

To K. Rangaswami
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ON
SAIVA SIDDHANTHA



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01

M. BALASUBRAHMANYA MUDALIYAR

PREFACE

The lectures published in this volume were delivered by me at the Banaras and Allahabad Universities, under the endowment created by His Holiness Kasivasi Arulnandi Tambiranswamigal, Head of the Kumaraswami Mutt (at the Kedar Ghat, Banaras) and of the Kasi Mutt (at Tirupanandal in the Tanjore District of the Madras State) whose enlightenment and encouragement of Saiva Culture are well known. My thanks are due to the Annamalai University for selecting me to deliver these lectures this year and permitting me to print and publish them, and to the Banaras and Allahabad Universities for fixing suitable dates for these lectures at short notice and making all the necessary arrangements to make them a success.

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LECTURE NO. 1

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Dr. B. L. Atreya, Professor of Philosophy
in the Chair.

The Origin of the Saiva Siddanta System is lost in the mist of antiquity. The excavations at Mohenjo Daro and Harappa led Sir John Marshall to assert that Saivism is the most ancient living religion in the world. Among the numerous objects discovered there, were several Sivalingams, Sacred Bulls, Nataraja, Dakshina-murthi, the Mother goddess, figures in yogic posture, seals which represent idols being carried in procession on Vahanas, a public bath, and a prayer hall. The cardinal principles and practices of the Saiva Siddanta system, that are capable of formative expression, are found so expressed in these seals and relics. Marshall thinks that these are traces of a civilisation that existed before the Aryans came to India. The general consensus of opinion among scholars is that this culture is about 5000 years old, though there are a few who vigorously dispute every theory put forward by Marshall.

2. The sources of the Saiva Siddanta System are the Vedas, the Agamas, the Songs of the Saiva Saints, the Philosophical treatises of the Santanacharyas and their disciples, and stray works of reputed Saiva Scholars like Haradatta, Srikanta, Trilochana Sivacharya.

and Appayya Dikshita. Among these sources, the Rig Veda, the Svetasvatara Upanishad, the Mrigendra and Paushkara Agamas, the Thevaram and Tiruvachakam of the four Saiva Saints, the Sivajnana Bodham of Meikandadeva, the Sivajnana Siddhi of Arulnandisivacharya, the Siddhanta Ashtaka of Umapatisiva, and the Dravida Mahabhashya of Sivajnana Swamin deserve special mention. The Siddantha Saravali and the Ashtaprakara are also excellent books on the subject. Saiva Siddantha attaches equal importance to Sanskrit and Tamil, and equal value to books which expound it as a religion and as a philosophy. It accepts the well known definition of Philosophy as the "grammar" of religion, and divides its saintly leaders into two classes...the Samayacharyas or religious preceptors and the Santanacharyas or preceptors of philosophy. There is a well known Tamil verse which describes the Vedas as a Cow, the Agamas as its milk, the songs of the four Saiva Saints as the ghee immanent in the milk, and the philosophy of Meikandadeva as the taste and flavour of the ghee (Appendix A).

3. The chief Saiva Siddhanta books consist of (a) the *Parapaksha* where the principles and practices of other systems of philosophy are examined in great detail and distinguished from the Orthodox Saiva Siddhanta system and (b) the *Supaksha* where its own principles and practices are very accurately set out and all possible objections answered. The system relies upon pratyaksha, anumana, revelation, and intuition as valid and valuable sources of knowledge. The essence of the system is the acceptance of three perennial and fundamental entities or padarthas viz., Pati, Pasu, and Pasa, which may very

roughly be translated as God, soul, and matter. Pasu with the help of the grace of Pati, gets rid of the Pasa and attains permanent and conscious bliss at the feet of Pati. Satkaryavada or the theory that every effect implies a pre-existent material cause, is an essential postulate of the system. Something cannot come out of nothing nor finally become nothing. Pasu and Pasa are not illusory but as real as Pati. Pati is like a container, Pasu like a liquid in the container, and Pasa like the sugar or salt held in solution in the liquid. This relationship is expressed as Vyapaka, Vyapya and Vyapti. These and several other doctrines distinguish the Saiva Siddhanta System from others such as the Adwaita, the Visishtadwaita and the Dwaita.

4. It is the specific desire of the founder of the endowment for these lectures that they should be the result of a deep study of the sutras of the Sivagnana Siddhi, of the six old commentaries thereon and of the Sivaprakasa of Umapatisiva. I shall strictly adhere to this in my treatment of the subject.

5. The Parapaksha deals with fourteen systems beginning with the Lokayata or the rank materialist, and ending with the Pancharatra. The Supaksha deals with the objections of various systems and sets out in full detail the doctrines of the Saiva Siddhanta system. Every resemblance with another system which would mislead the reader is carefully distinguished and the Siddhantin's view emphasized.

6. The Supaksha opens with a short discourse on epistemology and the principles of logic which the author employs in his book. Pratyaksha, anumana, and agama which may be roughly called perception,

inference, and scripture are the three valid sources of knowledge. Abhava or non-existence is a source of knowledge, since non-existence of a thing implies its existence somewhere else. Anupalabhdhi or non-perception is also a good source. From the absence of chill, we infer absence of dew. This principle is used to infer the complete disappearance of the anava mala in the mukta soul, though the perennial nature of its existence is not compromised because it is found in all Baddha souls. Arthapatti or implication is a method of inference. We see Devadatta not eating during daytime but continuing to be fat. We infer that he must be eating during nights. To these six a further four viz., Pāśesha, Sambhava, Aitihya, and Svabhava are added, but all these ten can ultimately be reduced to perception, inference and scripture. The well known twenty-two points of defeat in debate or nigrahasṭhanas are duly set out and a short description of each is given.

7. Let us now see how God or Pati is described and considered, and how His existence is proved. It must be clearly remembered that God has no material existence which can be the subject matter of our experience with the five senses. Saint Gnanasambanda says that God is the subject of One's own spiritual experience and that there is not much use in employing logical methods of proof. “ஏதுக்களாலும் எடுத்த மொழியாலும் மிக்கு சோதிக்கவேண்டா சுடர் விட்டுளன் எங்கள் சோதி (சம்பந்தர் தேவாரம்-3.54.5)”. St. Appar is equally emphatic:—“புந்தி வட்டத்திடை புக்கு நின் றுனையும் பொய் என்பனே ?” The cosmological, physico-psyhic and other so-called proofs are thus only in the nature of analogy.

8. There are two concepts of the Ultimate Reality the Transcendental and the Determinate. The transcendental is called by various names such as Nishkala, Parabrahman, Parameswara etc. This is called the Svarupalakshana. This is beyond all thought, speech and action, but of its own grace, highly advanced souls are allowed to have spiritual experience of its existence and union. St. Manickavachakar sings. “அப்பாலைக் கப்பாலைப் பாடுதுங்காண் அம்மானாய் (see Appendix B). St. Appar says, “அவன் அருளே கண்ணாகக் காணின் அவ்வால், இப்படியன் இந்நிறத்தன் இவ்வண்ணத்தன் இவன் இறைவன் என்றெழுதிக் காட்டொணுதே” (அப்பர் தேவாரம்-6.97-10).

9. This absolute, of its own volition, becomes the determinate or sakala, for the sake of the salvation of infinite millions of souls. There is no external cause which operates to reduce the Absolute to the Sakala state, for if there be one, that cause would be superior to God. “அகலமாய் யாரும் அறிவரிதப்பெருள், சகலமாய் வந்ததென்றுந் தீபற, தானாகத் தந்ததென்றுந் தீபற (திருவுந்தியார்-பாட்டு.1)” says one Siddhanta Sastra called the “Tiruvundiya.” This Sakala is also called the Thatastha Lakshana. The Sakala manifestation is subdivided into rupa, arupa and ruparupa.

10. This supreme, ultimate Reality called Siva, is without beginning or end, free from all defects, and possesses the well-known eight attributes of Godhood viz., infinite grace, infinite bliss, infinite intelligence, infinite intuitive wisdom, infinite power, infinite purity, infinite existence and infinite freedom. This supreme Siva, on account of the misery of an infinite number of souls in various stages of experience of their Karma, pro.

vides them with means whereby they can get rid of their Karma and engages Himself in the fivefold cosmic activity of creation, sustenance, destruction, obscuration and liberation. These are called Srishti, Sthithi, Samhara, Tirodhana and Anugraha. All these are directly due to the infinite grace of Siva and His keen desire that all souls should attain salvation.

11. We are all aware of the theory of causation and know that everything is produced by the co-operation of three causes, the material, the instrumental and the efficient. A chair is the result of a carpenter operating with his tools upon a piece of timber. A pot is similarly the result of a potter working with his wheel and rod upon a volume of clay. Even so, the universe is the result of God operating as the efficient cause or Nimitta Karana with his Shakti as Sahakari Karana (or instrumental cause) upon Maya as the material cause or Upadhana Karana. There are several other systems which roll all the three into one or two. Saiva Siddhanta is very careful in its postulate that God is only the efficient cause. God does not create something out of nothing nor destroy something into nothing. Matter is indestructible and Maya the primordial matter only changes its form and continues to exist. The Siddhanta theory is therefore called Satkaryavada.

12. There is considerable difficulty in making God the material cause or Upadhana Karana of the Universe, because the problem of Evil would not be properly solved, and God would be regarded as the source of evil. Maya or matter has infinite variations and Asuddha Maya is the substance out of which the human body and the bodies of all living things on earth are composed.

The Saiva System does not say that Maya is an illusion without any real existence in fact. It may have limitless and changing names, forms and shapes. It is however a part of Pasa which is as perennial as God himself.

13. God is not the instrumental cause or Sahakari Karana because working with an instrument would necessarily involve some kind of relationship with matter. God's energy or Shakti has a twofold nature. It serves as an intermediate link between matter the unconscious jada and Siva the conscious absolute. Shakti is therefore regarded as the Sahakari cause, which operates on the Upadhana Karana.

14. Even as Nimitta Karana or efficient cause, God operates in a very different way from a potter or carpenter. In his presence, the five great activities are carried on for ever, just as in the presence of the sun, a lotus bud appears, another blossoms and a third fades. In the Sannidhimatra of Pati, Cosmic activity goes on, even as the affairs of State are carried on by Ministers in the mere presence of the head of the State. Brahma, Vishnu, Rudra, Maheswara and Sadasiva correspond to these Ministers. God, the Supreme Reality does not undergo any change or Vikara as the result of these activities. They are mere child's play which does not involve any exertion on His part. Some passages in the songs of the Saiva Saints which refer to God's activity as play are misunderstood by some as playing with the lives of souls, thus imputing a kind of irresponsibility. What is really meant is that these cosmic activities are carried on very efficiently without any kind of His interference or exertion.

