 24 are impure categories. The 7 cuttācutta tatvas or categories which are pure as well as impure, are, Kālam, Niyati, Kalai, Vittai, Arākam, Puruṣan and Māyai. The last class of cutta tatvas or pure categories are 5 in number, viz, Cuttavittai, Īswaram, Cātākyam, Sakti and Sivam. These tatvas are placed in an ascending order in the form of a ladder. The lowest tatva is the Pritivi and the highest is Siva. The soul should ascend these stairs of tatvas and reach the top-most tatva, viz., Sivam and when that also is subsumed, the soul attains Mōkṣa. Sometimes, these 36 tatvas are further analysed

into 96 tatvas. God Siva is above all these tatvas and so He is called Tattuvātītan. What Siddhānta has to say about these tatvas is crystallised in a delightful form in one of Saint Appar's Tēvāram hymns :—

“ தத்துவந் தலை கண்டறி வாரிலைத்  
தத்து வந்தலை கண்டவர் கண்டிலர்  
தத்து வந்தலை நின்றவர்க் கல்லது  
தத்து வனவன் தண்டுக லூரனே.”

“ To rise above the tatvas is rarely sought :  
Their heading o'er you is to see nought ;  
Those alone who on tatvas' summit stand  
Will espy the Pugalūr Lord in Truth expand.”

Māya is capable of motion but cannot move itself. It has been evolved into forms, such as he, she and it. In the same way as a pot requires a potter, the universe also requires a grand force to set it in motion. This grand force is the first cause and the grand Artificer, the Supreme Siva. Māya is the material cause (Upādāna Kāraṇa); God is the efficient cause (Nimitta Kāraṇa), and His Chit Sakti or Force is the instrumental cause (Tunai Kāraṇa). The Siddhāntin does not concede that God is the material

cause of the universe. The attempt to make out that God, in conjunction with Māya or Śakti, functions as the material cause, finds no favour with the Siddhāntin; for, he contends, to be a material cause in any sense, whether as co-operating with Māya as each strand of a rope co-operates with the other, or as qualified by Māya is to be subject to transformation; and the scriptures which proclaim God's immutability are more direct and more authoritative than any promissory statement about, universal knowledge, resulting from the knowledge of the One. Śiva is the Lord of the universe and knowledge of the owner implies knowledge of His possessions. He who understands the king may be said to understand his ministers as well. The efficient cause as directing the material cause, may itself be said to be the material cause, but this is only a mode of speech with little value; for in this sense, even the potter is the material cause of the pot. From the atom to the great fire-ball, the sun, from the minutest molecule to the mountainous volcano, everything is moved by the Force of God. This is well stated in Tiruvācakam.

“வானாகி மண்ணாகி வளியாகி ஒளியாகி  
 ஊனாகி உயிராகி உண்மையுமாய் இன்மையுமாய்க்  
 கோனாகி யானெனதென் றவரவரைக் கூத்தாட்டு  
 வானாகி நின்றாயை என் சொல்லி வாழ்த்துவனே.”

“Thou art the Heaven ; Thou art the Earth ;  
 Thou art the wind ; Thou art the Light ;  
 The Body Thou ; the Soul art Thou ;  
 Existence, Non-existence Thou ;  
 Thou art the king ; These puppets all 'Thou  
 dost make move, dwelling within,  
 That each one says ; ‘ Myself and Mine.’  
 What shall I say ? How render praise ? ”

Hara or Śiva, the Samhārakarta or Destroyer is also the author of Srṣṭi. Hence He is the One Supreme Being. All changes are wrought by Him but He remains unchanged. During Samhāram, even His agent-gods of Srṣṭi and Stithi, perish. So the Supreme Destroyer has also got to be the Creator to re-create them. These facts are graphically described in a sacred verse of Saint Appar :

“பெருங்கடல் மூடிப்பிரளயங்கொண்டு பிரமனும் போய்  
 இருங்கடல் மூடி யிறக்கும் இறத்தான் களேபரமும்  
 கருங்கடல் வண்ணன் களேபரமுங் கொண்டு கங்காளராய்  
 வருங்கடல்மீள் நின்று எம்மிறை நல்வீணை வாசிக்குமே.”

“ When the waters of the big sea envelope the universe in one great deluge, Brahma himself slides in and dies ; (Viṣṇu too dies); our Lord Śiva, rising above the raging deep wearing the dead bones of Brahma and the sea-coloured god (Viṣṇu), plays upon His, faultless Vēēṇa to see the return of the lost world.”

We may place here in juxta-position and read those famous lines of the Bible : “ And the earth was without form, and void ; and darkness was upon the face of the deep. And the spirit of God moved upon the face of the waters.”

Destruction does not mean total annihilation but only reduction of the Māya to its pristine condition or subtle state to give rest to the tired souls.

God is all (*i. e.*, Prapancha) but all is not God. He is therefore all and not all. He is immanent in everything and yet above everything. The Siddhāntin expresses this vividly in the telling phrase “ எல்லாமாய் அல்லமாய் ”. His state is inconceivable and

difficult for human thought. He is all Gñānam. It is his great Chaitanyam that fills the whole universe. He dwells in and around us. He is Śiva, the Almighty and the All Merciful. He is in Adwaita form of relation with the world. Adwaita does not mean Ēkam or Monism. The negative prefix 'A' is not used in the Abhāva sense or இன்மைப்பொருள் like Abrāmaṇa. It does not negative the positive existence of one or other of the two. Nor is it used in the sense of opposition or மறுதலைப்பொருள், like Anīdhi. Siddhānta says that it is used in அன்மைப் பொருள், in the sense of non-dualism (two-less), such as the word Anēkam does not negate the existence of one. The relation between God and the soul cannot be Aikkyam, as in the combination of the river and the sea, because it implies substantial identity, which does not exist between them. Again it cannot be Tādātmiyam, as quality and its possessor, Guṇa and Guṇi, because the soul is a separate entity, possessing its own qualities. Nor can it be one of Saiyōgam, as the combination of one finger and another finger; for, it cannot be applied to a union of a

pervading thing and a pervaded thing. The union is one of Adwaita, as the combination of the light of the sun with the power of the eye to see things. God stands in relation to the soul, as the soul to the body. As the eyes cannot see but for the light of the soul, the soul cannot know but for the light of God. God and soul are one in the sense that they cannot be disjoined; they exist and function together, not as if they were two distinct beings. Their unity, however, is not that of the one causing or being transformed into the other.

God Siva engages in the five-fold activity, viz, creation, protection, destruction, obscuration and benediction, solely with the object of helping the souls by bestowing His grace when the time is ripe. Obscuration is concealment or Tirōbhava and benediction is grace or Anugraha.

## ĀTMA DHARŚAN OR ĀNMA PRAKĀŚAM

“Know Thyself” is the cry that rings upmost in every religion. But, unfortunately, it has become a cry in the wilderness. He who cannot understand himself, cannot understand others. We, one and all, say, ‘I’, ‘I’. Nobody stops to think of this ‘I’, and much less to know. This ‘I’ is the Ego, Self, Soul, Jīva, Pasu, Ānmā or Uyr. A thorough understanding of the soul would have led man to the very gates of Heaven. Many doubt the very existence of the soul. That accounts foremost for so much rancour and discord in this world. If a man but realises that he is not of such stuff as dreams are made on, and that he is an eternal living entity, for whom unalloyed bliss is in store, and it is only necessary that he should make an honest attempt to reach it, a world of sins would have been avoided.

Varied and vast are the views expressed regarding the soul. Some say that there is no such thing as soul at all. They are not



venturing this assertion in a haphazard manner. They have come to this conclusion after a close examination of the human body, analysing every minute part of it. After this close search they say that nothing else is present there. The Siddhāntin takes them by their word and says that this statement of its absence is abundant proof of its existence. Because, after thus rejecting every part of the body as not being the soul, it becomes evident that there is left something unperceived which had all along been contrasting itself and trying in vain to discern some semblance in others of itself. What is left unperceived is pure intelligence in the form of the five sacred letters. "Ureka! that is the soul!" declares the Siddhāntin.

In the Sakala avasta the intelligence of the soul lies besmirched by Pāsa. The dirt or matter which enshrouds the self from time immemorial cannot be part of the inner nature of the Self, which is essentially pure. As Māya, through which the soul derives its perception, is non-sentient, Māya or matter cannot be the soul. And God also, Who is

pure Intelligence untrammelled by matter and transcends everything, cannot be the soul. So the soul is neither illusion, nor God nor Māya.

There are others who think that the body itself is the soul. But it is found that there is some other thing which claims every part or limb of the body as belonging to it. The body is said to be owned by some other thing and that owner is the soul. As the body is said to be the property, the property cannot be the owner. The owner should be different from the property. The body is only a tenement, tenanted by the soul. Many identify themselves with their bodies through sheer ignorance, but in practice, they unconsciously express their bodies as mere possessions, without identifying themselves with their bodies. Every part of the body is claimed as mine and not as 'I'. The feelings and sensations which the body has when life or soul inhabits it, are absent there when the soul kicks off the bucket. Again there is a cessation of motion and growth in the body when the soul departs. Hair, nail,

etc. grow in the body only so long as the soul is present. This also proves the fact that the evolution of one set of material forms from another is possible only when it is superintended by an intelligent being. So the body also cannot be the soul.

Some say that the five sensory organs manipulate the motion and the functioning of the body. Thus they try to dispense with the necessity of a soul. But it is noted that the five sensory organs function differently and separately and one is not able to perform the function of the other among them. They serve only as vehicles of transmission, serving the soul which perceives through these instruments. The eye cannot hear, the ear cannot see and so are the rest. But the intelligent soul, through these organs, understands all the five senses. That intelligent entity knows what each organ does and that intelligent entity is the soul and not the sensory organs.

Again, during sleep, these sensory organs cease functioning. The Vital Air or Prāṇa Vāyu only functions. At that time the subtle

body alone is sentient and not the gross body. Then after waking, it is the soul that knows at once the happenings in dreams and waking state and not the subtle body or sūkshma sarīra. So the subtle body cannot be the soul. When the five senses stop functioning and the gross or the stūla sarīra is at rest, it is the soul that, entering the sūkshma sarīra, participates in dreams and then again returns to the gross body. The subtle body that is worked in dreams cannot be the soul. So it must be the soul that assumes two bodies, gross and subtle.

During sleep there is no motion and no feeling of pleasure and pain through the senses. In the waking state they are found to be present. Those experiences are not for the body, is well known, because the body is not the soul. Thus, if we begin to enquire what is it that experiences these feelings inside the body, some say it might be the Prāṇan or Vital Air. Of course the Vital Air is functioning both during waking state and sleep. But it cannot be the soul, because though it is active during sleep, its presence does not enable the body to experience pleasure or pain when sleeping.

So the Vital Air is not intelligence. That intelligent entity is some other thing which is the soul. Hence it has now become clear that Māya or Matter is not the soul.

As Māya cannot be the soul, which we have discussed and disclosed above, some thinkers jump to the conclusion that God is the soul. They misread the scriptures and identify the soul with God or try to set up equality between these two. God is Omniscient, pure Intelligence itself. He is all knowledge and knows no forgetting. But the soul's intelligence is very much crippled and limited. Without the help of the five senses the soul cannot know anything. It cannot know all things at the same time and many more things remain far from its ken. Again God is independent, while the soul is always dependant, either in its petta or Mukti condition. It ever depends on extraneous matter to know things and it cannot know by itself. So God cannot be the soul.

This consideration brings into lime light the stupendous error of an astounding nature, suffered by the monistic tenets of the Ēkātmavādin of the Vedāntic thought,

professing Kēvala Adwaitam. The Vedāntins hold that God alone exists. Then what about Māya? Their trend of argument will lead to the conclusion that the limiting power of Māya or the source of all evil proceeds from God Himself. This will strand us in the awkward proposition of God being held as a mixture of good and evil. The Vedāntin fails to explain how the Intelligent God can be reflected through inanimate Māya and appear as the world and the souls. They try to hold that God Himself expanded into the non-sentient and sentient world. Then there should be two parts in God corresponding to the sentient and non-sentient. This will undermine our conception of God as a Being of Pure Intelligence. Then, what about the soul? If the soul or Jīva is a reflection of one Supremē Soul, then it will be hard to account for the multiplicity of souls. God does not admit of material dimensions so as to be cut up into innumerable souls. The very idea of Mukti would be meaningless if God becomes subject to the weakness of being self-limited as often as possible. If it is not self-imposition, then the problem of evil remains unsolved. If the world and souls are unreal, to whom are

they unreal? Thus it ends in one huge confusion regarding the nature of the universe, souls and God.

The Buddhists regard the soul only as a stream of consciousness and postulate a final stage of psychic evolution which will bring about an annihilation of consciousness. They mean by consciousness the force that maintains the unity of moments of perception. How something that exists can turn into nothing, passes beyond one's comprehension. Though the Jain school accepts the existence of the soul, it has woefully misconceived its real nature. The Jain thinks that the soul, tied down to matter in its primeval stage, inherently possesses in itself the potency to eradicate its evil and win freedom. This can hardly be accepted; for the question, how could such a soul have been enthralled by matter at any time of its existence is unanswered and unanswerable.

The Sāṅkhyas view the soul as one of changeless intelligence. Then we need not bother about salvation at all. The Mīmāṃsa school of philosophy knows nothing about the souls beyond their bare existence. Accord-

ing to the Tarka schools, the soul can never become intelligent, in its petta or Mukti condition. The Vaishnavites also are practically led to the conclusion that the soul is God Himself. According to the Mādhvas, there are three classes of souls. Souls according to their nature are either Sātvic or Rajasic or Tamasic. Only Sātvic souls can attain perfect Bliss and the other two can never become Sātvic. This invidious and inexplicable classification is baseless and arbitrary and would redound badly upon God's justice and equanimity.

If the soul is said to be aṇu or atomic, as is viewed by the Pāñcharātras, then it can pass away easily from the body through any of its outer passages. It cannot be kept up in the body. It cannot bear burdens and sufferings. This view would reduce the souls to the level of material atoms which are Acit. Even as an atom, it will have an organism and accordingly it will be perishable. Again, if it is said that the soul is located in some portion of the body, then it becomes limited like a form and hence becomes perishable and its intelligence cannot be felt all over the body. The Siddhāntic notion is that



the soul is pervasive, not atomic and that it takes on the forms and properties of whatever it comes in contact with, like water. Water by itself is tasteless and colourless. But it acquires taste and colour according to the soil it comes in contact with. This inclining tendency is inherent in the soul.

