

# Saiva Siddhanta

## Philosophy of Saivism



**P.Sangarapillai**





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1. The Effect of Anava of Action
2. Expository Notes on Sivagnana Bodham

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Chennai  
4th July 2006

*Publisher*

Other English Publications by the Author

**We Tamils  
After Death...?**



## P R E F A C E

Who am I? Is there life after death? From ancient times, these questions have been thought over and over again by human beings. It is impossible to declare when these questions were first asked. All that humans perceive and experience in their lives are transitory, and fleeting; appearance change and decay mark them.

Humans are curious to know if there is a true ens sempiternal past all these, transcending limitations. In every age, very many sages and Gnostics and servitors came manifested and answered these ponderous questions. It is indeed difficult for commonplace people to comprehend the sayings of these greats. The variform answers look paradoxical and do not seem to qualify in rational examination.

The world has in it many faiths; which, of course, do provide explanations for the questions in question. Even answers with onto-theologic bearing at times contra-indicate. However, there is little doubt that answers to these questions are greatly essential. Our life, resources, achievements, opulence, perspectives, objectives, thoughts, deeds, culture, civilization, dharma and adharma (and the dialectics among/between these) are with respect to the answers we find for these questions.

The German Philosopher Schopenhauer, as reports say, once strayed into a park-avenue and loitered awhile much like a nomad. The gardener asked him who he was. Schopenhauer simply said: "Indeed I am as curious to know who I am". Of Indian sages and gnostics, numerous such reports are in currency; orally transferred

down the centuries. St. Francis vellicates the question: Who are you? Who am I? In Delphic inscription is written: Gnothes Sueton (Know Thyself).

Sankaracharya counsels: "Who are you? What is yours? Whence are you come? Brother, contemplate on these."

Theistic religions affirm that God is one; souls are many; liberation or mukthi is but souls' god-feeling through which they attain the divine! Even for such a god-feeling self-knowledge is the first must.

'Some asseverate that there is life after death. Some reject this scope of after-life. Which stand is true?'

The answer to this quandary, is precisely what Nasiketas demanded from Yama, the Death, as a boon, third in his option. Yama refused to grant any clue, saying that this is not let known even to celestial Devas, as this is an absolute secret, a clandestine destiny. Yama told Nasiketas he might ask for other boons in its place. Persevering, Nasiketas pressed Yama to unlatch the secrecy and Yama deigned to epiphanize this sublime secret to him. Thus the Upanishadic story goes.

'None of those dead and gone have ever returned to report the-what-after-death.' This 'What' can be comprehended only after dying', said Omar Khayyam. Is Omar Khayyam's conjecture correct?

Many hope to get at truth through dialectic argument and exegesis. Admirable indeed is the power of human mind endowed with arguing skill, dialectic reason and rational subtlety. As with the ancient Greeks, even today among the many things, human ratiocinative sophistry enjoys popular esteem. However, arguments and doxies are one-sided. They do not show the via to perfect truth.



- a. They that argue base their conclusions on convenient hypotheses, which according to them are incontrovertible truths. They never suspect the inherent veracity of these suppositions. At every stage of argument, they add to their repertoire such suppositions that are amenable to their teleology.
- b. Any scene is not merely with respect to what is seen but also with respect to the agent that sees. Like wise, the arguer's derivations depend on his experience and penchant for dogmas. It is not difficult to explain away the fresh concepts. But difficult it is to weed out the inveterate old doxies that are deep-rooted in our discerning.
- c. "Whatever we hear from whosoever, to discern the truth of 'What' is knowledge true." In arguments, this Kural-thought is deliberately set aside. From their prejudices, people argue in a circular fashion and reach the pre-decided conclusions. By and large arguments tend to become propaganda. It is quite possible to highlight even imperialism as democracy, capitalism as socialism, exploitation and injustice as dharma, and racial, religions hostile polarities, as 'maitriyam' or conciliation. None ever found the truth through arguments, now nor ever proved anything thereof.
- d. Contestants ascribe meaning to the words they use to their convenience. By the by, in Indian emplications, Truth, Maya, 'Sinyam', Advaitam and such words are put to use in various imports.
- e. For all people, the flaw of pride or 'aanavaa', I-ness and My-ness are common. The extent is a matter of getting exposed. The flaw spares none. Many claim patent for their sole understanding of Truth. Ipso facto, to apprehend the True

