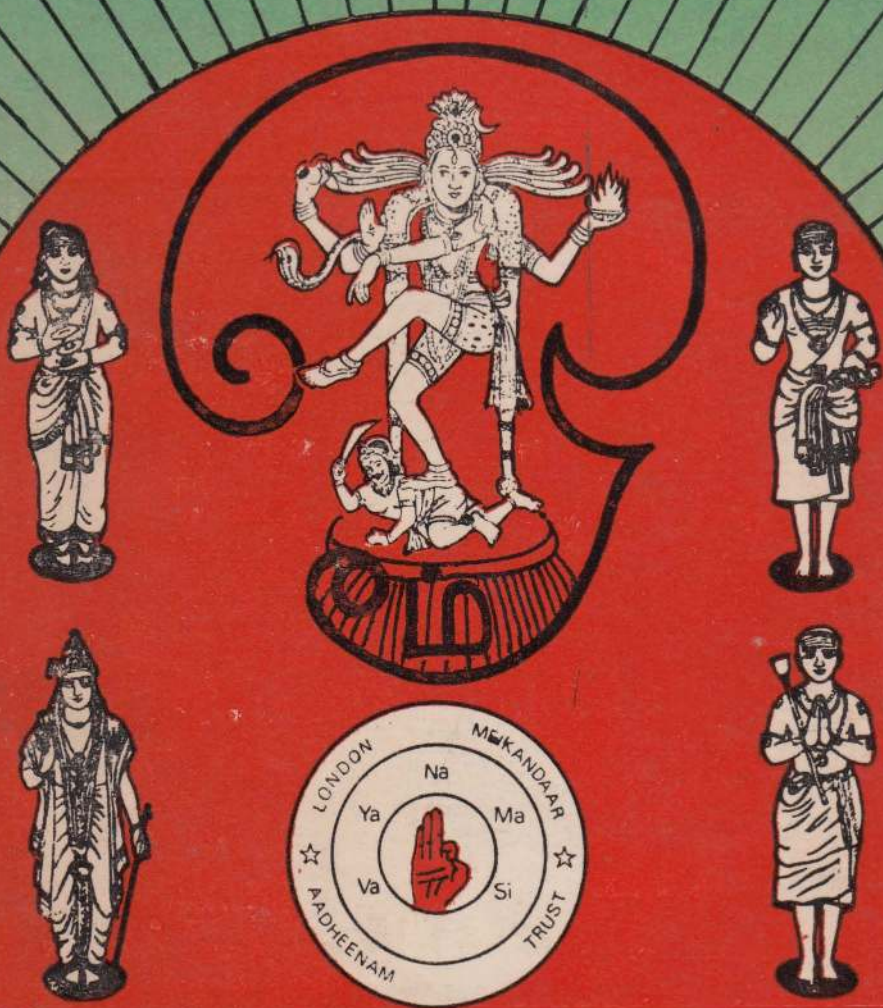


# SARVAM SIVAMAYAM



**BRITISH SAIVA SIDDHANTA  
CENTRE**

**TENTH ANNIVERSARY NUMBER 1979-'89**

**LONDON MEIKANDAAR ADHEENAM**

(U.K. Charity No. 293007.)





# SARVAM SIVAMAYAM

AN OUTLINE OF SAIVITE HINDUISM

**BRITISH SAIVA SIDDHANTA CENTRE**

TENTH ANNIVERSARY NUMBER 1979-'89

**SIVA-SRI PANCHAKSHARA ADIKAL (EDITOR)**

**London Meikandaar Aadheenam**

U.K. CHARITY No. 293007



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## INVOCATION PRAYERS TO LORD SIVA



### ஓம் சிவசிவ

சிவசிவ என்கிலர் தீவினையாளர்  
சிவசிவ என்றிடத் தீவினை மாளும்  
சிவசிவ என்றிடத் தேவரும் ஆவர்  
சிவசிவ என்னச் சிவகதி தானே

Sinners Know not to Hail Siva  
Sin leaves us if we Hail Siva  
To Hail Siva is to become Devas too  
To Hail Siva is indeed the way to Release.

— Thirumantiram (St. Tirumoolar)

அன்றே என் தன் ஆவியும் உடலும் உடமையும் எல்லாமும்  
குன்றே அனையாய் எனை ஆட்கொண்டபோதே  
இன்று ஓர் இடையூறு எனக்குண்டோ, எண்தோள் முக்கண்  
நன்றே செய்வாய், பிழை செய்வாய் யானோ இதற்கு  
நாயகமே?

### St. Manikkavacagar's Song of Surrender to Siva :

When you showed your Grace on me and vouchsafed release  
On that day itself, did not thou take over my life and my All?  
What care is left now, in this world for me, oh my three-eyed  
Lord!

Do thou good, Do thou ill ; I rejoice in thy sweet will

— THIRUVACAKAM



OBEISANCE TO AATHI—PARAMA—GURU  
OUR HOMAGE TO SRI-LA-SRI MEIKANDA THEVAR  
SAINT AND AUTHOR WHO CODIFIED  
AND SYSTEMATISED SAIVA SIDDHANTA (1250 A.D.)

“Poi Kandaar Kaanap Punithamam Athuvita  
Meikanda Nathanai Potrunal Ennalol!”

— ST. THAYUMANAVAR

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ஓம்

இலண்டன் மெய்கண்டார் ஆதினம்

LONDON MEIKANDAAR ADHEENAM

(U.K. Registered Charity No. 293007)

P.O. Box 428, London E17 6JE, United Kingdom

BRITISH SAIVA SIDDHANTA CENTRE

DIRECTOR of Saiva Siddhanta Centre :

"Saiva Siddhanta Chemmal"

Siva-Sri K. Gnanasoorian M.Sc., M.B.I.M.

(Phone : 01-531-6435)

c/o 72, King Edward Road, London E 17.

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உ  
சிவ சிவ

MESSAGE OF BLESSINGS

தன் கடன் அடியேனையும் தாங்குதல்

என் கடன் பணி செய்து கிடப்பதே.

தவத்திரு

குன்றக்குடி-623206

குன்றக்குடி அடிகளார்

பசும்பொன் முத்துராமலிங்கம்

THAVATH-THIRU

மாவட்டம்

KUNRAKKUDI ADIKALAAR

தமிழ் நாடு

தொலைபேசி : குன்றக்குடி 27

நாள் : 1-11-88

அன்பிற் சிறந்த நமது சிவத்திரு. ஞானசூரியன் அவர்களுக்கு, எல்லா நன்மைகளும் பெருகத் திருவருளைச் சிந்தித்து வாழ்த்து கின்றோம்.

பிரிட்டனில் அமைந்துள்ள மெய்கண்டார் ஆதினம் ஆண்டு விழாக் கொள்ளும் செய்தி மகிழ்ச்சியைத் தருகிறது. மன நிறைவைத் தருகிறது. மேலை நாடுகளிலும் சரி, கீழைநாடுகளிலும் சரி வாழ்கின்ற மக்களுக்குத் தத்துவப் பசி உண்டு; சமய ஆர்வமும் நிறைய உண்டு. அவர்களுடைய தத்துவப் பசிக்குத் தங்கள் தொண்டு, அதாவது சித்தாந்தச் செந்நெறியை அறிமுகப்படுத்தும் தொண்டு மிகுதியும் பயனளிக்கும் என்று நம்புகின்றோம்.

மெய்கண்டார் சமயத்துறையில் ஐயத்திற்கிடமில்லாத தெளிவான தத்துவதரிசனத்தைக் காட்டியுள்ளார். மெய்கண்டார் அருளிச் செய்த சிவஞான போதத்தை அனைவரும் கற்றுத் தெளிதல் நல்லது. இத்தகு பணியைத் தாங்கள் பத்து ஆண்டுகளுக்கு மேலாக நடத்திவந்திருக்கிறீர்கள். பாராட்டுதலுக்குரிய பணி; நமது வாழ்த்துக்கள்.

இன்ப அன்பு

அடிகளார்

Thiru.

K. Gnanasoorian M. Sc. (Lond) D.M.S., Avl, (Management)

London, Meikandaar Adheenam

72. King Edward Road,

LONDON E 17 6 H Z

—1—



Gurupatham

MESSAGE OF BLESSINGS

**Srila Sri Swaminatha Desiga Gnanasambhantha  
Paramacharya Swamigal**

Gurumaha Sannithanam — Founder.

**Srila Sri Somasundara Desiga Gnanasambhantha  
Paramacharya Swamigal**

Gurumaha Sannithanam — Chief Incumbant

**NALLI GNANASAMBANDAR ADHEENAM**

PT. PEDRO ROAD — NALLUR

JAFFNA. SRI LANKA.

Phone : 8018

Date : 25-10-88

Dear Thiru Gnanasoorian M.Sc., Esqr,

Your affectionate letter in hand but received to-day. I am so pleased to note that British SaivaS iddhanta Centre, celebrating its tenth anniversary. Even though I am here I really understand the celebrity that your Centre has earned in promoting and establishing Saiva Siddhanta truths among all who have shown real interest. It is because of your unselfish best endeavour, ability and undertakings in this holy path.

Convey my heartiest blessings to your comrades too. May almighty bless you all. Aum Shanti, Shanti, shanti.

**Sri La Sri Somasundara Paramacharya Swamigal.**

MESSAGE OF BLESSINGS

HIS HOLINESS

**Sri-la-Sri Arunagirinatha Sri Gnanasambanda Desika  
Paramachariya Swamigal**  
292nd GURUMAHA SANNIDHANAM

&

**AADHEENA KARTHAR  
MADURAI AADHEENAM**

70, South Avadi Moola Street,  
MADURAI-625001.

(S. INDIA)

27-10-1988

திரு. கே. ஞானசூரியன் அவர்கள்,  
M Sc., D.M.S.,  
72, எட்வர்ட் அரசர்சாலை,  
இலண்டன்-E 17 6 H Z  
(U. K.)

எல்லாம் வல்ல எம்பெருமானது இன்னருளால் எல்லா நலங்  
களும் எய்துக! தங்கள் 12-10-88 ஆம் நாள் மடல் கிடைத்து, நமது  
திருப்பெருந்திரு குருமகாசன்னிதானம் அவர்கள் திருக்கண்பார்வை  
யிட்டார்கள். பிரிட்டிஷ் சைவசித்தாந்த மையத்தின் பத்தாம்  
ஆண்டு விழாவையொட்டி, சிறப்பு மலர் வெளியிடுவதறிந்து  
மகிழ்ந்தார்கள். இந்நிறுவனம் சைவசித்தாந்தத்தை அந்நாட்டு  
மக்களிடையே நன்கு பரப்பிடவும், 1400 ஆண்டுக் காலத்திற்கு  
முன்னதாக சீர்காழி மாநகரில் தோன்றி, தமிழகம் முழுவதும்  
வலம் வந்து, மதுரையிலே ஆதினத்தை நிறுவியருளி, சைவ சமயத்  
தையும், தமிழ் மொழியையும் பரப்பி, கட்டிக் காத்த, சமயக்குரவர்  
நாவ்வரில் முதல்வர் தமிழ்ச் சமுதாயத்தின் தனிப் பெருந்தலைவர்  
தமிழ்த் திருஞானசம்பந்த சுவாமிகளின் அருமை பெருமை  
களையும், இம்மையம் பரப்பிட வேண்டும் என்றும் மகாசன்னி  
தானம் அவர்கள் பெரிதும் விரும்புகிறார்கள். அதற்குரிய எல்லா  
வசதிகளையும், ஊக்கத்தையும், உற்சாகத்தையும் தாங்களும்,  
மற்ற பொறுப்பாளர்களான அறங்காவலர் பெருமக்கள் செயலாளர்  
பொருளாளர் அத்துணைப் பேரும் பெற்றிடத் திருவருள்  
பாலிக்குமாறு எல்லாம் வல்ல சிவபெருமானைப் பிரார்த்தித்து  
ஆசிர்வதிக்கின்றார்கள்.

எல்லோருக்கும் ஆசீர்வாதம்!

திருப்பெருந்திரு குருமகா சன்னிதானம்  
அவர்கள் அருளாணைப்படி,  
ஆதின மேலாளர்.



உ  
Gurupadam

MESSAGE OF BLESSINGS

**Sri La Sri Swaminatha Desiga Gnanasambantha  
Paramacharya Swamigal**  
Gurumaha Sannithanam — Founder  
**Sri La Sri Somasundara Desiga Gnanasambantha  
Paramacharya Swamigal**  
Gurumaha Sannithanam — Chief Incumbant

**NALLI GNANASAMBANDAR ADHEENAM**  
POINT PEDRO ROAD — NALLUR  
JAFFNA. SRI LANKA

Phone : 24018  
Date : 20-4-86

My Dear Prof. Gnanasoorian,

I am so glad to receive your note through Mr. K. Kanagarajan. It is a great achievement that you have established London Meikandaar aadheenam which I suppose the only first aadheenam in U.K. It is no exaggeration the whole credit deem to you. Also you have released the booklet 'What is Saiva Siddhanta' which I believe would earn profound regard among western enthusiasts who yearn to study Saiva Siddhanta Philosophy.

Your ability and endeavour are sure to bring world wide fame for this study.

I bestow any blessings.

Aum Shanti, Shanti, Shanti.

**Sri La Sri Somasundara Paramacharya Swamigal.**

உ  
சிவசிவ

MESSAGE OF BLESSINGS

**SRI SWAMI SATCHIDANANDA  
SATCHIDANANDA ASHRAM—YOGAVILLE**  
Residence : Route 1. 171. Buckingham  
Virginia, 23921 U. S. A. /804. 969. 4878

சைவ சித்தாந்தச் செம்மல்,

திரு ஞானசூரியன் அவர்களுக்கு அன்பு, ஆசி, பல பல.

சைவப் பெருமையைத் தனிநாயன் நந்தி  
உய்ய வகுத்த குருநெறி ஒன்றுண்டு  
தெய்வச் சிவநெறி சன்மார்க்கஞ் சேர்ந்துய்ய  
வையத்துள்ளார்க்கு வகுத்துவைத்தானே.

இஃது திருமூலநாயனார் தந்தருளிய திருமந்திரவாக்கு. சைவ  
சமயப் பெருமையைத் தெளிவாகக் காட்டுகிறது.

பதி, பசு, பாசம் என்னும் முப்பொருள் உண்மையையும்; பாசம்  
நீங்கப் பசுவே பதியெனப் பொலியும் தன்மையையும்; சித்தமலம்  
அறுவித்துச் சிவமாக்கி நமையானும் அத்தன் அருட் கருணையையும்  
மக்களுக்கு உபதேசித்து முத்தி நெறி காட்டும் சைவப் பெரு நெறி  
வாழ்க, வளர்க.

இலண்டன் மெய்கண்டார் ஆதினம் செய்து வரும் சிவத்  
தொண்டு இன்னும் பல பல பத்தாண்டுகள் சிறக்கத் திருவருள்  
துணை நிற்குமாக.

இங்ஙனம்  
அன்பென்றுமுள்ள,  
சத்திதானந்த



OM MURUGA

**இலண்டன் ஸ்ரீ முருகன் கோயில்**  
**LONDON SRI MURUGAN TEMPLE**

Charity Registration Number 271097

78 Church Road, Manor Park, London E12 6AF  
Entrance via Browning Road,  
Telephone : 01-478 8433

28th October 1988

Mr. K. Gnanasoorian,  
72 King Edward Road,  
London,  
E17 6HZ

**MESSAGE OF GOOD WISHES**

Dear Sir,

On behalf of the Trustees and Executive Committee, I extend to you our cordial good wishes and congratulations on completing a decade of promoting the objectives of Saiva Siddhanta. It is gratifying to note that the British Saiva Siddhanta Centre is able to maintain our Cultural and Religious traditions here in the United Kingdom. It is a worthy undertaking not only for ourselves but for the future of our children.

May Lord Shiva bless your centre and we look forward to another decade.

May Lord London Sri Murugan bless you all.

Yours sincerely  
S. SAMPATHKUMAR  
President

சிவமயம்

“மேன்மை கொள் சைவநீதி விளங்குக உலகமெல்லாம்”

MESSEAGE OF GOOD WISHES

**சைவ முன்னேற்றச் சங்கம்(UK)**  
**SAIVA MUNNETTA SANGAM (U. K.)**

Registered charity

Nº : 292085

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46 HANOVER GARDENS,

HAINAULT, ILFORD,

ESSE XIG6 2RA.

ENGLAND.

Phone :01-500-2680

Date : 20-10-88

மேன்மை கொள் சைவநீதி விளங்குக உலகமெல்லாம்.

சைவசிந்தாந்தச் செம்மல் திரு ஞானசூரியன் அவர்கட்கு,  
பேரன்பு மிக்க செம்மலே,

சைவசிந்தாந்த நிலையம் தனது பத்தாவது ஆண்டுவிழாவைக் கொண்டாட இருப்பதை அறிந்து மகிழ்வடைகின்றோம். பத்தாவது ஆண்டு விழாவில் ஒரு நூல் வெளியிடுவதும் சாலச் சிறந்ததே.

தாமும், தம்மைச் சார்ந்த நிலையமும் சைவத்துக்கும், தமிழுக்கும் ஆற்றிவரும் தொண்டு யாவரும் அறிந்ததே அதுவுமல்லாமல் திருக்கோவில் பணிகளில் ஈடுபட்டு உழைப்பதும் பாராட்டுத்தற்குரியது.

தங்களுடைய ஆக்க பூர்வமான சைவத் தமிழ்ப் பணிகள் மேன் மேலும் வளர சுவாமிநாதனை வேண்டிச் சிந்தித்து வாழ்த்துகின்றோம்.

இப்படிக்கு

வை. பாலசேகரம்.

தலைவர், சை. மு. ச

Dr. V. BALASEKARAM  
President



CENTRE VEDANTQUE RAMAKRICHNA  
77220-GRETZ, FRANCE.  
Tel : (1) 64 07 03 11

February, 27, 1986.

**MESSAGE OF BLESSINGS  
FROM SWAMI RITAJANANDA, HEAD OF  
RAMAKRISHNA VEDANTA CENTRE IN FRANCE**

My Dear Thiru Gnanasoorian,

Happy to Learn that you have Established a Saiva  
Siddhanta Centre in London.

May it Grow from Strength to Strength Inspiring people  
in the adoration of the Supreme Lord Siva, Bringing all his  
Blessings. ....You are doing a very wonderful work and the  
Lord Siva himself is Behind you. It is a Great Blessing for  
us to have Saivism, the Magnificent Approach to the Lord.  
The Sweetness in this worship of the lord and the Realization  
of the Grace of the Lord is Unique.

With all my Greetings and Love,

Yours,  
Swami Ritajananda.

---

**AT A GLANCE.**

**SAIVA SIDDHANTA HOLDS THAT**

1. God, Soul and the phenomenal world are THREE  
ETERNAL ENTITIES. (PATI, PASU, PASAM in the  
Tamil language.)
2. Salvation comes only through GOD'S GRACE  
conferred on a fit and ripe Soul.
3. BHAKTI or LOVE OF GOD is the devotional path  
that leads to God.

**LONDON MEIKANDAAR AADHEENAM**

**About Ourselves**

The London Meikandaar Aadheenam Trust is a  
Registered Charity in UK as from January 1986. The Charity  
No. is 293007 and the postal address is P.O. Box 428, London  
E 17 6JE, U.K.