Again, the soul is not one of the four antakaraṇas, the inner seat of thought, feeling and volition, consisting of four aspects, *viz*, Manam, Buddhi, Chittam and Ahaṅkāram. They are mere internal organs of cognition, waiting upon something else, which is the soul. The antakaraṇas are the faculties of perception and reason but they are not conscious that they perceive and reason. It is the soul that becomes conscious of these. Chittam takes an impression presented by the senses and considers what it is. It cannot know that it so considers. Manas takes such an impression and doubts whether it is or is not, this or that. It cannot know that it so doubts. Ahaṅkāra ventures boldly that the impression is such and such but it knows not what it is doing. Buddhi determines properly that the impression is this or that. Buddhi cannot know that it so deter-

mines, but it is the faculty of reason involving the sense of agreement and difference among such impressions. It is this reasoned product that is ultimately brought to the cognizance of the soul. The perceptions of the antakaraṇa reach the soul, as the waves rising in the sea reach the shore. Thus the antakaraṇas form a cabinet of ministers, of whom Buddhi is the premier. The soul is the king that sits in solemn conclave with this cabinet and arrives at judgment.

The fourth Sūtra of Sivagñāna Bōtham reads as follows :—

“ அந்தக் கரண மவற்றினென் றன்றவை  
சந்தித்த தான்மாச் சகசமலத் துணரா  
தமைச்சர சேய்ப்பதின் றஞ்சுவத் தைத்தே.”

“The soul is not one of the antakaraṇas. It is not conscious when it is in conjunction with Āṇavamala. It becomes conscious only when it meets the antakaraṇas, just as a king understands through his ministers. The relation of the soul to the five avastas is also similar.”

These lines will remind one of those famous lines in Shakespeare's "Julius Cæsar" where Brutus says :

"Between the acting of a dreadful thing  
And the first motion, all the interim is  
Like a phantasma, or a hideous dream.  
The Genius and the mortal instruments  
Are then in Council ; and the state of man  
Like to a little kingdom, suffers then  
The nature of an insurrection."

(Julius Cæsar Act. II, Scene I)

Here the Genius is the soul and the mortal instruments are the antakaraṇas. So it is clearly seen that the mortal antakaraṇas cannot be the immortal and eternal soul. The soul, as Chittam considers ; as Manas, it doubts ; as Ahankāra it wrongly concludes and as Buddhi it determines properly. As it thus apprehends differently when it is united to each, it is different from them, just as the sun, though making the divisions of time, is different from it.

The letter 'A' is the symbol of Ahaṅkāram ; 'U' that of Buddhi ; 'M' that of Manas ; Vinthu that of Chittam and Nātham, which is inseparable from all these letters, is

the symbol of the soul. The five letters, constitute Praṇava. These letters have their deities also, according to the Siddhāntin. Īśvara and Sadāśiva are the deities respectively, of Vinthu and Nātham; Brahma, Viṣṇu and Rudra are deities respectively of 'A', 'U' and 'M'.

Siddhānta teaches us that there are myriads of souls. They are distinct centres of knowing, feeling and doing. Each soul is distinct from God as an entity. It is ever inclined to the unintelligent but it can get rid of that taint at a certain stage of evolution. What intelligence the soul has is only Pasuḡṇāna and that again is vitiated by Pāsagṇāna. The soul can attain Patiḡṇāna or Divine Intelligence in course of evolution by the Grace of God. But the soul can never become God though be united to Him. The soul is an imperfect, sin-laden, devitalised weakling. It is in a shapeless tatva form and is shrouded by the Mala. It cannot know anything unless it receives the light through its body, caused by Māya, as the eye apprehends objects by the light of the lamp. Āṇavamala exists in the soul eternally, becoming one with it and concealing

its lustre, as does the firewood conceal the fire present in it.

The soul can know itself when it is able to know God Siva. The All Merciful God is full of love to the souls. Only the souls should receive His bounteous boon. To deserve His love the soul should love Him, meditate Him, adore and worship Him. Without His Grace it cannot know its own self.

Pattinattadigal says in one place :—

“மேவிய புன்மயிர்த் தொகையோ அம்மயிர்  
பாவிய தோலின் பரப்போ தோலிடைப்  
புகவிட்டுப் பொதிந்த புண்ணோ புண்ணிடை  
பூறு முதிரப் புனலோ கூறுசெய்  
திடையிடை நிற்கு மெலும்போ எலும்பிடை  
முடைகெழு மூளை விழுதோ வழுவுழுத்  
துள்ளிடை யொழுதும் வழும்போ மெள்ளநின்  
னாரும் புழுவி னொழுங்கோ நீரிடை  
வைத்த மலத்தின் குவையோ வைத்துக்  
கட்டிய நரம்பின் கயிறோ வுடம்பிற்குட்  
பிரியா தொறுக்கும் பிணியோ தெரியா  
தின்னதி யானென் றறியே னென்னை  
எங்குந் தேடினேன் யாதினுங் காணேன்  
.....

மங்கை பங்க கங்கை நாயக நின்

தெய்வத் திருவருள் கைவந்து கிடைத்தலின்

## OR ĀNMA PRAKĀSAM

மாயப் படலங் கீறித் தூய,

ஞான நாட்டம் பெற்றதின் யானும்

நின்பெருந் தன்மையுங் கண்டேன் காண்டலும்

என்னையுங் கண்டேன்.”

“In the tiny hair that grows in clusters  
In the surface skin that spreads and saves,  
In the flesh beneath, sore and ruddy,  
In the gushing blood that streams within,  
In the bones that form the skeleton frame,  
In the fat and brain that are white,  
In the oozing slimy pus and phlegm,  
In the germs and cells and worms

found there

In the sickening heaps of squalor and dirt,  
In fluids foul in flowing fountain squirt,  
In nerves, sinews and ligaments main,  
In ceaseless ills that cleave to the heart,  
In all I searched and searched in vain :  
I found not self, nor know it is what.

.....

O God, Whose part is Sakti! Lord of Ganga!  
Thy lustrous Light with benign Grace  
Pierces the murky clouds of Māya  
And bestows Wisdom true for me to receive :  
And all Thy Glory when I thus perceive,  
That Self is known, (and a sigh I heave !)”

This knowledge of the soul and its true nature alone will enlist one to the path of devotion and service to Siva. As long as one wastes his life without a thought for his soul and its duties, he will not become a servant of Siva and realise His Divine Presence. Apparently this may seem to be arguing in a vicious circle. Without the Grace of God, one cannot know himself. Without knowing himself, one cannot know God. And when will God's Grace come to us? There is no question of coming or going of God's Grace. God's Grace is inexhaustible, ever ready and is flooding [the world to profusion. The difficulty is the soul has not left its damned embrace of the deluding Māya, nor deigned to look at the splendid shower of the elixir of Grace. One man can bring a horse to the water-side, but twenty men cannot make it drink. Hence the trials and tribulations of the soul, undergone in successive births, constitute a necessary part of the process of purification. Beaten by the slings and arrows of outrageous karma, the soul will realise the presence of the Almighty, and this understanding will beget love for Him; and love for Siva, the Almighty, will enlist

His never failing Grace, for the soul. This is called the bestowal of Grace by God. But we should know that He has already bestowed, it and only we are delaying to take delivery of the same. If the soul supplicates before Siva as His irretrievable slave, it will become enabled to drink the fountain of His Grace and know itself.

St. Appar says :

“என்னை யேது மறிந்தில னெம்பிரான்  
தன்னை நானுமுன் ஏது மறிந்திலேன்  
என்னைத் தன்னடி யானென் றறிதலும்  
தன்னை நானும் பிரானென் றறிந்தெனே.”

“Of me my Lord didn't note a jot,  
And of Him, then, I knew so not ;  
When He my service claimed and noted  
I knew my Lord and am His slave devoted.”

The soul undergoes five avastas or states, viz, Jākra, Swapna, Sushupti, Turiya and Turiyātēētha. In the Jākra state of the soul, it is in the region of the forehead and it functions with 35 active organs, including the ten external organs. In its Swapna state, it is in the region of the throat and functions with 25 organs only, excluding the ten external organs. In the Sushupti state.



when in the region of the heart, it commands only 3 organs, Chittam, Prāṇavāyu and Purusha. In the Turiya state, when it retires to the region of the navel, Chittam drops out; and in Turiyātēētha, when it is in the region of the Mūlāthāra, it is pure Purusha, having none of these organs. It is also observed that the soul undergoes all the five states in the Jākra avasta itself, when in the region of the forehead. So these Sutta avastas also are five in number.

Between Matter and God, the soul is supported like a piece of iron between two magnets, the one pulling it higher and the other pulling it lower. And in the human state or petta condition the iron is in closer contact with the lower magnet and in the Mōksha, with the higher magnet. In Mōksha, the power of Māya to undergo births alone is destroyed, by the Karma having been eaten up.

In its original condition, *i.e.*, Turiyātēētha state, the soul is pure Purusha, sans consciousness and sans body, but completely enwrapped in Āṇavamala. This is the stage before evolution had commenced. In the

next condition, *viz*, Turiya state, the Purusha is placed in a living breathing body, but stills without consciousness. In the next stage of the evolution, *i.e.*, Sushupti, the soul gets the first dawn of consciousness and gains the faculty of  $\cup$ hittam. At that stage its objective body is called Kāraṇa Sarīra. At the next or the Swapna state all the faculties excepting the Gñāna and Karma Indriyas or external senses are fully developed and the objective body is called Sūkshma or astral body. In the final stage of evolution where man's consciousness has been fully developed, all the 36 tatvas, formed of Māya have been also fully developed. This is the Jākra state and the body is called Stūla or gross body. While this evolution is being carried out, there is no transference of the soul at all. Similarly when the soul and its body undergo resolution, subjective and objective consciousness ceases little by little, or is drawn in as it were, just as a spider or tortoise draws all its legs and organs into itself. These five states and the bodies they give must be studied with the background of three other states, called Kēvala, Sakala and Sutta. The Kēvala state is the original

state before evolution. The Sakala state is that when the soul, taking innumerable bodies, works out its Karma. In the Sutta state, the soul attains purification and beatitude, *i.e.*, Mōksha.

The external and internal senses and the soul are placed in an ascending order. The soul can only perceive and know what is subordinate to itself. It cannot know itself nor know God. The sensory organs and the Antakarāṇa are evolved from matter. They have no independent action. They must be influenced and acted on by the soul. The soul perceives through the senses, but the senses do not know the soul. That which stands to the soul, as the soul stands towards the organs of cognition, internal and external, is God or Supreme Intelligence or Siva Sat or Chit Sat. Siva makes the soul perceive through His Aruḥ Sakti, which in this aspect is called Tirōtāna Mala. This Aruḥ Sakti of God is also treated as an impurity that obscures the soul. The Siddhāntins speak of it as an impurity because of its association with impurity, with a view to its removal. This Sakti enables the soul to see things subordinate to it but the soul

cannot know itself or God. God is the Life of life and Intelligence of intelligences. All actions are God's actions, that is, God is He. Who sustains our very being and our actions, as He vivifies our intelligence. But though the soul is dependent on God for its Itchā (will), Gñāna (intelligence) and Kiriya (action), yet the soul's self-action and responsibility are unaffected. His Presence produces these effects but He remains unchanged. He is self-luminous and illumines others. Some Atheistic schools of philosophy try to treat God as a purely personal or human one. On the other hand, in the Idealistic school, God is brought down to the level of man. In the view of the Siddhāntin, both those types are Nāstikas. The ignorant do not recognise and feel the power of the Lord, but the wise recognising this Power, try to realise and feel it by withdrawing more and more from themselves and bringing themselves more and more into contact or rapport with Him, aided thereto by His Arul Sakti. The approximation of man to God results in the end in Adwaita relation. In day-light the light of the star is completely lost to all sight and yet not lost. The light

of the star blends with and becomes indistinguishable from the light of the sun. Its identity is lost and not itself. There is no annihilation of the soul but its individuality or Egoism is lost, its karma having been eaten. This is Mōksha or Vēēḍu according to Saiva Siddhānta. But the soul is not God- It is not even a particle of God. God and soul belong each to a different order or plane of existence. The following verse in Sivagñāna Siddhiār succinctly puts forth what is done to the soul by God.

“சித்தாந்தத்தே சிவன்தன் திருக்கடைக்கண் சேர்த்திச்  
செனன மொன்றிலே சீவன் முத்தராக  
வைத்தாண்டு மலங்கழுவி ஞானவாரி  
மடுத்தானந் தம்பொழிந்து வரும்பிறப்பை அறுத்து  
முத்தாந்தப் பாதமலர்க் கீழ்வைப்பன் என்று  
மொழிந்திடவும் உலகரெல்லாம் மூர்க்கராகிப்  
பித்தாந்தப் பெரும்பிதற்றுப் பிதற்றிப் பாவப்  
பெருங்குழியில் வீழ்ந்திடுவர் இதுவென்ன பிராந்தி.”

The essential nature of the soul is described in Sivagñāna Siddhiār as follows:—

“அறிந்திடும் ஆன்மா வொன்றை ஒன்றினால் அறிதலானும்  
அறிந்தவை மறத்தலானும் அறிவிக்க அறிதலானும்  
அறிந்திடுந் தன்னையுந்தான் அறியாமை யானுந்தானே  
அறிந்திடும் அறிவன் அன்றும் அறிவிக்க அறிவனன்றே.”

“The soul understands with the aid of the Supreme Intelligence as it understands through some sense or other, forgets what it has learnt, learns from others, is not conscious of itself, does not understand of itself.’