15. The question naturally arises whether destruction or Samhara can be called an act of grace done by a loving god. Samhara really means a benevolent withdrawal, as the word is derived from two sanskrit roots (sam and hru) which mean well and drawing in. The word means a good rest. No reasonable man will deny that after experiencing Karma in this life, he requires a little rest before entering on the next. The other four are likewise acts of grace, intended for the benefit of the soul, in its attempt to get rid of its impurities and attain salvation.

16. God's appearance in a form or rupa is not at all due to any extraneous cause or paratantra, nor is any form necessary for Him to carry on the Cosmic activities. He is an Anadi Mukta Chitrupe but appears in forms as Guru or Preceptor to the Pralayakala and Sakala souls for imparting Upadesa so that they may attain salvation. Even these forms are not due to any malas at all. All the parts of the form which he assumes from top to toe and the weapons which the form carries have philosophical significance. A passage from the *Vathula Agama* is quoted by Sivagrayogin in his commentary on the Sivagnana Siddhi stanza which deals with this subject (1.47) Of these forms, some are Bhoga Rupas, some Ghora Rupas and some Yoga Rupas which are taken to bestow Bhoga or enjoyment on souls; to effect proper disciplinary punishment, on misbehaving officers like Daksha and Yama; and to grant Yoga Mukthi to persons practising advanced yoga.

17. There is a list of twenty five forms called the Maheswara Moorthas of which the above are a few. These forms really belong to Srikanta Rudra who

belongs to the Pralayakala category of souls, but the Vayusamhita and other puranas generally treat the forms, names, and activities of this Rudra as belonging to the Supreme Godhead. They are therefore, by Upachara said to belong to the Supreme Siva. The six adhvas are also His forms. These are respectively called the Mantra, Pada, Varna, Bhuvana, Tatva, and Kala Adhvas. Sakti is inseparable from Siva and the three forms of Sakti called the Ichcha, Jnana and Kriya by their non-association and association in greater and lesser degrees give rise to the five atishtanas called Siva, Sakthi, Sadasiva, Maheswara and Suddha Vidya and the three avasthas called the Laya, Bhoga, and Adhikara. Just as an amber crystal takes on the colour of objects placed near it without itself undergoing any change, Siva appears in these forms due to the changes in the Sakthi without himself undergoing any change.

18. It is because God manifests himself as Siva and Sakti that we find differences in Sex and Characteristics in creation and the concomitant happiness in life. The form of the Sivalinga signifies these essential truths. The essential masculine quality is said to be strength and the essential feminine quality peace. All moulds of life are twofold, the Linganga and the Bhaganga.

19. A passage from the Vathula Agama describes in detail the philosophical significance of the Sivalinga. There are several slokas in the Siddhanta Saravali, in which Trilochana Sivacharya explains the sacred truths underlying the various parts of the Sivalinga. It is because the Sivalinga form visibly reminds one of all these truths, that even the Adi Sankaracharya who gave

the first great commentary on the Brahmasutras worshipped a spatika Linga called the Chandra Mouleeswara and the present heads of Sankara Mutts in various parts of the country still carry on this Linga worship faithfully.

20. Arulnandisivacharya, the author of Sivajnana Siddhi sums up the Siddhanta theory of God in a series of paradoxes in the last stanza of the first sutra. He says "Siva has neither rupa nor arupa, is neither chit nor achit, does not create, destroy etc., does not enjoy Bhoga, does not perform tapas or yoga which are performed by various tatastha forms. His svarupa lakshana is beyond all these."

21. We now come to the second sutra which deals with Pasa or Bondage. Souls which are perennial, go through numerous bodies, as the result of good and bad actions. It is God in his aspect as Pati through his Sakti who gives these bodies to the souls in order to enable them to eat the fruits of their activities and get rid of their pasa. We cannot exactly say which portion of the activity in this life is the result of past karma and which the seed of future Karma. It is a case of Pravaha Anadhi and is like the tree and the seed. All deeds which are due to the assertion of the egoistic self give rise to future births to work out the Agamya karma. Karma is divided into Sanchita, Prarabhdha and Agamya. Sanchita is the big bundle of past karmas. Prarabhdha is that portion of this big bundle which is worked out in this birth. Agamya is the karma which is earned while undergoing the Prarabhdha as the result of self-assertion. There will be no Agamya if self assertion is altogether absent.

22. Our activity is either *hita* or *ahita* (good or bad). Pati punishes us for all bad deeds and rewards us for good deeds. Good deeds are those which give pleasure to other living beings while bad deeds give them pain. Pati while punishing or rewarding may be compared to a father or a doctor. The father rewards a son who reads his lessons and behaves well and punishes another who always commits mischief. A Doctor treats some diseases by giving sweet medicines without any diet restrictions and some others by operation with the surgical knife and a sparing liquid diet for several days till complete cure is effected.

23. One *hita* or good deed is worship of an *Ishta-Devata*. We may worship any *Devata* but Siva gives us the fruit of such worship through that *Devata*. If a *Bhakta* worships in a way which even involves the suffering of another, God still gives reward but if one worships without Love of Siva only suffering results. The well known case of *Chandeswara* and *Daksha* are relevant. *Chandeswera* cut his father's knees when the latter interfered with his worship. Siva blessed *Chandeswara* with special favours. *Daksha Prajapathi* performed a *Yajna* without any love of Siva and his sacrifice ended abruptly by his head being cut off and a goat's head being fixed instead. These and other puranic stories are used only to illustrate this truth.

24. Thus we see that the pleasure and pain which we experience in this life are the result of our past karma. These are given to us by God. Karma being of the *Achit* or *jada* category is not able to afflict us directly *suo moto*. God therefore gives us a bit of our past Karma called the *Prarabhdha* to be worked out in this

life. He does not give us the whole of our Karm because the burden is unbearable and impossible to be worked out in the short span of one life.

25. The question of what happens immediately after death is next taken up for consideration. Death is really the departure of the soul or Pasu from the visible physical body. This physical body is called Bhutana Sareera, since it is composed of the five Bhutas (Prithvi, Ap, Thejas, Vayu and Akasa). Inside this physical body there is another called the Puryashtaka * or Sookshma sareera. This becomes the Yatana Sareera when it goes to Swarga or Naraka. Swarga is the place where there is pleasure and no pain†. Our world is a place where there is both pleasure and pain and it is therefore called Karma Misra Loka. The soul, immediately after departure from the physical body may enter another physical body or the Yatana sareera or may take several physical bodies with or without any time interval in between or several yatana bodies likewise, according to the Karma which has to be worked out. All these are regulated by Pati through his Sakti. When these changes take place consciousness changes and no remembrance of these is vouchsafed to the soul. A memory of these would be an unbearable load which the soul could not relish. The soul before it takes another physical body goes through a process called the Panchagni vidya, enters the father's body and through him the mother's womb and comes out as a baby. Transmigration goes on till one's karma is completely extinguished.

* (See App. H.)

† (Vice Versa in Naraka).

26. There is no certainty that a human being will not go down the ladder to become an animal or lesser being with one or more of the five senses. The stories of Ahalya becoming a stone in the Ramayana, of a rat becoming Mahabali Chakravarthi, and of a spider becoming the Chola King Kochchengannan are relevant instances.

27. The sthula sareera is caused by the Sukshma sareera which again is caused by the mulaprakriti, which again is caused by the mohini tattwa. All these are covered by the Vyapaka of the Kundalini Sakti. Then follows a very detailed discussion of the genealogy of the 36 Tattwas and 60 Tattwikas. These are given in elementary treatises dealing with them called the Kattalai books. Several illustrated charts are very useful. The 36 Tattwas fall under three headings viz., the 24 Atma-tattwas, the 7 Vidyatattwas and the 5 Sivatatattwas. Other systems of philosophy do not have all the 36 but stop short and their concepts of God are of entities within the Asuddha maya category. These systems range from the Charvaka upto the Aikyavada. The six forms of Saivism such as the Bhedavada, the Avikara Vada etc., place their Siva in one or other of the five tattwas above the Suddavidya. It is Saiva Siddhanta alone which says that Suddasiva is above all the 36 tattwas. He is therefore called Tattwatheetha. (273)

28. These lesser deities are nine in number, of which four have no form, one has formless form and the other four have form (274). Through Sakti these forms are caused. Siva and Sakti are not husband and wife in the ordinary worldly sense. There is a passage in the

Tiruvachakam which says that Siva is the father brother, son and husband of Sakti (Appendix C.) There is a good deal of commentary on this which explains the exact significance of each of these relationships.

LECTURE II.

On 12-9-1950 with Dr. S. K. Maitra in the chair.

29. Then comes a detailed investigation of the nature, existence and activity of the anava mala which is a peculiarity of Saiva Siddhantha. According to the Saiva Siddhantha system, it is this anava mala which is the source of ajnana or soul's ignorance, not the maya-mala. The soul, by its very nature is Vibhu or all pervading but owing to this anava mala thinks that it is (அணு) anu or confined to and co-extensive with the body wherein it resides. Anava is not part of the inherent nature of the soul, for it were, the soul could never get rid of it. The soul, owing to its constant association with numberless bodies, wrongly thinks that it is confined to the bodies, wherein it resides. Anava mala is therefore called by the Siddhantins as an அநாதி சேர்க்கைப் பொருள். St. Thayumanavar says that the relationship between the soul and the anava mala is one of advaita. This is generally expressed as கலப்பினால் ஒன்றாய், பொருள்தன்மையால் வேறாய் தொழிற்பாட்டால் உடனுமாய், i.e. oneness by close association, difference by substance and togetherness by co-working.