Ens, the I-ness or the inscription of the letter I in the sub-conscious is the greatest obstacle. Outside the religious sphere, in the arena of politics and economics, this ego-wave is exorbitant. In religious doxies and doxologies even, this 'I' is blatantly surfacing. "My religion is solely true. My God alone is Verity" – Thus do declaim many I-yers.

- f. Dogmas and hypotheses are blockades en route in apprehending the True-Ens. The more we are given to analytical reasoning the farther we are exiled from the zone of apprehension. Within the confines of delimited frontiers and grammaticized rhetoric, we think and conclude and tend to deem this cogitation of ours rational knowledge in general. The limit and scope of rationality if realized, would make us supra-rational. It is impossible to totally abjure the nature of reasoning instinct in us. Discounting the rational, ordinary human mind can least find out anything by way of thinking abinitio. Without desire or hatred one must approach all doxies. Again it is instinctively understood that scholarship and eclecticism can hardly help us grab the Perfect Ens. Transcending all equipment, some intuitive gnosis is needed in our case.
- g. The argument and methodology in sciences are perhaps helpful in grasping the empirical of the gross world; but are inadequate in tackling the non-empirical indeterminate Perfect of the True - Ens. Though scientific perceptions show and establish relations they fall for short of elucidating the Primal Cause. The scientific Theorems in themselves do not propose the wrong; nor do they claim to state the preter - Perfect.

Perception, conception and asseveration – of these three, the western mind harps more on the former two and little takes note of the last. In regard to the gross world, the yardsticks of perception



and conceptions may sufficiently enjoy theoremhood; and that too to a certain extent. But, if there be, ontologies beyond the grossness of the empirical world, they can seldom be understood by senses, rationality and measurements. A quite different sensor is required. Of course, scientists fairly accept the possibility of sensing the divine ontologies through transcendental intuition or True Gnosis or grace divine. They propose that humans have this innate in them and if humans make this Gnostic powers innate in them they would realize the hidden.

‘Who am I?’ ‘Is there life after death?’ – the answers to these questions inlaid in Saiva Siddhanta, are taken up by me for inquiry.

I have also stated the answers supplied to the same questions by materialism, Buddhism, Vedanta and scriptural hermeneutic differentiating them from the doctrinal inlay of Saiva Siddhanta. In yet another book of mine I have taken up for discussion the propositions of the Hebraic, Christian, ancient Egyptian, Socratic and Platonic schools alongside the contemporary western philosophers.

May we try to reach unto Truth questing after it without love or hate in cogitation.

California  
June 1985

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## 1. THE FAITH OF SAIIVISM

It is believed that Iranians were the first to call those people that lived due east of Indus River, 'Hindus'. Later this name stuck to the country, the people, the religion and the culture fostered thereof from this zone. The religion of Hindus is not an established one; but it is inclusive of the worships, disciplines, ritualistic adherences, and philosophic tenets of the Indians. Though there is ample unity amid all these, there are persistent differences. For example in Sivagnana Siddiyar's taxonomy, the following faiths are enumerated: Materialism, four-fold Buddhism, Arhat including lexico-logo-centrism, Vaibaashikam, Mimamsam, Aasivaham, Battacharya's faith, Prabakaran's credo, Saptapramavadism, Maya-vadam, Baskaram, Pancharatram.

Saivism, Vaishnavam and Saktam are aagamic faiths that are prior to the Vedic age. It is quite impossible to date their inception; nor is it possible to ascertain by historical methods their beginnings. Hindus today by and large are saivaites or vaishnavaites or shaktas.