The Trust will Continue the Saiva activities, earlier  
Carried out by the London Saiva Siddhanta centre since  
April 1979 but with wider objectives.

The British Saiva Siddhanta centre administered by  
the Trust, is the educational arm of the Trusts work. The  
Director of the centre is available for Religious Talks/  
Seminar etc. on all aspects of Hinduism, especially Saivite  
Hinduism.

For Books and publications, please write to the above  
address.

**An Appeal**

We Appeal to all Individual and Institutional  
Benefactors, to give Financial Support To Our Worthy  
Religious And Social-Service Cause. As your Donations  
are our Only Source of income. Thank you and May God  
Bless you All.

**BOARD OF TRUSTEES: COMMITTEE OF MANAGEMENT**

- K. GNANASOORIAN (Chairman)
- S. SAMPATHKUMAR (Vice - Chairman)
- Dr. C. SORNALINGAM (Secretary)
- S.K. GANAPATHY (Treasurer)
- S. KANAKASUNDARAM
- Dr. S. NAVARATNAM



## இலண்டன் மெய்கண்டார் ஆதீனம்

**London Meikandaar Adheenam**

(U.K. Registered Charity No. 293007)

**BRITISH SAIVA SIDDHANTA CENTRE**

### FIRST ANNUAL REPORT

(For period up to 31st December, 1986.)

With the GRACE of the Almighty and the Blessings of Religious Leaders and the support of the Hindu Community in the United Kingdom, the above Trust came into being on the Holy Hindu VIJAYA—DASAMI DAY, 23-11-85 & was registered as a CHARITY on 27-11-85 with the Charity Commission under Ref : 293007.

The Trustees Committee of Management held two Meetings during the year. The Founder-Trustees held their First Annual General Meeting on 12-1-86 and resolved to constitute themselves as the committee of Management for the Trust in accordance with Section 1 (a) of Bye-Laws & Constitution, and the following were elected as Office-bearers: Mr. K. Gnanasoorian of 72, King Edward Road, London E 17 — as Chairman, Dr. C. Sornalingam of 54, Kendall Avenue South, South Croydon — as Secretary. Mr. S.K. Ganapati of 67, East Avenue, London E 12 — as Treasurer. The second meeting of the Trustees was held on 31-8-86 in the Premises of the London Sri Murugan Temple, E 12.

The Trustees adopted the following broad guidelines and courses of action to achieve the Trust's objectives :—

- (a) To promote Saivite Hinduism thro' production & distribution of publicity brochures, Saiva Siddhanta Booklets, Organisation of Seminars & Talks.
- (b) To use the above for Fund raising and for enlisting support and for education and to encourage our supporters to make donations to cover printing costs of booklets etc. other running costs in the early stages.

- (c) To improve Saiva religious awareness and public liaison by setting up the British Saiva Siddhanta Centre as the Trust's educational arm and an Advisory Council respectively.

1. In pursuance of the above, a free publicity brochure entitled 'THIS IS SAIVA SIDDHANTA', and a booklet entitled 'WHAT IS SAIVA SIDDHANTA' have been produced by the Trust, through donations and at no cost to the Trust. Although publicity is considered important, these publications will also be used to welcome donations. Indeed, the Trust has been successful in meeting the initial running costs such as stationery, etc from donations made to specific items.

2. The Trust successfully organised two 'SAIVA SIDDHANTA SEMINAR-TALKS' led by Prof. S. Gangadaran of Madurai University at Sri Ganapathy Temple, SW 19, on 21-6-85 & at London Sri Murugan Temple, E 12 on 22-6-85. More are planned for the future.

3. The Chairman of the Trust, on invitation, gave an illustrated TALK on "THE SACRED DANCE OF SHIVA." to the World Congress of Faiths, London Group, W 11 to a largely western and christian audience on 19-5-85.

The Chairman of the Trust also delivered, on invitation, A MUSICAL DISCOURSE on Holy SIVA-RATHRI DAY at the Bharathiya Vidya Bhavan—Institute of Indian Culture, London W 14 on 26-2-86. The Trust's publications: the Brochure and the Booklet on Saiva Siddhanta were prepared by the Chairman & approved by the Trust.

4. The Trust has also set up an Advisory Council of up to twenty representatives nominated by the Trust from various Hindu/Saiva organisations and Temples in U.K and abroad, to serve as a link and liaison and to advise the Trust on all aspects of Hindu and Saiva theology and related matters, as and when necessary.



The first exploratory meeting of this Council was held on 26-10-85 and was a great success. The Trust is grateful to all the present Members of the Council for their very valuable support and advice. Advisory Committees have also been set up in Tamil Nadu, Sri Lanka, Singapore & Malaysia.

5. The Trust's audited & certified **Statement of Income & Expenditure** for the year ended 31 December, 1986 showed an excess of Income over Expenditure amounting to £ 179-53 (one hundred and seventy nine Pounds and fifty three pence.) This is the Credit balance held in the Trust's Deposit Account at the National Westminster Bank, SEI. The Trustees are very grateful to Messers Subra & Co. Accountants for their certified Report on the Trust's Accounts.

We take this opportunity to thank all our supporters, particularly the Donors, for their timely help in the early stages of the Trust's work. The Trustees look forward to a wider support from the SAIVA TAMIL and HINDU communities in U.K. so that our great and profound religious and cultural heritage can be sustained so as to enrich the quality and values of Life for us ALL.

THANK YOU. ANBE SIVAM.

Report Approved at the Meeting of the Committee of Management Held on 1-2-87.

K. GNANASOORIAN

CHAIRMAN

S.K. GANAPATHI  
TREASURER

Dr. C. SORNALINGAM  
SECRETARY

TRUSTEES' COMMITTEE OF MANAGEMENT

## REPORT-II

இலண்டன் மெய்கண்டார் ஆதீனம்

London Meikandaar Adheenam

(U.K. Registered Charity No. 293007)

BRITISH SAIVA SIDDHANTA CENTRE

CONSOLIDATED TWO-YEAR REPORT  
(FOR PERIOD UP TO 31-12-1988)

After the auspicious foundation of the Trust and registration as a U.K. Charity No: 293007 on 27-11-85, the Trustees' Committee of Management had been able to adopt broad guidelines and agree on courses of action to achieve the Trust's objectives as set out in our First Annual Report for period up to 31-12-86.

The present Report covers a two-year period during which wide-ranging activities had been organised although lack of finance in these early years stresses the need for Fund-raising. The Trustees have had to postpone two important projected programmes of 1987/'88 (International Saiva Siddhanta Seminar & a Thirumurai Recital) to 1989, for want of financial resources.

(2) With the active co-operation of our Advisory Council, we organised a highly successful and well attended **Saiva Siddhanta Seminar** with an inter-faith Theme, on 18-4-87 at the Vidhya Bhavan, W 14 under the Chairmanship of Swami Bhavyananda with guest-speakers including Mr. N. Satyendra, Dr. Donald Taylor, Mr. P. Selvarajah. A second successful Seminar with the 'problem of Evil' as the central theme, was held also at the Institute of Indian Culture, W 14 on 24-10-87 with the guest speakers including Rev. Marcus Braybrooke, Mr.N. Satyendra, Mr.C. Sittamparapillai & Mr. Patrick Beer.

3. As part of the Trust's policy of propagating the tenets of Saivism and in pursuance of the Committee's



guidelines to promote such publications without incurring financial burdens on the Trust's limited resources, Gnanasoorian (ST) Foundation produced the book: 'Periyapurana Pushpaanjali' & presented 20 copies to the Trust's Treasurer on 15-11-87, a copy each had also been presented to the Ven. Heads of Saiva Institutions in India, Malaysia, etc. The Trust also sent free copies to the London Saiva Temple Libraries for use as study material.

A second booklet entitled 'Sarvam Sivamayam' is ready to be printed without any financial burden on the Trust, to be released to coincide with the Tenth Anniversary celebrations of our British Saiva Siddhanta Centre next year on 14-4-89.

(4) Representing the Trust & its Work, our Chairman delivered Talks under the aegis of the World Congress of Faiths of which he is an Executive Committee member & Hony. Treasurer, London W.C.F. Group. We have actively co-operated with and taken part in, all the religious functions of the three London Saiva Temples in London. Our Chairman also represented Saivite Hinduism in a TOC-H sponsored Inter Faith Seminar held in OXFORD during a resident week-end, 13-15th March, 1987. He also delivered a TALK on 'Sivan Temples of South India' aided by a Slide Film Show, during SIVA-RATHRI celebrations at London Sri Murugan Temple, E 12 on 26 February, 1987. Our Chairman also took part in the Monthly Religious functions of the Saiva Munnetta Sangam (U.K) and delivered Talks on Saiva Topics on these occasions. Our Thiru K. Gnanasoorian had been honoured by the Saiva Munnetta Sangam (UK) with the title of 'Saiva Siddhanta Chemmal', at their Eleventh Year Annual Celebrations held in London on 10-9-1988,

5. We take this opportunity to thank all our supporters, subscribers, donors and members all of whom have contributed greatly for the success of the Trust's noble work so far.

We welcome Mr. S. Sambathkumar, Dr. S. Navaratnam and Thiru S. Kanagasunderam as the Trust's new Trustees whose election takes effect from 30th Octtber, 1988. We also welcome Dr K. Mahadeva and Mr V.R. Ramanathan as new members of our Advisory Council which plays a vital role in the organisation of our various activities.

6. We are grateful to our Chairman who has borne the brunt of our work, doubling as Director of the British Saiva Siddhanta Centre, our educational arm. It is hoped that in keeping with Hindu Saiva Holy Tradition Thiru K. Gnanasoorian will receive Holy Sannyasa Dheeksha soon after his Sixtieth birthday on 11-7-89 and thereafter function as the spiritual Head of our Adheenam. We pray to the Almighty Lord SIVA to bless his spiritual endeavours now and in the future.

7. Our plans for 1989 include, among others, the following.

- i. Organizing a "THIRUMURAI RECITAL" with an invited Othuwar from India.
- ii. Arranging a European based SAIVA SEMINAR during 1989, with the active co-operation of sister Saiva organisations in London.
- iii. Using the above experience to carry out a feasibility study to hold the Third Inter-National Saiva Siddhanta Seminar in 1990.
- iv. Organizing of Tenth Anniversary Celebrations of our "British Saiva Siddhanta Centre" on 14-4-89 on a grand scale.

8. The Trust's Audited and Certified Accounts for the period ending 31-12-1987 shows a balance of Income over Expenditure of £ 204-33. (Pounds Two hundred and four and thirty three pence.) with an accumulated BANK Balance of £ 383.86.



### ACKNOWLEDEMENT

We express our grateful thanks to MESSERS SUBRA & Co., ACCOUNTANTS of 209, Forest Road, London E 17 for auditing our Charity Trust Accounts free of charge.

We pray to lord Siva to Guide us in all our Deliberations and implore on the almighty to bless our Donors, Members & Supporters in this noble cause of Propagating Saivite Hinduism in the Western world. Aum Namasivaya.

Consolidated two-year REPORT approved at London Meeting on 30th October, 1988.

K. GNANASOORIAN  
CHAIRMAN

S.K. GANAPATHY  
Hony. Treasurer

Dr. C. SORNALINGAM  
Hony. Secretary

L.M.A. Trust : Trustees Committee of Management,  
30th October, 1988



## British Saiva Siddhanta Centre

Estd : Hindu New Year, 14-4-79

C/o 72 King Edward Road, LONDON E 17,  
United Kingdom

### OUR AIMS in brief

1. To uphold our motto : "Compassionate service for the welfare of all and a devout life of discipline and voluntary self-denial".
2. To propagate the tenets of Saiva Siddhanta through Temple Service, Gurupoojahs, religious discourses and publications.
3. To inculcate the spirit and practice of Saiva Bhakti and an athical way of life inherent in a resident Ashrama-life of total dedication through religious service and self-discipline.
4. To emphasize and widen the scope of social relevance and humanitarian service, enshrined in Saiva doctrine, to gain a new momentum in the hitherto neglected areas of community and national welfare.
5. To propagate the philosophy of Saiva Tamil Bhakti Tradition of South India and South East Asia.



## Foreword

**SAIVISM'S NEW CHALLENGE : A CLARION CALL FOR ACTION, NOT WORDS!**

With the guiding Light of our Almighty Lord Siva, we have learnt, over the last ten years of our existence, some painful lessons with regard to the Saiva religious world. On many Vital issues we Saivites fail to act when it comes to the Crunch — Pious words, Sanctimonious Resolutions seem to be the Self-Chosen Limits of our Saiva Service. There is a difference between leadership and management. In our humble view, leadership is of the spirit, compounded of personality and vision, its practice is an art. Management is of the mind, more a matter of accurate calculation, of statistics and of methods; its practice is a science. In todays Inter-National Saivism of the twentieth century, while we concede that managers are necessary we feel strongly that leaders with vision and oriented towards ACTION are our paramount need today. This in our view is Saivism's new Challenge. We must face it. For once, Let us talk less but act more in Promoting saivism : What have I Given? What have I Sacrificed? What have I Done? For Saivism. This is the new test and challenge. If we arise and awake, we are sure LORD SIVA will lead us.

### Acknowledgements :

The London Meikandaar Aadheenam and the British Saiva Siddhanta centre extends its most sincere thanks to the Venerable Heads of Saiva mutts and other Religious Institutions and charitable Trusts for their messages of Blessings and inspiring words of encouragement for our humble efforts in the cause of Saivite Hinduism in the western world.

London  
Pongal day, 1989 }

— EDITOR

## Introduction

### Siva The Pacakritiyan

**Thiru K. Loganathan Muttarayan B.Sc., (Hons); M.Ed**  
(Lecturer, Malaysia Science University, Penang and  
Chairman, Malaysia Hindu Sangam, Penang Branch)

Saiva Siddhanta, as a system of philosophy, is distinguished from other systems in India and elsewhere by the centrality it gives to the notion of SIVA — The supremely radiant — as an 'aintholil vittakan' — the agent of five fold processes of Sristi (creative, productive) Stiti (conservative), cankaaram (annihilative), anugraham (disclosive, illuminative) and trobhava (obscurative). Sithambara Nathar in his magnificent sastra; 'Pancha — atikaara Vilakkam' notes that while the first three are common to all entities in the world, the last two viz arulal and maRaittal are peculiar to creatures with understanding is 'uyir'. The processes of understanding are structured by the activities of SIVA that are termed arulal and maRaittal-

The western philosophic tradition is on the verge of rediscovering this ancient truth — in Heidegger's 'Being and Time' (1962), a classic in western philosophy of the twentieth century, the central question of philosophy is the meaning of Being. 'Being' in Tamil is 'mey' a very ancient word which occurs precisely in this sense even in Sumerian, now taken to be archaic Tamil, the Tamil of First Sangam, the tamil of Kumari Nadu (in) Sumeru. Ontology is the philosophical investigation into the meaning of Being. If that is so, philosophy as ontology is conceptually the same as 'mey-aRivu' or 'mey-aayvu' rendered into sanskrit as 'tattuva visaaranai'. But the point relevant here is the



distinction Heidegger notes in the modes of understanding and the processes connected with them. There is an initial understanding of Being (or mey-aRivu) that is vague, unclear so much so that it can be said to be essentially unintelligibility. In contrast to this is an understanding that is clear and illuminated. In Tamil we draw these distinctions in terms of telinta nilai Vs teliyaa nilai.

Now if 'arulal' are processes that bring about clarity and illumination, they must be acting against processes opposed to it. The opposing processes are those that disguises, veils. These then are the 'trobhava' or 'maRaittal' of Saiva Siddhanta. 'Arulal' and 'maRaittal' are universal activities that a thinking, reflecting person is aware of however dim this awareness may be. Since these are activities it also follows that there is an Agency responsible for these activities. This agency is SIVA, the supremely radiant or illuminant. A person becomes a Saiva Siddhanti only after ontological inquiry and reflection — only in the framework of meta-philosophical inquiry of the sort we have briefly outlined here an understanding of pancakrityas and along with it the Being of SIVA possible.

May the Adheenam under the able directorship of Dr. Gnanasoorian and which perpetuates the name of Meikandaar, certainly one of the greatest philosophers of the world, keep alive this tradition and help the world rediscover it in their own.

## PART I

# Outlines of Saivite Hinduism

## THE SAIVA DOCTRINE

### II. Postulates of Religion

Every science is based on some postulate or postulates. The postulate of Saiva philosophy is "Something cannot come of nothing or become nothing". As something and nothing are incompatibles, the truth of this postulate will be easily conceded. If it is so easily accepted, it may be asked why it should be made a postulate. The reason is that there are philosophies which make the universe itself an illusion and which do not admit the reality of anything physical or mental; and there are others which admit the reality of the material universe, but maintain creation ex nihilo. The existence of such philosophies necessitates the enunciation of the postulate and the explanation of its implications.

The disappearance of water by evaporation or electrolysis and the appearance of dewdrops on leaves lead an ignorant man to the belief that something can become nothing and something can come of nothing. Similarly, the involution and evolution of the universe may be taken even by better informed people to be an instance of something becoming nothing and coming from nothing. To understand the involution and evolution of the universe, it is enough to



understand the processes of the evaporation and electrolysis of water. We know that, in neither case, has water become nothing, but that it has turned into vapour in the one case, and into hydrogen and oxygen in the other. In both cases, what really happens is only a change of relationship between the particles that go to make up the water. When it becomes vapour, the distance between the particles increases, and when it splits into gases, the atoms that form the water molecules form molecules of their own. This is true of every kind of change in the universe. When the universe undergoes involution and evolution, the relationship between the particles in it undergoes change, but things neither disappear altogether nor come from mere nothing. Saiva philosophy regard the world as something real and not as an illusion.

Since change takes place only in the relationship of the components of a substance, it follows that whatever has no components cannot undergo change. According to the old view of chemistry, an atom was indivisible and would not therefore be expected to undergo change. But recent discoveries have shown that an atom has components. In the years to come, even there may be resolved into more minute components. It is safe to assume that a point can be reached beyond which there can be no further analysis. The component or components obtained by such ultimate analysis cannot have any further components and will not therefore be subject to any change. This leads us to the principle "that whatever is further unanalysable cannot undergo any change. This is the first corollary of the postulate. Again since there can be no change in them, they have always been and will always be what they are. That is, they are eternal. This gives us the second corollary of the postulate.

When a thing changes or becomes another, it does so under the action of a force that produces the change in the relationship of its components. These forces also are governed by the postulate and cannot become nothing or

come from nothing. Saiva philosophy postulates the existence of the material cause and of the efficient cause of every phenomenon and is therefore essentially deterministic. The fundamental principles of this philosophy are derived from its postulates and the corollaries. We shall now consider what it has posited as the ultimate realities and the relationship between them.

## II. God

The universe has been undergoing evolution. In the course of this evolution, living beings have been variously adapting themselves to varying environments. There must be a power in them which makes this variation possible. The varying nature of the adaptation shows that the power is not mechanical, but intelligent. This power we call "Religion". It must be possessed by some intelligent being. This Being is usually called God. Since He leads all souls to perfection, He must be an all-loving Being.