30. Other systems of thought attribute to maya-mala, the functions of Anava and some of them deny the very existence of Anava. The Siddhantins think that the

function of Maya is to furnish the substance of which the universe, its contents, and physical bodies are composed. The Siddhantin uses a homely illustration to explain the functions of the three malas. Karma mala as the material cause produces pleasure and pain, just as the sprouting potential in a grain of paddy brings out the sprout on sowing. Maya mala as the instrumental cause may be compared to the bran which helps the sprout to come out. It produces and pervades the Tanu, karana, bhuvana and Bhoga of souls (bodies, instruments of knowledge and action, the spheres of such knowledge and activity, and the experiences therewith.) Anava-mala as the efficient cause or nimitta karana corresponds to the husk in the paddy which is equally essential. This mala helps the souls to enjoy the fruits of their Karma with the facilities afforded by Maya. As Maya furnishes souls with the substantial background of their enjoyment, the Siddhantin compares it to light, not to darkness. It is the Anava Mala that produces darkness or ajnana. St. Umapathi Siva compares it to a dark bride who is too chaste to appear before her husband, meaning thereby that souls in the grip of anava mala are totally unaware of the bondage which is the result of its grip.

31. The action of Maya is sometimes reckoned as a separate mala called the Mayeya. The Sakti of the Pati which activates the three malas to function and mature so that the soul may in due course get rid of them is called the Tirodhana Sakti and by virtue of such association with the malas is reckoned as a separate mala called Tirodhayee. Thus with these two, the total number of malas is reckoned as five.

32. Birth in a human body is *the* way to get rid of these malas. Even then birth in a part of the world which does not value the Vedas and the Sastras is no good, nor birth in environments which are not suited for spiritual endeavour. It is very essential to get rid of the illusion and arrogance which caste, youth, education, wealth, and authority tend to produce, though these are the very means which are helpful to keep any one above want so that he may without anxiety pursue his method of attaining salvation. Puja is by far the best way of getting rid of the malas. The word consists of two letters Poo & Ja which stand respectively for poorthi of all karma and janya of jnana which is essential for salvation. The puranas abound in stories of the Devas going to this world of ours to perform puja here to get rid of their troubles. There is a passage in the Tiruvachakam (Appendix D) where it is said that Brahma and Vishnu express their desire to be born here for performing puja and feel that they are wasting their time in Swarga and Vaikunta. We are therefore enjoined to start puja here and now, as nobody is sure of how long he will live. The author sums up by saying that it is the worship of Siva that will give us perennial bliss outside the cycle of transmigration and that it is more valuable than any kind of worldly treasure.

33. In the third Sutra, the author considers the nature and existence of Pasu or the category of souls. There are seven reasons given for the existence of souls. The first of these seven reasons is very interesting. The Sunyavadin says that there is no soul. The author turns round and retorts that the very thing which says

this is the soul. The Dehatmavadin says that the soul is not different from the body. This argument is easily answered because the soul within the body asserts its ego and says "I" "mine" and "my body". The third argument says that the five senses form the soul. It is wrong because besides these five senses we possess Ichcha, Jnana and Kriya (Will, knowledge and action). The next argument is that the Sukshma Sareera is the soul. This is incorrect because the soul recollects in the wakeful state what all it dreamt in sleep. The fifth argument says that the Pranavayu is the soul. This is incorrect because the result of pain and pleasure is experienced not when it is inactive but when it is active. The next argument asserts that Brahman is the soul. This is negated because unlike Brahman, the soul knows only by experiencing the five avasthas. The last and seventh argument states that the soul is the sum total of all the above six and appears automatically on the combination of them all. This is incorrect because the soul subsists even in the Turiyatheetha condition when all the bodily functions cease. The soul's subsistence in this Turiyatheetha condition is proved by the fact that after waking from this kind of deep sleep, it is conscious of the fact that it had this deep sleep. The first three sutras form the first Adhyaya or chapter which deals with the Pramana or proof of the existence of the three cardinal Padarthas, Pati, Pasu, and Pasa.

34. The next three sutras are called collectively the Lakshana Chapter and deal respectively with Pasu, Pasa and Pathi. The fourth Sutra deals with Pasu-lakshana. The Antahkaranas are not the Pasu, because they do not know each other. They are mere instruments

of knowledge. Just as a lamp which aids the eye to see things, these are different from the soul. When the soul understands this and keeps aloof from them and realises the existence of a Kartha who utilises them, it knows the atmaswaroopa. The knowledge, which thus realises the atmaswaroopa is called Pasugnana. The soul when it gets Pasugnana takes the next step of realising that Siva gives the Pasugnana and sees that Sivagnana is superior to Pasugnana.

35. The three letters of the alphabet Akara, Ukara and Makara together with Bindhu and Nada represent and influence respectively Ahankara, Buddhi, Manas, Chitta and the soul. All these together form the Sukshma Pranava. Consciousness changes and appears as changing in the soul like the waves in the sea, as the result of the action of these five letters of this Samashti Pranava. They lead the Purushatattwa and make it appear. Brahma, Vishnu, Rudra, Maheswara and Sadasiva are the Atishtana Athidevatas of these letters A, U, M, Bindu and Nada. When the soul realises this threefold combination of the Antahkaranas, Aksharas and the Atidevatas, it gets consciousness, otherwise it is like the unconscious jada. The mere combination of these fifteen is not the soul, because the soul gets consciousness as the *result* of their combination. Possession is different from what is possessed.

36. Then follows a discussion of the theories of other systems and their refutation in twenty-six stanzas. At the end of this discussion, it is stated that the soul is formless, all pervasive, and unlike achit or matter. Its pervasiveness consists in becoming one with the thing wherein it dwells for the time being. Its intelli,

gence and power are concealed by Pasa or bondage (Anava Mala) and it therefore gets the name Pasu or that which is bound. Entering the womb of Asuddha Maya, it gets the Karana Sareera and its icha, jnana, and kriya get a foothold in the samashti or composite roopa. Later on it enters the kanchuka sareera and these separate into the vyashti roopas and get into action. Then the three gunas become active and the soul's activity in the world is complete. Thus there are three definite stages in the development of the soul's activity. Then the soul through the Sukshma sareera enjoys and performs Sukshma Karma and through the Sthula sareera enjoys and performs Sthula karma and goes through the five avasths (jagra, swapna, sushupti, turya and turyatheetha). The soul has five kosas called Annamaya, Pranamaya, Manomaya, Vignanamaya, and Anandamaya. These correspond to the Sthula, Sukshma, Guna, Kanchuka and Karana sareeras. The soul lives and moves in these kosas even as the charioteer drives the chariot and the director pulls the ropes in the doll show.

37. The Avasthas and their sthanas and the number of organs and tattwas present in each of them are next considered. The lowest is the jagravastha or wakeful state. Its sthana is the centre between the eyebrows. There are 35 organs present viz., the ten indriyas, the ten tanmatras, the ten pranas, the four anthahkaranas and the soul. All the five Vidyatattwas (Siva, Sakti, Sadakya, Iswara and Sudda Vidya are present) and active. The next higher is the swapna or dream state. Its sthana is the throat, 25 organs are present (35 minus the ten indriyas) and the four vidya tattwas except the last (Sudda vidya) are present. In the next

Avastha called sushupti, the organs are three viz. Chitta, Prana and Soul, the Sthana is the heart, the first three Vidyatattwas (except Iswara and Sudda vidya) are present. In the fourth avastha called the Turiya (which literally means fourth), only prana and the soul are present, the sthana is the navel, only Siva and Sakti tattwas are present. In the last called the Turya-theetha, only the soul exists alone, the sthana is the moola, and Sivatatwa alone guides it. Then follows a disquisition as to how even in jagra, the other four avasthas are present in a subtle form and how there is a new classification called the Kevala, Sakala and Suddha avasthas. In the Kevalavastha, the soul suffers without a body, in the Sakalavastha, it gets a body and all the organs and senses. In the Suddhavastha, the grace of God descends on him and he is blessed by the upadesa of a preceptor. He attains jnana and gets rid of the three malas and becomes united to the feet of the Lord. Thus ends the fourth sutra. These stages are more popularly known as Samatva Buddhi, Malaparipaka and Saktinipadha.

38. In the fifth sutra, Pasalakshana is discussed. Though it is God who imparts knowledge, we find that knowledge varies with each soul. This difference is due to the difference in the karma of each soul. Though it is the same sun which shines in a village, yet the yield of fields varies according to the labour, manure, and attention spent on each. God induces souls to get into bodies, undergo pleasure and pain, gather experience of several births and out of grace imparts the highest jnana as Guru and gives them salvation. This grace is his sakthi. Except this grace and love, there

is no Siva. Sakthi and Siva stand in the relation of Guna and Guni.

39. In the next sutra, Patilakshana is discussed. If God is an object of knowledge; he ought to be achit and asat and jada. If he cannot be known, he is non-existent and no better than Sunya. Pasajnana cannot exist before Patijnana. Therefore Pati is both chit and sat and can be known but not with *our* instruments of perception. When God is called Anirvachana, what is really meant is that our ordinary language which is used to describe things in the phenomenal world is unfitted to describe Him. The knower can, with God's grace, realise Him in Advaita relationship. God is in the soul, thinks all his thoughts and cannot be perceived by the soul's limited intelligence.

40. I ought to give here the idea of Advaita relationship according to the Siddhantin. It is *not* what Sankara and Ramanuja mean by the term. The negative prefix in the word Advaita is the bone of controversy. It may mean one of three things. In the word "aprakasa" it means the total absence or non-existence of "prakasa". So Advaita may mean the total absence or non-existence of two, and the existence therefore of only one. This is taken to mean that God is the only existing reality and that the soul is non-existent as a distinct entity. This is the construction which Sankara uses for his Ekatmavada theory. Ramanuja also gives the same meaning to this negative prefix but states that there is only one Parabrahmam and that souls and the universe are as real as God but are related to him as the body of Brahman. His is therefore an advaita with a qualification or Visesha

which admits of the supreme spirit subsisting in a plurality of forms as souls and matter. His theory is therefore called Visishtadwaita. The negative prefix as in the word "Adharma" may mean the very denial or opposite of Dharma. Adwaita would therefore mean the denial or opposite of two. Since this denial or opposition really requires the existence of two entities, Madhwa argues that God and Souls belong to two different and opposite categories and that souls can never become God. Adwaita means that God is one, without a second. The negative prefix has yet a third meaning as in Abrahmana. It signifies non-difference just as Abrahmana denotes Brahmana but not quite that. Ananya is a term which is used to denote this relationship. The author of Sivagnanasiddhi in another book of his called the Irupavirupathu explains this Adwaita as neither one nor two nor ceasing to be one nor two. There is another way in which this is explained. God is one with the soul by close association, different from the soul by His very nature and together with the soul in causing all its activities. "கலப்பினால் ஒன்றாய், பொருள் தன்மையால் வேறாய், தொழிற் பரட்டால் உடனுமாய்" is the formula which explains this clearly.