Vedic faith of yore was called Vaideekam, more competently, Sanatana Dharma (The faith eternal). Upanishadic age is akin to European Renaissance period. During this period, many paradoxical concepts were philosophically raised. Logic and counter-logic prevailed. In the peripheral zone of constituent faith, Buddhism and Jainism broke out. On count of Upanishadic precepts, Vaideekam and Aagamic faiths by and by progressively altered. Later they

mixed up and discerning a unity amid them, gave rise to the general version of Hindu faith that begot the current day creeds. This admixture is illustrated by the very nomenclature: 'Vaideeka Saivam'. It is not altogether a difficult proposition to distinguish the Vaideekam parts of the faith of Saivaites; Rigid casteism, the virtues proper to Varnas, justice based upon the clannish fundamentals, pseudo-methodologies, unnecessary rituals, northerner's chantings, propitiations and temple-business are perhaps integral to Vaideekam. Faith is an ethic for a home. Faith at all levels, is about hid entia. It is, in other words occulted Gnosis of Hidden Scriptures.

Theistic faiths up rose from the God-experience of Gnostic sages.

Saivism is the faith of Tamils from days of yore. In ancient days, the entire Indian countries on either side of central latitude that halve the land, only Siva-worship and Surya (Sun)-worship were prevalent. Several excavations evidence this prevalence of antiquity. 'Once upon a time', Tirumoolar asseverates, 'Saivism prevailed on all five continents'. In the northerner's lingua franca of Sanskrit, there are twenty eight Siva-aagamas; and two hundred and seven upa-aagamas. In Tamil, the twelve Tirumurais and the fourteen Meykanta Sastras are canonical scriptures. Besides, several hundred puranas and prabhandas and related works of exegeses also exist.

### **Tirumurais** (Saivaite canonical works)

The twelve Tirumurais are:

Thevaarams of Tirugnanasambandar make the first three Tirumurais; those of Tirunnaavukkarasar make the next three. The seventh Tirumurai consists of Thevaarams by Sundaramurthy Naayanaar. The eighth Tirumurai consists of St.Maanickavachagar's Tiruvaachagam and Tirukkovaiyaar. Tiru Isaippa, Tiruppallaandu and Prabhandas of nine Saivaite servitors make the ninth Tirumurai. The tenth is Tirumoolar's Tirumantiram. Forty 'prabandhas' of ten



saints and verses of Pattinathaar and Seramaan Badragiriyaar make the 11th Tirumurai. The twelfth Tirumurai, the crest jewel of Tirumurai is St. Sekkizhaar's Periyapuramam which recounts the history of sixty three servitors, the Saivaite Naayanmaars.

The fourteen Meykantasastras are:

Unti kaliru Uyarbodham Siddhiyaar

Pintiruppaa unmai Prakaasam – vanta arut

Panpu vina potri kodi paasamila nenjuvidu

Unmai neri sankalpamutru.

Work	Author
1. Tiruvutiyaar	- Tiruviyalur Uyyavanta Deva Naayanaar
2. Thirukkallirruppaadiyaar	- Tenkatavoor Uyyavanta Devanaar
3. Sivagnaana Bodham	- Meykanta Thevar
4. Sivagnaana Siddiyaar	- Arunandi Sivaachaariyaar.
5. Irupa Irupadu	- Arunandi Sivaachaariyaar.
6. Unmai Vilakkam	- Tiruvatikai Manavaachagam Katantaar
7. Sivaprakasam	- Umapati Sivaachaariyaar.
8. Tiruvarutpayan	- Umapati Sivaachaariyaar.
9. Potrippahraodai	- Umapati Sivaachaariyaar.
10. Kodikkavi	- Umapati Sivaachaariyaar.
11. Vina Venpaa	- Umapati Sivaachaariyaar.
12. Nenju vidu thoodhu	- Umapati Sivaachaariyaar.
13. Unmai neri vilakkam	- Umapati Sivaachaariyaar.
14. Sankalpa Niraakaranam	- Umapati Sivaachaariyaar.