## The Soul

The essence of all living beings is the soul. Since living beings are numberless, souls also are numberless. In as much as a living being knows, desires and does, the soul also must have the ability to know, to desire and to do. But the knowledge of a living being, say a man, changes. This change must be due to the change in the quantity of the energy of knowing. Since the soul is an elementary being, it cannot undergo change. Therefore the energy of knowing is not a characteristic of the soul. Besides, if it belonged to the soul it would be definite in quality and strength or degree and could never change. But we see that it does change. Therefore the power or the energy is not the soul's and must be supplied to it by something else. Just as an engine is a mechanism that can move, but moves only when power is supplied to it, so the soul has the ability to know, and begins actually to know only the power of knowing is supplied to it. The desire of a living being also changes both in degree and



in kind. Therefore the power of desiring cannot be the souls. It can similarly be shown that the power of doing also is not the soul's. So, we see that the soul has the ability to know, to desire and to do, but not the energy or power necessary for the activities. The energy must therefore be supplied to it by something else.

### Maya

That which supplies the energy to the soul is called Maya. It supplies not only the energy, namely, the physical and the mental powers. It also gives the embodied soul a world to live in and things in the world to enjoy. All the world are products of Maya. These worlds are constantly undergoing change and are either in the process of formation or in the process of disintegration. In other words, they are evolving or involving. The word Maya itself means that which (Ma=) involves and (Ya=) evolves. The body, the mind and the energy have all come from Maya and are therefore ultimately not different from one another. As Maya cannot be further resolved it must be eternal.

But the knowledge that the soul receives through the products of Maya is limited and often leads either to doubt or to error. Just as, in dim light, a snake is mistaken for a piece of rope or is held in suspense as being a snake or a rope, so, with the little knowledge that we derive through Maya, we often mistake wrong for right or are in suspense regarding the true nature of thing. This limitation of knowledge must be due to some other cause or factor.

### Anava

This cause or factor is called Anava. The word literally means that which makes the soul (Anu=) an atom, that is makes indefinitely small and powerless. Anava constricts the souls abilities to desire and to do, and does not allow energy to have its full scope. But certain products of Maya exert a force in opposition to it and allow a gradually in-

creasing flow of energy according to certain principles. When the soul gets a little knowledge, it becomes conscious of itself, identifies itself with the body, and commits endless blunders.

The pathetic feature of the blunders is that it is hardly ever aware of them. False pride is one of the first products of little knowledge, but where person is actuated by it, he feels he is quite in the right. The consequence is that the person does not realise for a long time that pride is his bitterest foe. Anava is thus the root cause of the soul's blunders and consequent blunders. Maya gives limited knowledge through the senses and the intellect, and assists the soul in its struggle with Anava.

### Action

The acts of the soul appear as thoughts, words and deeds. Right action are those that are good to the self and to others. Such acts naturally cause happiness. Wrong acts are those that are bad to the self and to others. As they break harmonious relationship, they cause pain. Though right actions are sometimes accompanied by immediate pain, they ultimately bring pleasure which far outweighs the pain. Similarly a wrong act may give immediate pleasure but ultimately leads to misery. The pain and pleasure due to right deeds and wrong deeds respectively are not necessarily experienced immediately after the deeds but, each the soul as circumstances permit, sometimes much long after the deed. Murderers are sometimes arrested several years after the murder and then punished. The effects of these actions, manifested as pain and pleasure, produce a tendency in the souls to prefer the right and avoid the wrong. This tendency coupled with the knowledge received during the experience has the power of counteracting the evil effects of Anava. When Anava is completely overcome, the soul becomes free and reaches the final goal.



### The Goal

The Ultimate goal is becoming one with God. The soul has no power of its own, but has the ability to use any power it receives. Its activities depend upon the amount of power that it receives. This power gradually increases and illumines the soul. At the goal, the soul is once for all free from the hold of Anava and is filled with and enveloped in the love of God. It is then indistinguishable from God, just as a crystal pillar in the rays of the noon-day sun cannot be distinguished from the light. It has then more of the activities of knowing, desiring, or doing. It enjoys the inexpressible bliss which knows no change, and in which all thought of lover, love and the beloved is absent.

## II SAIVA PHILOSOPHY

Saiva Siddhanta is the philosophy the Saiva Religion. Saiva worship which came to be known as Saivism began among the Tamils of the ancient and of South India which was the northern portion of the submerged continent of Kumarikandam. The word Siddhanta means the conclusion of conclusions of different schools of thought in India.

The spiritual experience of many sages confirmed the philosophical basis of this faith. The sages realised the supreme and attained the blissful state. God revealed through them the sacred scriptures called agamas and the Saiva religion had its origin in the agamas. The agamas dwelt at length on the three verities namely God, soul and matter (Pasam). The substance of the Saiva Agamas is found in the Thirumanthiram, in the sacred devotional hymns of the Nayanmars, and in the Holy Books of Saiva Siddhanta by Meikandar and his disciples who attained Divine Wisdom called jnamam.

Siva is the supreme spiritual Reality. As Siva is not an object of perception, it is represented by Lingam (Siva Lingam). There are three states which enable the devotees to worship Siva. One is the formless state. In the second

state, He assumes a form out of Compassion for the souls to worship Him. The third is the symbolic worship of Siva in the form of Lingam. The Linga is neither a formless state nor has a proper form. The highest form of worship is the realisation of Him by His true nature which is Truth wisdom and Grace Sat-Chitanandam. Siva in His highest state could be perceived and enjoyed only by a few who have liberated themselves from the bonds of this worldly life. To those who are attached to this worldly life and incapable of liberating themselves from those bonds, temple worship is helpful. What they cannot perceive with their eyes they can see in the form of idols in the temples or in form of a picture or image in their homes.

The universe is a product, evolved out of a pre-existing substance called primordial matter known as maya. This primordial matter gives rise to the existence of multifarious objects. This maya is inert, unintelligent, and formless. Maya has two aspects, Pure Maya and Impure Maya. Pure Maya being the world of sound and impure Maya being the world of matter. Both the worlds are material. Maya is pure in its potential state. It is impure in its gross state. (Thula in Tamil). Pasam means a rope that binds or limits the powers of feeling, knowing and willing of the soul. The rope is made of three strings, the Anava, Kanma and Maya. The last two are evolved by God's Grace to multiply the power of Anavam which is connate with the soul. Anavam causes ignorance by obscuring the soul's inherent knowledge. Anava Malam induces self assertion or set pride and egoism. This Malam makes the souls assert themselves everywhere. It is one but it has many powers.

Soul is an entity like God. God is pure intelligence but the soul's intelligence is obscured by the dark Malam Anavam. So it has imperfect knowledge. Anava Malam is connate with the soul but it is not part of the soul. The soul never exists alone but it is found attached either with pasam



(world) of with god. The soul being eternal and intelligent is called *sadasat* as it can understand *asat* (matter) when associated with it and can understand *Sat*. (The Supreme Reality) when in contact with it. The souls are infinite in number and finite in knowledge and Capacity.

Human beings undergo and are subject to pleasure and pain, happiness and misery as a result of good and bad actions. The Consequences of their act may or may not be experienced fully in one's life time. So arises the necessity to their being born again and again till all such Consequences are fully exhausted. The Consequences of these acts can not by themselves affects the doer of the actions as they are material and unintelligent. So the supreme Absolute is the executor of karma. By enforcing the law of Karma He enables the souls to acquire knowledge — the knowledge through books and the senses (*apara jnana*) and finally *Para Jnanam* (Divine Wisdom).

## PART II

# Essentials of Saiva Siddhanta

## THE THREE ENTITIES

### God : Pathi

The world is subject to creation, preservation and destruction. It cannot itself be the agent of these functions as it is in-animate. The souls too have not the power to create, preserve and destroy. Therefore, who ever is the agent of these three functions is God. He is Lord Shiva. Are not creation, preservation and destruction performed by Brahma, Thirumal and Rudra respectively? Yes, these Devas are responsible for these functions, but under the overlordship of Lord Shiva. Hence it is clear that God is the agent of creation, preservation and destruction and is the overlord of the three Devas directly responsible for them. His Grace and Light permeate all things and all lives. Therefore. He is all-pervading or omnipresent. He is eternally blissful as He is not subject to good and evil. He is not subordinate to any others, and therefore, He is independent and acts with a free-will. His body is not made up of the five elements; hence, He has an immaculate body of Grace. He is of intuitive intelligence as His wisdom is not obscured by Anavam. He is Omniscient, His wisdom, being not circumscribed by place or time. He is not subject to the three illusions Anavam, Kanmam and Maya and is by nature



free from them. He is all powerful as He is the agent of creation, preservation and destruction of all things. Out of His unbounded Mercy, He gives the soul the body with its faculties, and the world with the objects of enjoyment. God who has the above qualities, in His aspect as Rudra performs destruction or involution into invisible Maya out of which He originally projected the universe, so that souls may have a period of rest. He is called 'Aran' when He performs this function. As He is always gracious to souls, He is called "Shiva". But, Rudra is not Shiva. He is an aspect of Shiva in as much as He does one of His three functions. Shiva is the Overlord of the three Murthis and is Eternal.

#### Soul: Pasu

Soul is the common name for the life-principle. All beings which are subject to the three illusions Anavam, Kanmam and Maya are called souls. They are eternal, and were not created by God Almighty. If they had been so created, they should have been all of equal status without the least difference in their nature. God is All-Merciful, and therefore, He could not have swerved from His equity and created births of un-equal status. What were created by God are the body with its external limbs such as eyes, ears, etc., and the internal faculties of knowing, willing etc., (அந்தக்கரணங்கள்) the world for the souls to live in, and the things necessary for their life. Living beings are numberless and of various grades of birth. They are subject to repeated births and deaths according to their Kanmam. They are capable of assuming the nature of whatever they associate with. Souls are imperishable and eternal. What perished is the body.

What is the soul? Whatever is denoted by the word "I" is the Atman or Soul. When we say my 'body', we separate the soul from the body. The agent who through his internal faculties knows the five senses of sound, light, smell, taste and touch (ஐம்புலன்கள்) is the soul. It is not the same as

breath, for in deep sleep, although, we breathe, we are not aware of it. Only in the wakeful state, we feel that we are breathing. But, there is a close connection between soul and breath for the stopping of breath indicate the departure of life. On that account, it should not be assumed that soul and breath are one and the same. Because the soul forgets itself, time and again, it has become different from God who is ever cognizant. Souls did not originate in God. They are eternal entities.

Souls are of three categories according to the differences in the illusions they are afflicted with. They are Vijanakalar (விஞ்ஞானகலர்), Pralayakalar (பிரளயாகலர்) and Sakalar (சகலர்). Of these, Vijanakalar, the highest of the three, are subject only to the illusion of Anavam. The middle group of Pralayakalar are afflicted with Anavam and Kanmam. Sakalar, the lowest of the three, are bound by the three illusions Anavam, Kanmam and Maya.

#### The three principles of illusion

The principles of illusion mentioned above (ஆணவம், கன்மம், மாயை) are called bondage (பாசம்) because they fetter the souls. These three principles, impure in their nature, contaminate the soul and lead it in sinful ways. As the soul loses its purity by their influence they are called impurities (மலம்). Anavam plunges the soul in the darkness of ignorance. Maya takes the shape of the body, its limbs and faculties, the world and the things of the world. Kanmam is the good and evil which the souls perform. The nature of these three principles has already been explained. They have no beginning and are eternal; but, in proportion to the unfoldment of wisdom in man and the Grace of God, their influence wanes and becomes ineffective.

In addition to the three illusions aforesaid, Throtha Malam and Mayeya Malam (திரோத மலம், மாயேய மலம்) are also regarded as illusions, thus making the total number of illusions five. Throtha Malam is said to be the motive



power of Grace which casts a thin veil over the Truth, so that the souls may have no glimpse of it until the denseness of their Anavam is thinned and Kanmam has been exhausted. The motive power Grace is called Throtha Malam because it obscures the Truth. (திரோதம் — மறைப்பு) Although this appears to be an evil, in reality it does good to the soul. The world and the things in it which are the outcome or effect of Maya are called Mayeyam. From this it is clear that the world is not an apparent existence as some say : but it is real and eternal. Therefore, the three entities God soul and Principle of Ignorance (பதி, பசு, பாசம்) are not Subject to appearance and disappearance, but are everlasting.

#### God and his power : (சிவமும் சக்தியும்)

Shiva is the eternal existence called God or Pathi. He is one without a second, pervading all the worlds and all living beings. He is neither male, female nor hermaphrodite. He is all-powerful and all-Merciful without whom not even an atom can move. Everything in the world has an energy or power (சக்தி) of its own. This power is indivisible from the object possessing it. God too has an unlimited power, It is like the heat that cannot be separated from the fire. However, our ancient teachers have personified God as a male and His power as His consort to make our conception of them easy. But God and His Power should not be brought down to the human level and regarded as male and female.

#### Saivaitees

Living beings in the world are of various kinds. Plants, trees etc., are lives having only the sense of touch. Shells and fishes living in water are beings endowed with the senses of touch and taste. Insects of the ant family have three senses namely : touch, taste and smell. Crabs, bees etc., have the senses of touch, taste, smell and sight. They are beings of four senses. Animals, birds etc., have all the five senses—touch, taste, smell, sight and hearing (ஐம்புலன்கள்). The five organs of the body namely : skin, tongue, nose, eyes and ears, are the five instruments of the five senses. Man

has in addition to the five senses a sixth mental sense which knows right from wrong. Therefore, the human being is the highest of all living beings in the world. The scriptures say that even Devas are born as human beings in the world, so that they may worship God and attain Mukti or emancipation. Souls are born as human beings after having been repeatedly born as various kinds of lower beings through a long stretch of time. Births as a human being is an extremely rare opportunity for the souls, and if that opportunity is missed there is no assurance that there would be another chance of being born as a human being. It is not possible to know what form of birth will come next. Therefore, man who is blessed with this rare human birth should endeavour to know through his intelligence, the true nature of the world and his own nature, inquire why and by whom the world was created become convinced of the existence of God, feel aware of His Grand Mercy and unfalteringly love the Merciful God for having created for him the body with its limbs and faculties and the world with the things necessary for life. The beings who have taken lower forms of birth as animals, birds etc. are denied this blessing of love of God because they are not endowed with intelligence.

Having become aware and convinced of the existence of God, and realising what He has done in His great Mercy for us, we get mellow with love and express it in various ways. We meditate, sing His praise, raise hands of prayer and bow down or prostrate in humility before Him. This is worship. Those who worship the Almighty Shiva in this manner are Saivaitees. The literal meaning of Saivam is communion with Shiva (சிவசம்பந்தம்) Those who commune with Shiva are Saivaitees. Whatever race or nationality one may belong to, if one is a worshipper of Lord Shiva, one is a Saivaite. It is therefore, not a name which arose from the name of a community. The name of the religious tenets which a group of people professed was applied to them. Those who



worship Shiva are called Saivaites just as those who worship Vishnu are called Vaishnavaites. We worship Lord Shiva for He is All-Merciful to us. His love is the prime reason for our worship as a subjective cause, there must be on our side compassion for all living beings, non-killing, abstinence from animal food — the eating of which necessitates killing — and such other virtues. Compassion (சேவகாருண்யம்) being the key-stone of the Saiva religion, it is strictly enjoined on all Saivaites.

### The Lord and the Devotee and their nature

Those who realise that God has out of His Mercy give the souls their body and the world, feel deeply moved by His Grace and praise His Supremeness. They then become aware that He is the cause of all things and the Master of all. This awareness brings on the conviction that He is the ruler of the world and the life therein. The soul bound by the three illusions and helplessly suffering a rotation of births and deaths begins to feel the All-Merciful, All-Knowing and All-Powerful Nature of God. At the same time, it realises its own smallness and the greatness of the Lord, and begins to praise the Supreme Being. The Supremeness of the Lord and the adoration of the soul are the essential features of the Lord and the devotee respectively. A soul comes into human existence, becomes a Saivaite and by the worship of Lord Shiva attains emancipation, having liberated itself from the bondage of the world. Even in this exalted state, it recognises Shiva as the Over-Lord and considers itself His servant. This is the ideal of disciple-ship, and the true nature of Lord and devotee.

### The Four Steps in the Practice of Religion

The first step in the practice of religion is largely physical. It is called Sariyai (சரியை—உடல் சம்பந்தமானது). The worship in this stage consists of reverentially going round the temple, expressing one's devotion by chanting hymns in praise of God, prostrating before Him with reverence and devotion and performing such other acts of

piety. Temple worship leads one to the second stage called Kiriya (கிரியை—செயல்). As a result of steadfast practices in the Sariyai stage, one is induced to follow a more systematic and intensive course of practices consisting of poojas etc. Worship at this stage is ceremonial in form. Offering flowers at the feet of the Lord and chanting Mantras in his praise are the main features of this worship. This practice tends to wean the mind from worldliness and fix it more and more intently on God and His great Mercy. When the mind gets thoroughly absorbed in His Grace, a state of forgetfulness is attained. It is when this stage is reached that one is said to be in communion with God or one with Him. This process of concentrated meditation is called Yoga, the third step in the practice of religion. Yoga literally means becoming one with something else (யோகம்—ஒன்றுதல்.)

Devotees who through the above three steps of Sariyai, Kriyai and Yogam get a clear insight into the nature of the three entities, Pathi, Pasu and Pasam and gain an intuitive knowledge of the inter-relation between the Lord and themselves. The wisdom they thus get is transcendental in nature or Supra-mental and is known as Jnanam or Shiva-Botham.

The four steps described above follow one another as cause and effect. As the ripe fruit comes from the green fruit, that in turn from the flower and the flower from the bud so also Sariyai leads to Kriyai, Kriyai to Yogam and Yogam to Jnanam. Therefore, these four steps in the practice of the Saiva religion occur as cause and effect, one leading to the next higher stage.

## 2. Essence of Saiva Siddhanta Conception of God.

Siva is the supreme absolute Reality. He is the Truth, Infinite Wisdom, and unlimited Grace known as Sat-Chit-Anandam. He is above Space and Time. He is the biggest of the big and smallest of the small. He is immanent and



transcendant. He is not one of the Tri-murtis, Brahma, Vishnu and Rudra who are souls who have attained divine knowledge (Pati jnanam).

Siva and Sakthi (Grace) are inseparable. They are like the sun and its rays. There cannot be a sun without rays and there cannot be rays without sun, The Sun-God is eternal, unique, perfect pure intelligence, free from all impurities (malams) and indweller of the two realms of Spirit and Matter.

Sivasakthi (God's Grace) assumes three states namely jnana sakthi, kriya sakthi and Ichcha sakthi. Siva with the jnana sakthi assumes the formless state. With the jnana sakthi and Kriya sakthi in equal degree assumes a state which is neither a Form or Formless state called Siva Lingam worshipped as Sathasivar. With the jnana sakthi in a lesser degree and kriya-sakthi in a higher degree. He assumes the state called 'maheswaran' which is twenty five in number. Sakthi represents divine knowledge and is called Adisakthi. This sakthi grants worldly enjoyment to the souls to reduce their anava malam (Egoism). When performing such actions it is called 'Thirothana sakthi'. When it bestows its compassion for the redemption of the souls it is called arud-sakthi. Ichcha sakthi reduces the power of the anavam in order to grant the Divine experience Kriya sakthi affords a physical body, mental faculties world and the objects of enjoyment according to the karma (past actions) performed by the soul in the previous births. Jnana sakthi adopts useful devices to reduce the power of anavam to grant divine experience. Sakthi which is the Grace of God through one in varied forms causes the Evolution of the Universe and for the Cosmic dance of Siva performed for the redemption of the souls to liberate themselves from rebirth. God creates the universe by his will or 'sankalpa' through sakthi. His creation has a purpose. He provides the souls with body faculties worlds and objects of enjoyment to reduce the force of anava which is an uncreated self existing encrustation of the soul.