41. We now come to the chapter on "Sadhana" which consists of sutras 7, 8 and 9. Siva the Sat cannot know the Asat pasa, because Siva's knowledge is vyapaka or all pervasive and not ekadesa or phenomenal. The Sat cannot use the instruments of knowledge which the Asat possesses, because the Asat cannot assert its existence in the presence of the Sat. It is the soul which knows both the Sat and Asat. This is because the Soul is neither wholly Sat nor wholly

Asat but really Sat—Asat. Though Siva and the Soul are perennial and Vyapaka chit entities, Siva is Athi-sookshma Chit and the soul is Sthoola Chit. That is the reason why the Asat cannot stand before Siva but can before the Soul. Though the trough of the ocean and the water content thereof are themselves pure, the salt of the ocean is contained in the water and not in the trough. This illustration is generally used to signify that of the three entities Pati, Pasu and Pasa, Pati the Sat is Vyapaka, Pasu the Sat-Asat is Vyapya and Pasa the Asat is Vyapti. The soul or Pasu, as the Sat-Asat, is united to both and when united to each, so thoroughly identifies itself with each that it becomes each. This assimilative characteristic is peculiar to the soul. This is the gist of the seventh sutra.

42. The eighth sutra sets out the three classes of souls, the kinds of Deeksha or spiritual initiation which Siva bestows on them, the benefits derived therefrom, and the four paths which by graded steps lead to a realisation of God. The illustration of the king's son being lost in the jungle and being discovered by the hunters and brought up as one of them and finally recovered by the king from them and invested with all the insignia of royalty is used to demonstrate the recovery of the soul in bondage by Siva and the latter's appearance as a Guru etc. This familiar illustration is a much hackneyed one, as several other systems of philosophy employ it in a similar context.

43. Souls are divided into three classes. Those who have all the three malas are the Sakala group, those who do not have the Maya Mala but have the other two, are the Pralayakala group, while those who

have only the Anava Mala belong to the Vijnanakala group. To the Sakala group, Siva performs Diksha in one or more of three ways—Sakshur Deeksha (Kataksha with his eyes), Vak Deeksha (by uttering a suitable word or mantra) and Sparsa Deeksha by touching with his hands or feet. Here he appears as an ordinary guru in the human body. To the Pralayakala souls he appears with Kalakanta, Trinetra, Chathurbuja etc., as a divine form. To the Vijnana-kala souls he gives Upadhesa by intuition. There are four sub-divisions of the Vijnanakala souls and three of the Pralayakala group. Then follows a description of the rites which are performed in giving Deeksha to the Sakala group. The sutra then deals with the Six Adhwās and the Nivirthi etc., kalas. The Siddhanta gives a place to all other systems of thought as various rungs in a ladder.

44. There are four well known paths called the Charya, Kriya, Yoga and Jnana which lead the soul by stages to salvation. Of these Charya is the first stage which has four steps. The first, Charya in charya is cleaning the temple premises. Worshipping one of the 25 avarana moorthas like Vinayaka is Kriya in Charya. Dyana concentrated on Rudra is yoga in charya. Experience of a spiritual awakening as the result of such concentration is jnana in charya. Similarly there are four steps in each of the other three. Of these, worshipping the Sivalinga and performing puja is kriya in kriya. Nishta is gnana in gnana. Worship of the Sakala (சகலத்திருமேனி) or Sthoola form is charya, of the sakala nishkala or the Sookshma form is kriya and of the Nishkala or Atisookshma form is yoga. The last of these four, the gnana marga regards God not as

any objective reality, but worships him as the Akantakara Nitya Vyapaka Sachithananda Swaroopa. These are also called the Dasa marga, Satputra marga, Saha marga and San marga respectively, since the relationship which the soul in these stages bears to Siva correspond to that of a servant, a son, a friend, and a spouse. It is only gnana that gives ultimate salvation. The thirtieth stanza of this Sutra is so very cryptic and mystical in its language that no translation will do even a shadow of justice to it. I do not therefore attempt one, but would earnestly request every sincere student of truth to make a deep study of the original. The first two lines of this stanza have drawn the admiration of several religious savants. Ramanuja has no place for Jeevan Mukthas in his system, but Saivasiddhanta agrees with Sankara in finding a place for them, though the ideas of the two on their nature and experience considerably varies.

45. This sutra ends with the way of getting rid of the Vasanamala. When you throw a stone into a pond covered with moss, the moss clears just a little around the stone and covers again as the stone sinks; even so Anava, Karma, and Maya disappear when the soul is at the feet of God and re-appear when it departs from God. Those who worship the feet of the Lord with steady love will never lose their hard earned union. There is cure for those who relapse.

46. The ninth sutra opens with this cure which is Panchakshara Japa. Jnana is of three kinds,—Pasa jnana, Pasu jnana and Pati jnana. Of these, Pasa jnana

includes the Vedas and all that is included in the Sabdaprapancha, and all that is included in the Arthaprapancha from the Prithivi right up to Nada, as well as all the phenomenal knowledge relating thereto. Pasujnana is a variety of Sivasamavada jnana which results from the Pasu thinking that it is equal to the Anadimukta, because it includes in its vyapya, all that is inferior to it. Ekatomavada, Pashanavada, and Bhedavada are all varieties of this Pasujnana. Patijnana is Sivajnana which the grace of Siva gives.

47. Then follows a discussion of Anganyasa and Karanyasa, Mantra, Kriya and Bhavana, Sivohambhavana and Antaryaga. Hrit Pundarika is the Pujasthanam the navel region is the Homasthana and the midpoint between the eyebrows is the Dyanasthana. All these form part of the daily sandhya vandana. Bhavana gives engagement to the thinking faculty, mantra to the faculty of speech and kriya engages the faculty of action. So these three concentrate thought, speech and action on the essentials of our pooja. The essence of all rites is purification of our body so as to make it fit for the residence of God, followed by an assumption that God makes his appearance in our body and receives the offerings in our pooja. This is the secret of Anganyasa. In Karanyasa the ten fingers of our two hands are held in lotus fashion to represent the Hrit Pundarika or the heart, and God appears in the lotus and receives our puja. The sastras say that the daily performance of this puja makes the bhavana or assumption to mature into the reality underlying it and some day or other, sooner or later, by the grace of God, we realise it in our own experience.

48. The first stage consists of a series of suddhis or acts of purification such as stala suddhi, jala suddhi, patra suddhi etc. There are the ashta samskaras or eight sacred acts called the nireekshana, prokshana, thatana, abyukshana, thalatraya, digbandana, avakuntana and denumudra, which are supposed to eradicate the karma mala. By achamana, the maya mala vanishes and by bhasmasnana the anavamala leaves. The body thus freed from the 3 malas is fit to be the asana of the supreme lord. By a series of mantras, he is invited, accepts our invitation, accepts our puja and then resumes his place in our heart. St. Appar in a sweet little stanza explains this in a nut shell.

LECTURE III.

On 13-9-1950 with Dr. C. D. Sharma in the chair.

49. There is a long series of mantras which are used in the daily anushtana rites but the important ones are the Panchakshara, the Pancha Brahma mantras and the shadanga mantras. The panchakshara consists of five letters *ந, ம, சி, வ, & ய*. It has five varieties. The first is the Sthoola Panchakshara with *ந* as the first letter, the second is the Sukshma with *சி* as the first letter, the third is *சிவயவசி*, the fourth is *சிவ* and the last is *சி* alone. Of these five letters in the first two varieties, *சி* represents Siva, *வ* represents sakthi, and *ய* the soul. *ந* stands for tirodhayee and *ம* for mala or pasa. The beginner practises japa with the Sthoola Panchakshara and after proper initiation by a Gnanaguru begins chanting the Sukshmapanchakshara. Samaya-diksha by the Kulaguru is enough to authorise one to chant the Sthoola Panchakshara. The Panchakshara is

the Swaroopa of Siva. In the Sthoola Panchakshara, **ந** is the Kunchithapadha, **ம** is the navel, **சி** the shoulder, **வ** the face, and **ய** is the Siras. In the Sukshma variety **சி**, **வ**, **ய**, **ந**, **ம** represent the upper right hand, the lower left hand, the right abhayastha, the upper left hand and the right foot. These are set out in stanzas 32 and 33 of the “உண்மை விளக்கம்” which is one of the 14 sastras—See Appendix E. The third variety சிவயவசி is called the karanapanchakshara and is imparted by Upadesa to advanced souls on whom grace has fallen (called for that reason Saktinipadhas) by paramagnana-charyas. Here the tirodhayee and mala letters **ந** and **ம** are absent, and the soul is guarded on both sides by Siva and Sakthi. This variety is popularly called in Tamil இருதலைக் கொள்ளி a fire brand burning at both ends. The fourth variety has only two letters **சி** and **வ** called the Mahakarana Panchakshara. The fifth and last is the Mukti Panchakshara which has got only one letter **சி** which represents Siva. In the code word of the mystics, it is called the mantra which is used to drive a dog. We all know that **சி** is used for this purpose in Tamil Nad. Tirumoolar, the mystic par excellence which the Tamil Nad has produced and the author of the Yoga Sastra called the “Tirumantram”—uses this expression “நாயோட்டு மந்திரம்” to denote this Mukti Panchakshara (See Appendix F).

50. All mantras except the Panchakshara require the addition of **ஓம்** and **நம** : as prefix and suffix to complete them and require them for chantation. For instance the Ashtakshara mantra **ஓம் நமோநாராயண** : has eight letters by including **ஓம்** and **நம** : in the computation. In the Ashtakshara japa the whole **ஓம் நமோ நாராயண** is a unit and 108 or 1008 are chanted.

But the Panchakshara has five letters without ஓம் and நம : and the chantation (at any rate in Tamil Nad) does not require the prefix and suffix. I hope the practice is the same in this part of the country, though I do not know the details of the Desachara of N. India.