Meykanta sastras classify and declare the ideas contained in Tirumurais; the basis of Saivaite faith is constituted by the holy hymns born of servitors, soulful-experience. These are to be comprehended, therefore, on the authority of scriptural gnosis and mystique.

The Saiva Siddhanta tenets are to be found in Tolkappiam and other Sangam classics too. The ethics of Tamils namely Tirukkural severally explains these. Even after the anthologizing of Tirumurai by Nambi Aandaar Nambi many saivaite servitors and Gnostics continued their pious orders. Thaayummanavar, Arunagirinaathar, Ramalingaswamigal, Yaazhpaana Yoga Swamigal are of special mention in this lineage.

Kanda Puraanam versed by Kacchiappar is a repertoire of Saiva-siddhanta concepts. For a long time in Eezham, a tradition of Saiva Siddhanta scholarship had been fostered. Of late there is little to be seen in the remnants of the faith based scholarship. As Tamil sans a knowledge of Tamil, we, alas, are Saivaites with nil knowledge of Saivism; we are entangled by inane, unmeaning disciplines, rituals and unrestrained maze of Vaideeka enactments. The cited Tirumurai hymns in this chapter shall not be elucidated by any exegesis. As these are inexplicable scriptural mantras of gnosis, these must be sung with bhakti and felt along the heart. The concepts Saiva Siddhanta related to our two questions put forward at the outset find place in this work. However, as Saivism is the over-all faith of a majority of Tamils, let me explicate it in some more detail.

### **The essence of Saiva Siddhanta:**

(a) God is one; past and present in doctrinal philosophies; He is one'd, varied and is at once with the Being. His stances are appreciated as differential, non-differential and an integral of both. He is reachless to 'manam' (human apperceptions) and logos (in human vocalic, non-vocalic senses). He is flawless, sans attributes yet omnipresent and replete with presences. He is spread in and through worlds and beings. He is the Life of life. But for His grace not an iota of movement occurs; the orbitals of atom even conceptually speaking would cease to orbit. He is Sat, Chit and Aananda. He is the pure critique of Chit; He is She; He is It; He is



and isn't. There is morphic or amorphic description none to His vastitude; for descriptions are lingually limited. Though these be taken for granted, hypostasis intuits that He is caught in the net of Bhakti of devotees.

(b) Beings are several billion billion; as such numberless. They are gross habitations and are beginningless. They are imperishable, cryptically speaking. Though they have cogito they lack the total gnosis; yet inclined to cogitate when informed. They by themselves cannot comprehend. They take the hue of such embodiments they relate themselves to. Souls, if they be called, when related to the gross become engrossed gross; when inclined to Sivam become Sivamised.

(c) Right from the beginning, Beings are shackled in the flaw of Pride (Aanavaa). This is the pervasive, common flaw. This flaw impedes the Beings' tendentiousness to the light of knowledge. It is for his reason, Beings are known as atomistic introjections or inverses!

(d) The worlds, outer and inner universes and the innards of entia are viewed as a complex of five elements known as five bhootas. The objective things exist in the gross and in the subtle modes. The original factor for the objective gross is the viewless 'maya' – 'illusion'. This 'illusion' is two fold; (i) Pure Illusion (ii) Contaminate Illusion. In the phases that are causal and consequential, maya is instinct as the content. It is by the Holy Grace of the Lord that maya is gestated and born to belabour the phenomenal world.

(e) Time - worn Beings bogged in moveless lassitude of aanavaa with no stir, gnosis or action like a still born blind babe, caught in nescience, step by step attain elucidation and for this purpose, Lord's Holy Grace connects the Beings to bodily, perceptive, wordly experientialities. This grace stands steadfast in

support of beings as life - force in atomistic fineness. When Siva - Sakti is soused in Maya, it is occulted and occulting as the power of obscuration called Tirodhana. As it is mixed up with flaws while gracing, it is even viewed as one of the flaws.