God does not take any form when he performs the five acts of Evolution, maintenance dissolution experience (Thiropavam) and Redemption (Anugraham). He causes changes in the universe. He does not change like time. Sakthi and vindhu denote one and the same. Sakthi always causes activity. Siva causes divine knowledge. God transcends all objects which could be pointed to and perceived, with the eyes. He is without beginning and End He is embodiment of jnana. He can assume any Form he likes by mere thought sankalpa.

This world is perceived by the senses. Though God is imperceptible. Yet we believe his existence through the inferential knowledge and through the holy utterance of those who had attained Divine knowledge. He is to be realised intuitively by the souls. The world consisting of things distinguishable as he, she and it, is subject to the process of evolution existence and involution. Therefore it is an external entity evolved by a supreme power out of a pre-existing substance. The primordial matter called maya in Tamil. The primordial matter being inert, invisible and unintelligent cannot manifest itself in a material form like the world. Therefore a creator is necessary. God the absolute spiritual Reality and indweller of the two realms of spirit and matter is the creator.

The world which is dissolved is reproduced from that into which it had been dissolved. It will become dissolved in the Lord of dissolution as the Lords of preservation (Vishnu) and Evolution (Brahma) will be dissolved in the Lord of dissolution. Therefore Lord Siva is supreme. The souls on dissolution remain with him and the world dissolved rests in him. He is beyond the material distinction of form and no form. He has no finite quality. Cannot be understood by reasoning His form, is bliss. It is above the reach of the perverted and it is the final goal of the right minded. It is self-effulgent,



The eight attributes of God are Pure Intelligence. Infinite Grace, absolute Purity (free from malam) Infinite intuitive wisdom, Infinite power Omnipresence Infinite Bliss, and Independence. God is the source of all activity and nothing will move without Him. He creates the universe consisting of bodies, faculties, world and objects of enjoyment for the souls. He is immanent in them and transcendent.

### 3. The Emblems of the Saiva Faith

Devotees advanced in the practice of the Saiva religion establish their relationship with God in four different ways. Some regard themselves as servants, some as children and some as friends. A fourth group who have attained higher wisdom (ஞானம்) worship Him in the transcendental plane of Jnanam. These four paths are called Dasamarkam, (தாச மார்க்கம். தாசன் அடிமை), Puthiramarkam (புத்திரமார்க்கம்) Sakamarkam (சகமார்க்கம். [சகம்-தோழமை), and Sanmarkam (சன்மார்க்கம். சன்-ஞானம்) respectively. Of the four Saiva Saints, Thirunavukkarasar followed the Dasamarkam, Thirugnanasampanthar the Puthiramarkam, Sundaramoorthikal the Sahamarkam and Manikavasagar the Sanmarkam. In the worship of the four saints, the relationships with God expressed strikingly are that of a servant, son, friend or Jnani (one with super-knowledge) respectively. This could be gathered from their life stories.

#### The Emblems

Wearing of emblems as a mark of religion by the various groups of people in the world, each according to its own religion, is a usage that has come down to us from time immemorial. The Vaishnavaites wear Thirunamam and beads of Thulasi (துளசிமாலை) and the Christians wear the Cross. Even those who are in worldly pursuits wear distinctive marks to distinguish themselves from the others. Graduates of

Universities wear a gown. Judges wear a wig. Likewise, the Saivaites also have their distinctive marks or emblems (சின்னம்). They are Viputhi and Rudrakkam. Viputhi means (வி-உயர்ந்த; பூதி-செல்வம்) lofty felicity. Rudrakkam means the eyes of Rudra (உருத்திரனுடைய கண்) Wearing sacred ashes and beads has been in practice among the Saivaites from ancient times. They indicate to what sect the wearers belong. Any practice that has been observed by a group of people for ages must have been based on some truth or sound principle. Unless the absurdity of it or its harmfulness is proved, it should not be rejected.

The question arises what truth is indicated by the wearing of Viputhi and Rudrakkam. Viputhi means sacred ashes. We have all noticed ashes appearing on embers of fire. Lord Shiva is said to possess a form of effulgence. The energy radiating from the destructive fire of Rudra is symbolised as ashes. The colour of Viputhi is white which is an emblem of purity. It is obtained by burning to ashes cowdung (பசு மலம்) and it symbolically represents the residue left after destroying the illusions (மும்மலம்) which afflict the soul (பசு). Therefore Viputhi represents the fact that the three illusions (ஆணவம், கன்மம், மாயை) are destroyed and rendered ineffective by the power of Jnana. By wearing Viputhi, Saivaites symbolise that they are annihilating Anavam, Kanmam and Mayai which keep them in bondage. Moreover, Viputhi reminds one of the transitoriness of worldly life because all things are reduced to ashes at the end of the Kalpa when a general destruction of the universe takes place; and also that until the Malam which binds the soul could be destroyed, there could be no realisation of the truth and the consequent attainment of Bliss. If Viputhi stands for all this, the preservation of the practice of wearing it, is highly desirable and beneficial.

What does Rudrakkam stand for? It is said that once Lord Shiva closed His eyes for the purpose of destroying the three castles (திரிபுரங்கள்) which caused great distress to



Devas and Sages. The tears that rolled down from His eyes at that time germinated and sprang up as Rudrakkam Trees according to God's will. The seeds of these trees are the beads known as Rudrakkam. We gather two truths from this story. First that the formless God may take form, and by the Grace of His look destroy the three illusions. Second is that God sheds tears of compassion on knowing the suffering of souls and blesses them. The wearing of Viputhi is significant of the endeavour of souls to liberate themselves from the bondage of the three Malams and become holy and Rudrakkam is an emblem of God's Mercy. Therefore, the wearing of Viputhi and Rudrakkam tends to help the Saivaites on the path of emancipation. That is why the use of these emblems is enjoined on them.

### The Temple of God

We have already said that God is omnipresent. Those who feel the merciful nature of God and wish to express their love to Him in the form of worship, deem it necessary to conceive the all pervading beings in a particular form. As the mind is not capable of thinking of more than one thing at a time it becomes necessary to have a form as a help to concentration. This is why the Saivaites have images. The image of Sivalingam which helps us to conceive Lord Shiva and worship Him embodies many truths. Linga means a symbol (லிங்கம்-குறி). Sivalingam, therefore, is the image which helps to conceive Shiva and worship Him. Lingam has still another meaning. Shiva projected the world and gave appearance to it by His three functions of Creation, Preservation and Destruction, and hence, the image which stands for Him is known as Sivalingam (சிவலிங்கம். லிங்கம்-சித்திரித்தல்). This image has neither a form nor is formless. It has a form and yet has no particular form. This indicates that God has no particular form; but for the purpose of worship some kind of form is ascribed to him. The omnipresent God conceived in some form and worshipped through that form

blesses the devotees. Although, in the cow there is milk in a latent form in all parts of its body the particular spot at which it gives its milk is the teat. Likewise, although, God is present everywhere, He grants his blessings to His devotees through the image they worship. The place where the image is enshrined is the temple. The image of Sivalingam in the temple brings to our mind Lord Shiva and His qualities of Mercy, Omnipresence, Almightyness etc., and kindles in us the higher feelings of love, reverence and devotion. The temple plays an essential part in rousing and sustaining the devotee's love of God.



## PART III

## Some Topics on Saivism

## Mukti or Emancipation

The souls which have attained the rare human existence live a virtuous life, acquire wealth for their enjoyment and endeavour to preserve themselves. Amassing wealth and enjoying life in the path of virtue is nothing despicable. When the realisation comes that the worldly enjoyments are transitory, the mind begins to seek a lasting and more real happiness. What gives lasting happiness is Mukti which means liberation or emancipation. How happy does a man who has been kept in confinement feel when he is liberated. Infinitely happier does one feel when one becomes free of the bondage of the illusions of the world. Therefore, freedom from worldly attachments leads to Mukti or Bliss. The human nature is such that it cannot be attached to more than one thing at a time. With the decrease of worldly attachments the idea of God gains place in the mind, and the love of God grows from more to more. However, not until the total annihilation of all attachments will birth be obliterated, and vice-versa until birth ceases attachments will persist. Attachment is the cause of birth. Therefore, by gradually annihilating attachment and becoming more and more devoted to God, one may attain Mukti and everlasting Bliss.

All those who have reached the human state of existence are eligible to the four blessings of virtue, wealth, enjoyment and Mukti. These four are called Dharmam, Artham, Kamam and Moksham ((தர்மம், அர்த்தம், காமம், மோக்ஷம்). Of these four the highest blessing attainable by man is Mukti. This most exalted state is attained as a result of having lived virtuously and experienced the other three blessings.

## Jivan-Mukta (சேவன் முத்தர்)

Good and evil are the causes of birth. They are called Kanmam which is of three kinds namely Sanchitham, Praraththam and Akamiyam. When the soul reaches the state of equanimity, unperturbed by good or evil, and the force of its Anavam has waned, it begins, to feel the Grace of God and becomes devoted to Him with unremitting deep love. He who has reached this state is a Mukta, though, he may be in the world with his body. His balance Vinai (சஞ்சிதம்) which has not been lived out will be destroyed by the power of Jnana. As he has thoroughly renounced the world and has submitted himself wholly to God's Will, he does not acquire any Akamiyam. The body was taken as the result of Praraththam and it will last until Praraththam lasts. However, he is a Mukta and his Mukti is what is called Jivanmukti (சேவன்முத்தி). Even in this state of Mukti certain evils of the three illusions may occasionally make themselves felt by the force of habit acquired in the past births. In the Jivanmukta's exalted state, these reminiscent evil (வாசனாமலம்) are ineffective because of his constant meditation of Panchadsharam (பஞ்சாட்சரம்) and communion with God. He still regards and worships as Shiva the temple of God and the holy devotees of Shiva, and finally attains the bliss of Moksha.

## 2. Siva-Yoga and Self-Control

We should see the soul which is hidden within our inmost being 'Seeing' here means the complete elimination of doubt and the full realisation of the truth To 'see' the soul, intelligence and enquiry are not enough. Goodness and purity of life are necessary.



A wall or a hill is visible to saint and sinner alike. So also the truth in a proposition of Euclid. Why then are self-control and equanimity needed to see the soul? A teacher's guidance and reflexion may be things needed for knowledge. How do faults of character matter? The answer to this question constitutes the most important part of Vedanta.

The soul is not like a material limb or organ of the body. It is not located in any particular part of the body. It permeates body and mind. Unless the mind is clear, that which permeates it will not assume any distinctness or become known. It is one thing to see external objects. It is an altogether different process to perceive an entity which permeates and is hidden in our inner being. Introspection by itself may enable us to analyse our own minds. But to see the soul we should not only direct our eyes inwards but calm the mind and clear it of passion. Without purity and a state of detachment the medium is turbid and what is in the back of the mind, so to say, cannot be seen. It is not ignorance but desires and attachments that blind our vision. If this truth is realised, it will be seen why a virtuous life and a pure heart are necessary to realise the soul within us. It will then be also evident that all the three paths commonly referred to in orthodox commentaries on Vedanta as distinct paths, namely the way of enlightenment, the way of faith and the way of good works are one and the same.

So, then the mind and the senses must be properly brought under control in order to realise the spirit within us distinct from the body. Our reason must be cleared of the delusions born of passions and desires with unremitting attention. The understanding must control the mind and the senses. The effort to secure this is called by the oft-repeated but much misunderstood term, Yoga. If this state is reached, we can 'see' the spirit that is lodged within us. The state of mind reached through self-control and internal peace has to be maintained with vigilance. Like sunrise and sunset, the state of mind called 'yoga' appears and disappears, reappears

and again disappears. The path of yoga is constant effort and unrelaxed violence, otherwise we lapse back and the soul is lost in the body and we take the one for the other as we did before.

### 3. Saivite Meditation and Inner Peace

Meditation means concentration in ordinary parlance. Meditation in its highest form is the complete merging of the mind in the inner Self...the complete identification of the mind with its source. Meditation is that state of total inner bliss and peace in which the mind becomes completely absorbed in the inner Self and no other thought or image flits across it. This total inner stillness is the goal. Whatever processes help to bring about this state are also included in meditation.

The mind is in the habit of depending on an object. It must engage itself with something, whether an outer object or inner feeling. Sometimes it is overcome by anger and it focuses on anger. Sometimes it is overcome with love and its attention remains focussed on love. But in deep meditation, the mind is drawn away from all those emotions, feelings and objects, and is directed towards the inner Self. Therefore when you meditate, try to pull your mind back from roaming around different objects and turn its attention towards the inner heart. When the mind begins to experience the peace joy and bliss which surround the spirit then it is in a state of meditation. Meditation serves very important function and its results are not trivial or insignificant. Through meditation, a complete universe is brought into being the Upanishads say that the earth is held in position by meditation. The ancient sage and seers found out how to govern society, how to ensure that it functions and runs smoothly through meditation and it was through meditation that they discovered various laws. Those sages accomplished great tasks through meditation.



If you meditate in the right manner your body will be able to get what ever it needs. In meditation the inner Shakti is awakened. As the mind becomes purified through meditation, an inner bliss begins to trickle through and the mind begins to sip it; all the blood corpuscles, which are usually hot and boiling, become cool and experience that peace. The Movement of *Prana* also becomes even and regular. In our present condition, when the mind is disturbed and distracted, the movement of *Prana* is not smooth; it is jerky and uneven. As a result We suffer from different ailments and restlessness.

Through meditation the body is brought into a state of perfect balance, perfect equipose. All its deficiencies are made up and all its excesses are corrected for instance, if a part of the body is not receiving enough blood, the blood supply to that part of the body will be increased. Oxygen will be evenly distributed to all parts of the body. Meditation also promotes longevity. Thus the needs of the body begin to be attended to by Kundalini Shakti herself. In course of time, through proper meditation you will overcome all wickedness, passions of jealousy, hate and hostility to others. Meditation transforms you into a veritable abode of love, peace and bliss. Meditation makes you aware of the divine inner power. Due to ignorance of the power we consider ourselves to be small and insecure. Through meditation, we become aware of inherent divinity.

Meditation is not meant only for monks, nuns, or renunciates. Meditation is meant for everyone. The distinction of child and adult does not hold as far as meditation is concerned, because only the body is young or old. The inner Shakti is neither old nor young; She is ever in the same state. It is meditation which makes us aware of the essence of life inner meaning—Which makes us feel that we are really living for something, that our life has some significance, some purpose. Otherwise life is reduced to a more hideous mockery. Thus meditation initiates significant inner processes and keeps them going and it makes us realise our divinity our Godhood. **The price of Moksha or eternity is the conquest of desire and of time.**

#### 4. The forms and Manifestations of Siva-Nataraja in Saiva Philosophy

In the Ancient Wisdom of India, SHIVA is shown as *Ardha-Nari-Nateshwara*, *Symbolising* in Himself the twin principles of Purusha and Prakriti or Consciousness and Energy, which, together, make the Cosmic Consciousness manifest as the material universe. This Mahadeva or the Supreme Lord of the Universe is said to be watching, with joy, His own Creation through His Third Eye. This joy, in turn, is keeping Shiva eternally engaged in His Cosmic dance (Tandava-Nritya) of Rhythm and Harmony, Love and Light, Peace and Bliss.

The Omniscient, Omnipresent and Omnipotent principle or tatwa of Shiva, the ultimate Reality underlying Creation at all levels of manifestation, is the core of the inner being of Man. As the CHANDOGYA Upanishad proclaims (Etad-aatmiyamidam sarvam tat satyam, sa Atma tattwamasi). "Oh Man! that subtle Entity which has become all this Universe is the only Reality underlying Creation and that Eternal Entity, thou thyself art". Man, too, therefore, has the potential of awakening in himself this Eye of Wisdom of Shiva, by turning his two eyes in the right direction, simultaneously perceiving matter and spirit in one and the same objective. That perception in which the gross and the subtle, the 'outward' and the 'inward', the 'objective' and the 'subjective' blend into one is the Eye of Wisdom of Shiva.

Siva is said to be sava or a corpse without Parvati or Shakti and helpless to perform his panchakrtya. The idea of Siva-Sakti union is elaborated, among various texts, in the Saiva Siddhanta. According to the Paushkara Agama, says Dr. Radhakrishnan, Shakti, called Kundalini (coiled), or suddhamaya, is that from which Siva derives his function and in which his being is grounded. Sakti is the intermediate



link between Siva pure consciousness and matter the unconscious. It is the upadhi, the cause of the differentiation of Siva's functions. It is the cause of the bondage of all beings from Ananta, who is next only to Siva, downwards, and also of their release. Sakti, often called Uma, is but the reflex of Siva, and not an independent existence. The Absolute in itself is called Siva, and the Absolute in relation to objects is called Sakti.

**Siva as Ardhanarisvara** is a logical development of a god who represents a synthesis of many concepts and ideas. The uniting of two sexes in one body points to a profound truth the presence of the male and female principles together in all creatures. Ardhanarisvara stands for the urge in nature for what are sexually apart to come together and form a single entity.

The most wondrous manifestation of Siva is Nataraja or Natesa. The dance of Siva is a phantasmagoria. It portrays the works being formed and dissolved. The swirl of Siva's matted hair is like galaxies pulsating and his footwork is the very throb of the universe. All the music and rhythm of creation are in his dance the heartbeats of man and beast, the rhythm of the waves lashing against the shores, of lovers in embrace, of volcanoes erupting, of mountains rising and crumbling, of plants sprouting from seeds and growing and spreading their branches, of flowers thrusting from their stems and glorying in the sun. Nataraja dances in our hearts, in Chidambaram, the sky of our consciousness. The word akasa signifies the atman and Chidambaram is also the akasa of awareness. When we know ourselves we realise that our heart and the source of all our thinking are of the nature of the sky. If the world is thought of as a purusha, the heart will be recognised as Chidambaram. When Nataraja dances at Chidambaram he is indeed dancing in our hearts, in the hrdayakamala (lotus-heart) of each one of us.

## 5. The Siva-Sakti Concept in Saivite Hinduism

There is another way in which Hindu symbolism expresses the mystery of the unity of the manifest and the unmanifest, of the changing transient world and the One Unchanging Reality. In common with other traditions, the manifested world is regarded as the activity of the female principle. All is taken to be the work of the Divine Mother, from whose womb all the worlds have sprung and who nowishes and cares for all living beings and yet remains eternally a virgin. The male principle is the "Unmoved Mover" the One Unchanging Reality, which lies behind all movement and change, which permeates everything and without which nothing can have existence. The 'Father' does not change, but remains the same for ever, Yet there is change. It is the 'mother' who gives rise to change, The 'mother' is the Divine Energy or Power in Sanskrit-*Sakti* and each of the Hindu deities has a 'consort' who represents this principle.