God illumines all souls. Karma itself acts through God, though God cannot change Karma. The Siddhāntin does not accept the theory that the soul is self-luminous or self-intelligent, for the soul is only conscious when in union with the senses. When it derives Sivagñānam from Siva, who would stand before a matured soul in the guise of a Guru, the soul surrenders to Siva in that spirit which characterised Portia, as she knelt before Bassanio, her Lord, in the casket scene. It is a picturesque delineation, coming from the pen of Shakespeare. Here are the lines, as spoken by Portia to her husband :—

“ You see me, Lord Bassanio, where I stand,  
Such as I am ; though for myself alone  
I would not be ambitious in my wish,  
To wish myself much better ; yet, for you  
I would be trebled twenty times myself ;  
A thousand times more fair, ten thousand  
times

More rich ;  
That only to stand high in your account,  
I might in virtues, beauties, livings, friends,  
Exceed account ; but the full sum of me  
Is sum of something, which, to term  
in gross,  
Is an unlesson'd girl, unschool'd,  
unpractised ;  
Happy in this, she is not yet so old  
But she may learn ; happier than this,  
She is not bred so dull but she can learn ;  
Happiest of all is that her gentle spirit  
Commits itself to yours to be directed,  
As from her lord, her governor, her king.  
Myself and what is mine to you and yours  
Is now converted ; but now I was the lord  
Of this fair mansion, master of my servants,  
Queen o'er myself ; and even now, but now  
This house, these servants and this same  
myself  
Are yours, my lord."

(Merchant of Venice: Act III, Scene II)..

If we can substitute the soul for Portia and God for Bassanio, we get here a clear picture of the condition of a soul that is ripe to receive Sivagñānam or Supreme Intelligence from Siva Himself. The Tamil saints

have often compared the soul to a lady-love who surrenders her all and her whole self to her lover. She finds bliss in her voluntary self-abnegation and true love. This worldly love between a lover and his lady is mere *Sirrinbam* or ephemeral pleasure. But the love that the soul develops for God is *Pērinbam* or Supreme Happiness. A true *Bakta's* love for *Siva* knows no bounds. The very name of Him melts his heart and he drowns himself in the Supreme Bliss of His Glory and Grace, rising above all worldly ties and conventions. This is best exemplified in a *Tēvāram* verse of Saint *Appar* who portrays the soul as a lady in love:—

“முன்னம் மவனுடைய நாமங் கேட்டாள்  
 மூர்த்தி யவனிடுக்கும் வண்ணங் கேட்டாள்  
 பின்னே யவனுடைய வாசுர் கேட்டாள்  
 பெயர்த்தும் மவனுக்கே பிச்சியானாள்  
 அன்னையையு மத்தனையு மன்றே நீத்தாள்  
 அகன்றாள் அகலிடத்தார் ஆசாரத்தைத்  
 தன்னை மறந்தாள் தன்னாமங் கெட்டாள்  
 தலைப்பட்டாள் நங்கை தலைவன் தாளே.”

All that can be seen are evanescent, i.e., changeable. So, that which is perceived by the senses is *Asat*. That which is not so



perceived does not exist. God is neither the one nor the other and so He is Siva Sat or Chit Sat, i.e., Chit or Siva when not understood by the human intelligence and Sat when perceived with Divine Wisdom. Sat means the only Truth, that which subsists. What is not Sat is Asat. God is Satchitānandam. He is inconceivable by the human intelligence or Pasu Gñānam and imperceptible to human powers. If He can be known by human intelligence, then He would become liable to change. But He is immutable. He is immanent in all. He is the internal informing entity in all existence, including name and forms. He can be known only by Patigñānam, only by the aid of His Arul Sakti.

The conception of Sakti in the Siddhāntic system is wonderful and of inestimable value. The Siddhāntin's conception of God is Siva, as endowed with all auspicious qualities as nondifferent from and in constant union with Parā Sakti. With the aid of His Sakti, Siva can take all forms, engage in all actions and yet not suffer. He is unity-in-duality, and identity in difference; a personality that is unlimited; a grade of Bliss that is

untrammelled, a self that is its own other. Without the mention of his name, Siva, the world will come to nought; thus asseverates Saint Appar:—

“சிவன் எனும் ஓசையல்லது அதையோ  
உலகிற் றிருநின்ற செம்மையுளதே.”

“Without the intonation of the Sound or Word of Siva, I vow, will there be any good lasting in this world?” Siva sapta (sound) is the ‘Word of Life’, “which was from the beginning, which the Siddhāntins have heard, which they have seen with their eyes, which they have looked upon, and their hands have handled.” That which they have seen and heard declare they unto us that we also may have fellowship with them; and truly their fellowship is with Siva and with His Sakti. The glory of Parā Sakti is endless. She is the form of Lord Siva, of His very nature, figuring as His wisdom, strength and activity. She is the form of the intelligent and non-intelligent worlds that express His Glory; She is existence, knowledge and bliss. She is unrestricted and undefined. It is she indeed that constitutes the forms and the qualities of Sivam.

But for Her, neither the eight attributes nor the names of endless glory would be predicable of Siva. To greater heights than this, it is difficult to rise in the conception of a deity. It has been rightly said that Theism is essentially the voice of the religious consciousness. Religion, however, is more than philosophy, as life is more than logic. In Silappadikāram, a work of the 2nd century, A. D., Parā Sakti is praised as follows :—

“வானோர் வணங்க மறைமேல் மறையாகி  
ஞானக் கொழுந்தாய் நடுக்கின்றியே நிற்பாய்.”  
“அரியரன் பூமேலோன் அகமலர் மேல்மன்னும்  
விரி கதிரஞ் சோதி விளக்காகியே நிற்பாய்.”  
“கங்கை முடிக்கணிந்த கண்ணுதலோன் பாகத்து  
மங்கை யுருவாய் மறையேத்த வேநிற்பாய்.”

So one can easily understand now that how vital this doctrine of Sakti or Arul or Grace of God is in Saiva Siddhānta.

I cite here a verse from the Sacred Hymns of Tēvaram :—

“மைப்படிந்த கண்ணொருந் தானுங்கச்சி  
மயானத்தான் வார்சடையான்  
என்னினல்லான்  
ஒப்புடைய னல்லன் ஒருவனல்லன்  
ஒருநனல்லன் ஒருவமனில்லி

அப்படியும் அந்நிறமும் அவ்வண்ணமும்  
அவனருளே கண்ணாகக் காணினல்லால்  
இப்படியன் இந்நிறத்தன் இவ்வண்ணத்தன்  
இவன் இறைவன் என்றெழுதிக்

காட்டொனாதே.”

“God of Kānchi, with Lady of eyes dyed fair,  
He haunts cemeteries with matted hair ;  
We know this much for He is one-less,  
Of no one place, incomparable and peerless:  
In this manner, form and colour alone  
With eyes of His Grace can see one ;  
Beyond this, His form, nature and grit  
Not in any word or picture are truly writ.”

Unless you can see Him with His Grace  
as your eye, you cannot describe Him in  
words or picture as this is the God possessing  
such and such forms, attributes and qualities.

In Tiruvācakam, Saint Māṇickavācakar  
says :—

“பூதங்கள் தோறுநின் றுயெனினல்லால்  
போக்கிலன் வரவிலன் எனநினைப் புலவோர்  
கீதங்கள் பாடுதல் ஆடுதல் அல்லால்  
கேட்டறி யோம்உனைக் கண்டறி வாரைச்  
சீதங்கொள் வயற்றிருப் பெருந்துறை மன்னா  
சிந்தனைக்கும் அரியாய் எங்கள் முன்வந்  
தேதங்கள் அறுத்தெம்மை யாண்டருள் புரியும்  
எம்பெருமான் பள்ளியெழுந் தருளாயே.”

# ĀTMA DHARŚAN

" "Thou dwell'st in all the elements',  
  'tis said; and yet  
    'Thou goest not, nor com'st;'     the sages thus have sung  
Their rhythmic songs. Though neither  
  have we heard nor learnt  
Of those that Thee by seeing of the eye  
  have known.  
Thou King of Perunthurai, girt with  
  cool rice-fields,  
To ponder Thee is hard to human  
  thought. To us  
In presence come! cut off our ills!  
  In mercy make us Thine!  
Our mighty Lord! From off Thy  
  couch in grace arise!"

The Saint here says: "The sages can only sing Thy praises as the One immanent in all Nature, and withal as being the immutable and unchangeable; we have not heard of any persons who have seen Thee except in this way: Thou art beyond the reach of all thought."

There is a saying which often comes to the lips of any common man in the street in our parts:—

“கண்டவர் விண்டவர் : விண்டவர் கண்டவர்”

‘Those who have seen Him, have not spoken:  
Those who speak, have not seen His token.’

This also forms a mighty weapon in the arsenal of Atheists. After all, human knowledge is very much limited and our concepts are those of finite experience. They should not be applied, measure for measure, to the comprehension of the Infinite Bliss. God cannot be proved by an inductive process or syllogism. Those who have attained Siva-gñānam have had the entrancing experience of celestial visions of the Refulgent Light. These glimpses of entrancing experience have evoked ejaculations of ineffable joy which have melted into hymnal and honeyed Tamil verses. These Tamil verses we cherish as the Tamil Vēda, the Sacred Scriptures of saintly revelations. We chant, sing and meditate on them. They are Tēvaram and Tiruvācakam. To the unfaithful they are mere words.

Siva transcends all forms and thought. There is no truth in the statement that Siddhānta gives countenance to idolatry; far from it. In fact it is only in Siddhānta

we meet with the true and only definition of God. No doubt Saivites worship idols and there are innumerable temples in South India. But all those idols are mere symbols which have been found necessary to give a proper training for the soul. The infirmities of the soul require these outward agencies. Images have become a dire necessity for the soul to practise in the path of mental concentration and meditation. Even those who prohibit all objective worship of idols, unconsciously worship idols of the ear or of the heart or an idol-less building. To tear itself from the clutches of earthly cravings and move to the vicinity of Sivam, the soul wants some object to support its unsteady gait. The soul always wants something to lean upon. It cannot subsist by itself. And its perennial contact with Āṇavamala has left for it very little independence. And now too, when it has understood its real condition, it tries to shake off the support of Pāsa, only to lean forward towards Sivam. It remains always inclined, either this way or that. When the manifestation of God in all forms is granted, then no one can deny His Presence in temple images also. From that

diminutive form or symbol, the soul, by degrees, learns to perceive God in all other forms, within and without. The temple is only a training-ground for the naughty soul, and not the closed citadel of the Divinity. Temples should not be used as hot-beds for breeding caste—and—creed cleavages. It is not to be viewed as a superstitious structure that screens within its Sanctum Sanctorum the Transcendent Almighty. The Divinity of Sivam cannot be immured within walls of stone and mortar. God is a bird not to be caged in temples but to be trapped with the toils of our devotion. There is no meaning in confining God to stone and copper alone. Saint Paṭṭinattār is very definite and clear on this point :—

“சொல்லிலும் சொல்லின் முடிவிலும் வேதச் சுருதியிலும்  
அல்லிலு மாசற்ற வாகாயந் தீன்னிலும் ஆய்ந்து விட்டோர்  
இல்லிலு மன்ப ரிடத்திலும் ஈச னிருப்பதல்லால்  
கல்லிலுஞ் செம்பிலு மோவிருப்பா னெங்கள்  
கண்ணுதலே.”

Mere outward forms and temple-worship alone will not do. What is wanted is a real change of heart. The mind should be trained in the right path of sincere love and



true devotion. Saint Appar dispels this self-deception with a touch of pathos :—

“சூறிக ளும்மடை யாளமுங் கோயிலும்  
நெறிக ளும்மவர் நின்றதோர் நேர்மையும்  
அறிய ஆயிரம் ஆரணம் ஒதிலும்  
பொறியி ள்ர்மன மென்கொல் புகாததே.”

Our heart is the shrine where God is enthroned. The temple deity is only a reflection of the Inner Divinity dwelling in us. The sanctity of the temple should not be polluted as a separate storage of our sectarian secrecies. The sacred shrine is a symbol of unity and fellowship, a standing monument of the Brotherhood of Man and the Fatherhood of God. It is a sacred retreat for the solace and comfort of the tired soul which is lashed by the thongs of karma. It is the proper spot where we may let down the fardels of our heart and be in holy communion with the Almighty. It is a place common to the sinful and the righteous, the pure and the impure, rich and poor, high and low, for the Jīvan Mukta and the cast-out Chaṇḍāḷa. God is above wants. He has no likes and dislikes. He is equally graceful to all. He makes no invidious distinctions. He

is easily grasped by love and is far from the reach of hatred. He is Love and Love is Blissful.

Unless the soul can distinguish itself from God, it cannot attain Mōksha. God is Sat and Māya is Asat or Sūnyam. But Sūnyam does not mean a non-existent non-entity or illusion, but only means ever-changing. Māya is inanimate and non-intelligent. So Asat cannot know God. God Who is Sat, remains unaffected by Māya. The soul is in an intermediate state. Both Sat and Asat are known by the soul. So the soul is neither Sat nor Asat. Then, what is it? It is Satasat.

The subject of Ātma Darsan above discussed shows how the soul can be seen and perceived. It is physically impossible to perceive the soul with the eye or the lens. It is by learning to distinguish itself from other things that it can know what it really is. The soul is set between Sat and Asat. One primary quality of the soul is to get itself completely drowned in the thing it comes in contact with. It is Asat when it is in Adwaita relation with Āṇava. When

it is able to wrench itself from the tentacles of the evil Mala, thereby exalting itself to the plane of Sivam, by dint of His Grace, it coalesces with the virtues of the Lord, forgets itself and in this Adwaita relation, becomes Sat. But in the intervening evolutionary state, the soul is Satasat. Saint Tāyumānavar says:—

“ஆணவத்தோ டத்துவித மானபடி மெய்ஞ்ஞானத்  
தாணுவினோ டத்துவித மாகுநாள் எந்நாளோ.”

“O for the day! when I can join in Adwaitic union with the Supreme Intelligence, as I am united now in Adwaitic bonds with Āṇava mala!”

When the soul shakes off the shackles of world's allurements, it reaches the Feet of Siva.