51. The Pancha Brahma mantras remind us of the five faces of Sadasiva (Isana, Tatpurusha, Aghora, Vama Deva and Satyojatha). Of these, Isana is the Urdhva or upturned face which is in the direction of the N. East. The East facing is the Tatpurusha, the South facing is the Aghora, the North facing is the Vama Deva, and the West facing is the Satyojatha. Isana gives us all the vidyas, Tatpurusha all the bhogas, Aghora wipes out all our sins, Vamadeva gives us all pleasures belonging to a lower category and Satyojatha gives us the highest Jnana. In most Siva temples, the Sivalinga in the Moolasthanam or sanctum sanctorum faces the east, as the majority of worshippers go to temples and pray for the health, wealth and prosperity of themselves and of their kith and kin. In a decent proportion (about a hundred temples in S. India) the Moolasthanam linga faces the West. They are always valued as conferring jnana which is so essential for the soul's salvation. The moorthas which face South in most Siva temples are the Nataraja and the Dakshina-murthi. The temples wherein the Moolasthanam faces the South are very few and Avadayarkoil or திருப்பெருந்தூறை where St. Manickavachaka got his upadesa is the most important of them. In this temple, the presiding deities Atmanadha and Sivayogambika are worshipped in the Aroopa state. A Sivalinga in the mulasthanam which faces the North is almost non-existent. Most village gods and goddesses called the grama devatas face the

North, as they are supposed to give pleasures of a low variety. The Shadanga mantras are used to worship the six angas called the hridaya, the siras, the shika, the kavacha, the netra and the astra. It is essential to remember the philosophical significance of all these angas which is found in an extract from the Vathula Agama (which I used in another context see para 16 supra). I think I have been rather too long in my discussion of these mantras. The substance of the Sadhanas mentioned in the 7th, 8th and 9th sutras is called Dasakarya (See Appendix J.)

52. We now come to the last three sutras which tell us the Prayojana or the end to be attained. This consists of two parts the cessation of bondage in the Bhaddha Dasa and the attainment of Mukti in the Mukta Dasa. These are two distinct things as every sick man knows. Removal of disease is the first step, and recovery of normal health follows as the next. The soul which enjoys patijnana so long as it exists in a physical body in this phenomenal world takes the attitude that whatever it thinks, speaks or acts is the thought speech and action of God acting through him. Therefore the three malas do not affect him at all. St. Manickavachaka expresses this in a beautiful song. (Appendix G). It also knows that what others think and speak about it and do unto it are likewise done unto God acting through them. It therefore does not have any like or dislike towards them, as it would have had if it were actuated by the egotistic "I" and "mine" attitude. There is therefore no acquisition of any agamyas or future karma. Even the prarabhdha is like a charred piece of cloth, like a wheel revolving because of the momentum of a spent force, or like the

flavour in the empty asafoetida tin. The charred cloth is useless for wearing, the stopping wheel unfit for any work, and the flavour in the tin useless for cooking. The charred cloth illustrates the nominal existence of the prarabhdha, the flavour in the asafoetida tin illustrates the active stage of the Vasanamala and the stopping wheel the dull or mantha stage thereof.

53. The eleventh sutra states that the Pati performs the seeing upakara (in addition to the upakara of showing objects for the soul's own sight of them in the phenomenal world which is discussed in the fifth sutra). The example of the sakshu indriya not only furnishing sight to the soul but also going out to the object and co-operating with it by seeing it is an important one. This is a peculiar feature of the Naiyayika system which the Siddhantin accepts. According to the Naiyayika, the visual organ is not the eye which is only its seat or Athishtana. He states that a ray of light goes out of the pupil in the eye to the distant object which it sees and comes into direct contact with it. This is the reason why we directly perceive the direction, distance and position of an object. Even so the Pati sees for the Mukta soul. The Mukta soul is therefore literally unable to have any knowledge of the phenomenal world and its contents. Therefore the prarabhdha karma has no grip whatever for teasing the Mukta soul. There is a short discussion on how the Maya mala and Anava mala lose their grip.

54. The question that now arises is whether the complete disappearance of pasa in the Mukta soul is not opposed to the fundamental postulate that the three entities Pati, pasu and pasa are eternal. The answer is

given that the disappearance of pasa in the Mukta soul does not mean its total disappearance from the universe at all. It exists in millions of souls in bondage and is very much alive and active. Though millions of souls have already attained salvation, yet millions more are still in the state of bondage. (We know the mathematical principle that infinity minus infinity is not zero but infinity.)

55. There are some who argue that pasa being eternal, clings to the soul even in Mukti and exists in an absolutely passive state. This is incorrect because the eternal nature of pasa is in no way inconsistent with its complete disappearance in Mukta souls. The paddy with its husk, bran, sprout and rice components is repeated as an illustration. It was used in the second sutra (2:86) (See para 30 above). The grain of rice corresponds to the soul and the bran, husk and sprout to the three malas. The bran, husk, and sprout may be completely destroyed but the rice will stay nevertheless. The destruction of these three which made their appearance with the rice as sahaja companions does not in any way affect the existence of the rice. Their destruction makes it impossible for the rice to grow again even if sown. This also illustrates that the Mukta soul is not reborn because all the three malas become extinct in relation to it.

56. The mukta soul though so very closely associated with the Pati, is nevertheless incapable of performing the cosmic activities called the Panchakrityas. Its only right is to enjoy the Sivanubhava. This is because the Pati though so closely associated with the Mukta soul is nevertheless so essentially different still. Though

both Siva and the soul belong to the chit category. Siva is Arulchit while the soul is the chit which gets the Arul or grace; Siva is the chit which gives buddhi and mukti to the soul by destroying its births, while the soul is the chit which is engrossed in births; Siva is the chit which knows independently while the soul is the chit which knows only when it is taught by Siva. Though both have light, the light of the human eye is so essentially different from the light of the sun. Even so Siva is essentially different from the Mukta soul which is totally unable to perform the panchakrityas. It is noteworthy to remember here that Badarayana, the author of the Brahma sutras states this explicitly.

57. The Mukta soul described in the eleventh sutra is called a Jivan Mukta, and so long as he exists in the physical body, it is very essential that he should guard himself against a possible relapse of the malas. For this purpose two devices are prescribed, viz. Sadhusat-sangha or association with other jivan muktas and temple worship. Love of God is accurately judged by the love of bhaktas which one possesses, just as the depth of a man's love to a woman is judged by the way he entertains her relatives as his guests. One who does not love all living beings in creation cannot really have love of God, because God is present in every being. Such a person does not really love himself because love of all beings is so essential for his own soul's betterment.

58. Next comes a statement of some important truths relating to temple worship. How the devotees in the charya, kriya, yoga and jnana stages regard the idol in the temple and how the idol bestows grace on them are beautifully set out, (See Appendix D). The

charyavan regards the idol itself as Siva. To him Siva gives his grace without coming out. The kriyavan regards the formless Siva as appearing in the idol because of the use of the Isana and other mantras. To him, Siva appears just as fire appears by rubbing together two pieces of dry wood and bestows grace. The yogi regards the omnipresent Siva as appearing in the idol, just as milk comes out when the milkman presses the teats in the udder of a cow. He the Yogi uses the Sadhya mantras and Siva appears in the roopas which he desires to worship at the time of his worship and bestows grace. But the jnani worships the idol with the purest love and to him, Siva bestows his grace by coming out, even as milk is dripping from the udder of the cow whenever it thinks of its calf for a few days after delivering it. So great is its maternal love.

59. Why the jnani should go to a temple and worship is a question which is frequently asked. We may come across several people who say that temple worship is intended for lesser mortals and not for intellectually and culturally advanced persons like themselves. The answer is clearly given that the jnani is *bound* to do all the acts of the persons in the four stages of charya, kriya, yoga, and jnana because all are true acts of service for the supreme Siva. The yogi is similarly bound to do all the acts of the three stages below the jnana and similarly one less each for the other two.

60. The jnani is therefore a person who is very active in the world, not at all one who is totally inactive and passive and simply marking time. His ichcha, jnana and kriya are fully engaged. His ichcha is fully engaged in Sadhusatsangha, his jnana fully engaged in

keeping a close watch against the relapse of the malas and his kriya fully engaged in the service of all living beings, the service of fellow sadhus and the service of temple worship. We thus see that the ideal of Saiva Siddhanta for a jnani's life is social service of various kinds. Some people who have false notions of what a Sanyasi should and should not do, think that Sadhus belonging to the Ramakrishna Mission and similar institutions in the country should not engage themselves in conducting schools, dispensaries, flood relief, famine relief, earthquake relief and other kinds of social service. We may state that the Siddhantin views all these as falling within the legitimate realm of a jnani's activities.

61. The last stanza of the last sutra winds up by saying that the gnanacharya should be worshipped as representing all the phases of Siva. Siva through this gnanacharya bestows complete grace on the jivanmukta and gives him eternal bliss at his feet. Even in this blissful state, the soul subsists and is quite conscious of its blissful enjoyment. This is Saivasiddhanta mukti.

62. A short biographical note on the author of the Sivagnana Siddhi, will not, I think, be out of place. His name is Arulnandhi Sivacharya. He belonged to the Adisaiva caste of the Brahmans of S. India who are temple priests. His native place was Tiruturaiyur in the South Arcot District on the banks of the South Pennar River in Tamil Nad. He was well versed in the Saiva Agama Sastras and was popularly called "Sakala Agama Panditha". He was the Kulaguru of one Achyuta Kalappala, a native of Pennagadam in the same district. This Achyuta was a

Vellala by caste and though rich had no issue. His Kulaguru selected a stanza in the Thevaram by passing a cord through the palm leaf book containing the Thevaram songs and alighted upon a stanza which said that if any one went to the Swetaranya Kshetra (called Thiruvengkadu in Tamil) bathe in the three sacred tanks of the temple, and worship the presiding Siva there, he would get Satputra Santhana as well as a satisfaction of all his other desires. Achyuta Kalappala therefore went to Swetaranya and bathed and worshipped and got a son. He was immensely delighted. The child when it was only three years old went to his maternal uncle's house in Tiruvennai Nallur (about 30 miles from Pennagadam). While he was one day playing in the streets, one St. Paranjothi who was travelling from Kailasa in the Akhasa Marga saw the child, realised that it was eminently fit for gnana upadesa and imparted the essential truths of Saivism to this child. The saint gave the Diksha name of Satyagnana Dharsini which is the Sanskrit for Meikandar in Tamil.

63. This Meikandar in twelve cryptic Tamil sutras of a sum total of forty lines of verse expounded the substance of this upadesa. He conducted classes. His Kulaguru Arulnandhisivacharya was also conducting classes. People attending the latter's classes gradually forsook them and gathered round Meikandar in larger numbers. Arulnandhi found out the reason for the daily falling attendance and one day went to Meikandar's class and stood upright and asked him what Anava Mala meant. Meikandar silently looked at Arulnandhi from top to toe and incidentally performed Sakshu Diksha to the latter. The latter, owing to God's

grace immediately fell at Meikandar's feet, craved pardon and solemnly affirmed that his body, soul and all possessions were Meikandar's and that he was at the latter's beck and call to do all that he was asked to do.