But the manifested and the Unmanifested are One. God and His Power are One; *Siva* and *Sakti* are One, and therefore Lord *Siva* is often symbolised as having the right half of His body male and the left half female. And this duality in unity is also conveyed in the images of *Nataraja*, where the Lord is always depicted as wearing a female earring called *thodu* in Tamil in His left ear. On the microcosmic scale also, 'Father' and 'Mother' are within each creature. In all traditions the soul is represented as being female, and the purpose of human existence can be said to be the consummation of the marriage of the female with the Male, the Mystic Union described by certain Christian saints.

The Divine Power is inseparable from God, and the analogy is often given of the sun and its rays. *Siva* is the sun, *Sakti* the rays and it is only through the rays that the sun has effect on the world. So that it can be said that *Sakti* is really equivalent to Divine God. Indeed many Hindus worship the Mother as the Supreme Being, and devotees of *Sakti* (*Saktas*) are very numerous throughout India.



In Hinduism, both in the *Saiva* and Vaishnava cults, numerous focal points or centres of concentration are provided, but this does not mean that it is polytheistic or that the principle of the Oneness of Reality is in any way impaired. Different people can choose a different 'support' according to their temperament and understanding, but in every case it is the same Unique Reality that is being worshipped. All the many forms simply represent different aspects of the One Truth, which cannot be comprehended in its entirety by the human mind.

Some choose to worship the 'Father', some the 'Mother', and some the 'Son'. For, according to *Saiva* methodology, *Siva* and *Sakti* had altogether four sons, of whom the first two are the most important. The eldest is *Ganesa* elephant-headed God with a big belly, containing all the worlds. He represents wisdom and his very form symbolizes the sacred monosyllable *Om*. According to the Vedic rules, every rite or ceremony or undertaking should be preceded by the word *Om*, both in speech and writing for it is the beginning and end of everything. In the same way, in the *Saiva* cult no work should be begun without first invoking *Ganesa*.

## 6. Saiva Siddhanta and The Meaning of Life

Why the cosmic activities of *Siva-Sakti*, the Supreme Intelligence-Power, creating myriads of forms out of *māyā* with births, deaths, pleasures and pains and so forth?

What is the ultimate meaning of all human (and animal) endeavours, struggles?

Why the Dance of *Siva* at all?

The possibility that is affirmed by and shared by all who live by *Saiva Siddhanta*, is the gaining of absolute freedom, liberation from servitude, bondage and so forth that the beginningless permeation of the ego with *āṇavam* has brought

about by doing things that would increase the flow of the *Arul* from *Siva-Sakti* into the innermost being of the psyche.

The meaning of existence is to liberate ourselves from *āṇavam*, that stuff that has been within our psychic constitution throwing us into utter darkness, complete blindness, absolute ignorance. The Dance of *Siva* is there for enabling us to extricate ourselves from clutches of *āṇavam*. Without that Dance, we cannot learn, acquire knowledge and thereby reduce the hold of *āṇavam* bit by bit. Without that Power that manifests itself as Desire, Consciousness and Movement and exercised by *Siva*, *we cannot act* and hence acquire knowledge.

Becoming a psyche without karma, *māyā* and ultimately the *āṇava* chains with the Grace Power of *Siva* is the ultimate meaning of existence. We strive towards this absolute freedom, absolute autonomy that only *Siva* himself has by worshipping Him intensely and thereby transforming our selfhood and assimilating into the 'selfhood' of *Siva* himself so much so that we become indistinguishable from Him. In this terminal phase of our existence, in 'selfhood' we become identical with *Siva*. We *exist* without any blemish completely free and autonomous, without the slightest inclination towards *samsara*, completely away from the gateway to phenomenality, full of Love for all creatures who are still struggling, endeavouring consciously or unconsciously to liberate themselves.

In *Saiva Siddhanta* the structural description of the objective world and the meta-physical explanation of the meaning of existence hang together as one piece.



## PART IV

## Siddhanta Mukti: an Enquiry Into the Ultimate end of Human Development

K. Loganathan Mutharayan B.Sc; M.Ed.

LECTURER, SCIENCE UNIVERSITY OF MALAYSIA, PENANG,  
MALAYSIA

### 1.0 The Rules of the Game

The metaphysical question of the meaning of life, why we are here as creatures in the world with bodies and psychophysical utensils for effecting actions and gaining experience, painful at times; where we are heading to and so forth resolves itself into the question about mukti or moksa (Ta. viṭu) the highest of the four puruṣārthas. As the brilliant and insightful biographical sketches of the Saiva Nāyaṁmārs given by Sekkiḷār in the famous Periapurānam would reveal, no matter what route we have taken in our intellectual development, no matter how these developmental processes have been conditioned by accidents of birth, historical circumstances and cultural dynamics, this question of questions bursts upon one, gripping the soul so earnestly that all other endeavours are reduced to triviality and superficiality. The historical records of the Nāyaṁmārs, Ālvārs and a host of others throughout the world also reveal that this question is

not the privilege of the rich or those with some divine rights decreed by tradition or scriptures. It emerges in the bosom of man and woman alike, rich and the poor, the privileged and the underprivileged. It emerges in the contexts of a life shattering vacuum in the deepest recesses of the person, raising him or her immediately above the ordinary. The person gripped with this question is reborn with all that constituted him, that was him buried irrevocably deep down. Kingdoms are given up, family and kinship ties severed, the pleasures of life forsaken in search of an answer to this basic question of life, of existence. Persons stung with this question constitute a new community of their own where the accidents of birth and attainments in scholarship, power and wealth are absolutely irrelevant. They become a new species of human beings with a deep and implicit understanding of each other, in particular, the common presuppositions that now begin to condition their existence.

The commonalities that unite these beings do not identify the method with which they seek the answers. The methods are as diverse as the individuals and each brings along a distinct temper and orientation, at least at the beginning. Seeking an answer to this question is actually an attempt to gain clarity with respect to the goal, the terminus absolute of existence as such. A new mode of psychic struggle develops within, where all the intellectual and behavioural competencies are pressed into service for the supreme task of gaining this clarity. Metaphysical systems, religious cults, philosophy, sacred music, dance, drama, poetry, *yogas*, and *tapas*, *mantras* and *yantras* and so forth constitute some of the *methods* recorded in the history of mankind.

In all these, the philosophic method has a pre-eminence over the others. The term 'philosophy' is used here in the Indian sense, i.e. a rational enquiry into the sustaining *darsana* or *kāñci*, i.e., a vision, a insight or the grounding Idea. A gestaltic Idea, a global vision of the world that channels the psychic processes of the individual and hence regulates his



behaviour, becomes the object of philosophical enquiry under certain circumstances. For the Idea could be vague, mistaken irrelevant, not ultimate and so forth.<sup>1</sup>

The Idea is an objective reality and hence it is possible to undertake an enquiry into it and work towards a consensus and clarity. It is possible for *many* to gain a vision of the sustaining Ideas and thereby agree or disagree among themselves. It may also be impossible for many for lack of sufficient intellectual tuning (*apakkuvam*) and where such is the case a training program is installed to gradually heighten the sensitivity and competency to the required levels. This sensitivity is only a *precondition* for gaining a vision of Ideas and thereby qualify for a discourse on them. The enquiry then is conducted among individuals who have visions of the Ideas but who are inclined differently with respect to different Ideas. Where a consensus is reached, a particular Idea among the different Ideas is assented to as the most comprehensive, meaningful, errorless, satisfying and so forth.<sup>2</sup>

The philosophical enquiry, then, though thoroughly rational, is not *logical* in the ordinary sense of the term. It is thoroughly rational in the sense that we use principles that we are aware of and can be stated in explicit terms and simultaneously avoid the *a priori* acceptance of a body of scriptures or the pronouncements of a particular individual as absolutely authoritative and so forth. The enquiry rightly should begin with suspending all the accomplishments of the cultural and intellectual past there must be an intellectual nudity, so to speak, a *nirvana* of prejudices and presuppositions. It is only within the framework of such an enquiry, an Idea among so many Ideas could emerge as the final, the ultimate, the true, the most meaningful. We shall use the term *siddhānta* to designate an idea with the above qualifying characteristics or *ilakkaṇam*. The term *siddhānta* is appropriate in many ways. It is a compound formed of two terms viz. *sid* and *anta*. *Sid* is an ancient Proto-Dravidian term which occurs as *sid* in Sumerian with such meanings as 'recitation',

'calculation', 'reckoning' and so forth. The old Tamil term *cettu* 'to think, ponder' is obviously a derivative of this. In view of this, it is possible to consider *cittam*, *cintaṇai*, *citti-cittar* and so forth as Tamil words related to the ancient proto-Dravidian *sid*. The sense we propose for the present use is that of vision, an insight, an awareness or consciousness as structured by an Idea. This combined with the meaning of 'limiting' the 'highest' and so forth associated with *anta*, we are led to view the meaning of *siddhānta*, as the most enduring, unassailable, errorless, the absolutely true, the most meaningful, the most comprehensive vision or consciousness as constituted by an Idea. *Siddhānta Mukti* would then be a vision of *Mukti*, a consciousness of the ultimate goal of existence that answers to the above qualifications.

It must be stated here rather emphatically that an enquiry into *Siddhānta Mukti*, is not an enquiry into the psychological processes involved in the genesis of the Ideas on *mukti*. We are indifferent as to its genesis whether it is revealed in dreams or some other subliminal states of consciousness, or intuited through ardent *tapas* and *yogas* or arrived at through careful considerations of the semantic and other nuances of the sacred literature or through the performances of the sacred dances or singing and listening to sacred hymns and *mantras*, or through meditative practices using the *yantras* as props and so forth do not furnish the criteria that command our assent as to its ultimacy the *anta-ic* character of the consciousness of the most meaningful goal of existence. The routes followed give us only knowledge of the routes and not that of the terminus. In following a route, we are aware of the route and that we are heading somewhere and these two are distinct. The route does not reveal the Idea that sustains the travel, the Idea too, other than sustaining the travel, does not incline the individuals to a particular route. The routes could be numerous, for clearly the existence of one does not preclude the possibility of another.



A caution is necessary here. While it is possible for many routes to reach the same destination, it is equally possible for different routes to reach *different* destinations. Also we cannot, strictly speaking, sever the linkage between routes and destinations. One may very well have chosen a particular route knowing very well where it leads to and such a person may be inclined positively towards some other routes knowing very well or on being informed (by reliable persons) that these too lead towards the same goal. Among individuals who differ in their concept of where they are heading too, what is the meaning of existence, we have to resolve first the differences in this domain before coming to resolving differences in the choice of routes. Only subsequent to clearly grasping that a particular idea of *mukti* is the highest, the most meaningful and the true, that we possess the appropriate criteria for deciding which among the different possible routes could be *trusted* upon and which could not. An enquiry into *Siddhanta mukti* is undertaken precisely for this purpose: to sensitize ourselves to the criteriological features of the sense of *mukti* that answers to the description of the ultimate goal of existence.

Such an enquiry, it must be noted, precludes those incapable of ever generating, even vaguely, such an idea at all. They are prephilosophic, lacking the cognitive tuning that would reveal, in some form or other, the notion of the ultimate goal of existence. They exist, live as creatures of nature pulled and pushed by forces beyond their comprehension.

This enquiry then would be confined to those who have risen above the natural state of existence and seek to attain a reflective awareness, a clear grasp of the *true mukti*.

Let us also note carefully: an enquiry into *siddhanta mukti* is not a *logical* enquiry, a deductive, inductive or even abductive acrobatics. There are no *a priori* axioms or rules of inference on the basis of which we churn out notions of *mukti* and select one among the many as the true one. It is not a *nigamana* nor a theorem.

What then are the rules of the game?

What we are seeking is *clarity* of vision and in that clarity also realizing that a particular vision of *mukti* cannot be *subverted* or *supplanted* by another. In the process of the enquiry, we gain vision after vision of that which we have called *mukti*, sensitize ourselves to what each one of them *imply* in terms of the mode of existence in the world, attitude towards existence and *react* to those implications and thereby *evaluate* them in some sense. Generating a vision or idea, noting its implications for existence, reacting to that implied possibility and thereby evaluating the vision itself constitute the *activities* involved in this enquiry. It can be seen that the process is akin to *recognising* something as what one is after and *ascertaining* that there is no error in this recognition. This enquiry then presupposes a specific cognitive capacity among all that of being able to recognise a particular vision of *mukti* as constituting the ultimate. We possess in other words a *citsakti* (as Agora Sivacariar would describe it) within our cognitive competency that enables us to recognise a vision of *mukti* as the ultimate one. However, the vision in itself, no matter how clearly it is grasped, cannot reveal itself as the ultimate and true the *citsakti* remains impotent under such circumstances. The *citsakti* becomes operative only when the vision is brought to bear upon existence-how the idea would ground the manner in which we would relate ourselves to the world. The *citsakti* guides existence and is operative in every conduct of life, in every action we execute.<sup>8</sup>

There is also another set of circumstances within which *citsakti* becomes operative. When one among the different visions of *mukti* stands out as the most comprehensive, that which subverts and supplants other visions but remains itself unsubplanted and unsubverted and beyond and above which no other visions of the same species can even be generated, *citsakti* becomes operative in *recognising* this as the *siddhanta mukti* or *para mukti*.



The notions of 'supplanting' and 'subverting' that we have used above needs further clarification. The notion of *siddhānta* as a vision that remains un-supplanted and un-subverted is a more general notion than the notion of *siddhānta mukti* i.e. the idea of *mukti* that is a *siddhānta*. A *siddhānta*, first of all, is a vision, a sight or perception of something. A vision, it must be noted, is always that of *someone* and of *something*. The objects are there prior to the vision; the vision reveals the objects to the individual who generates the vision. A vision is not a light that exists on its own revealing objects in addition to revealing itself. A vision is a generated consciousness of an object and therefore there must be the generator of the consciousness and the object of which it is a consciousness. What is clear also is that neither the processes of generation nor the subjective inputs of the generating self establish its validity. A vision is valid and correct if it is true to the object it reveals, the object of which it is a vision. And this is again established by *citsakti* through evaluating a number of visions of the *same* objects. The *citsakti* recognises one among the many possible ones as free of aberrations, distortions, and so forth. The many visions prior to the activation of *citsakti* remain ungrounded—they could not be valued as true or illusory, misleading and so forth. A vision is seen as an illusion, as an error, only when through the functions of *citsakti*, another vision emerges as true to the object. An illusion is then a supplanted or subverted vision and *siddhānta* is that which supplants and subverts. An enquiry into *siddhānta* then arises on the implicit assumption that visions that define our consciousness of the world remain ungrounded—we are neither certain nor uncertain with respect to their validity. Note that a vision could be a *siddhānta* right at its inception, but we are unable to say so before the operations of *citsakti*, till it is noted that it remains un-supplanted and un-subverted. Describing a *siddhānta* as free of doubt and error, as is done by Arunandi Sivacariar, though not incorrect, is inadequate. Such a definition does not reveal the *procedures* involved in the establishments of

*siddhāntas*. Doubt and uncertainties are subjective conditions and the absence of these is not sufficient for grounding a vision as a *siddhānta*. In perceiving we gain a vision with or without accompanying uncertainties and where this vision is further cognised as true to the object of which it is a vision, that it remains *stable* despite changing vicissitudes, an *invariant* across time and space, it becomes a *siddhānta*. This may be what Arunandi meant by *ācu aru arivatākum* in which case what we are doing now would be restating his case perhaps in greater detail.

*Siddhāntas* are then visions grounded well in reality consciousness of the world that can be depended upon—trusted upon, taken as true and so forth. In ordinary existence we presuppose many such *siddhāntas* and act successfully for obtaining whatever we want.

*Siddhāntas* as such can be numerous, each existing independently of others. They constitute the consciousness space of an individual thereby influencing his behaviour. There are certain general characteristics of *siddhāntas* that ought to be noted carefully.

(A) The *siddhāntas* constitute a *coherent* system with any one of the *siddhāntas* not subverting or supplanting another. All *siddhāntas*, are stable, true and non-illusory and hence the trusted basis of consciousness. They are all equally *beyond* doubt and uncertainty.

We shall term this the *coherence* thesis.

(B) Now a belief in a vision and a tenacious clinging to it for some psychological reason or other (membership to a cult, assent to a sacred lore, enslavement to a guru etc.) should not be mistaken with a *siddhānta*. Also, while a *siddhānta* commands a consensus of opinions, an assent by a vast majority of people, these in themselves do not constitute the identifying criteria of a *siddhānta*. Whether assented or not, a *siddhānta* is a *siddhānta* for all people and for all times. *Siddhāntas* are *objective* entities cognisable by all under



certain specifiable conditions *siddhāntas* are visions that can be *discovered*, insights that can be gained, by any, provided certain preconditions are satisfied.

We shall term this the *objectivity* thesis.

(C) *Siddhāntas*, as already noted, are stable, invariant, uncontroverted, unshippantable visions of Reality, visions of the world out there that constitute the basis of human consciousness. As such, it is clear that they are *trusted*, *relied upon*, *presupposed* in all our endeavours. Having accepted them as *siddhāntas*, we cannot feign to deny them, distrust them, cast a methodical doubt on them and so forth.

This we shall term the *reliability* thesis. The *siddhāntas* on the whole then constitute a coherent system, are reliable (or relied upon) and objective.

A certain qualification is necessary here. While *siddhāntas* constitute the *basis* of consciousness, they are not the *only* elements constituting consciousness. Visions of reality that are not grounded yet as *siddhāntas* or known positively as ungroundable; visions known positively as illusory, misleading and so forth are also elements of consciousness. What the reliability thesis seeks to affirm is that among such visions that constitute consciousness, there must be at least *some* that are *siddhāntas*, that not all of them are illusory or ungroundable and so forth.\*

Having clarified the meaning of *siddhānta*, we have also to clarify in a similar manner the concept of *mukti*.

*Mukti*, let us recall, answers to the question of the *meaning* of existence. It provides the *sense* for living, the overriding goal of all our endeavours and struggles. It provides a vision of what a psyche would be ultimately, at the end of both the evolutionary and developmental process, a vision that is absolutely satisfying and that which nullifies any looking beyond. It is the absolute end of psychical existence to which not only there is no alternative but also about

which nothing else is even thinkable. It is a vision of a sense, a meaning for living that sublimates any further endeavour in that direction; the vision closes on itself putting an end to the whole quest. It is a terminus that terminates all enquiry, all struggles towards perceiving the meaning of existence.

The *siddhānta mukti* then must be such a vision that is *coherent* with the other *Siddhāntas*, *objective* in the sense outlined earlier and of course *reliable*.

Now an important objection could be raised. The language in which this whole enquiry is couched presupposes a certain view, a vision, and therefore inconsistent with the principles enunciated. The objection is valid. But let it be noted: we are aware of it and are prepared to cast out the whole perspective, should it emerge erroneous. The vision presupposed is that which is consistent with the view that human behaviour is essentially that of *acting*, doing this and that for accomplishing something or other, on the basis of whatever one is aware of. This vision of behaviour, which has been discussed in greater detail elsewhere, is taken as a *siddhānta*, at least provisionally. No enquiry is free of perspectives; what is required is an awareness that a certain perspective is being presupposed as well as a preparedness to cast it aside, should it emerge erroneous in the course of investigations.