## THE DOCTRINE OF THE DIVINE GURU

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A person, after examining the hair, skin, flesh, nerves, bone, pus, blood, phlegm and a host of others of which his body is composed of and not finding what he is, arrives at the knowledge that he must understand with some other intelligence; and unless he understands his God and his own self with the aid of Hara, he will end in discerning nothing. Four paths have been divulged in Saiva Siddhānta to attain that Divine Intelligence, viz., Sariya, Kiriya, Yōga and Gñānam. These are the four-fold means of attaining salvation. Sariya consists in worshipping God-in-form in a temple, i.e., the objective worship of Siva in His Sakala form. This is worship by external actions. Kiriya consists in worshipping Siva with rites and ceremonies prescribed in the Āgamas, by internal and external actions. This is worship of Siva in his Sakala—Nishkala state. This is the with-and-without-form of Siva, His Forms and formless state or His gross and subtle nature and this requires some deeper knowledge. This includes

internal meditation accompanied with external or objective worship also. The third is Yōga which consists in the mental worship of God in His subtler form. This is pure internal meditation without any external actions. The Yōgi keeps in mind only the Nishkaḷa aspect of God. The last is the path of Gñānam or Wisdom which consists in the realisation of God as transcending form and formlessness.

The first three are but the stepping stones to reach the fourth. Sariya and Kiriya include all kinds of altruistic, moral and religious practices. The practices of Yōga also are observed to obtain self-control and it is not an end by itself. The constant practice of these Sādanas purifies the soul and makes it fit to receive Divine knowledge. They are but mere preparatory stages, engendering love and devotion in the soul for God. Then Hara will appear as the Divine Guru and impart true wisdom to the soul. Sariya, Kiriya, Yōga and Gñānam are like the bud, blossom, unripe fruit and the ripe fruit. Saint Tāyumānavar says :—

“விரும்பும் சரியைமுதல் மெய்ஞ்ஞான நான்கும்  
அரும்புமலர் காய்கனி போலன்றோ பராபரமே.”

“O my Lord! are not the Four Paths, from the much desired Saria to the Gñānam, like the unopened flower, the blossom, the unripe fruit and the ripe fruit!”

These four paths yield their four fruits also; and they are Iruvinaiyoppu, Malaparipākam, Sarguru Darsana and Sattinipātha respectively. Iruvinaiyoppu is that state of the soul in which it takes an attitude of perfect equanimity towards righteous and sinful deeds. Even good deeds are productive of results undesired by the soul which seeks liberation, and are in that sense opposed to liberation. Malaparipākam is the attainment by the soul of that stage when its triple dirt or Malas meet with the causes of their removal. God Siva appearing as spiritual perceptor and imparting divine knowledge is Sargurudarsana. Sattinipātha is the settling of the Divine Grace in the soul when it is ripe.

Sarguru Darsana is thus described in Sivagñāna Siddhiār:—

“மன்னவன் தன்மகன் வேடரிடத்தே தங்கி  
வளர்ந்(து) அவனை அறியாது மயங்கி நிற்பப்  
பின்னவனும் என்மகன் நீ என்றவரிற் பிரித்துப்  
பெருமையொடும் தானுக்கிப் பேணுமா போல்

## ĀTMA DHARŚAN

துன்னிய ஐம் புலவேடர் சுழலிற்பட்டுத்  
துணைவனையும் அறியாது துயருறும்

தொல்லுயிரை

மன்னும் அருட் குருவாகி வந்து அவரின் நீக்கி  
மலம் அகற்றித் தானாக்கி மலரடிக்

கீழ்வைப்பன்.”

“As when a royal prince, from infancy left in the company of wild hunters, grows quite ignorant of his glorious pedigree, his Kingly father appears and reclaims him, saying “you are my son,” and restores him to his royal state; when the eternal soul languishes in the whirl of the deluding five senses, ignorant of its real Protector, the Gracious Siva appears as its Sarguru at the proper time, lifts it from the company of the savage senses, removes its Mala, bestows His own Wisdom and state and places it under the Blissful shade of His flowery feet.”

The Lord appearing as Guru to the soul, which had advanced in Tapas, instructs it that it had wasted itself by living among the savages of the five senses; and on this the soul, understanding its real nature, leaves its former associates, and not being different from Him, becomes united to His feet.

Thus strings Saint Māṇickavācakar his gem — like words in praise of Siva who appeared to him as Sarguru:—

“மெய்யே, உன் பொன்னடிகள் கண்டின்று  
வீடும்தேன்  
உய்ய என் னுள்ளத்துள் ஓங்காரமாய் நின்ற  
மெய்யா விமலா விடைப்பாகா வேதங்கள்  
ஐயா என வோங்கி ஆழ்ந் தகன்ற நுண்ணியனே  
வெய்யாய் தணியாய் இயமானனும் விமலா  
பொய்யா யின எல்லாம் போயகல வந்தருளி  
மெய்ஞ்ஞான மாகி மினிர்கின்ற மெய்ச்சுடரே  
எஞ்ஞான மில்லாதேன் இன்பப் பெருமானே  
அஞ்ஞானந் தன்னை அகல்விக்கும் நல்லறிவே.”

“Truly, seeing Thy golden feet this day,  
I’ve gained release.  
O Truth! as the Ōṅkāram dwelling  
in my soul,  
That I may ’scape. O spotless One!  
O Master of the Bull!  
Lord of the Vēdas! Rising, sinking,  
— spreading, subtile One!  
Thou art the heat! and thou the cold!  
the Master Thou, O spotless One!  
Thou cam’st in grace, that all things false  
might flee,



True Wisdom, gleaming bright in  
splendour true,  
To me, void of all wisdom, blissful Lord!  
O Wisdom fair, causing unwisdom's  
self to flee far off!"

The way—lost and forlorn soul, the true child of God, son of Siva, forgetting its princely prerogatives and regal resplendence, had been wasting its precious time all this while. No doubt from eternity, it had been yearning towards God, but it had been way-laid by the five senses, due to its Karma, eating out the fruits of its desires, mistaught to it by those wily five. Its real light dimmed and tarnished, it had been led in pursuit of the Willo—the—Wisp; it had been indulging in a senseless search for sensual pleasures all this time.. The soul had been side—tracked and wheedled into mire and filth. Ailing from a mental aberration, the only gift of the Āṇava Mala it had been entirely depending on the five senses which had been hoodwinking the soul all these days. Very often than not, the soul had lost its aim and purpose and was caught in the iron grips of the fleeting and wild senses. Saint Appar says :—

## OR ĀNMA PRAKĀSAM

“புள்ளுவ னாவர் கள்வர் புனத்திடைப் புகுந்து நின்று  
தள்ளுவர் குறை கொள்வர் துநெறி வினைய வொட்டார்  
முள்ளுடை யவர்கள் தம்மை முக்கணன் பாதநீழல்  
உள்ளிடை மறைந்து நின்றங் குணர்வினா லெய்யலாமே.”

“The five bandit senses have jumped into the forest of my life and have robbed me of my all; they dart and pounce, those thorny brigands and they hamper and block my chastened progress. I must take refuge in the shade of the feet of the Triple-eyed Siva and shoot those thieves with the shaft of Wisdom Divine.”

Thus the soul must first realise that it is engaged in a life and death struggle with the five senses which are its deadly foes. It is associated with bodies which are necessarily assumed to work out the consequences of Karma which is beginningless. Some reflection in the light of scriptural teaching will convince us that the soul cannot be intrinsically impure, though there may be beginningless association with Āṇavamala or impurity. Release for the soul is not impossible as impurity is not an essential characteristic of it. The soul is indestructible but not incorrigible. The soul which has got the

potential merits of assuming celestial bodies to enjoy the fruits of ethereal paradise, as Dēvās and Dēvēndras, must feel that all those pleasures derived through the senses, both in Heaven and Earth, are but ephemeral and perishable; that all those sensual pleasures are specious and will end in pain; that they will cause the soul to undergo endless births and deaths and keep it aloof from the Light of Divine knowledge, *i.e.*, Sivagñānam. Then the soul will engage actively in the path of attaining Sivagñānam. The knowledge of the transitoriness of terrestrial and heavenly pleasures alone will interest the soul in the path of moral virtues, and the company of true devotees, the consummation of which is the attainment of Sivagñānam. Saint Māṇickavācakar speaks about this:—

“கொள்ளேன் புரந்தரன்மால் அயன்வாழ்வு; குடிசெடினும்  
நள்ளேனின தடியாரொடல்லான் நாகம்புகினும்  
எள்ளேன் திருவருளாலே இருக்கப்பெறின், இறைவா  
உள்ளேன் பிறதெய்வம் உன்னையல்லா தெங்கள் உத்தமனே.”

“I ask not bliss of Indra, Māl or Ayan;—  
though my house and home  
Be ruin'd, friendship form I none 'save with  
Thine own;—though hell's abyss

I enter, I unmurmering go,  
 if grace divine appoint my lot;—  
 O King; no other god save Thee I ponder,  
 our Transcendent Good!”

“God is light, and in Him is no darkness at all.” The ways of Māya and other Malas will lead us to bewildering darkness and hectic Hell, seething with sulphurous fire. We must turn our backs on those mundane pleasures and have fellowship with Siva. “If we say that we have fellowship with Him and walk in darkness, we lie, and do not the truth. But if we walk in the light we have fellowship one with another and the Grace or Arul of Siva cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us.” To become one with God who is All Good and All Love, we must have nothing to do with evil and we must love Him. To love Him is to tread the path of light and righteousness. This is called ‘Arul-vali-niṣṭhal’ in Saiva Siddhānta. This is what we call ‘Formation of character’ in ordinary parlance. Character is more than life to the eternal soul. It is called ‘Oḷukkam’ in Tamil. Saint Tiruvalluvar says in his sacred Tirukkuraḷ:—

“ஒழுக்கம் கீழுப்பம் தாலான் ஒழுக்கம்  
உயிரினும் ஒம்பப் படும்.”

“Decorum gives special excellence ;  
with greater care  
Decorum should men guard than life,  
which all men share.’

The Siddhāntin cautions the soul to be strong and as the word and love of Sivam abideth in it, it can overcome the wicked Āṇava with the Arul of Siva, by following the path of love and devotion. The Siddhāntin also reiterates in unmistakable terms to the soul, hardened through the deceitfulness of sin,—“Love not the world, neither the things that [are in the world. If any man loves the world, the love of the Father, (Siva), is not in him. For all that is in the world, the lust of the flesh and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will” of Siva, attains everlasting bliss. He must try to find Siva in anything, everything and everywhere. Without this practical knowledge, all other penances, pilgrimages, ablutions and fastings

will become useless. This is very well explained in the Pāvanāsa Tirukkuruntogai of Saint Appar. I shall cite one stanza from that Patigam :—

“கங்கை யாடினென் காவிரி யாடினென்  
கொங்கு தண்கும ரித்துறை யாடினென்  
ஒங்கு மாகட லோதநீ ராடினென்  
எங்கு மீச நெனாதவர்க் கில்லையே.”

The paths of Sariya, Kiriya and Yōga will endow the soul with moral integrity, honesty, truth and love and enable it to shed all its unwanted cruelty, hatred, jealousy, dishonesty, hypocrisy and selfishness. Love will reign supreme in the soul. It will obtain the lead and guidance also of other matured souls who are far advanced in spiritual enlightenment. There are ways of religious purification or Suddhi and initiation of a disciple by his spiritual guru into the mysteries of the Saiva-religion. These initiations are called Dīkshas and they are of three stages, *viz.*, Samaya Dīkshai, Vicēḍa Dīkshai and Nirvāṇa Dīkshai. They are also said to be of seven kinds, *viz.*, Nayana Dīkshai, Sparisa Dīkshai, Mānasa Dīkshi, Vācaka Dīkshi, Sāstra Dīkshai, Yōga Dīkshai, and

Aoutri Dikshai. Elaborate ritualistic and ceremonial processes also are adopted for these Dikshas. These processes of initiation are also dovetailed with those of the Purification of Attuvas, *i. e.*, annihilation, by the guru while initiating, of all the Karmas which remain stored as Sanchitam in the six Attuvas, leading to the sundering of the bonds Māyai and Āṇavam and eventually to liberation. Attuvas are paths to emancipation, as well as means of acquiring Karma, for the soul. They are six in number, *viz.*, Mantiram, Patam, Vannam, Bhuvanam, Tattuvam and Kalai, each of which in initiation is shown to be absorbed by the next one, till the last is absorbed by the Tirōthāna Sakti, and this in its turn by Siva. By these initiatory and purificatory processes, the subject initiated will also realise and understand the import and significance of Guru, Linga, and Sangama, *i. e.*, the aggregate of the spiritual guru, Siva's emblem and the devotees of Siva.

Sariya is treated as Tātha Mārga, in which the soul stands to God in the relation of servant and master and its fruit is Sālōkam. Saint Appar, also known as

Tirunāvukkarasar, is the exponent of this idea. Kiriya is said to be Sarputra Mārga, in which the soul stands to God in the relation of son and father and its fruit is Sāmīpam. Tirugñānasambandar is cited as an instance for this idea. Yōga is Saka Mārga where the soul stands to God in the relation of a friend and its fruit is Sārūpam. Sundaramūrthi Nāyanār is an outstanding illustration to vivify this idea. The Siddhāntin considered Gñānam as Sanmārgam which will yield Sāyucciam and Saint Māṇickavācakar is an example for this. Sālōkam, Sāmīpam and Sārūpam are regarded as Apra Mukti, and Sāyucciam as Para Mukti. Only by attaining Gñānam one can gain Viḍu or the Supreme Bliss. These ideas are narrated in Sivagñāna Siddhiār as follows:—

“சன்மார்க்கம் சகமார்க்கம் சற்புத்ரமார்க்கம்  
தாதமார்க்கம் மென்றுஞ் சங்கரணை யடையும்  
நன்மார்க்கம் நாலவைதாம் ஞானயோகம்  
நற்கிரியா சரியையென நவிறுநுவதும் செய்வா  
சன்மார்க்க முத்திகள் சாலோக்கிய சாமீப்பிய  
சாருப்பிய சாயுச்சிய மென்று சதுர்விதமாம்  
முன்மார்க்க ஞானத்தால் எய்து முத்தி  
முடிவென்பர் மூன்றினுக்கும் முத்தி

பதமென்பர்.”