(f) In the active phase of Maya at work, the knowing Being, through, organs of perception, to a certain extent get elucidation. Committing deeds, enjoying and suffering the fruit of these deeds in terms of joy and sorrow, the soul to a certain level senses the truth. As a result of this, knowledge in shade is drawn into light somewhat. At the same time, it is also turned down in deception knowing not the true proclivity of the deeds of Maya. It nearly believes everything that belies. Viewing these worldly joys as lasting, identifying the body with the self, it is teased by thought. It is tormented by knowing not 'what is what' of the self and the soul that is all alone. Taking birth, often, departing thereafter, it in a chain of such wallowings traverses the worlds and the worlds after.

(g) When soul is in conjunction with the deeds of Maya, it performs and suffers the consequences of its performances in the current world and after. Deeds cause embodiments and embodiments cause deeds. As Maya and Kanma (illusion and deededness) are conjoined to Beings by Lord in mediates, they are known as flaws frotristically resultant.

(h) For the soul to attain perfection, it takes to gnosis of the self and the Lord. In total 'letheia' of its self, when it functions as willed by Lord, functionally results the parity of twi-deededness. In this state, the fruit of deeds good or evil won't assault soul. As Gnostic elucidation results, flaws perish. This is known as 'malaparibagam' (meaning conversion of flaws into flawlessness). Then Holy Grace, the Life of life, manifests and grants Release. This is 'sattinipada'; a sort of power-transfer through disempowerment of Maya. As soul cuts through the triple flaws



through means of Grace, it becomes Sivam and is one'd with the feet of Siva. The 'at-the-feet-of-Sivam-ness' is termed 'mukti' or Release.

(i) Faith is not 'doxa'; nor 'hypothesis'. It is life-ethic. People must live with the divine in them. The feel for the divine is implicit in living; and functioning. If such is life, then at the close of living soul gets unioned with the Lord. After this accomplishing, birth there is none. Joys and sorrows empty themselves. The very practice of faith-in-function as logos-deed based, is the core of Saiva Siddhanta. Love and Bhakti are the means to Release.

*The nescient would claim that  
Love and Sivam are two  
Lo, none knows that Sivam  
Is but love become Sivam.  
After knowing this love-becoming-Sivam,  
The knower abides  
As love-Sivam become carnate!*

(Tirumantiram)

*The stasis of life is via love.  
Sans love, this body is bone skin clad!*

(Tirukkural)

Everyone must, in order to attain soul perfection, put to service this human birth dear to get. No tarrying in this regard for service. Let there be. For if one were to lose the chance birth as a human, what he/she would get in place of it is a question of divine contingency one'd deed-basedness. In Saiva Siddhanta the Lord's grace and devotion are ways to Release. Sariyai, Kiviayai, yoga, gnosis – through these Bhakti must be cherished. Gnosis is a route to Bhakti. Bhakti as it matures becomes Gnosis. Without service, there is no scope for Grace. Without grace there is no hope for Release. Yoga sans Bhakti is useless tinsel. Deeds done without devoutment

become causes for deededness-fruit-borne. As soul-perfection is gathered, Holy Grace on its own shall take the souls.

*Pure Saivism has offered us  
The doxology proper to have the darshan  
Of great Siva of the empyrean  
Granting the Selene, showing the Lordship,  
Being and Paacam-bond and sublime  
Route to resolve the Being-paacam nexus.*

*Beings are a billion numberless  
Brahma-onward; triple are the Paacam flaws  
That have bound the Beings.  
If the Beingness were to sever  
The dissolute Paacam, Beings  
Would cling to the lordship partlessly!*

*Three are the guilts that utterly wane  
Which for long sleep the dead dark  
And lie comatose and bare.  
They that remove the three are removed;  
That do not, get bogged in the three  
And engrossed to the damned finish.*

(Tirumantiram. Tr. S.A. Sankaranarayanan)

*Pacam turns habiliment of body;  
Being gets enlivened as life;  
O! Lord with compassion, you stood  
As pleroma of True Ens.  
I am you, you are I – If such twain  
Be one'd, O, Pleroma you would relish relic  
statelessly.*

(Pattinattaar. Tr. S.A. Sankaranarayanan)



The embodiment becomes pacam-bond; life tends to soul dom. Lord is the true Ens. Lord's grace stands by souls. When life of the Being is unified with the Ens of Sivam, the Release is attained.