64. Meikandar thereupon desired that his new pupil should expand his twelve cryptic sutras and explain in detail the doctrines of his system of advaita. Arulnandhi with his profound knowledge of the Vedas and Agamas and of the songs of the Saiva saints wrote the Sivagnanasiddhi in two parts, the Parapaksha and the Supaksha. The Parapaksha deals with other systems from the Charvaka to the Pancharatra and refutes their conclusions. The Supaksha deals with the Saivasiddhanta system and answers all possible objections which the other systems could raise. Arulnandhi also gave upadesa to his own disciple Maraijnana Sambandha. This Maraijnanasambandha gave upadesa to Umapathisiva who wrote the eight books called the Siddhanta Ashtaka of which Sivaprakasa is the most important. These four preceptors Meikandar, Arulnandhi, Maraijnanasambandha, and Umapathisiva are the Santhana-charyas, and are said to belong to the Kailasa parampara. Through a chain of disciples, the mutts at Tiruvavaduthurai, Dharmapuram and Tiruppanandal were established and they are also said to belong to the Kailasa parampara. Sree-Kanta-Rudra in Kailasa gave upadesa to Nandikeswara who had Sanathkumara for his disciple. This Sanathkumara gave initiation to Satyagnanadarsini who again gave upadesa to Saint Paranjothi. This Paranjothi gave Upadesa to Meikandar who was a denizen of this world. Nandikeswara, Sanathkumara, Satyagnanadarsini and Paranjothi are the four

in Kailasa and are therefore called the Ahachandana-charyas. From Meikandar right up to Umapathisiva we have the four Purachchandana-charyas. This is the spiritual genealogy of the Santhana Parampara. The system of philosophy which is the substance of these lectures is called by its full name as "Vedagamokta Saivasiddhanta" because it is based on the Vedas, the Saiva Agamas and the spiritual experience and utterances of the four great Saiva saints.

65. I will be failing in my duty if I do not express my thanks to a few persons and institutions. First and foremost stands the Tiruppanandal Mutt (with its branch called the Kumarasami Mutt at Kedar Ghat) and its present head Srilasri Arulnandi Tambiran Swamigal who has created a generous endowment for these lectures. The Annamalai University was kind enough to select me as the lecturer for this year. The Philosophy Dept. of the Banaras Hindu University has very kindly made all the necessary arrangements for making these lectures a success. My special thanks are due to Dr. Atreya and Prof. Sivaraman for gathering a band of scholars who have evinced a keen and genuine interest in the subject of these lectures by a welcome array of intelligent questions and for inviting distinguished professors to preside over this series of lectures. Prof. Sivaraman and Mr. Kalyanam Pillai, the agent of the Kumarasami Mutt have made my stay at Banaras very comfortable. May the Supreme Lord, Siva shower his choicest blessings on all of them is my earnest prayer. Om Shanti, Shanthi, Shanti :

Appendices:—

- A. வேதம் பசு அதன்பால் மெய் ஆகமம் நால்வர்
ஒதும் தமிழ் அதனின் உள்ளுறுநெய்—
போதமிகு
நெய்யின் உறு சுவையாம் நீள்வெண்ணெய்
மெய்கண்டான்
செய்த தமிழ் நூலின் திறம்.
- B. செப்பார் முலைபங்கன் தென்னன் பெருந்
துறையான்
தப்பாமே தாள் அடைந்தார் நெஞ்சுருக்கும்
தன்மையினான்
அப்பாண்டி நாட்டைச் சிவலோகம் ஆக்கு
வித்த
அப்பார் சடையப்பன் ஆனந்த வர்க்குமே
ஒப்பாக ஒப்புவித்த உள்ளத்தார் உள்ளிருக்கும்
அப்பாலைக் கப்பாலைப் பாடுதும் காண் அம்மா
னாய்—(திரு அம்மானை—11ம் பாட்டு).
- C. மின்னிலைச் செந்துவர் வாய்க்கருங்கண்
வெண்ணகைப் பண்ணமர் மென்மொழியீர்
என்னுடை ஆரமுதெங்களப்பன் எம்பெரு
மான் இமவான் மகட்குத்
தன்னுடைக் கேள்வன் மகன் தகப்பன் தமை
யன் எம்மையன் தாள்கள் பாடிப்
பொன்னுடைப் பூண்முலை மங்கை நல்லீர்
பொற்றிருச் சுண்ணம் இடித்து நாமே.
(திருப்பொற் சுண்ணம்—13ம் பாட்டு)
- D. புவனியிற் போய்ப்பிறவாமையில் நாள் நாம்
போக்குகின்றோம் அவமே இந்தப்பூமி
சிவனுய்யக் கொள்கின்றவாறென்று நோக்கித்
திருப்பெருந் துறையுறையாய் திருமாலாம்

அவன் விருப்பெய்தவும் மலரவன் ஆசைப்பட
வும் நின் அலர்ந்த மெய்க்கருணையும் நீயும்
அவனியிற் புகுந்தெமை ஆட்கொள்ள வல்
லாய் ஆரமுதே பள்ளி எழுந்தருளாயே.

- E. ஆடும்படிகேள் நல் அம்பலத்தான் ஐயனே
நாடும் திருவடியிலே நகரம்—கூடும்
மகரம் உதரம் வளர்தோள் சிகரம்
பகருமுகம் வா முடியப்பார்
சேர்க்கும் துடி சிகரம் சிக்கனவா வீசுகரம்
ஆர்க்கும் யகரம் அபயகரம்—பார்க்கிவிறைக்
கங்கநகரம் அடிக்கீழ் முயலகனார்
தங்கும் மகரமதுதான்.

- F. நாயோட்டு மந்திரம் நான்மறை வேதம்
நாயோட்டு மந்திரம் நாதனிருப்பிடம்
நாயோட்டு மந்திரம் நாதாந்த சோதி
நாயோட்டு மந்திரம் நாமறியோமே.

- G. அன்றே என்றன் ஆவியும் உடலும் உடைமை
எல்லாமும், குன்றேயனையாய் என்னை யாட்
கொண்டபோதே கொண்டிலையோ, இன்றோ
ரிடையூறெனக்குண்டோ எண்டோள் முக்கண்
எம்மானே, நன்றே செய்வாய் பிழை செய்வாய்
நானே இதற்கு நாயகமே.

H. Puryashtaka is of two varieties: One called the Sookshmadeha consists of the five tanmatras and the manas, buddhi and ahankara. The other is the paradeha consisting of 31 tattwas belonging to 8 categories (1) five elements, (2) five tanmatras (3) five karmendriyas (4) five jnanendriyas (5) the four Antahkaranas, manas, buddhi, Chitta and Ahankhara (6) Gunatattwa, (7) Mula prakriti, (8) the five viz. Kala, Niyati, Kala, Vidya and Araga (see pages 264, 265 of Sivagnanabashyam).

J. The Dasakaryas (1) Tattwaroopa, (2) Tattwa Darsana, (3) Tattwa Suddhi, (4) Atmaroopa, (5) Atma Darsana, (6) Atma Suddhi, (7) Siva roopa, (8) Siva Darsana, (9) Sivayoga, (10) Sivaboga.

Lecture delivered at the Allahabad University with
Dr. A. Mukerji in the chair on Thursday the 14th
September 1950.

Religion may roughly be defined as the science of Eternal Happiness and that religion which in theory and in practice furnishes a complete scheme for the attainment of such happiness should undoubtedly be regarded as the best. *Saiva Siddhanta* claims to be that and I shall endeavour my best to set out as briefly as possible the cardinal principles of the system leaving you to find out how they accord with the conclusions of Modern Science, material, moral, and psychic.

2. Ancient tradition traces the origin of the system to God himself. *Nandikeswara* (a soul symbol) bewildered by the vast and conflicting doctrines then prevalent, prayed of *Siva* (God) to know the real truth. *Siva* gave out the truth of the Universe to *Nandikeswara*, from whom by a chain of disciples the system has been handed down to the men of the world. *Meikanda Deva*, *Arulnandi Siva* and *Uma-pathi Siva* are the principal exponents of the system and most of its literature is in Tamil. The system claims to represent the irrefutable conclusions of the Vedas and the Agamas. The quintessence of the system is that *God*, *Soul* and *Evil* (*Pasa*) are perennial and exist without beginning or end, and that the soul after passing through various stages of development (through numberless bodies) gets

rid of the Pasa associated with it with the help of *Divine Grace* and attains perennial Bliss at the feet of God. The importance of the system lies in its simplicity, gradation suited to all shades of knowledge and belief, and its eminently practical nature. Every aspect of the system will stand the test of utility; hence its excellence.

Conception of God.

3. Saiva Siddanta divides the Universe and its contents into three fundamental objects: (a) *Pati* (Lord, God), (b) *Pasu* (Soul) and (c) *Pasa* (Bondage, Matter, Evil). These three objects are perennial and exist side by side. Of these God is the most difficult object to define.

4. God in his *Sakala* or *Determinate* aspect is regarded as possessing *Eight* supreme attributes or qualities viz., (1) Absolute self-control, (2) Absolute purity, (3) Absolute intuition, (4) Omniscience, (5) Absolute freedom, (6) Boundless grace, (7) Omnipotence and (8) Boundless happiness. He is the Supreme Lord of the Universe, the supreme Regulator of the destinies of the Soul, and the supreme Controller of all action. He is the principal Director of the *Five Great Actions*—*Evolution* (Creation), *Existence* (Protection), *Extinction* (Transformation), *Involution* and *Bestowal of Bliss*. He is indissolubly and inherently united in all his actions to *Shakti* (Goddess) who represents *Will*, *Force* and *Wisdom*. The relation of Siva to Shakti may be likened to that of a tree and its sap, to gold and its golden nature and so on. Between them Siva and Shakti regulate all action in the Universe and their separation means chaos. Their relation is absolutely impersonal and though worshipped.

as husband and wife, they may be compared to a perpetual bachelor and a maiden. The *Linga*, the idol seen in the *Sanctum Sanctorum* of every Saivite temple, the highest symbol of worship, represents the inseparable union of Siva and Shakti as being the cause of all Action and Order in the Universe. In fact, wherever Saiva Siddanta speaks of Siva it really means Siva inseparately united to Shakti.