By its being called Sanmārgam, we can understand the importance and supremacy given to Gñāna Mārga in the spiritual practices or Sādanas, prescribed by Saiva Siddhānta. It occupies the highest pedestal for it forms the spring-board that finally wafts the soul to the feet of Almighty Siva, where it becomes united to them. Sivagnāna Siddhiār calls this Gñāna as எழில் குரன பூசை or the Grand worship of Gñānam. It is also called Gñāna Vēlvi or pure sacrifice by Intelligence which directly leads unto God. The other paths are followed and the observance of fasting, penances, sacrifice, yogic practices, rituals and meditations are undertaken only to enjoy Heavenly pleasures, which are by nature evanescent and fleeting. They are four in number, Kanma Vēlvi, Tapa Vēlvi, Japa Vēlvi and Dhyāna Vēlvi. But the superiority of Gñāna lies in its bringing the soul into direct rapport with Hara and eternal Bliss. Gñāna consists of five activities. They are;—studying works on Gñānam, teaching them to others, making others hear about them, hearing from others and lastly, reflecting, meditating or pondering about them, i. e., Sindittal. With the per-

formance of these five-fold activities, one can worship Siva and attain final Bliss. These facts can be found in the following stanza of Sivagñāna Siddhiār;—

“ஞானநூல் தனையோதல் ஒதுவித்தல்  
நற்பொருளைக் கேட்பித்தல் தான்கேட்டல்  
நன்று  
ஈனமிலாப் பொருளதனைச் சிந்தித்தல் ஐந்தும்  
இறைவனடி அடைவிக்கும் எழில்ஞான பூசை  
ஊனமிலாக் கன்மங்கள் தபம் செபங்கள் தியானம்  
ஒன்றுக்கொன்று யருமிவை ஊட்டுவது போகம்  
ஆனவையான் மேலான ஞானத்தால் அரணை  
அருச்சிப்பர் வீடெய்த அறிந்தோ ரெல்லாம்.”

Thus we will find Siddhānta holding out a high and ennobling ideal which will rid the soul of its self-stultifying crude parochialisms and under its broadening effects the soul will find final emancipation. The plastic vacillating mind of the soul can be lifted, steadily sustained and set on the right track by feeding it with the right ideals. It is a ghastly spectacle to see the life of a soul going to the dogs for want of an ideal. “குறிக் கோளிலாது கெட்டேன்” says Saint Appar. The soul should be fed with such ideals as would enable it to think for itself, preserve

the integrity of its own nature and not make it a kind of sacrifice at the altar of hatred, evil, greed and self-aggrandisement. Its whole natural outlook should be changed to give it a new pattern of life. The soul should not fritter away its energies in intellectual indiscipline and moral anarchy.

As we have seen before, realising that the treasures of earth will crumble down, that sceptre and crown must tumble down as the worldly pleasures of earth are built on stairs of sand only, the soul must betake itself to the rosy paths of Sāriya, Kiriya, and Yōga which will ultimately bring it face to face with the golden gate of Gñānam. One must not stop with Yōga but must march on to Gñānam which alone will vouchsafe Bliss or Mōksha. The author of Oliviloḍukkam, Kaṇṇuḍaivaḷḷal, who was an ardent Siddhāntin, has well exposed the iniquities and malpractices of impostors, false prophets and Pharisees, who, coming into possession of the transient fruits of Yōga, which would enable them to perform marvels and miracles, have deceived the world and deceived themselves.

The Siddhāntic school does not admit the doctrine of atonement or the doctrine of mediation. According to the genuine concepts of Siddhānta, the ordinary observances and beliefs of almost every religion, including the Hindu Saivite schools are mere mockery and sham. The Saiva religion does not tolerate hierarchy in any form. The soul should shake off its mortal cravings and carnal desires and become devoted to God. This love and devotion will work out its abject surrender to Lord Siva. It must shed its ego. It is a servant of the Divine Master and Service is its badge. A total self-abnegation should be achieved. There ends the province of the soul. The rest is left to God.

Saint Appar says:—

“தன் கடன் அடியேனையும் தாங்குதல்  
என் கடன் பணிசெய்து கிடப்பதே.”

“It is His duty to sustain me. To serve alone is my duty.”

The soul is master, as far as performance of its duty is concerned. Performance of duty is open to every soul. The field of service is immense. The soul should think

only in terms of its duties, and rights will follow as surely as day follows night. Its rights really spring from duties properly performed. If man usurped the powers of God, sacrificed his humility and looked upon the world as something to minister to his enjoyment, then surely he is heading for a fall. He has everything to give and nothing to take. Giving will make and taking will mar the happiness in this life. Our ancestors have praised the giving man alone as ‘தனக் கென வாழாப் பிறர்க்குரியானன்’, ‘The man who lives not for himself but for others’. He is the man of real service and sacrifice. ‘He is the real Saviour of the World’, says Puranānūru. Thanks to such men alone, the world exists. God is pleased with such a man only. His love and devotion alone will win the key to the gates of Heaven. The soul should cultivate Love, Humility, Service and Sacrifice. He whose thoughts are always centred on his own navel is actually smothering and stifling the divinity in him.

As the soul is strictly enjoined to put an end to all its desires, it has nothing more to ask of God, no boons or favours. The

Lord knows what is good for the soul and is administering all necessary things at the proper time, like the remembering mother, who suckles her babe at the needful hour, even without the asking of the child. It is good to remember here the much instructive stanza of Tiruvācakam :—

“ அன்றே என்றனுவியு முடலுமுடைமை  
 யெல்லாமுங்  
 குன்றே யனையாய் என்னை யாட்கொண்ட  
 போதே கொண்டிலையோ  
 இன்றோ ரிடையூ றெனக்குண்டோ எண்டோள்  
 முக்கணைம்மானே  
 நன்றே செய்வாய் பிழைசெய்வாய் நானோ  
 இதற்கு நாயகமே.”

“ That very day my soul, my body, all to me-  
 pertaining didst Thou not take as  
 Thine own,  
 Thou like a mountain strong ! when me  
 Thou mad'st Thy slave ?  
 And this day is there any hindrance  
 found in me ?  
 Our mighty One ! Eight-armed and  
 Triple-eyed

# ĀTMA DHARŚAN

Do Thou to me what is good alone,  
or do Thou ill,  
 To all resigned, I'm Thine and  
wholly Thine ! ”

The soul is not dust and to dust shall it not return. The body that the soul inhabits is a dirty mansion, a dingy citadel, a dusty tabernacle, filled with dreadful diseases and direful drivels. But this is not the eternal abode of the soul. Even into this filthy fold, Hara, in His Boundless Grace, enters to reclaim the soul. This earthly house should be cleansed of its sins and purified for the Light of God to shine within. God is in man and can appear to him as man but cannot become man. Siva has no births and deaths. 'He has no avatars.' He reveals Himself to the matured souls. He may appear from within or from without; either in divine or human form. Siva imparts Gñānam to Vigñānakalar, *i. e.*, souls of the highest class, possessing only the Āṇavamala, as they dwell in Himself, by intuition. To Pralāyākalar, *i. e.*, souls of the intermediate class, possessing only the two Malas, Āṇavam

and Kanmam, He appears as Guru in His divine form and imparts Gñānam; and to the Sakalar, i.e., souls of the lowest class, subject to the three Malas, Āṇavam, Kanmam and Māyai, He appears as Guru, concealing Himself in human form and imparts Gñānam. Saint Māṇickavācakar says :—

“தேன்பழிச் சோலைபயிலும் சிறுகுயிலே இதுகேள்நீ  
வான்பழித் திம்மண் புகுந்து மனிதரை ஆட்கொண்ட  
வள்ளல்  
ஊன்பழித் துள்ளம் புகுந்தென்னுணர் வதுவாய ஒருத்தன்  
மான்பழித் தாண்ட மென்னோக்கி மணாளனை  
நீவரக்கவாய்.”

“Thou Kuyil small, that dost frequent the  
grove with sweet fruit rich, hear this !  
The Gracious One Who left the heavens,  
enter'd this earth, made men His own ;  
The only One, despised the flesh,  
entered my soul, and fills my thought ;—  
The Bridegroom of the Fawn-eyed-one that  
gently rules,—go hither call ! ”

Without His succouring Grace, we cannot attain Divine knowledge. Saint Appar has pithily said that :—



“காண்பார்யார் கண்ணுதலாய்க் காட்டாக்காலே.”

“Who can see, if not shown by Him,  
Whose forehead gleams with an eye?”

In another place he says:—

“நின் அருட்கண்ணால் நோக்காதார் அல்லாதாரே.”

“He sees nothing who does not see with  
the Gracious eye of the Lord.”

Saint Māṇickavācakar says:—

“அவன் அருளாலே அவன்தான் வணங்கி.”

So, even to bow before His feet, His  
Grace is essential.

## SIVAPRAKĀSAM

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We now come to the Sādāna that is required to attain Vīḍu or Mōksha, the Final Bliss. The soul sees the dawn of True Wisdom when it breaks the shackles of the five senses and refuses to have anything to do with Māya. The Saṅguru has beamed before the soul and opened its eyes. But still the danger has not passed. The Āṇava-mala is ever present and is doggedly following the soul like its shadow. That viper is spotted but not yet scorched. Māya is ever spreading its toils of viles and temptations and the soul must not fall into its trap. The springs of desire have become dried for the nonce, but may spout forth at any time. The soul must be wary and cautious. It is really plunged in dangerous waters. The haven is not yet reached. Of course its eyes are opened but may like to shut a little and then all will be lost. The Vāsana Mala or evil habit is still lying in wait. Its coquetries must be brushed aside. So the soul is enjoined to the meditation of God Siva, by the contemplation of Sri Panchākshara. This is Sivāyanama, the sacred five letters,

consisting of the Praṇava, Bindu and Nādam. This is the only remedy for the soul to keep the vigil and overcome the Vāsana Mala. Panchākshara is the name of the Sacred Glory, the name of Lord Siva, the Word of Life. It acts like a magic spell and is a charm for the soul to be lisped by its mouth, to be thought by its mind and to be felt by its heart.

Saint Māṇickavācakar says :—

“தனியனேன் பெரும் பிறவிப் பெளவத் தெவ்வத்  
தடந்திரையால் எற்றுண்டு பற்றென்றின்றிக்  
கனியை நேர் துவர்வாயார் என்னுங் காலாற்  
கலக்குண்டு காமவான் சுறவின் வாய்ப்பட்டு  
இனி என்னே உய்யும் ஆறென்றென் றெண்ணி  
அஞ்செழுத்தின் புணை பிடித்துக் கிடக்கின்றேனை  
முனைவனே முதல் அந்தம் இல்லாமல்லற்  
கரைகாட்டி ஆட்கொண்டாய் மூர்க்கனேற்கே.”

“I, lonely, tost by billows broad of  
anguish sore,  
on the great ‘ sea of birth ’ with none  
to aid ;  
Disturbed by winds of mouths roseate  
like ripened fruit,  
lay caught in jaws of the sea-monster  
lust !

‘Henceforth what way to ‘scape?’

I frequent cried! then thought,  
and seiz’d the raft of Thy Five

Letters! So to me,  
O Primal One, Thou showed’st a  
boundless fertile shore,  
and mad’st the rash insensate one  
Thine own!”

To ward against the danger of falling into the abyss of Prapancha again, the soul should become merged in the feet of Siva. This is what is called ‘Thāḍalai-pōl-onṛal’ in Tamil. The merger or union should be as complete as that of the letter ஂ and the letter த into ட as in தாள்+தலை, which becomes தாடலை when combined. The central single letter ட is really representing and is consisting of the two letters ஂ and த in the compound தாடலை. In the same manner the head of the soul should join the foot of Siva and merge into one, like that of the letters ஂ and த merging into ட. This becomes practicable when the soul leaves off its Ahaṅkāra or ‘yān’ and Mamakāra or ‘enathu’, the feelings of I and Mine. The Siddhāntin says: “As Siva becomes one with the soul in its human condition, so let the

soul become one with Siva and perceive all its actions to be His. Then will it bid good-bye to all its Mala, Māya and Karma." For this the soul should practice Sivōhambhāvana or Tattuvamaṣi. It means, "I am He" or "I am Siva." It may be varied in several ways, like, Sivōyam Ātma, (Siva is the soul) or Sivathuvamaṣi, (Thou art Siva) or Sivōkamasmi (I am Siva). All these variations carry the same purport. Thus the soul should see God and reflect God. Mala-traya is shaken off only by knowledge and the constant contemplation of the Absolute. The Lord should be contemplated as identical with the self, not as different therefrom. The object of meditation is release from Paṣubhāva (the state of bondage) in which there is attachment to caste, creed and condition. In looking upon the Lord as other than the self, the soul has necessarily to be thought of as limited. One has to meditate therefore on oneself as free from these trammels and as identical with the glorious, independent and blissful Siva. The Lord is to be contemplated as the Self of Selves. The soul should never resile from the thought, "I am Thou : Thou art I." Meditation is the only means of knowing Siva.

The contemplation of Sōham or Sivō-hambhāvana is likened to the practice of Garuḍōhambhāvana. We see in the practical world how it becomes possible for the magician, to cure a patient of snake-bite, on intensely contemplating on Garuḍa. The magician thinks, “I am Garuḍa.” Thus the magician, by the incantation of the Garuḍa mantra, acquires the virtues of Garuḍa in respect of immunity from snake-poison. By thus contemplating he attains the state of Garuḍa and its qualities, and the poison is removed. Of course the magician never really becomes Garuḍa. But he really becomes identified with Garuḍa. The identification becomes real as is seen by the practical success in nullifying the effect of the poison in him who has been bitten by the snake.

Tirumūlar says :—

“ கருட னுருவங் கருது மளவிற்  
பருவிடந் தீர்ந்து பயங்கெடு மாபோற்  
குருவி னுருவங் குறித்தவப் போதே  
திரிமலந் தீர்ந்து சிவனவ னாமே.”

“ As the Garuḍa’s form in mind is built  
 Fast fades the venom with its deadly  
 result :  
 Even so, the form of the Guru, fixed  
 in mind  
 Will make soul Siva and the triple  
 dirt rescind.”

When the soul thus fixes itself in this state, identifying itself with Siva, it should perceive its actions to be those of the Lord unceasingly, as it will not act except with His Aruḷ and in consequence, ignorance and Karma will not enter it. Pāsakshaya or release from Pāsa is possible only by this mode. When the soul attributes all actions to Him, it loses its own identity. The soul’s individuality is merged, as it were, in that of the Lord. The soul converts its itcā, gñāna and kiriya into those of the Lord. The soul should become one with God in Mukti as God was one with the soul in its bandha condition. This is what is called ‘tān-keḍuthal’ in Saiva Siddhānta.