This explanation justifies beginning our enquiry with the understanding that *living* is learning and there are on the whole three distinct but interrelated strands of learning. The X-learning is the instrumental learning, the primary motivation being self-gratification. It is an outcome of activities indulged in for self itself and not for any other. It is also a form of learning that is directed away from the self so that it does not reveal to the learner the changes taking place within the psychic constitution. Such changes remain unconscious to the X-person.



At some point in time, attention shifts to such changes in the psyche and with this we have the onset of B-learning. The subjectivity of the psyche, the learner is attended to and it develops from being an enquiry into the nature of the psyche to transforming it into image-selves that are generated within as better alternatives. The technology is one of disengagement through intense reflection and meditation so that in the end, the psyche is freed from some deep limiting factors (*karma* and *māyā*) and becomes truly autonomous. The only delimiter that remains is *āṇavam* causing a Darkness or Ignorance to prevail in consciousness. The learning processes that bring about the elimination of this Darkness within has been termed Y-learning.

In retrospect it turns out that Y-learning is primary and one that has been there all along, though *unconscious* to the individual. It is that which regulates the predispositions underlying A-learning and changes in personalities during B-learning. The psyche becomes conscious of Y-learning at the end of B-learning and pursues it with all the vigour that can be mustered. During the conscious phase of Y-learning, it is seen to be one of archetype-assimilation. This constitutes the characteristic feature of Y-learning. This means that during the unconscious phases of Y-learning it is also one of archetype-assimilation, the archetype being images of the Supreme Deity characterised by fractional portions of three aspects: Universal Consciousness, Absolute Power and Unconditional Love i.e. C, P and L. Each archetype is a measure of these three with the higher constituted with larger measures. The mechanism of Y-learning can then be seen as follows, at least provisionally.

A psyche (S-A) is at any time an archetype assimilated as its being-incorporated as itself unconsciously initially but consciously subsequent to B-learning. It holds in vision the next level of archetype and endeavours to assimilate it and become that. This process continues till the special

archetype (S-A)\* emerges in consciousness. The C, P and L are no more fractions but rather full portions. This is obviously the *ultimate* in the archetypal formations and therefore once the psychic transformations to this specific archetype is effected, an ultimate end in Y-learning is reached. The essential consciousness of the Y-learner who is given the consciousness of (S-A)\* that sustains his learning is: 'I am That' with 'I' referring to the self and 'That' referring to (A\*).

The 'I' refers to a psyche and when used by different people then to different psyches. The referent is not unique. Also the referents are not all identical-while being psyches they could be psyches that have incorporated different archetypes.

This sort of analysis cannot be carried over to 'That'. For the referent here is *unique*, no matter who refers to it, it is one and the same transcending space and time and identity of the referee.

Is it possible then to have a vision of *mukti* as this ultimate stage of archetypal assimilation? All psyches in the end become (A\*), and hence indistinguishable from each other no matter what route they have taken in this transformational process. The person is also identical with the Deity for he would have a full measure of C, P and L that is characteristic only of the Deity.

This vision immediately raises many problems. If we retain the identity of each psyche and at the same time maintain that ultimately they are indistinguishable from D, then, of course, eventually there would be infinitely many Deities, equal in Consciousness, Power and Love.

This vision creates uneasiness within us, for all along we have assumed the uniqueness of D-there could be only one Supreme Deity even when infinitely many psyches attain *mukti*.



We are forced to explore other possibilities, generate other visions that do not contradict established *siddhantas*.<sup>5</sup>

### The Theistic Considerations

One possibility that occurs immediately and which is currently advocated by *advaita vedanties* is to remove from the above vision the idea that the psyches retain their identity even in *mukti*. We could say that in *mukti*, the situation is different-the psyche is no more at this point. It becomes materially one with the Deity, absolutely non-different from it. All psyches then dissolve their being into the being of Deity at the point of *mukti*. The psyches will not be experiencing the Deity as the psyches are no more. The limit of 'I am That' transformations is evaporation, or dissolution of I; in the end there is only That.

This vision brings along with it the whole range of *vedantic* ideas. If in the end only That has being, clearly all else must be false, *suddha mithai*, *maya* and so forth. This vision supplants a whole range of others, and it must be emphasized, the whole range of others that we have taken as *siddhanta*. It does not falsify this or that belief that could have been mistakenly taken as *siddhanta*; but rather, it wipes out the whole lot of them indiscriminately. It does not rectify our mistakes, correct our errors and improve upon our visions. It cuts asunder the fundamental idea that sustains our existence viz., that of learning and developing into higher and higher levels through learning.

Not alone that, it also leads to the notion that even our *siddhanta* about the Deity i.e. an entity characterised by a full measure of C,P and L is mistaken. Since in the limit only D is real and there is no experiencing of Deity, there could be no language about It-the *mukti* is *anirvacana*. Hence also qualityless-*nirguna*. We are forced to revise our notion of Deity-the Deity prior to *mukti* is *saguna* i.e. with the qualities of C,P and L. But on *mukti* it becomes *saguna*. The

archetypes, including the highest are mere images, mirages of the Absolute which is in itself *Nirguna Brahman*, undermining again our earlier idea about the archetypes.

Clearly this is unacceptable. The *mukti* as *Siddhanta* can correct and rectify our mistaken visions about it and the related ones but it cannot supplant the entire range of *Siddhantas* and beliefs that sustain existence and make even this enquiry possible. There may be errors in our visions but all visions are not erroneous. That we learn is a *Siddhanta* and that this enquiry is part of this learning process is also a *Siddhanta*. They are incontrovertibly true; visions that can never, never be supplanted. We are then forced to conclude that the vision of *Vedānta Mukti* is mistaken, erroneous and an illusion. Along with this, we have to reject the whole of the *Advaita Vedānta* of Sankara.<sup>6</sup>

Now there is another alternative proposed within the tradition of *Advaita Vedānta*. One can cite Catcitananta Pillai (19th. century; see his *Vedānta Ilakkaṇam*) as the most brilliant exponent of this view.<sup>7</sup>

It is undeniable that there are psyches and during the learning phases at least, an infinity of them. There is subjectivity in every experience-to say that a vision is an experience is to admit there is subjectivity and hence a psyche. Now *mukti* is a vision and hence an experience and therefore undeniably the experience of a psyche. The psyche is even in *mukti*. This means, in the formulation of learning process as one of 'I am That', 'That' vaporises and only 'I' exists. Since 'I' only exists, has being in this ultimate state it follows all psyches become identical in this limiting case. This means that perceived differences and individuality during the learning phases, must be false, a *mithai*, purely an appearance rather than reality. Since 'That' also disappears, it also follows that the archetypes are mere chimeras, subjective constructions, imaginative fictions without any substantive reality. Since 'I' only is ultimately real, it also follows the self must



also be the Deity, the *Ātman* is Brahman—it is one and the same entity, the psyche, that has been perceived (wrongly of course) as *Ātman* and Brahman. These differences are aspectual and not real and vaporise during *mukti*.

This vision which grounds the psyche as the sole absolute reality and the perceived differences, distinctions and so forth to mere appearances, create the same problems as Sankara's *Advaita* and hence we have to reject it on the same grounds as well.

These monisms uproot and supplant the most obvious *Siddhāntas* and undermine the very reality of the enquiry that we are pursuing now. This very real thing that all of us are pursuing so earnestly now, all of a sudden as if by a sinister magic, is made into a dream-like reality. It negates the whole of experience, negating even the objectively valid distinctions that we have established. What is more, we cannot now, from this perspective, distinguish between *cākkīram* (conscious experience) and *coppaṇam* (dream consciousness) denying what we are most certain.

We reject both the *Brahman Advaita* of Sankara and the *ātman Advaita* of Catcitanantar to secure the *siddhāntas* we live by. This *mukti* cannot be *siddhānta Mukti*, a vision of the ultimate that we seek to establish without supplanting what we know for sure as *Siddhānta* and the right to pursue further enquiries into *siddhāntas* by rectifying our errors, correcting our mistakes, misperceptions and so forth. The *vedantic* concept of *mukti* does not accord with the criteria we have established.

What emerges from this analysis is that we cannot deny the reality of both *Ātman* and Brahman, the psyche and the Deity in the *Siddhānta Mukti*.<sup>8</sup> Let us now consider other possibilities with this realization firmly anchored in our consciousness.

The psyche is, exists, has being and so does the Deity in *mukti*. But the psyche in *mukti* is not the one in ordinary

life — it is Deity-psyche indistinguishable from Deity in terms of C, P and L. Becoming indistinguishable from the Deity in this manner could then be construed as the *mukti* we are seeking. But then how do we avoid the multiplicity of Deities that results?

Perhaps we have not really understood the Deity as it is, till we are face to face with this dilemma. Deity is not simply a unique entity with the full measure of C, P and L; it is a *totality that includes all* as parts of itself. The learning psyches, the psyches that have attained *mukti* all are equally parts of Deity. The difference between the ordinary Souls and the *Muktas* is simply one of estrangement and integration. The psyches that have attained *mukti* become fit to be *integrated* into the very body of the Supreme Deity without any more of even the slightest estrangement. The Deity is the Highest Person, the most inclusive Organismic Substance, the most inclusive Totality greater than which there is nothing. (Recall Nammalvar's famous: *Uyarvara uyar nalam uṭaiyavan*). The multiplicity of individuals intelligent non-intelligent equally alike, are integrated into a single collective substance, a unity of individuals whose individuality is not annihilated. The psyche in *mukti* retains its identity, it is not annihilated but through a process of integration into the body of the Deity of a most intimate kind, loses its sense of identity to a sense of Unity with the Totality. We have then the vision of *mukti* as 'duality-non-duality' so ably expounded by Ramanuja using the visions of the original genius Nammalvār.<sup>9</sup>

This view, unfortunately, is not without its problems. The solution, it turns out, is no solution at all. It is simply a clever artefact devised to give a meaning to the sense of oneness with Deity on attaining *mukti*. In conceptualising this as being integrated into the very body of the Deity in a most intimate kind of manner (sexual union is an apt analogy here), what we attain is a sense of oneness with a simultaneous *loss* of self-consciousness. The psychic consciousness



is trapped in the consciousness of supreme bliss and thus prevented from being self-conscious. The absence of self-consciousness also means that it is not conscious that it is experiencing something, united to something as a result of which it is in a state of Supreme Bliss. This leads to the conclusion that a psyche integrated thus is not conscious of the Deity at all. In this concept of *mukti*, the vision of the Deity is blocked off from the consciousness of the psyche that has attained *mukti* and is experiencing the supreme bliss.

This immediately strikes us defective. A psyche whose consciousness is not fully translucent is still a psyche with Darkness within; a psyche imperfect in some ways. Even when we re-establish the consciousness of Deity to such a psyche through postulating oscillations between consciousness of supreme bliss and consciousness of Deity, the imperfection is not removed. It exists each time it experiences the supreme bliss and since the experience is cyclical, this defect is also not something that becomes eliminated completely.

If this vision of *mukti* is now revised and reconstrued as a state where there is both consciousness of the Deity and/or being integrated in a most intimate kind of manner with it, together with the consciousness of Supreme Bliss, the *unitary* consciousness postulated is no more. The consciousness of Deity brings along with it consciousness of self as the one in whose consciousness the Deity is. The subject-object distinction in consciousness is there betraying an absence of *advaita*.

This concept of *mukti* then fails to validate itself. Much more serious is the manner in which it supplants the *Siddhanta* that living is learning, that knowledge is a product of learning. For in the vision of *mukti* as an integration of self in the body of the Deity which is now seen as the most inclusive Totality, clearly the processes involved are no

*learning* processes. Learning as activities that remove Ignorance are supplanted and replaced with processes, largely emotional in nature, of *attaching, uniting with, surrendering to* and so forth i.e. *prapatti*. What would facilitate integration is emotional proximity, closeness or identity and such processes are not learning processes. Philosophic endeavours to gain an understanding of a deeper kind cannot be accommodated and religious life would be interpreted as a non-intellectual enterprise with the *jnana* route discarded as vain. Philosophic reasonings would be confined to justifying the approach of absolute self-surrender (*prapatti*) thus denying the autonomy of the intellectual powers.

On these grounds again the 'dual-nondual' concept of *mukti* fails to ground itself as *Siddhanta* and we are forced to discard as erroneous approaches such as that of Ramanuja and his followers.

The above theses and the detailed analysis we have provided make the source of the problems rather clear viz. the attempt to maintain both the sense of oneness with the Deity and the non-annihilation of the psyche even at this terminal point.

Another alternative immediately occurs to us now: we can deny the psyche ever becoming the [S-D]\* and maintain that it is the nature of the psyche to maintain its being and its distinctness from the Deity even at the point of *mukti*.

No psyche can ever acquire the full measure of C, P and L and hence equal D in any way. The Deity is forever above the psyche and there is always an absolute, unbridgeable chasm between the two. For the psyche is a *dependent* entity while the Deity is not. Whatever measure of C, P and L that a psyche has, is not something that is generated by itself-it has them by virtue of the benevolence of the Deity. The Deity has the power to withdraw and should this be done, the psyche will have nothing, it will be pushed again into utter Darkness.



This then is a duality thesis, much like that advocated by Madhva.

The point in favour of this thesis is that it retains all the *Siddhāntas* that we have accepted hitherto, in particular our understanding of the Deity as one having a full measure of C,P and L and the learning paradigm within which we have been operating. (Hence the acceptance of Siva and the creation of Saṅkara-Nārāyaṇa cult among the followers.)

But this concept again fails to validate itself. For if there is always an absolute distinction between a psyche and Deity, then no matter at what point in time the psyche can never become the ultimate Deity-Self i.e. [S-D]\*. This means that there is forever a Darkness within the psyche—a Darkness even on attaining *mukti*. But this Darkness, as we have already noted, is due to the presence of *ānava malam* in the psyche, a delimiter that somehow introduces a Darkness, an Ignorance within. Now this, certainly, is contradictory to the concept of *mukti* as a state where the psyche is absolutely free from all the delimiters. *Mukti*, we are inclined to believe, is a state of absolute purity and not defective in any sense.

We are again forced to reject the duality-thesis on the grounds that it does not correspond to our concept of *mukti* in an essential manner.

We have, with this rejection, reached a crisis in philosophy. There appears to be no way of grounding *mukti* as *Siddhānta*. No matter how we look at it within the paradigms that we have accepted as *Siddhānta*, *mukti* refuses to ground itself, validate itself.

We are forced then to question the paradigm itself. Perhaps the learning approach we have adopted with its acceptance of the reality of innumerable and *anātī* psyches, a Supreme Deity and a cluster of *malas* equally *anātī* *Siddhāntas* consonant with the concept that behaviour is essentially that

of acting, doing something to achieve something are erroneous in a very subtle way. We have to reject all these and explore the new possibilities that emerge and consider them one by one.

For reasons that will become obvious later, we shall call all these new alternatives *reductionistic theses*.

### The Reductionistic Theses

a) In order to still adhere to the concept of human behaviour as that of effecting of actions, we could retain the psyches and eliminate the Deity from our ontology. If we do this, of course, we have to abandon a number of the other categories as well, in particular the things we have termed Deep Limiting Constraints. We have to maintain that there are no such *malas* — the individual differences in behaviour of the creatures, the hierarchical differences among them and so forth are to be explained by some other means. We can attribute, for example, the delimitedness, the imperfections of the creatures to the physical bodies they own and the cultural, social and ecological environments to which they are exposed. The psyche in itself is absolutely pure, it is its commerce with the material bodies that is the source of the psychological defects and imperfections.

If the psyche is pure in itself, then it must be pure consciousness devoid of any wants, needs and so forth. In other words the psyche is not that which *acts*, the agent of actions. The agent must be then the material substratum to which the psyche is engaged. The material substratum must be *active*, in perpetual, unceasing motion creating the impression that the creatures are in process.

With this vision of creature behaviour, the concept of *mukti* as a state where the psyche is detached completely from any commerce with matter suggests itself. Once thus detached, the psyche regains its original purity, becomes absolute and 'pure' consciousness without any defilements



or pollutions. The psyche becomes the *Purusa*, that detached and aloof consciousness that has effected the separation.

We are now discussing views close to those of classical *samkhya*, probably the first philosophical school to emerge in the Indian soil.

When we further identify this *Purusa* with Brahman, and take the psyches not as real substantive entities but rather 'reflections' of Brahman, which is in itself Pure Consciousness, in a polluting material complex we have the doctrines of a sect of Vira Saivas (expounded in *Siddhanta Sikamani* of Sivaprakasara). On *mukti* then, the psyches are no more, all equally become Brahman. On this account the concept of delusion, so characteristic of Vedanta doctrines, reemerges with a new twist. The psyches are seen only as 'empirical selves' but which are deluded into thinking as real substantive entities in virtue of the fact that they mistakenly attribute the agency of actions to themselves. With the escape from this delusion, the empirical selves are no more, the *atman* becomes Brahman again. What is wrong with this? Why are we reluctant to accept this as the ultimate human possibility?

We cannot reject it on the ground that it subverts the *Siddhantas* we live by. They are given a peculiar status—they are true as far as it goes, as far as ordinary existence goes. But they are not absolutely true; in the ultimate stage of development, they are not simply false but they cease to be; they evaporate into a Nothingness.

The grounds for rejecting it must be found within the postulates—we should point out. If we could, an internal inconsistency among the postulates.

And we can see it as follows. Among the processes mentioned, the most interesting are those related to effecting a real separation of the psyche from the defiling material substratum. Clearly this is not accidental and haphazard

without any sense of direction. It is a *directed* course of activities that leads to something immensely beneficial to the psyches—viz., liberation from being defiled by active involvement with material complexes. Hence, certainly, it could not be simply *processes* of the perpetually active *prakriti*. If it is not, then it must be *activities*, initiated by the psyches themselves to effect the severance from being imprisoned in a material complex. The concept of action and along with it the psyches as their agent is being smuggled back in contradiction to the assertion that behaviour is simply a process of the ceaselessly active *prakriti*. Now if the psyches are agents of such actions, then clearly they act out of a *need*, the need to effect a liberation from being defiled by the commerce with the defiling matter. This then brings along with it the idea that the psyches are *imperfect* in themselves; from the beginning they have an intrinsic weakness, a proneness to be involved with material complexes.

With this analysis, we are back to square one—to the concept of psyches as agents who act primarily to liberate themselves from the deep limiting factors that expose them to being 'defiled' by material complexes.

For similar reasons we have to reject the Vira Saiva doctrine as well. The psyches that act to liberate themselves from delusions through effecting a disengagement from material bodies, clearly cannot be simply 'reflections' of Brahman within a material substratum i.e. insubstantial, shadowy creatures. They are real as they effect real actions.

b) In the reductionistic escape routes, as the above thesis makes it abundantly clear, the retention of either the psyche or Deity leads to internal contradictions. Therefore another possibility suggests itself—we can reject the substantive reality of both the psyches and Deity and admit only a stream of consciousness instead. An acting creature can be reconceptualized as a flow or stream of two kinds of processes—one material and another consciousness. To



accommodate continuous change we may even postulate momentary particulars, instantaneous realities, the *kṣaṇas*, that emerge incessantly without being caused and without causing anything. What a creature sees as suffering is actually a turbulence in the flow of the instantaneous realities. Peace comes to prevail and immense bliss along with it when this turbulence is eliminated and a coherence is achieved.