Materialist philosophers swear that the gross alone is verifiable verity. Buddhists would end up in nihilism. Advaitins monistically argue that the only Brahman is sans attributes. Saiva Siddhantins declare and indicate the veritability of Pati, Pau and Pasam – a triad of entia, all beginningless. For this very declaration, this Siddhantam is referred to as an 'explication de texte' of the triple, entia verily. 'Mupporul Unmai Vilakkam' is the Tamil that certifies the extent of explication. Of course, Saiva Siddhanta speaks of the via through which the soul of Being with the riddance of Pacam, moves unto Sivam the Lord. Tiruvarutpayan says: Beginningless are the One, the Many Beings, the Dark aanavaa of pride, the deededness, the Pure and Contaminate Maya. These are six in toto 'ab initio'. Cryptically, it is put: "One, Many, Dark, Deed, Double Maya – all abide without 'arche'" (Tr. S.A. S.).

*Triple are the entia qualified  
For the sublime questers.  
They stand in wordage of scriptures hid;  
And are classified by them  
As Lord of unbegan yore,  
And a live host of Beings clustered  
And bound by a vast shackle of Pacam.*

(Kandapuram. Tr. S.A. S.)

*Of the said Pati, Pasu and Pasam,  
Like as Pati, are Pasu and Pasam  
Sans 'arche'. Being and Bond  
Reach not Pati; but were Pati  
To near them, Pasu-Pasam pale to vanish.*

*Unbegun is knowing that calls knowing knowledge.  
Unbegun is knowing of knowing too, that is Pati.  
Pasam that binds knowing is unbegun again.  
In the Lord as knowing holds, birth is snapped.*

(Tirumantiram. Tr. S.A.S.)

Beginningless are beings that know if let known; Sivam, that is the gnosis of all gnosis, is unbegun. The flaw of aanavaa that breaks the path of gnosis true too is beginningless. As Holy Grace descends upon Being, it is freed from the cycles of birth-birth.

The essential meaning of Saiva Siddhanta is explained by the holy pentad of letters, Sivayanama. 'Si' denotes Sivam; 'va' implies Holy grace of Sakthi; 'ya' signifies 'life'; 'ma' indicates the triple flaws of Aanava, Karma and Mayai.

In the attributive menifestation, soul depends on the triple flaws for standing as an ensouled Being. The occulting 'Tirodhana' also obscures. But for this Sakthi not only Beings also Flaws do not function. Souls cannot sense the 'si' and 'va' in the absence of this Sakthi. As soul, cutting the triple flaws, tends to depend on 'va', Holy grace would annex the soul to Sivam. "Sivayanama' becomes Si ya va.

*Within the holy pentad lie the cosm and the vast.  
Within the holy pentad the Trinity begin primally.  
Within the holy pentad resound A U and M  
As these are respectively contained in the pentad holy*

(Siva Vakkiyar, Tr. S.A.S.)

*I have found all in the pentad;  
Got rid of vacillations, got individuated;  
They that chant in their hearts this pentad  
Shedding sleep, live in the fourth state of awareness.*

(Yoga Swamigal, Tr. S.A.S.)



*Melting in love, bedewed with tears,  
They that chant it are disciplined in good,  
For it is the true Ens in Vedas four,  
Naming the Lord piously; Namasisvaya*

(Tirugnana Sambandar, Tr. S.A.S.)

*The pentad is Aagama and thereupon the dear scripture hid,  
The pentad is hoary puranas all -  
The pentad verily is the dance of Bliss  
And transcending six sixes of tatwas,  
It is the grand Release past all tongues.*

(Unmai Vilakkam, Tr. S.A.S.)

Starting with 'si' if one were to chant the pentad and feel it, Holy Grace would manifest and annex life with Sivam. Life of Being would then freed from flaws experience the sublime joy. Pentad is the semantics of all Vedas, aagamaas, and puranas. For the five letters of the holy pentad point out lord's grace, and thirty six tatvas and the supernal Release transcending the Cosms.