Saint Māṇickavācakar says :—

“ வான்கெட்டு மாருதமாய்ந் தழுவீர் மண்கெடினும்  
 தான் கெட்டலின்றிச் சலிப்பறியாத் தன்மையனாக்

## SIVAPRAKĀSAM

கூன் கெட்டுயிர் கெட்டுணர்வு கெட்டுனுள்ளமும் போய்  
நான் கெட்டவா பாடித் தெள்ளேணங் கொட்டாமோ.”

“Though Ether, Wind, Fire, Water,  
Earth should fail,  
His constant being fails not, knows no  
weariness !  
In Him my body, soul and thought and  
mind were merged  
How all myself was lost, sing we, and  
beat Tellēnam !”

It is not enough for the soul to become one with God, but it must also consider its actions as those of the Lord. This attitude of the soul destroys all differentiation existing between Gñāthru, Gñāna and Gñēya, *i.e.*, the knower (soul), knowledge and the chief objective of knowledge, God. These three are called Tirīpuṭi in Siddhānta.

So long as the human body lasts, the effects of Prāraptā Karma will sometimes linger, as the smell of the asafoetida stays in the pot or as Arulnandi Sivāchāriyār says, the wheel of the pot continues to revolve for sometime even after the hand of the potter is withdrawn. Sanchita Karma, *i.e.*, the accumulated Karma of former births



that still remains to be experienced, is destroyed by the very touch of the Gñāna Guru. By destruction we mean here only the nullification of its effects. Ākāmia Karma, *i. e.*, karma which is yet to come, actions good and bad of the present life which are expected to bring their rewards in future births, will not affect the Jīvan Mukta, as all his actions are transformed into those of the Lord. So long as the Prāraptā, *i. e.*, past Karma whose effect has begun to operate or the Vāsana Mala, persists, the soul will remain in the human body, but it becomes Jīvan Mukta in this very life.

The glory of Siddhānta lies in its conception of the Jīvan Mukti, Liberation, in this life. This is very well expressed in Tiruvaruṭṭayan :—

“மும்மை தருகின்றன முனாவரம் முதறிவார்க்  
கம்மையு மிம்மையே யாம்.”

“To men of matured knowledge, the hereafter (*i. e.*, liberation) comes even here.”

Even Tiruvalluvar observes in Tirukuraḷ:-

“ஆரா வியற்கை யவா நீப்பின் அந்நிலையே  
பேரா வியற்கை தரும்.”

“The relinquishment of desire will bring eternal bliss instantaneously.”

The devotee, having favoured with divine illumination, is filled with the nectar of His Wisdom (Sivagñānam). His happiness lies in his devotion to Siva. He desires nothing more. The released soul becomes a veritable ocean of Bliss. The state of release which is participation in such unsurpassed Bliss, is desired even by the gods, for their status is but fleeting and diminishes with time. It is in a human birth in this earth that there lies the hope for the soul to attain ultimate release and Siva is there to bestow His Grace. Then, if this concept of Siddhānta is correct, what will be the fate of those celestial bodies, including Brahma and Vishṇu? What are they doing in their heavens? They are looking in despair, with green-eyed jealousy, at the Jīvan Muktas of the terrestrial region. Saint Māṇickavācakar speaks about this:—

“புவனியிற் போய்ப் பிறவாயின் நாள்நாம்

போக்குகின்றோம் அவரே, இந்தப் பூமி

சிவன் உய்யக் கொள்கின்ற வாரென்று நோக்கித்

திருப்பெருந் துறையுறையாய் திருமாலாம்

அவன் கிருப்பெய்தவும் மலர்வன் ஆசைப்  
படவுநின் அவர்ந்தமெய்க் கருணையும் நீயும்  
அவனியிற் புகுந்தெமை ஆட்கொள்ள வல்லாய்  
ஆமுதே பள்ளி எழுந்தருளாயே.”

“Said sacred Māl and flower-born  
Ayan as they gazed  
On Sivan's form, 'This day in vain  
we spend and cry  
'Tis time we went to earth and there  
were born. 'Tis earth,  
'Tis earth alone where Sivan's Grace  
is wont to save.'  
Thou King, Who dwell'st in  
Perunthurai's hallowed shrine,  
Might Thou wert to enter earth,  
and make us Thine!  
Thou and the Grace, that flower-like  
blooms from forth Thy form,  
Ambrosia rare! from off Thy  
couch in grace arise!

The negative characteristic of Release is freedom from Pāsagñānam and Pasugñānam; the positive aspect is the attainment of Pathigñānam (Omniscience), which is unlimited and untainted. It is the abundance of Supreme Bliss.

As the soul enables the eye to see and itself sees, so Siva enables the soul to know and itself knows. This is the attainment of Pathignānam. When the soul unites itself to God and feels His Arul, God covers it with Supreme Bliss and becomes one with it. Then Siva feels what the Gñāni feels. The soul becomes the slave of Siva and has lost its all, including itself. Saint Māṇickavācakar with exultant jubilation, sings thus:—

“புத்தன் முதலாய புல்லறியிற் பல்சமயம்  
தத்தம் மதங்களிற் றட்டுளுப்புப் பட்டுநிற்கச்  
சித்தம் சிவமாக்கிச் செய்தனவே தவமாக்கும்  
அத்தன் கருணையினுற் றேனோக்க மாடாமோ.”

“Buddhists and others,—in their  
wisdom fools,—the men of many sects,  
All with their systems worthless and  
outworn, bewildered stand;—  
My every power He fills with bliss supreme,  
makes all life's works  
Devotion true,—through His compassion,  
Father seen! And thus play we  
Thōṇōkkam.”!

Thus the race is won. One can find at a glance how Siddhānta leads the soul gently but steadily to Divinity.

The Adwaita relation becomes complete when Siva takes His plunge into the self-less love of the soul and the soul in turn merges into the boundless Grace of Siva. Though Siva transcends all, He is easily ensnared by love and devotion. Saint Māṇickavācakar has said :

“பத்திவலையிற் படுவோன் காண்க.”

“See ! He is taken in the net of piety ! ”

This mutual merger is salvation and the soul becomes thus a Jīvan Mukta. And what will be the condition of the soul as such ? It is briefly but in unmistakable terms, stated thus in Tiruvaruṭṭpayan :—

“ஒங்குணர்வில் உள்ளடங்கி உள்ளத்தில் இன்  
பொருங்கத்  
தூங்குவர் மற்றேதுண்டு சொல்.”

“Sinking in the Supreme Understanding  
while delight  
sinks into the souls, they slumber in  
sacred peace.”  
And what kind of knowledge they acquire ?

“எல்லாம் அறியும் அறிவுறினும் ஈங்கிவர் ஒன்  
றல்லா தறியார் அற.” (Tiruvaruṭṭpayan)

“Though they have attained to the knowledge of everything, these ‘knowers’ here know nothing but the known !”

The Grace of Siva secures release from the impurities or Malas. Even Tirōtāna Mala transforms itself into the Arul Sakti of Siva and brings now light to the soul instead of obscuring it. The Kingdom of God is not an external state ; it is indeed a revelation of an ecstatic state from within.

The released soul attains the Eight qualities of Siva. They are, (1) Being self-dependent ; (2) Being immaculate in body ; (3) Having intuitive wisdom ; (4) Being omniscient ; (5) Freedom, by nature, from all dross or other impurities which fetter souls ; (6) Being of boundless grace ; (7) Omnipotence and (8) Being in enjoyment of boundless bliss. The only rational interpretation, according to the Siddhāntin, is to take it, that these qualities of Siva are reflected or manifested in the released soul. With a sense of this superior feeling, the

undaunted Saint Appar asserts his independence thus :—

“ தேவர்தி தேவன் சிவனென் சிந்தை சேர்ந்  
 திருந்தான்  
 தென்திசைக் கோன் தானேவந்து  
 கோவாடிக் குற்றேவல் செய் கென்றாலும்  
 குணமாகக் கொள்ளோம் எண் குணத்  
 துளோமே.”

“The Lord of the Dēvas has come and  
 settled in my heart  
 Even if the Lord of the South, Yama,  
 comes in person,  
 Tries to overrule me and commands  
 my services,  
 His orders with me will carry no weight  
 For I am seized with the Sacred  
 Qualities Eight.”

I now pass on to a consideration of the Glory and Worship of the Aḍiyārs or the Devotees of Siva. The Jīvan Mukta, who has realised the Adwaita relation and obtained Anubhūti or At-one-ment, must strictly abstain from doing Karmic acts. He will reach the ultimate goal only after he has lived the full term of his life here, *i-e.*, till the last traces of his Prārapta Karma are

wiped out. Till then the human monad or the soul must remain encased in the human body. Till that end is achieved, he must ceaselessly be in close communion with God. He must not neglect to worship Him time in and time out. To him Saiva Siddhānta strikes a note of caution and stipulates two modes of maintaining close contact with God whom the Jīvan Mukta can never afford to forget. Firstly, he must join the society of hallowed souls, whose hearts are teeming with love for Siva, and, secondly, contemplate the forms of those devotees and the forms in the temples as the forms of Siva. These two principles form the very kernel of the philosophy of Saiva Siddhānta. In fact, these two form the two colossal legs with which the Siddhāntin has taken mighty and majestic strides towards Siddhāntam or the True End or the Final End or the Accomplished End or the Ultimate Truth or the Truth of Truths,—whatever you may choose to call it.

The proof of the pudding lies in the eating. Any amount of abstract philosophy will not serve any good to anybody unless it is backed by the enunciation and inculcation



of practical moral virtues. Siddhānta is not a mere empty theoretical philosophy. It constitutes a practical living religion. It does not indulge in vain vaunts of launching in quest for what is higher than experience, for it may well prove endless and in the end may turn out to be a mirage. But the salient principles and doctrines of Siddhānta have been culled out from the teachings of so many Saiva Nāyanmārs. Those Tamil saints were real seers of Truth, the Apostles of God, the undoubted Saviours of humanity and the Servants and Devotees of Siva. In fact they were the 'chosen vessels' of Almighty Siva. And these chosen vessels have poured forth in soul-stirring and stone-melting strains their own individual spiritual experiences. Those strains have flown through the channel of lucid, luscious, and luminous Tamil Lyrics. Those songs were sung as hymns in praise of Lord Siva. They are the floral wreaths, strung with sweet and select words of divine Tamil, to adorn the feet of Siva. Those hymns breathe the air of Divine Love and Love alone. They are replete with the scent of Sivam.

Many of those chosen vessels have chiselled their very lives as a model for others. Their words and actions form the beacon light for their beguiled brethren. They are the lode-star for the way-lost and the weary. Those Nāyanmārs were neither pedants nor demagogues. They were not false prophets who thrived by show and sycophancy. They did not teach deceitful asceticism. They did not deter their opponents with awful and abstruse mysticism. They did not perform miracles to gather a rabble around them. They did not turn their backs on the world and court solitude. They lived in the midst of society and toiled for the public weal. They scorned delight and lived laborious days. They indulged not in puny carping and petty cavilling. They did not intrigue with the ignorance of the people or play upon their fancies. They talked not of party-politics and they did not fly after fleeting joys. They resisted the temptation of crowd psychology and refused to sacrifice their souls for the sake of personal or social gains. They had neither affections nor aversions. They were not dismayed by opposition and violence and they spiked all sectarian dogmatisms.

They worked for the State of Siva and Universal Religion. Their mission was Happiness; their message was Love; and their weapon was Service. What they taught to the people, they proved by their living. Their mental faculties were ever virile and watchful. Never for a moment they lost sight of Siva. Every minute of their lives was spent in His Living Presence. God Siva was ever attending on them, for He is famous as a servant of His devotees who are His slaves.

These Siddhāntic sages of the holy order were born in love and grew in love; they sang and spoke of love and saw only love; and found Siva in love for Love is Siva. Tirumūlar says :—

“ அன்பும் சிவமும் இரண்டென்பர் அறிவிலார்  
அன்பே சிவமாவ தாரு மறிந்திலார்  
அன்பே சிவமாவ தாரு மறிந்தபின்  
அன்பே சிவமா யமர்ந்திருப் பாரே.”

“ The ignorant think that God and Love  
are different :  
None knows that God and Love are  
the same :

Did all men know that God and Love  
are the same,  
They would repose in God as Love.”

Out of their vastness of compassion for the benighted souls and out of their self-less and generous wish to share the Supernal Bliss which they have brought within the easy grasp of the ordinary mortals, they have made moving appeals that melt our hearts and penetrate our mind. Tirumūlar himself says :—

“நான் பெற்ற இன்பம் பெறுகஇவ் வையகம்  
வான்பற்றி நின்ற மறைப்பொருள் சொல்லிடின  
ஊன்பற்றி நின்ற வுணர்வுறு மந்திரந்  
தான் பற்றப் பற்றத் தலைப்படுந் தானே.”

“Let the world also gain the Happiness  
I have :  
If the Vēdic word that is in the Heavens  
Is felt in heart and pondered off,  
With zeal, it 'll come of its own accord.”

Their propagation of Truth is an irresistible clarion call that is clinching our nerves. Their fervour of devotion is catching and their call evokes a spontaneous response in

our hearts. Now hear the trumpet-call of Saint Māṇickavācakar :—

“ புரள்வார் தொழுவார் புகழ்வாராய்  
இன்றே வந்தாள் ஆகாதீர்  
மருள்வீர் பின்னை மதிப்பாரார்  
மதியுட் கலங்கி மயங்குவீர்  
தெருள்வீ ராகில் இது செய்ம்மின்  
சிவலோகக் கோன் திருப்புயங்கன்  
அருளார் பெறுவார் அகலிடத்தே  
அந்தோ அந்தோ அந்தோவே.”

“ Will ye not come this day, and be His own  
and prostrate, fall, and worship and  
adore ?

Those lost in wilderment, who would  
esteem ?