5. Siva and Shakti carry on the work of the Universe through *Nine* principal agencies of which four are formless, four have form and one is a formless form. It is these agent deities and their sub-varieties that most other systems of religion worship and hence Saiva Siddanta claims to be the highest rung of the ladder of religions and further enunciates in unequivocal terms the principle of tolerance by postulating that Siva, the highest God, bestows Grace on these other religionists according to their deserts. His Justice and Grace being universal, Saiva Siddanta nowhere asserts that followers of other religions are doomed to eternal perdition.

6. God is regarded in Saiva Siddanta as the *Efficient Cause* of all Action in the Universe. Here comes a distinguishing characteristic of the system. Most other systems regard God as also the material and the instrumental cause. Let me explain. Just look at a table. It is the result of three causes operating together viz., wood, tools and carpenter. The carpenter with his tools has made the wood into a table. The wood furnishes the matter worked upon, it is the *Material Cause*. The tools were the instruments used by the carpenter to cut, shape, and join the wood into a table, they are the *Instrumental Cause*. The carpenter

as an efficient being endowed with skill and intelligence used the wood and tools to proper advantage and made the table. He might easily have made the wood into something else, say a chair, a box, or a bundle of splinters. He is the *Efficient Cause*. The table is the result of these operating together harmoniously. Even so, with the Universe. *Maya* is the material cause. It consists of two varieties *Asuddha Maya* or impure, sensible base matter and *Suddha Maya* or pure, ethereal matter. God's force or *Shakti* is the instrumental cause and takes the form of various instruments (like various tools) suited for several actions. God is the efficient cause and contributes the intelligence, skill, and whatever is meant by "efficient" as applied to Divine Action.

7. It will be seen that this theory (called *Sath Karyavadha*) entirely accords with the conclusions of modern science. It enunciates as a fundamental postulate that God, soul and matter co-exist perennially without beginning or end. Any question therefore as to who created the soul or matter or which appeared first is entirely out of place and irrelevant. The Siddanta view of *creation* (or any other Universal action) is that it is an act of transformation of existing matter from one form into another, not that something comes out of nothing. This view will thus be seen to be based on the axiom of physical science that matter is indestructible. The whole theory is based on the inexorable logical principle that what *is* will ever *be*, and what *is* not will never come.

8. Similarly the principles underlying the manifestation of divine force in the actions of the universe

show that the Siddanta system is based on scientific principles of Evolution and Involution; e.g., *Creation* (evolution) is regarded as the result of the action of forces in a particular order and *extinction* (involution) is regarded as the result of the action of these very forces in the inverse order, in the former case an ordered emergence, in the latter, an equally well-ordered submergence; *extinction* does not mean the wiping out of the universe from existence altogether but only the disintegration of its component parts and their existence in a subtler form.

9. I have digressed far away from the conception of God. We have studied the *sakala* or positive aspect of God. Let us now look at the *Nishkala* aspect. Here God appears as the Fundamental One sans form, sans action, sans quality, sans everything. This is the ideal which the Siddanta system prescribes for the soul in its final stage of salvation; hence the utility of this aspect of God for the contemplation of highly advanced souls.

10. Let me now conclude this section with an attempt at a definition of God. As the Siddanta conception is positive and negative rolled into one, the definition is bound to be full of contraries and paradoxes. God is the supreme being with and without form, material yet non-material, controller of all action yet actionless, possessing the highest qualities yet having none and Lord of the Universe yet quite apart from it. Thus, in short, has God been defined in Sivagnana Siddiyar (1-70), the most elaborate treatise on the system.

Conception of Soul.

11. Let us now pass on to the conception of *soul*. The Siddanta System provides ample logical reasoning for demonstrating the existence of both; I may point out that all that reasoning will absolutely stand the test of criticism. The Soul is as *Immortal* and as *Perennial* as God himself. Both exist side by side for all time. The soul has its habitation in the body and is certainly different from the body. The soul is *spiritual* and not material in its nature, hence it has no form, shape, weight or other perceptible attribute. Some people confound the soul with the breath or Prana-Vayu as a body without breath is as much a corpse as a body without a soul. But this is a wrong conception since breath or Prana-vayu is only one of the ten vital forces that control the actions in the body and it is incorrect to identify the soul with one of them any more than with any other of them. Some confound the soul with the *five senses* but a little reflection will show that these are only doorways through which the soul comes into contact through a body with the universe. The soul should not likewise be confounded with the *Intellectual Faculties* or Anthahkaranas which are only instruments of action for the soul. Similarly the soul should be carefully distinguished from everything else in the universe with which it has something or other to do. These latter things are called by the collective name of *tattwas* and in the Saiva Siddanta system, they are 36 in number. In some other systems their number is less but details, regarding them will be out of place here. They can be studied in the books called *Kattalais* written by philosophers of repute and in the standard Siddanta Works.

The salvation of the soul consists in its gradually getting rid of its connexion with these 36 tattwas.

12. The Soul passes through five stages of *consciousness* (called Avasthas) called the jagra (self-consciousness) Swapna (dreamy consciousness) Sushupthi (Sub-consciousness) Thuriya (Pure consciousness) and Turiya Atheetha (cosmic consciousness) and each of these stages has three varieties the Base, the Medial and the Superior. The final stage is the soul's conscious bliss at the feet of God. The details regarding these matters will be found like those pertaining to the tattwas in the Kattalai books. They are more useful for regulating one's spiritual exercises and experiences than for mere philosophical study.

13. Bereft of all these details and distinctions, let us for a moment look at the true nature of the Soul. It is immortal; it has ample potentiality for all that is good in the world but by itself it is appended to what is called Pasa or evil. By reason of such association it is ignorant, inclined to do action which will entangle it in the affairs of the world, proud and egoistic by reason of taking credit for its action and experiencing joy and sorrow as the result of its action. If associated with good, it is the very reverse of all these. The soul in its true nature is like a colourless crystal reflecting the colour of the substance next to it. It is therefore called *Sath-Asath*. When associated with *Sath* or good it is good; when with *Asath* or evil, it partakes of the evil. One thing is quite clear from this conception of the soul viz., that for its own salvation, its own unaided effort is insufficient and a Preceptor is necessary. We shall discuss the logical consequences of this conception a little later.

Conception of Evil.

14. Let us now pass on to study Evil (*Pasa*) which as we have seen from the introduction is as perennial as God himself. *Pasa* literally means a cord and is so called because its influence is so great with the soul that it keeps the latter tied up in Bondage. *Pasa* symbolises what all is base in the universe and what all the soul should avoid to ensure its spiritual welfare. *Pasa* for the purpose of study may be sub-divided into the three Great *Malas* or *Impurities* viz., *Anava* or Egoism, *Karma* or activity and *Maya* or illusion.

15. Of these *Maya* acts on the soul in this way that it makes the soul believe that all white is milk and all that glitters is gold. It works up the soul into the illusion that the pleasures of the world are perennial and that the pursuit thereafter is the *Summum Bonum* of existence. There are other schools of Philosophy that assert that the world itself is unreal, and that the pleasures thereof are equally unreal. But Saiva Siddanta does not enunciate any such doctrine opposed to all common sense. It recognises that the world is a perfectly real one, that it is a training ground for the soul to cast off its bondage and to acquire the light spiritual and that the pleasures of the world though transitory are equally real and enjoyable. But what the system says is that these pleasures though real and enjoyable are but fleeting and tiny in their nature, that it is wrong to think that they are the be-all and end-all of human existence, and that there are much better and far more lasting things which are eminently well worth pursuit. The soul in the clutches of *Maya* has been likened to a cat standing on a milk pot which instead of drinking the

good sweet milk from it jumps at a cockroach on the wall, tilts the milkpot, breaks it and spills away all the milk. If the cat were not under the illusion that the cockroach was much better food than the milk, it would not have done so. So also the soul.

16. *Karma* mala is the bondage or evil caused by the soul doing good and bad actions. Whenever the soul does any act good or bad in an egotistic spirit, it has got to reap the fruits of such act good or bad. God as the merciful dispenser of justice is ever watchful of all the deeds of every soul and gives suitable bodies for the soul to enjoy the fruits of its actions in diverse spheres. This is otherwise called the *Doctrine of Reincarnation* and is common to many of the Hindu systems of philosophy. Good deeds as much as bad deeds are the source of re-births though the former lead to better births, greater wisdom, and greater and quicker chances of salvation. Birth and death coming in quick and never ending succession like the waves of the sea are an intolerable misery to the soul, which longs for spiritual peace. The aim of the soul ought therefore to be to get rid of births and deaths, in other words to get rid of egoistic action which is the seed of re-incarnation.

17. Now all egoistic action is the result of likes and dislikes. When you like a particular object, you do so many things to achieve that object. Similarly when you dislike something, you do and omit to do so many things to see that the distasteful thing does not come in your way. All these actions have their effect. Suppose you have neither likes nor dislikes. Then what all you do is not egoistic but due to other causes. When you eliminate all those causes and do whatever you do in a non-egoistic spirit, purely out of love for God and love for Man, your actions are bound to be pure and they have no effect on you, for you do not court any, nor are you on the look out for any.

18. The *First Step* in the salvation of the soul is then the act of getting rid of all likes and dislikes. This

is called *Samatva-Buddhi* (sense of equality of pain and pleasure) or in Tamil *Iru-Vinai-Oppu* (looking at good actions and bad actions with an equal eye as regards their effect on you).

19. I have already said that God as the merciful dispenser of justice gives to each soul various bodies to enjoy in different worlds the fruits of its deeds. There are some (of course sceptics) who question this statement and indeed the doctrine of re-incarnation itself. I have just a word to say in this connection. The world would be much nobler, people would respect each other and their rights much better and there would be much less of bloodshed and warfare if all the people of the world should believe in this theory. It conduces to the greatest happiness of the greatest number and is therefore utilitarian to the very core. It is but one step further from the ordinary experience of mankind in every state. Every sovereign punishes the wrong doers in his State and rewards the benefactors. Why should not the Sovereign of Sovereigns do so? How is the idea absurd or illogical? How does it work any hardship on humanity? In fact the theory in some way explains the inequalities in the world and furnishes a soothing balm to errant souls. 'All men are equal', is a well known theory on the basis of which several principles of law and politics have been built. All have equal opportunities to attain salvation but each has to carve out his own destiny and the doctrine of Karma furnishes something like a gospel of faith and hope to every soul and goads it on to better and nobler things. The doctrine ought to find a place in every system of philosophy at least for this one service it renders.