We are now talking, of course, the kinds of solutions Gautama Buddha gave that have been so influential all over the world. What is taking place here, it must be noted, is also a reconceptualization of the concept of *mukṭi* itself. Along with rejecting the learning paradigm of behaviour, the concept of *mukṭi* as something that is experienced by a psyche is also rejected. More than that, in this vision there is no *experience* to talk about at all. There is flow of consciousness either turbulent or coherent and that is about all. There is nothing which sees, perceives a thing as such and such, confirms or corrects its perception and so forth.

The problem with this perspective is that it fails to account for the fact that there is experience and that it is an experience of something. As Husserl, Sartre, Ramanuja and a host of others have noted, consciousness is always consciousness of something; consciousness in revealing itself, also reveals something other than itself. It is *translucent* as Sartre would describe it. And as it is stated by Thirumular, if there is *ñānam* then there is also *neeyam*.

With this clarification in mind if we review the Buddhist solution, we will note that the stream of consciousness is also a stream of momentary particulars just like the quanta of energy pulses that constitute the material base. Now if both are perfectly discontinuous, and a continuously changing flow of instantaneous particulars, with nothing permanent, a problem arises — there could be no distinction between

turbulence and coherence in flow. Hence along with it, the distinction between living in suffering and attaining *mukṭi*. The elimination of the psyches and the Deity eliminates also the very question of *mukṭi* in obvious contradiction to the very enquiry we are undertaking.

The attempt to redefine the stream of consciousness in terms of a stream of *thoughts* along with other changes in the concept of material world, that become necessary (e.g. William James in his *Principles of Psychology*) also does not solve the problem. Thoughts are not simply impressions; they are *generated* forms of awareness which presuppose a complex execution of cognitive acts of various sorts, an execution that cannot take place without there being an intelligent agent. This whole question has been explored in greater detail in the linguistic discipline that goes by the name of Process Grammar. Thoughts simply do not emerge one after another in a continuous flow — one is generated, maintained and terminated and another generated and so forth. Neither the thoughts themselves nor the material processes terminate one and originate another. Such generative and terminative changes are products of actions where there is an intelligent exercise of power betraying a substantive intelligent entity as the causal agent of such actions. Thus we derive a self-contradiction within the perspective of this more drastic reductionistic thesis. The concept of *mukṭi* then fails to ground itself as a *Siddhānta* — the *mukṭi* thus defined is not the *Siddhānta mukṭi* that we are seeking.

c) The reductionistic theses centering on the psyches and Deity are fruitless; they do not lead to concepts of *mukṭi* that strike us as *the* concept of *mukṭi* that we are seeking. The only concept that is left is the concept of *mukṭi* itself. It would appear that for avoiding self-contradictions we have to accept the existence of innumerable psyches and a Supreme Deity as a *Siddhānta*. But could we redefine the concept of *mukṭi* with which we started and thus avoid the



problems that surfaced initially? *Mukti* may not have anything to do with Y-learning. Perhaps we are mistaken in our concept of learning, in our identification of the three strands of a B and Y forms of learning and the features we attributed to these and the manner in which we thought they interact.

i) We could, for example, settle for just one form of learning — that of acquiring logically valid knowledge, knowledge free of doubt and error. The attainment of such clear and logically non-erroneous knowledge constitutes learning and where all that is to be known is in fact known without error and doubt, then we have reached a point where we could proceed no further. We could define the attainment of such a perfect state of knowledge as *mukti*, much like the *nyāya-vaiśeṣika* philosophers of ancient India.

For one thing, if *mukti* is such an attainment, then perhaps no one could ever attain it. Knowledge is infinite and no matter how many times a psyche is reborn and no matter how gifted it is in its intellectual powers, a state of consciousness where it knows all that is to be known without doubt and error is an impossibility. *Mukti* thus defined is made something unattainable forever. The psyches are condemned to a perpetual cycle of births and deaths.

Now, this can be avoided by defining *mukti* not as the attainment of perfect knowledge but rather the intellectual capacity for logically valid, doubt-and-error free knowledge.

With this redefinition, the focus shifts to subjective conditions of the learning psyche. *Mukti* is a kind of transformation of the subjectivity of the learning psyches. If it is the subjectivity of the psyches that is the source of misperceptions, fallacious conclusions, errors and so forth, then clearly, we are returning to the concept of learning that was rejected initially. Learning is not simply a process where error free knowledge is acquired; it contains also processes whereby the psyches are transformed. This brings back the

concepts of Deep Limiting Constraints in the psychic constitution and the three strands of learning with which we started this enquiry.

ii) The above problems emerge when we try to redefine learning in terms of acquisition of logically valid knowledge. But that is not the only alternative available for redefining learning. We can, for example, redefine it as a process in which there is *ethical* development; through true visions a person discards the impurities, the factors that 'defile' the psyche and attains a purity where it sees only the good, and the right. Learning is ethical development and it ceases when the visions are good and perfect.

We can recognise such a trend of thought in the essential insights of the Jaina thinkers.<sup>11</sup>

If such a perfection is a subjective condition then it raises the problems about grounding it absolutely. Different psyches could differ in their concept of what constitutes the good and perfect vision and there appears to be no means for agreeing or disagreeing. It could turn out to be simply a matter of opinion, subjective fancies, imaginative fictions rather than something objectively valid for all. And what fails on this criteria, cannot certainly be *siddhānta mukti*.

It must also be noted that both these attempts to redefine learning and thereby the concept of *mukti*, also make the Deity irrelevant for the enterprise. The role of the Deity in learning is problematic—it has to be reduced to an Ideal Self, the limit of what every psyche could become. If this is done then the Deity becomes a projection, a fiction without any substantive reality whose sole function is to provide a criterion for development. And since it is purely subjective, this Ideal Self again fails to resolve conflicts in case where different Ideal Selves are postulated.

We have reached another point of crisis. Our hopes of grounding *mukti* on the basis of a variety of reductionistic



theses also fail through self-contradictions. The visions of *mukti* that emerge in the course of all conceivable reductionistic approaches disintegrate for lack of logical cohesion, consistency among the visions taken as *siddhānta*. However, one important fact emerges through noting the inconsistency of these reductionistic attempts. They establish as sound, as valid the notion of learning with which we started our enquiry. They validate as *siddhānta* our concept of behaviour as effecting of behaviour as effecting of actions and that creatures are in fact *iccā-ñānam-kriya corūbi*. Learning is an activity in which there is reduction in the scope of ignorance and that development is the gradual reduction of Darkness/Ignorance within the psychic constitution.

But within this framework, what could be the concept of *mukti* that is obviously and irrefutably a *Siddhānta*?

### The Siddhanta Mukti

The solution is glaring at us but due to some imperfections within us, we have failed to note it. Perhaps it is something that we could think of only by experiencing the crises that we have faced in our enquiry.

Let us recall the *vedantic* type of enquiry we conducted at the beginning of the essay where we noted with dismay the failure of the time honoured concepts of *mukti* that have been fathered upon the *Vedas* and the *Upanisads*. The *Advaita* of Sankara and its variants, the *visistadvaita* of Nammālvār-Rāmānuja and the uncompromising *dvaita* of Mādhava all fail to ground themselves within the frame-work of the learning paradigm that we have assumed and now seen most certainly as the *siddhānta*. What is uniformly true of all these *vedantic* doctrines is that they try to locate *mukti* within the *Y*-type of learning. And they do this for an obvious reason—they lack a *developmental* perspective; they fail because they do not have the concept of *transcendence*, creative advance, the lifting up of a struggling psyche to a higher plane, *happening* of the most

beneficial kind and whose agent is not the psyche but the Supreme Deity Himself.

This transcendence is then, what has been left unconsidered so far. *Mukti* then is *not* an accomplishment of the psyche, it is *not* the end of the psychotransformational processes where eventually the psyche becomes the highest archetype and thereby *equalling* the Deity itself in C,P and L. *Mukti* is a *transcendence* from being a *Y*-learner. It is a happening that immediately lifts the psyche above the existential form of being a learner. On *mukti* the psyche *transcends* the learning processes and becomes one with the Deity. Facilitating such a transcendence is *not* annihilating, evaporating or destroying the psyche. It is a lifting up to another level of existence, the highest level of existence possible for any psyche. It is the ultimate state of existence effected upon the psyches by the Supreme Deity Himself.

It must be noted that the phenomenon of transcendence is not something new. It has been all along the essence of *Y*-learning. It is that which provides that initial dim awareness for psyches completely enveloped in utter Darkness and launches them into phenomenal existence as *iccā-ñānam-kriya-corūbi*. It is that which underlies each ascendance in learning and existence which finally lead the psyches into human type of existence where consciousness of itself as it is, becomes available to the psyches. It is also that phenomenon which underlies each one of the disengagements the psyche effects and finally confronts the Deity itself as a *Y*-learner. At some point in this phase another transcendence occurs leading the psyches to their ultimate form of existence.

This has to be ultimate for a number of reasons. We have seen that *Y*-learning is a form of learning *directly* under the control of the Deity. The *a* and *B* learnings are something brought about by the psyches with whatever foundation provided by the Deity through the mechanism of *Y*-learning. The essence of *Y*-learning is its autonomy—it is not a deriva-



tive process such as that of *a* and *B* learning processes. In other words, there cannot be another level of learning which indirectly shapes the forms of *Y*-learning. If that is so, then it is transparent that on transcending *Y*-learning, a psyche ceases to be a learner. It is transposed into a form where there does not arise any need to learn; more generally, it becomes a psyche without any needs at all. It is filled up, there is no more even the shadow of Darkness within its own, no more tendencies to effect actions for reasons of the self and for itself. The final transcendence does not annihilate the psyche, the subject but rather only the *selfhood*, the *ego* or the *subjectivity*. The experiences are the experiences of a subject but, it must be emphasized, without any subjectivity, without any *ātmabodha* 'mental constructs'. The psyche is absolutely pure without any will for *ātmabodha*.

The will of the Deity becomes its will. The psyche, in other words, is no more an *icā-ñānam-kriya-corūbi* but simply a *ñānam-kriya corūbi* like the Deity Himself.

This transcendental experience without any subjectivity is peculiar. The experience is the experience of the Deity—the psyche coincides with the Deity in *being*. It is a oneness in being, in behaving. The psyche moves in perfect harmony, in perfect synchronicity with the Deity. Dispositionally the psyche is indistinguishable from the Deity. All its activities are in fact the activities of the Deity. The very subjectivity that would lead to activities of its own is annihilated completely and irrecoverably.

This perfect coincidence, coherence and homogeneity with Deity, the impossibility of distinguishing the psyche from the Deity dispositionally, is the real meaning of oneness (*advaita*) that we sensed as part of the meaning of *mukti*. The psyche in *mukti* is not equal in anyway to the Deity; it is rather *indistinguishable* from the Deity because of the perfect harmony and homogeneity. Such a psyche then because of this coincidence and homogeneity is the Deity itself — the true *guru*; it does not do anything that the Deity

does not. It is the Deity itself as far as *behaviour* goes. The language of such a psyche also becomes a deep silence (*mouna mudra*) as it is unable to establish a fissure between itself and the Deity. It shows, however, its oneness in disposition, in behaviour.

This then is the *Siddhānta mukti* on the criteria that we have established earlier. It grounds itself — there are no internal contradictions or controverting of established *siddhāntas*. It is perfectly coherent with the concept of living as learning and existence as a struggle to remove the Darkness within. It is also deeply satisfying and appears to be the right solution, beyond any shadow of doubt, to the problem of the *meaning* of human existence. The *Siddhānta mukti* is not annihilation of the subject, but only the constrained subjectivity. It is a transposition into an inseparable unity, a supremely blissful oneness with the Deity Himself. Most certainly we *cannot think of* anything higher than that homogeneity.

Now we are in a better position to understand the essence of *Saiva Siddhānta* and in what sense it is a refinement of (*vedānta telivām siddhāntam*). It gives an account of *advaita* without annihilating the psyche in the process. The psyche is there as a subject, however, without any subjectivity. This clearly is, what was meant by *atu tāṇc ākiya anneyi* and *ēkaṇ āki iṭai paṇi nīṭal* pregnant phrases used by Meykandar in his *Sivāṇāna Bōdam*. It is not *vedāntic* monism that reduces the earlier *siddhāntas* into mirages and delusions, a falsity of a peculiar kind. The *siddhāntas* remain *siddhāntas* — the valid visions remain valid for eternity; the attainment of *mukti* does not change the earlier visions that were grounded as valid. By seizing upon the concept of transcendence that the developmental perspective of *Saiva Siddhānta* afforded, Meykandar, for the first time in the history of mankind, gave the outlines of a concept of *mukti* that is indeed the *siddhānta*.

In all humility, homage to Meykandar, that illustrious son of the Tamil genius.

(Reproduced with the Author's permission with grateful acknowledgements to "Tamil Civilization", 1985, Vol 3, No. 2/3).



## SRI-LA-SRI MEIKANDA DEVAR'S SIVA-GNANA-BOTHAM

WITH A TRANSLATION BY J.M. NALLASWAMI PILLAI  
(Explaining the metaphysics of Saiva Siddhanta Philosophy)

### சிவஞானபோதம்

மங்கல வாழ்த்து

கல்ஆல் நிழல் மலை

வில்லார் அருளிய

பொல்லார் இணைமலர்

நல்லார் புனைவரே.

### INVOCATION

The Good will crown their heads with the two Feet of Ganesha who was begotten by the Great Teacher, who sat under the Sacred Mountain Banyan tree and removed the doubts of the Great Nandi.

### அவையடக்கம்

தம்மை உணர்ந்து, தமையுடைய தன் உணர்வார்  
எம்மை உடைமை எமை இகழார்; தம்மை  
உணரார் உணரார்; உடங்கு இயைந்து தம்மில்  
புணராமை, கேளாம், புறன்.

### THE AUTHOR'S APOLOGY

Those who know their Lord from the knowledge of themselves (their true nature), will not revile me and my work, as I am their own slave. Those who do not know themselves cannot know their Lord, and of course, cannot agree among themselves. Their abuse I hear not.

### சூத்திரம்

அவன், அவன், அது எனுமவை, மூவினைமையின்,  
தோற்றிய திதியே; ஒடுங்கி, மலத்து உளது ஆம்;  
அந்தம் ஆதி என்மனார் புலவர்.

(1)

### SOOTRAMS

As the (seen) universe, spoken of as he, she and it, undergoes three changes (origin, development and decay), this must be an entity created (by an efficient cause). This entity owing to its conjunction with Anava Mala has to emanate from Hara to whom it returns during Samharam. Hence, the learned say that Hara is the First cause.

அவையே தானே ஆம், இருவினையின்  
போக்கு வரவு புரிய, ஆணையின்  
நீக்கம் இன்றி நிற்கும் அன்றே.

(2)

He is one with the souls (Abetha). He is different from them (Betha). He is one and different from them (Bethabetha). He stands in Samavaya union with His Gnana Sakti and causes the souls to undergo the processes of evolution (births) and return (Samharam) by inducing their good and bad acts (Karma).

உளது-இளது என்றவின், எனது உடல் என்றவின்,  
ஐம்புலன் ஒடுக்கம் அறிதவின், கண்படிவின்  
உண்டி. வினை இன்மையின், உணர்த்த உணர்தவின்,  
மாயா இயந்திர தனுவினுள் ஆன்மா.

(3)

\*It rejects every portion of the body as not being itself; it says my body; it is conscious of dreams; it exists in sleep without feeling pleasure or pain or movements; it knows from others; this is the soul which exists in the body formed as a machine from Maya.

\*The Commonly accepted interpretation of the first argument is —'Even if we were to think we do not exist, the very thinking so, proves the existence of the thinking beings' — Publisher.



அந்தக்கரணம் அவற்றின் ஒன்று அன்று : அவை  
சந்தித்தது ஆன்மா; சகச மலத்து உணராது,  
அமைச்சு அரசு ஏய்ப்பநின்று அஞ்சு அவத்தைத்தே (4)

The soul is not one of the Andakaranas. It is not conscious when it is in conjunction with Anavamala. It becomes conscious only when it meets the Andakarana, just as a king understands through his ministers. The relation of the soul to the five Avasthas is also similar.

விளம்பிய உள்ளத்து மெய் வாய் கண் மூக்கு  
அளந்து அறிந்து அறியா; ஆங்கவை போலத்  
தாம் தம் உணர்வின் தமயருள்  
காந்தம் கண்ட பசாசத்து அவையே. (5)

The senses while perceiving the object cannot perceive themselves or the soul; and they are perceived by soul. Similarly, the soul while perceiving cannot perceive itself (while thinking cannot think thought) and God. It is moved by the Arul Sakti of God, as the magnet moves the Iron, while Himself remains immoveable or unchangeable.

உணர் உரு அசத்து எனின், உணராது இன்மையின்  
இருதிறன் அல்லது சிவசத்து ஆம் என,  
இரண்டு வகையின் இசைக்கும்மன் உலகே. (6)

That which is perceived by the senses is asat (changeable). That which is not so perceived does not exist. God is neither the one nor the other, and hence called Siva Sat or Chit Sat by the wise: Chit or Siva when not understood by the human intelligence and Sat when perceived with divine wisdom.

யாவையும் குனியம் சத்து எதிர் ஆகலின்,  
சத்தே அறியாது; அசத்து இலது அறியாது;  
இருதிறன் அறிவு உளது இரண்டு அலா ஆன்மா (7)

In the presence of Sat, everything else (cosmos—Asat) is Sunyam (non-apparent). Hence Sat cannot perceive A. \*As Asat does not exist, it cannot be either of them. This is the Soul (called Sadasat).

\*What is apparently meant is that as asat is non-intelligent it cannot perceive Sat—Publisher.

ஐம்புல வேடரின் அயர்ந்தனை வளர்ந்தென,  
தம்முதல் குருவுமாய், தவத்தினில் உணர்த்தவிட்டு,  
அன்னியம் இன்மையின், அரன்கழல் செலுமே. (8)

The Lord appearing as Guru to the Soul which had advanced in Tapas (Virtue and Knowledge) instructs him that he has wasted himself by living among the savages of the five senses; and on this, the soul, understanding its real nature, leaves its former associates, and not being different from Him, becomes united to His Feet.

ஊனக்கண் பாசம் உணராப் பதியை  
ஞானக் கண்ணினில் சிந்தை நாடி;  
உராத்துனைத் தேர்த்து எனப் பாசம் ஒருவ,  
தண் நிழலாம் பதி; விதி எண்ணும் அஞ்சு எழுத்தே (9)

The soul, on Perceiving in itself with the eye of Gnanam the Lord who cannot be perceived by the human intellect or senses, and on giving up the world (Pasa) by knowing it to be false as a mirage, will find its rest in the Lord. Let the soul contemplate Sri Panchatchara according to Law.

அவனே தானே ஆகிய அந்நெறி  
ஏகன் ஆகி இறைபணி நிற்க,  
மலம் மாயை தன்னொடு வல்வினை இன்றே. (10)

As the Lord becomes one with the Soul in its human condition, so let the Soul become one with Him and perceive all its actions to be His. Then will it lose all its Mala, Maya and Karma.

காணும் கண்ணுக்குக் காட்டும் உளம்போல்,  
காண உள்ளத்தைக் கண்டு காட்டலின்,  
அயரா அன்பின் அரன் கழல் செலுமே. (11)

As the soul enables the eye to see and itself sees, so Hara enables the soul to know and itself knows. And this Adwaitha knowledge and undying Love will unite it to His Feet.