Ye who bewilder'd and confounded stand,  
If ye would perfect clearness gain, this do  
Ye who would gain in this wide realm  
the grace

Of Sacred Puyangan, of Siva—world  
The King ! Ah, haste ye, haste ye,  
haste ye on ! ”

If we do not pay heed to the urgent  
benign call of his, but linger and lounge in

worldly entanglements, wistfully succumbing to the blandishments of Māya, that benevolent saint is not going to wait and waste time for us. The dogs bark but the caravan passes on. Even so, the saint marches past, saying :—

“நிற்பார் நிற்க நில்லா வுலகில்  
நில் லோம் இனிநாம் செல்வோமே.”

“Let those that bide abide,—abide not we  
In world that not abides : straight pass  
we on.”

Saint Tāyumānavar's voice rings forth thus :—

“காக முறவு கலந் துண்ணக் கண்டார்  
அகண்டாகார சிவ  
போக மெனும் பேரின்ப வெள்ளம் பொங்கித்  
ததும்பிப் பூரணமாய்  
ஏக வருவாய்க் கிடக்குதையோ இன்புற்றிட  
நாமினி யெடுத்த  
தேகம் விழுமுன் புசிப்பதற்குச் சேரவாரும்  
செகத்தீரே.”

“Even as the crow shares its prey with its  
kin and mates,  
The supreme Bliss of Sivabhōgam surges  
and swells and ne'er bates,

I call thee ere the mortal coil fails and

goes amiss,

Together, ye of the world ! hie hither and  
enjoy bliss."

Every form, whether animate or inanimate, in the universe is a manifestation of Siva. Siva pervades the whole universe by His Arul Sakti. So it is also sometimes said that all forms are forms of Sakti. Though Siva is immanent in all, He transcends them all. So the seen forms may change or be destroyed but the transcendant Siva, who shines through those forms, remains unchanged and indestructible. This Supreme Being, Siva, should not be mistaken for Rudra, the god of destruction. Siva is above all kinds of gods and performs all the five functions of creation, protection, destruction, obscuration and benediction. Innumerable Brahmas and Vishnus have come and gone, but Siva goes on for ever. He is the only Indestructible Being, says Saint Appar :—

“நூறு கோடி பிரமர்கள் நொந்தினர்  
ஆறு கோடி நாராயண ரங்குவே  
ஏறு கங்கை மணவெண்ணில் இந்திரர்  
சுறி லாதவன் சுசன் ஒருவனே.”

“ Hundred crores of Brahmas fell ;  
Of Nārāyaṇas perish'd, six crores we tell ;  
Indras countless as the Ganga's sands ;  
Alone Lord Īsa, without end stands.”

The soul cannot attain release without the Grace of Siva. One can roll up the skies like a piece of skin rather than attain salvation without a knowledge of Siva. That is how the Vēdas have proclaimed :

“ பரசிவ னுணர்ச்சி யின்றிப் பல்லுயிர்த்  
தொகையுமீண்டே  
விரவிய துயர்க்கீறெய்தி வீடு பேறடைது  
மென்கை  
உருவமில் விசும்பிற்றோலை யுரித்துடுப்பதற்  
கொப்பென்றே  
பெருமறை யியம்பிற்றென்னிற் பின்னுமோர்  
சான்றுமுண்டோ.”  
(Kandapurāṇam)

“ மானுடன் விசும்பைத் தோல் போற் சுருட்டுதல்  
வல்லோனாயின்  
ஈனமில் சிவனைக் காணு திடும்பைதீர் வீடுமெய்தும்  
மானமார் சுருதி கூறும் வழக்கிவை யாதலாலே  
ஆனம நிறையைக் காணு முபாயமே யறிதல் வேண்டும்.”  
(Kāñchipurāṇam)



Siva is to be meditated on to the exclusion of all else by those who desire release. The soul should humble itself before His all—pervading presence, melt into tears with a mellowed heart and dissolve into love for Him. That is the way to win His Grace, says Appar.

“ சிவனெனும் நாமம் தனக்கே யுடைய செம்மேனி

யெம்மான்

அவனெனை யாட்கொண்டளித்திடு மாகிலவன் தனையான்  
பவனெனும் நாமம் பிடித்துத் திரிந்து பன்னு ளழைத்தால்  
இவனெனைப் பன்னு ளழைப் பொழி யானென்

றெதிர்ப்படுமே.”

Meditation alone is not sufficient. Siva should be worshipped. In what form is he to be worshipped? He shines through all forms, animate and inanimate. He has no form of His own. So he should be worshipped in all forms. When Siddhānta says that Siva should be worshipped in the forms of His Adiyārs or devotees, it signifies only the fact that He shines in all animate beings. And the worship of idols in temples is required because of the fact that Siva manifests through inanimate forms also. Then it may be asked, why, then, the idols

in temples alone should be worshipped and not any other forms? Well, any other forms also would serve the purpose, for, that is how the Jīvan Muktas, who are able to comprehend the full import of the Revealed Truth, would do. But, for the generality of mankind, for the new initiates and novices, such a broad and catholic comprehension comes only by practice. They require in their initial stages such associations of ideas as would make them easily follow the truth and worship Siva. Siva, as the Absolute, has no forms. That is why the Saivites worship God in the form of Siva Līṅga, a symbol of the Formless State of God.

•Siva Līṅga is the glorious symbol of the Transcendence of Siva. Any attempt to connect that Glorious Form with phallic worship is but mischievous and misleading. The modern tendency to impute any such significance to Līṅga form of worship is to be strongly deprecated. It is indeed deplorable to find even some Saivites reading such a meaning into the Līṅga worship; and it is sheer moonshine. A Saivite should shudder to think of this and must be struck with horror even to entertain such an idea.

It is heinous and sinful even to harbour such thoughts. Such sacrilegious thoughts are hatched out of stark ignorance or base mentality.

There is irrefutable evidence to show that the Linga worship came into being for the first time, in the Tamil country and it dates back to several thousands of years. The original name for Siva Linga in Tamil was Kanthali. Kanthali has been described as the Supreme Divine Essence that transcends all form, shape, attachment and affections and is sustained by Itself. All will agree that this is the idea enshrined in the worship of the Linga. For some people, in all times, it has been found very hard to imagine a god without shape and so they drew the image of a deity in human form on stone pillars or columns. These figures might be of either sex. Kanthali has been defined as follows :—

“சார்பினுற் றேன்றது தானருவா

யெப்பொருட் குஞ்

சார்பெனநின் றெஞ்ஞான் று மின்பந்தகைத்தரோ  
வாய்மொழியான் மெய்யான் மனத்தா னறிவிறந்த  
னுய்மையதா மைதீர் சுடர்.”

“Standing by Itself, propless and formless,  
For all things 'Tis the mainstay,  
Eternal Bliss!  
Transcending word, deed, thought and  
wisdom's flight;  
'Tis the Pure Stainless Light.”

Diverse views have been put forward in explanation of this Kanthali. Many of them are fanciful and far-fetched. To my view it appears that a simpler and a more direct analysis of the compound word Kanthali would provide an easy solution. Kanthali consists of two words, Kanthu and Ali. We know what a Kanthu is. It means the stump of a tree. The Tamils from time immemorial had been worshipping trees. When a sacred tree had fallen or dried up by withering, its devotees preserved the stump or the trunk of that tree and continued their worship. This wooden stump was called Kanthu and its worship Kanthudai-nilai. But this wooden stump also is not proof against the ravages of time and would soon wear out and vanish. When it thus disappeared in course of time, a stone post or pillar was installed in its place and worshipped in memory of the former

Kanthu. This stone was called Kanthali. Ali in Tamil means destroy and Kanthali means the successor or substitute that appears after the destruction of Kanthu, a suitable name indeed. This substituted stone post later took the form of Sivaliṅga and Kanthali was the name given to it in ancient Tamil land. The fallaciousness of viewing Sivaliṅga as the worship of the phallus would become hideous and monstrous when its true origin is fully known.

No doubt there are innumerable forms that are worshipped in Hindu temples from Kumari to Kailās. All of them are symbolic and pregnant with Siddhāntic ideas and concepts. The Tamil country is famous for her turreted shrines and towering temples, richly laden with architectural curiosities and sculptural splendour. This symbolic worship is provided only to train and discipline the soul in the path of devotion and love towards Siva. It is only the means to attain an end and not the end itself. The knowledge of the Sat is the end in view. This worship is an act of preparation only. The soul should sacrifice its all, including itself, on the altar of love and devotion to

the Sat. Temple worship will help the soul to withdraw more and more from itself and centre its thoughts on the Supreme Self of selves. The soul should surrender to the Primal One its body, possessions and life itself. By this continued practice of Altruism and Love of Siva, who is All Love, the soul will attain true Bhakti and Pathi-gñānam.

It is cardinal to the Siddhāntins to regard the soul as a slave to environment. The soul is 'notorious for its assuming the qualities of the things it comes in contact with.' (சார்ந்ததன் வண்ணமாம் செயல்). That is why it becomes difficult for the soul to cast off the livery of Māya it is wearing. It is an innate disease of the soul; but Siddhānta prescribes a 'recipe that would convert that defect or disease into a virtue or blessing. This prescription will coax it to yield beneficent effects instead of baneful ones. There are certain diseases which are cured by change of place and surroundings. In the same way, here, the patient, which is the soul, is asked to be placed in an atmosphere that breathes of Love which is Siva. The soul which is

clinging to Māya must drop it down and embrace Siva. It must always move in surroundings which will arouse its feelings of devotion to Siva. The soul must think of Siva, see Siva and adore Siva. The holy sight of Saivite Aḍiyārs or the servants of Siva, their marks, words and deeds would make the matured soul think of Siva alone. The Jīvan Mukta does not worry himself about the sincerity or otherwise of the Aḍiyār who stands before him.

This is very well illustrated in the story of Chēramān Perumāl Nāyanār, a royal saint, who was a genuine Jīvan Mukta. He accepted the onerous responsibility of ruling a state, because he believed that by doing so, he was only obeying the dictates of Siva. He was a true Gñāni and he had the power of knowing every syllable of the word spoken by the outside world. So he was called Kalaṇṇirarivār. While he was returning on the back of his state elephant, just after his coronation, he met on the way his own washerman who was carrying a load of fuller's earth on his head. His body was found splashed with that bleaching powder,

due to a splattering rain he had passed through. That really gave him an appearance of a pious devotee of Siva. Chēramān forgot that he was his washerman and saw only the form of Siva in him. At once he jumped down from his elevated howdah and prostrated before the washerman. The latter trembled from head to foot and reminded the king that he was his servant dhobi. The king replied with all humility: "Thou remindest me of the Form of Siva. That is enough. I am your humblest servant. I adore you with thanks." This incident may sound strange and funny to us, ordinary folk, because we have not yet advanced to that eminent level in the progress of the soul, in which Chēramān was placed. So we cannot understand the ways and manners of Jīvan Muktas. They completely identify themselves with God and try and succeed to see Him everywhere. Their ego and feelings of I and Mine are completely crushed. They live in an atmosphere of serene Love and Sivam. This is the way the Jīvan Muktas behave and view at the world. Living human bodies are to be looked at as walking



temples (நடமாடுங்கோயில்). Saint Tirumūlar says :—

“படமாடக் கோயிற் பகவற்கொன் றீயி  
 னடமாடக் கோயி னம்பர்க்கங் காகா  
 நடமாடக் கோயி னம்பர்க்கொன் றீயிற்  
 படமாடக் கோயிற் பகவற்க தாமே.”

“What is offered to the Lord of the spire-  
 festooned temple  
 Reaches not the Lord who dwells  
 within the walking temple,  
 But that which is given to the Lord  
 of the latter  
 Is equally shared by the Lord of the  
 former.”

Here Tirumūlar calls the Gñānis as Walking Temples. The Gñānis form the Sacred Legion of the Holy Order of Siva. They are the real living emblems of Siva who surpasses all thought, conception and perception. These Saivite devotees are the true heroes who have rolled back the octopus of darkness and emerged into the illumination of Sivagnānam ; and their triumphant procession is heading towards the Final Goal of

Siva, Who is the Ocean of Bliss. Their march of progress is vividly portrayed by Saint Māṇickavācakar thus :—

“ஞானவாள் ஏந்தும் ஐயர் நாதப் பறையறையின்  
மானமா ஏறும் ஐயர் மதிவெண் குடை கவிமின்  
ஆனநீற்றுக் கவசம் அடையப் புகுமின்கள்  
வானவூர் கொள்வோம் நாம் மாயப்படை

வாராமே.

தொண்டர்காள் தூசி செல்லீர் பத்தர்காள்

சூழப்போகீர்

ஒண்டிறல் யோகிகளே பேரணி உந்தீர்கள்

திண்டிறல் சித்தர்களே கடைக்கூழை

சென்மின்கள்

அண்டர் நாடாள்வோம் நாம் அல்லற்படை

வாராமே.”

“Strike the sounding drum of the Guru,  
Wieler of wisdom's sword ;  
Spread the white canopy over the Guru,  
Who mounts the charger of heaven ;  
Enter and take to you  
armour of ashes, fragrant, divine ;  
Possess we the heavenly fortress,  
Where hosts of illusion come not !  
Servants of His,—march on in the van ;  
Ye Devout ones,—move on the flanks ;

Ye Sages of power illustrious,—  
 Come fill up the swelling ranks ;  
 Ye Mystics of strength unfailing,—  
 advance and close up the rear ;  
 We shall rule the heavenly land,  
 No hosts of evil for ever to fear !”

Here lies the real merit and distinction of the philosophy of Siddhānta. It inculcates love for one another. You must love thy neighbour not only as thyself but as the epitome of Siva Himself, the Supreme Being. It teaches us how to read and discover God in others, for, according to the Siddhāntin, every living being is beaming with the semblance of Siva. One should not distinguish between the false and the sincere in worshipping the Saiva devotees who wear the external emblems of a Saivite, like the holy-ashes and rudrākṣha or sacred beads. The exterior emblems will do to remind the soul of Siva. The matured souls will see only the good in others. You shall not dive into their inner purity and sincerity. You must have no distinctions of high or low among Aḍiyārs. All 'devotees should be equally viewed and worshipped. Saint Appar unequivocally asserts thus :—

“ எவரேனுந் தாமாக விவாடத் திட்ட  
 திருநீறுஞ் சாதனமுங் கண்டாலுள்கி  
 உவராதே யவரவரைக் கண்ட போது  
 உகந்தடிமைத் திறம் நினைந்தங் குவந்து நோக்கி  
 இவர் தேவர் அவர் தேவர் என்று சொல்லி  
 இரண்டாட் டாதொழிந் தீசன் திறமேபேணிக்  
 கவராதே தொழுமடியார் நெஞ்சினுள்ளே  
 கன்றுப்பூர் நடுதறியைக் காணலாமே.”