20. Let us now hasten to look at *Anava Mala* or *Egotism*. The importance attached to this Mala in Saiva Siddhanta is very great, the remedies prescribed for getting rid of it very sound, and the details to be found in the system as the result of taking a very strong view of this Mala very many. The system has several peculiarities and distinctions from other schools of philosophy

based on the conception of Anava Mala which it adumbrates. *Anava Mala* or egotism is that attitude of the soul in which it says that it is the author of all actions, that the things around it belong to it, that it feels proud of the pleasures it enjoys and so on. In short it is that frame of mind in which we find the very large majority in the world—an absolutely rigid materialistic selfish attitude. Saiva Siddanta says that this Anava Mala is a very old defect in the soul, even as the verdigris or baseness in copper.

21. It will be seen that this attitude spares no place for God in it. That is why Saiva Siddanta takes up cudgels against Anava Mala and devises methods to root it out of the soul. The system enunciates that so long as the soul suffers from Anava Mala, it cannot see or enjoy God or Godliness. It even goes to the extent of saying that even in saints, Anava Mala does not totally disappear but remains as a dead atom, so great is its force. Anava Mala may to some extent be said to be the seed of the other Malas, for it is the presence of Anava Mala in the soul that make it seek the pleasures of the world, and do selfish and self aggrandising things. This is obvious from every one's experience and needs no proof. Saiva Siddanta therefore regards Anava Mala as the cause of re-birth, cause of sin, cause of everything that is not godly in the world.

22. A soul's life say in a human body with a full dose of Anava Mala would be the life of a rank materialist living for himself and his wife and children. A soul's life without this Mala would be the very reverse, viz., the life of a person living not selfishly for himself but selflessly for others. The whole world rises in admiration of a person of the latter stamp. The Siddanta ideal of life is that admirable one, and its Puranic literature abounds in the narration of numberless lives of that kind.

23. We have thus far gathered some idea of evil and how the Malas work upon the soul. Let us now

hasten to find out how Saiva Siddanta provides for getting rid of the Malas and attaining salvation. It is here that the practical side of the system comes into full view and must be carefully observed. It will be found on close examination that the methods promulgated by the system are devised for all grades and shades of thought, suited for the soul in various stages of its intelligence and emancipation, and calculated to produce a flawless, logical completeness. With all that, the methods are extremely practical and in many details closely resemble the methods which men of prudence often use to attain other noble objects in life.

Conception of Salvation.

24. *Salvation* then is the deliverance of the soul from the bondage of Pasa. It is wrong to think of salvation as a discontinuous event which happens at one fine moment on one fine morning. According to Saiva Siddanta, salvation is a continuous perennial process lasting as long as life itself. There are four graded steps in the process of salvation called *Charya, Kriya, Yoga and Gnana*. Each of these steps has got four sub-divisions. Diksha or Baptism is an essential prerequisite for the practice of these four methods in succession or otherwise. The essence of Diksha and of the above four steps is the gradual effacement of the self's assertion. They are so designed that the soul is tempted to be less and less egoistic in outlook and more and more cosmic. The physical setting of these processes very often gives ample opportunities to the soul to feel its one-ness with God.

25. *Charya* is the elementary process of the worship of God by gathering flowers and offering them, arranging for the various other details of temple worship and so on. It may be likened to the service of a personal attendant to his master. Hence this method has also been called the *Dasa Marga*. *Charya* is nothing if not completely idolatrous. The *Charya* soul takes the idol itself as God and attends to all its comforts as if it

were a living being. This process affords to the soul the necessary groundwork of concentration, faith, and humility, so essential to the further stages of salvation. It also gives ample opportunities to the soul to come into close contact with nature. It also gives to the soul the proper angle of vision and a theistic bent of mind. Above all, the real and ultimate value of this process to the soul is the inculcation of implicit faith in God.

26. *Kriya* is the worship of God as a Being both with and without form. It consists principally of action of various kinds such as performing bath, offering food etc., to God, doing sacrifice at the fire etc. This mode of worship has been likened to the service of a son to his father and this method is therefore called *Satputra Marga*. One important feature in the *Kriya Marga* is the chanting of *Mantras* or holy words. A mantra is a holy word composed of a particular number of letters signifying a philosophical notion of the highest import. The repeated chanting of a particular Mantra a given number of times say a hundred, a thousand and so on induces the chanter to reflect on the sacred meaning thereof, to realise the truth and importance of the ideas enshrined therein, and to put them into practice to the best of his ability and understanding. This method is quite indigenous to the Hindu System. *Kriya Marga* is thus a step further from *Charya* and a step which leads to the higher one, *Yoga*, *Kriya* preserves the faith and theistic bent of mind acquired in *Charya*, while it gradually initiates the soul into the secrets and truths underlying the universe.

27. I do not wish to digress upon the topic of mantras here as mighty volumes have been written thereupon. I may say that the *Pranava*, the *Panchakshara*, the *Shadakshara*, the *Ashtakshara* and *Sri Vidya* are among the highest and most efficacious mantras in existence. Their chanting is reputed to bring nothing short of perennial, celestial bliss to the soul. But there are several preliminaries, to be gone through and observed if the chanting should have that effect, preliminaries

which are designed to keep the soul in excellent spiritual discipline.

28. *Yoga* is the process whereby the soul understands the autonomous nervous system and other complications of the human body, preserves the body for an incredibly long time by proper breath control, uses it to the best advantage for exercises in divine contemplation and what is styled "communion with God". In this process mantras are everything. In the practice of *Yoga* one encounters several bodily difficulties to be overcome. A good deal of *yoga* literature is therefore inevitably devoted to an explanation of these difficulties. It is impossible to practice *yoga* successfully if one should be subjected to ordinary human passions like anger, lust, jealousy etc. Hence a feeling of love for all creation and of universal brotherhood is at the very bottom of successful *yoga* practice. This is indeed a very great achievement. It is half godliness. It completely eliminates self, it rather immerses the self in spiritual benigance. In this method, the soul moves with God as with a friend. Hence it is called the *Saha-Marga*.

29. The *Gnana Marga* or the path of wisdom is the last stage of the salvation road. Here the soul gradually enters into complete intellectual and spiritual communion with God. The pleasure of such union is indescribable. The soul in this stage attains complete cosmic consciousness. For want of better earthly examples, this method has been compared to the purest relations existing between husband and wife, and is called the "*Samamarga*."

30. On the salvation road consisting of these four stages, there are 3 well-known landmarks *Samatva Buddhi*, *Chitta-Suddhi* and *Sakti-Nibhada*. *Samatva Buddhi* (called in Tamil *Iruvinai Oppu*) is the attitude of regarding pleasure and pain as equal i.e., neither rejoicing at pleasure nor regretting for pain. This balance of mind puts the ego half under control. *Chitta Suddhi*, otherwise called *Mala Pariṭaka* is the cleansing of the mind and

the will. This will be secured only if the perishable nature of wordly pleasures is clearly understood. When these two landmarks have been sighted, the soul gets mysterious initiation by God himself appearing in human form and inculcating *Sakhi-Nibhada* or *Bestowal of Grace*. The soul has been put in the proper frame of mind to receive the lesson from God. The lesson may take any form, a very simple act such as uttering a word, mere sight, touch or may consist of a prolonged series of acts. All these things are found in the history of the Saivite Devotees. Directly the lesson is received, the soul sees its true nature and then sees God also within itself. The soul which has enjoyed that bliss behaves thenceforward even as a mukta on earth. The life of such a soul is full of miracles, its actions are full of paradoxes, and its behaviour often borders on madness. But its true nature remains unaltered viz., a soul full of grace, divinity, goodness, selflessness, and freedom from likes and dislikes.

Conception of Mukti or Perennial Bliss.

31. *Mukti* or the spiritual goal of the soul is permanent conscious bliss at God's feet. There are several other conceptions of this goal but the above one is the best and noblest. For instance, there is the theory that Mukti means the complete, indistinguishable union of the soul with God. This theory lessens the importance of God and tends to make the soul think egotistically of its proud end. This would make the soul a greater victim of Anava Mala. There is also the theory that the soul is like the sun hidden under a cloud and directly the cloud disperses, it shines in all its glory. This is subject to the same criticism. Some philosophers think that Mukti means the soul remaining with God like a stone without being conscious of its bliss. This may readily be dismissed as being a much inferior theory. There are several other theories which are detailed and negatived in the textbooks.

32. The *JEEVAN MUKTA* or the soul that has attained mukti should keep its acquisition permanent by constant worship of God and constant association with its fellow

Jivan Muktas. Otherwise there is always the danger of Anava getting the better of the soul. Even for the highest gnani, temple and idol worship is necessary. The soul must work itself into the habit of regarding the temple and the devotee as God himself. The Jeevan Mukta who lives such a life after finishing his life on earth attains SAYUJYA or one-ness with God as aforesaid. There are lesser rewards prescribed for souls in lesser stages of development called *SALOKA*, *SAMEEPA* AND *SAROOPA* but Sayujya is the highest end. For details one might refer to the leading text-books.

CONCLUSION.

33. From the foregoing paragraphs one might, I hope, have caught a bird's eye view of the Saiva Siddhanta system. The reader will not fail to note how the reasoning and conclusions of the system are in accord with modern science. I have, without being unduly digressive, striven to show that in the proper places. We would also have observed how the system enunciates a philosophy not of inaction but of service and how the principles and methods found in the system stand the utilitarian test. One chief characteristic of the system is the close affinity between the ideal and the practical. No impossible ideal is erected before the reader but various methods are given, the practice of which enables the reader easily to attain the ideal. Merits are claimed for the methods prescribed. If you implicitly believe in them, well and good. Even otherwise, as practical sagacious men of the world, you test and come to the conclusion that the methods are the best in the admitted circumstances of the case, even as a business proposition, so thoroughly they are in accord with common sense.

34. A system so simple yet so thoroughly rational, so ideal yet so thoroughly practical, so ancient yet so thoroughly scientific and modern, is I venture to submit, rather difficult, to find on the face of the earth. May the system by the grace of God, shine like His glory from one end of the universe to the other, and enable the multi-millions of souls in the universe to work out their salvation.

OM! SHANTI!!! SHANTI!!!! SHANTI!!!!

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