செம்மலர் நோன்தாள் சேரல் ஒட்டா  
அம்மலம் கழிஇ, அன்பரொடு மரீஇ  
மால் அற நேயம் மலிந்தவர் வேடமும்  
ஆலயம் தானும் அரன் எனத் தொழுமே

(12)

Let the Jivatma, after washing off its Mala which separates it from the strong Lotus Feet of the Lord and mixing in the society of Baktas (Jivan Muktas) whose souls abound with Love, having lost dark ignorance, contemplate their Forms and the Forms in the temples as His Form.

AUM NAMASIVAYA AUM SHANTI

## Appendix 2

TABLE I

The Twelve Saiva Thirumurai Hymns (Saiva Devotional Hymns)

Thirumurai Number	Author	Title of work	Number of DECADS	Number of HYMNS
1 to 3	Sampanthar (7th century AD)	Thevaram	384	4158
4 to 6	Appar (7th century AD)	Thevaram	384	3066
7	Sundarar (8th century AD)	Thevaram	100	1015
8	Manickavacakar (9th century AD)	Thiruvacakam Thirukkovaivar	51 25	656 400
9	Nine Authors (Senthanar and others)	Thiruvisaippa	28	288
	Senthanar	Thirup-Pallandu	1	13
10	Thirumoolar (6th century AD)	Thirumanthiram	9	3081 Tantras
11	Twelve Authors (Karaikkal Ammaiyar and Others)	Collected Works	312	1428
12	Sekhilar (10th century AD)	Periya Puranam [Biography of 63 individual Saints and 9 group devotees saints]	13 Sections	4286

Reproduced from the Author's book : "Meaning of Life" London, 1985.



TABLE II  
THE FOURTEEN SAIVA SIDDHANTA SASTRAS (SAIVA THEOLOGICAL TEXTS)

Serial Number	Title	Author	Period (A.D.)	Poetic style and Number of stanzas
1	Thiruvundiya	Thiruvyaal	1147	45 Triads
2	Thirukkallitruppaiyar	Uyavanta Thevar	1177	100 Venpas
3	Sivagnana Potam	Thirukkattavur Uyavanta Thevar Meikandar	1221	12 Sutras (40 lines) [plus 81 explanatory Venpas]
4	Sivagnana Sittiyar (a) Supakkam = 328 (b) Parapakkam = 301	Arulnanti	1253	602 Viruththam + (aasiyriam) 27 Kali Viruththam
5	Irupa Irupatu	Arulnanti	1254	20 Venpas
6	Unmai Vilakkam	Manavackam Kadantar	1255	54 Venpas
7	Sivaprakasam	Umapati	1306	100 Viruththams
8	Thiruvartu Payan	"	1307	101 Kural Couplets
9	Vina Venpa	"	1308	13 Venpas
10	Potrippahrodai	"	1309	130 lines—Venpa
11	Kodikkavi	"	1309	3 Venpas + 1 Kattalikkalithurai
12	Nenchuvudutootu	"	1311	258 lines (Kali Venpa)
13	Unmai Nerivilakkam	"	1312	6 Asiriya Viruththam
14	Sangarpa Nirakaranam	"	1313	21 Asiriyaappa

## Appendix 4

## LONDON MEIKANDAAR ADHEENAM TRUST

British Saiva Siddhanta Centre, PO Box.428, London E17:6JE  
[A Registered Charity in UK. No : 293007]

A non-profit, service-oriented HINDU SAIVA  
organisation.

## OUR AIMS include the following :

1. To uphold our motto : "Compassionate service for the welfare of all and a devout life of discipline and voluntary self-denial."

2. To propagate the tenets of Saiva Siddhanta through Temple Service, Gurupoojahs, religious discourses and publications.

3. To inculcate the spirit and practice of Saiva Bhakti and an ethical way of life inherent in a resident Ashrama life of total dedication through religious service and self-discipline.

4. To emphasize and widen the scope of social relevance and humanitarian service, enshrined in Saiva doctrine, to gain a new momentum in the hitherto neglected areas of community and national welfare.

5. Future Plans : In due course, it is proposed to widen the scope of Hindu Saiva religious and charitable work as an international-saiva service.

## OUR APPEAL

The Trustees take this opportunity to make a religious and charitable appeal for funds not only from Saivites and Hindus but from all religious minded seekers of Truth, throughout the world.



## Appendix 5

SAIVA MUNNETA SANGAM (UK) CONFERS TITLE ON  
K. GNANASOORIAN AT PUBLIC FUNCTION IN LONDON ON  
10-9-88 FOR SERVICES TO SAIVISM

உ.  
சிவமயம்

“மேன்மைகொள் சைவநீதி விளங்குக உலகமெல்லாம்”

சைவ முன்னேற்றச் சங்கம் (U.K.)  
Saiva Munnetta Sangam (U.K.)

பட்டமளிப்பு சான்றிதழ்

(விபவ ஆண்டு ஆவணித் திங்கள் 15ம் நாள்)

10-9-88 சனிக்கிழமை மாலை  
சைவ முன்னேற்றச் சங்கம் (U.K.)

11-ஆவது ஆண்டு நிறைவு விழா

நிகழ்ச்சியின் போது லண்டன் மாநகரில்  
சைவ சித்தாந்தமும், செந்தமிழும் தழைத்தோங்க

பல்லாண்டு காலமாகப் பணிபுல ஆற்றிவரும் லண்டன்  
மெய்கண்டார் ஆதீனம், லண்டன் சைவசித்தாந்த நிலையம்  
ஆகியவற்றை நிறுவியவரும் அறங்காவலரும்

தொண்டருமான  
சைவப்பெரியார்

சைவத்தமிழ்மணி திரு. கி. ஞானசூரியன் அவர்களை

சைவ முன்னேற்றச் சங்கம் (U.K.)

“சைவ சித்தாந்தச் செம்மல்”

என்ற சிறப்புப் பட்டமும், பொற்பதக்கமும் வழங்கிக் கௌரவிக்  
கின்றது.

வை. பாலசேகரம் க. ஜெகதீஸ்வரன் வ. இ. இராமநாதன்  
(தலைவர்) (கௌரவ செயலாளர்) (கௌரவ  
பொருளாளர்)

## Appendix 6

### BOOKS ON :

TAMIL CULTURE, HINDUISM, AND SAIVA SIDDHANTA  
BY K. GNANASOORIAN M.Sc, C.Chem, M.B.I.M; D.M.S.  
BOOKS IN ENGLISH :

1. INTRODUCTION TO TAMIL CULTURE,  
Second Edition, January 1984.
2. A DATE WITH DESTINY—on Saiva Siddhanta  
Philosophy, 1980.
3. INTRODUCTION TO SAIVITE HINDUISM—A Primer  
for Beginners, 1982.
4. MEANNING OF LIFE in Saivite Hinduism, October  
1985,
5. THIRUK-KURAL-Selected Translations, 1976.
6. WHAT IS SAIVA SIDDHANTA, 1986
7. PERIYA PURANA PUSHPANJALI, 1988

### BOOKS IN TAMIL

8. ANCHAA NENCHAM (Tamil Literature) 1980
9. THAMILAA VILITHTHELU (Essays) 1979
10. VIDUTHALAIYUM VEETUPERUM (Thiruvacagam)  
1982

### AVAILABLE FROM

- (1) PAARI NILAYAM, MADRAS, S. INDIA

SAIVA-CHARITABLE-ENDOWMENTS MADE  
ALREADY BY K. GNANASOORIAN TO :—

- (1) SAIVA SIDDANTA PERUMANRAM, MADRAS—4  
(Rs 2000. from 3-5-82)
- (2) KATHADI SAIVA ORPHANGE. JAFFNA  
(Rs 6000. from 5-6-78)
- (3) GNANASOORIAN(SAIVA-TAMIL) FOUNDATION,U.K  
(£ 500 from 1-1-87)
- (4) As a Life-Member of all Four Saiva Temple charities  
in LONDON, plans are afoot for making  
ENDOWMENT LECTURES ON SAIVA  
SIDDHANTA on St.MEIKANDAAR'S GURU-POOJA-  
DAY (OCTOBER)



## Appendix 7

Article by K. Gnanasoorian

## A New Perspective on Saiva Liberation Theology

This article is an attempt to review current issues on Saiva Liberation. Arising out of a deep compassion and a critical reflection on the situation of the poor and oppressed Saiva Tamils throughout South East Asia, a new Saiva liberation theology is emerging with solidly reasoned theological arguments for radical changes in our social structures. Previous Saiva sociological concerns beginning with the Thirumantiram exhortation and the Thevaram pleads have done little more than Links with the edges of needed change. An authentic confrontation based on the cardinal Saiva message of "ANBE SIVAM" is becoming increasingly persistent today when history, politics and the quest for Moksha are coming together to find answers to the global problems of poverty and deprivation in the third world; to find answers to outer and inner liberation.

It is not our aim to elaborate an ideology to justify change for its own sake nor do we undertake a feverish search for security in the face of the radical challenges which confront Saivism and Saiva Siddhanta today. The purpose is to underline our Saiva scriptures, to strengthen our love for Lord Siva through love for our neighbour, to give reason for our hope from within a commitment which seeks to become more radical, total, and efficacious. The novelty and shifting quality of the problems posed by this self-less commitment to 'Saiva Liberation' make our task doubly difficult but we are confident that we will set off a useful dialogue in this new area of interest to Saivism and Saivites throughout the world.

## 2. MAN, THE MASTER OF HIS OWN DESTINY

Although Spiritual wisdom (GNANAM) is control to Saiva theology, Saiva Siddhanta can justly be claimed as 'Rational knowledge' in so far as it is a meeting between faith and reason—an understanding of the faith also following new paths in our day: The social, psychological and physical sciences, all of which help in the rediscovery of the indissoluble relation of man and God; of Pathi and Pasu; the Lord Siva and soul in total surrender to this will. Be that as it may, contemporary Saivism does in fact find itself in direct and fruitful confrontation with marxism and we have to concede that it is to a large extent due to marxism's influence and concern for the exploited that religious thought (including Saivism) rearching for its own sources, has begun to reflect on the meaning of the transformation of this world in relation to Faith and the action of man in history. Although there is in the world today, visible evidence of transformation taking place, the central problem of development is the unevenness of this process, giving rise to developed and developing nations — captive economics of the third world held to ransom in order to sustain a dependency culture by the affluent west. Development to be meaningful must not only co-ordinate economic growth and strategies for development in these countries, but also build on the religious Faith by promoting a humanistic approach which attempts to place the notion of development in a wider context: a historical vision in which mankind assume control of its own destiny. The roots of the evil in the "development mystique" lie in the fact that development has been frequently promoted by international organisations closely linked to groups and governments which control the world economy.

## 3. SAIVISM AND THE SEARCH FOR INNER LIBERATION

Mankind today is clamouring for liberation from all that limits or keeps man from self-fulfillment, liberation from all impediments to the exercise of his freedom. Proof of this is



the awareness of new and subtle forms of oppression in the heart of advanced industrial societies, which often after themselves as models to the under-developed countries. In them subversion does not appear as a protest against poverty but rather against wealth. New forms of imperialism are also taking root—even a kind of spiritual imperialism with a “holier than Jhon” attitude from representatives of the rich countries who are using science and technology, power and wealth to extend their tentacles of exploitation to matters spiritual.

Modern man's aspirations include not only liberation from exterior pressures of a one-dimensional and oppressive society which prevent his fulfillment as a member of a certain social class, country or society. He seeks likewise an interior liberation, in an intimate and individual dimension; he seeks liberation not only on a social plane but also on a psychological plane. But in Saiva theological terms this interior freedom is to be understood not as an escapism from social responsibility nor as an ideological evasion from social confrontation nor even as the internalization of a situation of dependency. Saiva Saints like Appar and Thirumoolar proceeded to reform society only after their interior liberation; they challenged, in the name Lord Siva, the values espoused by the then repressive societies which denies man the possibility of living freely in equality and dignity. Saiva Tamil Society today is conscious of its dependency culture that lacks true liberty and cannot afford to sit back on the laurels of victories accomplished by saints like Appar and Sambanthar in the face of great personal privations. The goal is not only better living conditions, a radical change of structures, a social revolution; it is much more : the continuous creation of a new way to be free men; of a new civilization with non-repressive societies built on the foundation of Love of God (ANBE SIVAM) as Love for all. In an analysis of Saiva Liberation one is naturally faced with the classic question : what is the relation between faith and social reality, between Faith and political action. To regard

our unique and absolute relationship with Lord Siva as the horizon of every human action is to place oneself, from the outset, in a wider and more profound context. This is likewise demanding but now more than ever Saivites cannot find security in arguments separating outer liberation and the spiritual inner search for moksha — the inner and outer have now become inseparable, a slave cannot “escape” to moksha. ARUL or Grace is central to Saiva Siddhanta and we must understand that God's grace does not suppress or replace nature, but rather perfects it, opening the doors to possibilities of a more autonomous and disinterested political action.

#### 4. THE WAY FORWARD

Are our Saiva religious institution fulfilling a purely temporal role when by their silence or friendly relationships with exploiting classes, they lend legitimacy to dictatorial and oppressive governments. In today's world, secularization is defined as the liberation of man from religious and metaphysical tutelage, the result of a transformation of the self-understanding of man — an agent of history responsible for his own destiny, offering man, also, the possibility of a more complete inner fulfillment. The temporal — spiritual and profane — sacred antitheses are based on the natural — supernatural distinction. According to Saivism, the desire to know God defines man's intellectual dynamism. The grace of the vision of God thus culminates a profound aspiration of the human spirit — man fulfils himself completely only in moksha, dependent upon God's free initiative. The most immediate consequence of this viewpoint is that the frontiers between the Life of Faith and temporal works become more fluid. Thus the building of a just society is very much a part of Saiva religious life — Indeed to participate in the process of liberation is to embark on the first steps to Moksha or inner liberation. This is not to suggest joining armed struggles but to take up our tools of



spiritual armoury:- Faith, Love and Sacrifice. Man is saved if he opens himself to God and to others. A spirituality of liberation will center on a conversion to the neighbour, the oppressed person, the exploited social class, the despised race. Voluntary poverty is an act of love and liberation — if the ultimate cause of man's exploitation and alienation is selfishness, Saiva Sannyasa life of Voluntary poverty is an expression of love, is solidarity with the poor.

—ANBE SIVAM —

**K. GNANASOORIAN**

Chairman, and Trustee

U.K. London Meikandaar Aadheenam.

# Appendix IX

இலண்டன் மெய்கண்டார் ஆதீனம்

**LONDON MEIKANDAAR ADHEENAM**

(U.K. Registered Charity No. 293007)

P.O. Box 428, London E17 6JE, United Kingdom

**BRITISH SAIVA SIDDHANTA CENTRE**

From the Director :

K. Gnanasoorian M.Sc. (Lond), D.M.S. (Management)

To : THE PRESIDENT, 13th April, 1988.

**SAIVA SIDDHANTA PERUMANRAM, MADRAS - 600 004**

DEAR SIR,

Re : Chidamparam Sri Nataraja Temple :

THIRUMURAI SINGING AT "PONNAMPALAM DAIS"

**IS THE BIRTH—RIGHT OF WORLD SAIVAITE HINDUS**

**Appeal For Inter-National Action-Plan to Enforce Right**

**VANAKKAM. AUM NAMASIVAYA...**

While congratulating the Perumanram's services to SAIVISM as envisioned by the great MaraiMalai Adikal & other Saiva Savants, we are now prompted to make this APPEAL to all concerned after reading the moving Article by Prof. M. Arunachalam M.A, entitled "The Andanar of Thillai and Dikshitar" that appeared in your esteemed Journal : 1988, March Issue, XXII, page 105.

It is also important to read this Article concurrently with the Pernmanram's Eightieth Annual Confence : Resolution No. 2 passed unanimously at CHIDAMPARAM on 10-5-86; vide Siddhādam, 1986, May, 59,5, page 120.

The time has come for Saiva Tamils throughout the world to regain their Birthright to sing Thirumurai from the Ponnamp-

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palam Dais at our Holiest Temple. As a first step we suggest the following immediate actions :—

- (i) Printing of the two Tamil and English Articles on this subject (together with relevant Perumanram Conference Resolutions by Prof. M. Arunachalam M.A in a Booklet-form for world-wide distribtion. To provide the basic facts on this issue.)
- (ii) Formation of a **COMMITTEE OF SAIVA Institutional Representatives** both in India and Abroad to draw up A CO-ORDINATED ACTION PLAN FOR IMMEDIATE IMPLEMENTATION.

With the Blessings of our Almighty Lord Shiva, we humbly submit that we will carry out and actively support the **ACTION PLAN** that will be formulated by this proposed Inter-National Committee to overrule any existing objections or restrictions to the above Right.

We await your urgent action and reply.

IF NOT WE, WHO? IF NOT NOW, WHEN? BETTER LATE THAN NEVER!

AUM NAMASIVAYA, ANBE' SIVAM

COPY TO :—

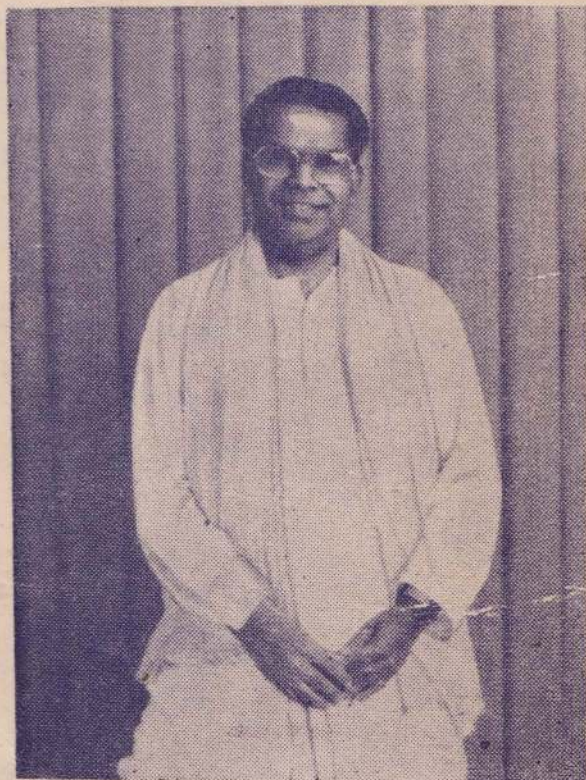
1. Venerable HEADS of SAIVA MUTTS in TAMIL NAADU and ABROAD.
2. Commissioner, Hindu Religious Charities & Endowments Board, Madras 600 034.
3. Director, Tamil Development Dept, Government of Tamil Nadu, Kuralakam, Madras—108.
4. Hindu & Tamil Cultural Organisations in sympathy with the above objective.







## ATMA NIVEDANAM



### THE EDITOR

"Whatever thing a man has renounced,  
By that thing, he cannot suffer pain—KURAL, 341"

**The London Meikandaar Aadheenam** is Honoured that in Keeping with holy Saivite Hindu Tradition our Siva-Sri Gnanasoorian will Receive Sannyasa Deeksha After his Sixtieth Birthday on 11-7-1989 in order to become Spiritual head of our Aadheenam. We pray to the Almighty Lord Siva to Bless his Noble Endeavours.

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