“ In the heart of him who loves and  
 adores true  
 The devotees wearing ashes and  
 marks so pious,  
 Sees Siva in them and makes no  
 distinctions invidious,  
 Thou canst find Kanṛāpūr Siva and  
 here's the clue !”

Feeding the devotees of Siva is known as Mahēswara Pūjai. A true Siddhāntin regards this Mahēswara Pūjai as the consummation and glory of human birth. These twin principles, viz., Mahēswara Pūjai and worship of Siva in all His forms, are praised as the true end of life in this world, which would ultimately take the soul to the brinks of the Fountain of Bliss, Siva. This most important Siddhāntic truth has been

categorically emphasised by Sēkkilār in his wonderful exposition of the 'Tīru Mylāpore Tēvāra Patigam of Tiru Gñānasambandar, in his monumental Biography of the Bhaktas, viz, Peria Purāṇam :

“மண்ணினிற் பிறந்தார் பெறும்பயன் மதிஞ்ஞம்  
அண்ணலா ரடியார்தமை அழுதுசெய் வித்தல்  
கண்ணினு லவர்நல்விழாப் பொலிவுகண்டார்தல்  
உண்மையா மெனினுலகர்முன் வருகென  
வரைப்பார்.”

It is love to these Adiyārs or devotees that finally snaps the cord that binds the soul to the cycle of births and in the snapping of that cord lies eternal Bliss. Bliss means, in Siddhānta, becoming one with God in a non-dual sense, i. e., in Adwaita state. This is the real At-one-ment. What happens to the soul in Bliss? Siddhānta says, the soul is there, but inseparably united to God. The egoism of the soul is completely blasted and its whole being becomes pulsated through and through with Divine Intelligence. When infernal egoism drops out, Eternal Siva steps in to fill its space. The soul becomes Sivamayam but not Siva Himself. There is no end to its experience

of the Bliss of Siva, according to Siddhānta. The soul becomes as if it were a star caught in a flood of sun-light or like salt dissolved in water. It is better we push not these similes to their logical extremes; for, then we will miss our point. In fact that ecstatic final state is to be felt and experienced by each one for himself and not to be spoken of. It cannot be explained in words.

Then the question arises, what becomes of the third category, Āṇavamala, which is said to be eternal and attached to the soul? It is also there, but totally ineffectiveless, like a fried seed. It is shorn of its sting and completely scorched. It simply ceases to function. Thus even in the state of Final Release, Siddhānta, manages to maintain its consistency regarding its original postulation of the three eternal categories. The following stanza deals about the final stage of the three categories :—

“முத்திதனின் மூன்று முதலு மொழியக்கேள்  
சுத்தவநு போகத்தைத் துய்த்தலணு—மெத்தவே  
இன்பங் கொடுத்தல்இறை இத்தைவினை  
கித்தல்மலம்  
அன்புடனே கண்டுகொள் அப்பா.”

“ Hear how the three fare in Bliss :  
 Unalloy'd Happiness derives the soul ;  
 The Lord is there to administer this,  
 And Mala's the producer, the cause  
 to this Goal. ”

The heat of the sun enables one to enjoy the cool shade of a spreading tree. Really the heat is the cause for that enjoyment. So also, the soul has been parched by Mala for so long a time ; and when the soul enters the cool shade of the Feet of Hara and enjoys Bliss, it is the Mala that should be thanked for it is the real cause for that rapturous experience of the soul.

The reality of the individual, the relative freedom of the human will, the essentially ordered nature of the world, which is such that even the Supreme One has to respect and not to overthrow, all these are features of permanent value in any doctrine of God and no one will fail to see that these are the dominant ideas of Saiva Siddhānta. It is interesting to note also that Siddhānta translates philosophy into action. It has made a bold and successful attempt to establish the Kingdom of Heaven on earth,

which means the Kingdom of perfected human relationship. It is not a bigoted religion that asks us to persecute people in the name of its creed. It does not adopt what we may call a narrow sectarian orthodoxy. The utility of the Siddhānta philosophy lies in its gospel of Truth and Love. It aims at promoting good-will amongst the people, transcending religious, political, communal and sectarian considerations. This is the greatness of the real spirit or tatva underlying the Siddhāntic philosophy. No wonder it has been hailed as Saiva Siddhānta Samarasa Sanmārgam.

A study of Saiva Siddhānta will result in the regeneration of man. Is it worthwhile purchasing the world at the expense of the deterioration of the soul? In his own mystic mood, Browning has rightly said, “’Tis an awkward thing to play with souls.” One, should not venture purgatory for petty, paltry and passing gains of earthly pleasures. The world, though a huge thing, is not a great price for a small vice. No vice is small but trails back with terrible repercussions. One false step will fling the soul into endless damnation. It is



essential to realise what our 'Sva' or 'Self' means and Siddhānta not only discovers the soul for man but also helps him to dig the offending factor out of its personality. It awakens our soul and kindles the flame of religious fervour and devotion to Siva, Who is revealed as the Grand Dispenser of Knowledge. But one need not quarrel with the word 'Siva.' It simply denotes the Supreme God. You may call Him by any name you please. Worship Him in any manner you choose. All gods are but His forms and all names are His. For, there is no god but God and He is the Father and the Mother of the world. In whatever manner we worship, the Supreme One alone hears our prayers and receives our love. Arulnandi, Sivāchāriār has clearly expressed this :—

“ யாதொரு தெய்வங் கொண்டீர் அத்தெய்வமாகி  
 ஆங்கே  
 மாதொரு பாகனூர்தாம் வருவர் மற்றத்  
 தெய்வங்கள்  
 வேதனைப்படும் இறக்கும் பிறக்கும் மேல்  
 வினையுஞ் செய்யும்  
 ஆதலான் இவையிலாதான் அறிந்தருள்  
 செய்வனன்றே. ”

“Whomsoever be your god, the Gracious One (for Grace is inseparable from Him and this Grace we call Sakti or Mother) will appear through that god and shower His Grace. All other gods suffer, are born, die, and perform deeds that induce good and bad results. The Primal One alone is free from these trammels. He is All-knowing and Gracious.”

So what is required of us is character and moral virtues. Whether we believe in Siva or not, whether we believe in its metaphysics or not, we cannot help believing in the two fundamental moral principles or concepts embedded in the teachings of Saiva Siddhanta, to wit, the fundamental qualities of Truthfulness and Love of Human Fellowship. Let not the world be converted into a stage where men are deemed to be actors. Let there be sincerity in our heart and uniformity in our thought, word and deed. Saint Appar grieves at the hypocritical world and reproaches thus :

“நடலை வாழ்வுகொண் டென்செய்தீர் நாணிலீர்  
சுடலை சேர்வது சொற்பிர மாணமே.”

“ O shameless ! what art thou doing with thy hypocritical life ? Your heading to the burning-ghat is asserted on oath and is a certainty.”

So let men realise that this earthly life is not perpetual but will quail in no time and meet with a sudden end. Before that happens let them have faith in God and take refuge in God. Let them not associate with vices, evils and sins. Let them tread the path of righteousness, putting a curb on their five senses, and offer their devout prayer and fervid love for any god they choose and the Imperishable Primal One will appear in Grace. This is the idea given in the following stanza of Sivagñāna Siddhiār :—

“ மனமது நினைவ வாக்கு வழத்தமந் திரங்கள்  
 சொல்ல  
 இனமலர் கையிற் கொண்டங் கிச்சித்த  
 தெய்வம் போற்றிச்  
 சினமுதல கற்றிவாழும் செயலறமானு  
 வியார்க்கும்  
 முனமொரு தெய்வமெங்கும் செயற் குமுன்  
 னிலையாமன்றே.”

“ When one worships the God he loves, with mind fixed, and mantras and words of praise, and hands showering forth flowers, after getting rid of anger, desire and other faults, and entering on the practice of all the virtues, then the most Ancient of the ancient gods will deign to accept his worship.”

The purpose of human birth is to develop and practise the virtue of Love. Tiruvalluvar says,—

“ அன்போ டியைந்த வழக்கென்ப வாருயிர்க்(கு)  
என்போ டியைந்த தொடர்பு.”

“ It is to set the soul on the path of Love that this skeleton body is attached to it.”

To love God is to love other living beings, for all living beings are but the undoubted manifestations of God. He who will not love other souls cannot love God. He, whose nature is not overflowed with the milk of human kindness, has no right to worship God. He, whose heart is a desert, void of any love to others, cannot be a true lover of God. He is sure to be hurled into bottomless perdition, and thus he will work out his own ruin. So he ends in not loving his own self. The soul should shed all hatred,

vengeance and retaliation. It should practise patience, sufferance and toleration. The soul should love others, love beyond measure, love irrespective of caste, creed and community, love friend and foe alike. Arulnandi Sivāchāriār crowns his precious work, Sivagñāna Siddhiār, with these golden lines :—

“ ஈசனுக்கன் பில்லார் அடியவர்க்கன் பில்லார்  
எவ்வுயிர்க்கும் அன்பில்லார் தமக்கும் அன்பில்லார்  
பேசுவதென் அறிவிலாப் பிணங்களைநாம் இணங்கிற்  
பிறப்பினினும் இறப்பினினும் பிணங்கடுவர் விடுநீ  
ஆசையொடும் அரன்டியார் அடியாரை அடைந்திட்டு  
அவர்களும் உன்கரும மாகச் செய்து  
கூசிமொழிந் தருள்ஞானக் குறியில் நின்று  
கும்பிட்டுத் தட்டமிட்டுக் கூத்தாடித் திரியே.”

“They love not God, who love not His devotees; they love not others, neither do they themselves. What is the good of talking about such senseless corpses? Leave off their company as their union will lead you again into births and deaths. Seek in love God's true devotees, taking their wishes as commands, speak humbly and stand steadfast according to their gracious directions, and worship and bow to them and delight and dance.”

Tiruccirāmbalam

## APPENDIX

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SRI ARUḤNANDI SIVĀCHĀRYA SVĀMIGAḤ  
SIVAGNĀNA SIDDHIĀR  
LECTURESHIP ENDOWMENT

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By His Holiness Sīlasrī Kāsivāsi Aruḥnandi Tambirān SwamigaḤ AvergaḤ of TiruppanandāḤ, in memory of the late Sīlasrī Kāsivāsi Swāminātha Tambirān SwāmigaḤ AvergaḤ to encourage the study of and the spread of learning in the Saivasiddhānta Sāstras.

1. This Endowment was founded by His Holiness Sīlasrī Aruḥnandi Tambirān SwāmigaḤ AvergaḤ of TiruppanandāḤ in memory of his Predecessor the late Sīlasrī Kāsivāsi Swaminatha Tambirān SwāmigaḤ AvergaḤ to encourage the study of and the spread of learning in Saiva Siddhānta.

2. The endowment for the lectureship consists of Non-terminable Government

Promissory Notes of the face value of Rs. 15,000/- (Rupees fifteen thousand only.)

The interest of this investment shall be utilised for the honorarium for a series of lectures, not less than four in number annually at the Benares Hindu University and the Allahabad University. The honorarium shall be Rs. 400 unless revised later with the consent of the Donor and with a view to the lectures being given in other Indian University centres. Such excess of income as there may be over the honorarium fixed will be added every year to the corpus of the fund. Should at any time the Syndicate consider that no applicant has shown sufficient ability to justify the delivery of the lectures in that particular year or years the amount of interest accrued shall be added to the corpus of the fund.

3. The terms and conditions of the lectureship are as follows :—

i. The course of lectures which shall be not less than four, three in the Benares Hindu University and one in the Allahabad

University, shall be delivered annually at the University centres fixed by the University on a subject explaining the principles of Saiva Siddhānta. The increase in the number of lectures shall be subject to the conditions in para 5 *infra*.

ii. The lecturer shall be appointed every year by the Syndicate of the Annamalai University either from among the Hindu members of the Staff of the University or other Hindu experts in the Saiva Siddhānta Philosophy. Every year there shall be a new lecturer. The lecturer once selected may have a second turn only after the lapse of 12 years.

iii. The lecturer shall be chosen irrespective of sex or caste

iv. The lecturer should within a month after the delivery of the lectures present to the Annamalai University as well as the Donor of this endowment and his successors-in-interest, a copy each of his lectures. The University may print and publish the lectures at the discretion of the Syndicate.



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v. The lectures shall be the result of a deep study of the sutras of (a) Sivagnāna Siddhiyār, both Parapakkam and Supakkam and the six old commentaries on the Siddhiyār, and (b) Sivaprakāsam of Srī Umāpathi Sivāchāriār.

vi. The Lectures shall be arranged in consultation with the Benares Hindu University and the Allahabad University immediately before or after the Dasarah Holidays.

vii. The lecturer shall bring on his return a pot of the holy waters of the Ganges for presentation at the Lord Srī Naṭarāja Shrine at Chidambaram for Abhishekam and intimate to the Donor his having done so when he sends a copy of his lectures as required in clause 3(iv) supra.

viii. The honorarium shall be paid either in cash or by cheque.

4. It shall be competent for the Syndicate of the Annamalai University to invest in any Government or other trustee securities (1) sums available from year to year for

investment from the interest in excess over the honorarium as also (2) the capital amount of the investment in case the Government Securities in which the amount is now invested are tendered for payment by Government.

5. If in the process of investment the face value of the Paper increases and an enhancement of income results either by addition of unspent amounts or by reinvestment, such additional income shall be utilised to increase the number of University centres at which the lectures will be delivered and consequently the honorarium for the lecturer.

6. The Syndicate shall at the end of each year communicate to the Donor or to his Successors-in-interest the name and address of the lecturer and the honorarium paid and, if in any year no lecture is delivered, the amount at credit at the end of the year and shall also publish the accounts in an important Tamil or English Daily Newspaper.

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