## 2. PATI (THE LORD)

Saiva Siddhantins invoke God by several names such as Lord, Transcendent Ens, Pati, Paramasivan, Isan, Great Being, Paramatman. The One Sans name or form is given myriad names and forms and is worshipped. For the various people of six fold faiths, the Lord abides accordingly; for He is past all religious differences and doxies.

*"They know of Him as their Lord in variform ways;  
They reach Him as their sovereign at His feet ;  
They do not want for, theirs is their Lord;  
And the Lord abides for them to get at by their discipline"*

Divya Prabandham. Tr. S.A. S

By whichever name He be invoked with love, He shall grace. He is beyond all phenomenal Maya and six and thirty Tatwas; yet He stands mixed up with all these. He is dear to be beknown by perceptual measures and integrating the differentials of analysis. He is reachless to 'manam' and word. He is without attributivity and is without flaws.

*"He is the His Scripture; Brahma, Vishnu  
Through mind or word or limitless limits  
Seldom apperceive Him for so He stands..."*

- Sivagnana Siddhiyar. Tr. S.A. S

Although this is His Enigma, the Lord is the unflinching support to life, as life of life. He is omnipresent. He is within us all. Whoever melt in love and see Him within shall perceive His supernal Being. He is easily netted within the net of Bhakti.

*"O Good Heart, don't you see He is! Verily,  
The Supernal Being ever is. He is in the hearts  
Of those that house Him heartily. Recumbent  
On sea and lofted on Venkatam Hill is He,  
quite within our hearts.  
May you know this."*

Divya Prabandham. Tr. S.A. S

*"By Grace is He known in Aagamaa  
By sastras is He ascertained too. Seeing Sivam  
Through gnosis, in bosom, dispelling the murk,  
Well may one live with servitors quelling the dark of Maya"*

- Sivagnana Siddhiyar. Tr. S.A. S

*"The formless Ens that is incomprehensible to any  
Deigned to manifest in form, unti para!  
Granted Grace of its own accord, unti para"*

- Tiruvuntiyar . Tr. T.N.R

*"Though of infinite merits, our Lord  
Humbly housed in our gross flesh, bides.  
Immesurable to celestials, He is Mahadeva  
Known by innate askesis itself"*

- Tirumantiram. Tr. S.A. S

*"He is they-all and yet is He.  
He stands sparing no space, to ordain  
The coming and going hence by twi-deeds."*

- Sivagnana Bodham. Tr. S.A. S



The Lord abides as worlds and Beings. This is deemed as the integral stasis. The Lord is He Himself. This is deemed as the differential stasis. Again the Lord is at once both the all and the one. This is deemed as within-without integro-differential stasis. Saiva Siddhantins see the Lord in all these three states.

*"One as telic-and-ontic, and two as male and female,  
Three as 'gunas', Four as inviolate hid Vedas,  
Five as elements, in sextuple taste six,  
In notes seven and airts eight, He is immanent,  
Different and contiguous in kshetra of veezhimizhalai"*

-St. Tirugnanasambandar. Tr. S.A. S

This Tevaaram explains the three states of the Lord. The states, are, philosophically put, conforming, non-conforming, and informing states. These are the phenomenal, noumenal and epi-phenomenal projections of the states explained.

*"Wise men, affirming that You abide in all the elements  
Ever free from death and birth, sing hymns  
And dance. Yet we have not even known by hearsay  
Of those that have seen and known of You.  
O, king of sacred Perunthurai rich in cool fields!  
O one beyond thought! O our God, you manifest  
Before us, do away with our flaws, redeem us  
And grant us grace. Be pleased to arise  
From off your couch and grace us.*

*He is the ancient One beyond the reach of vocables;  
He is the One far beyond the pale thought;  
He is the One taken in the net of devotion;  
He is the One, indeed the Only one*

*He is the subtle one to bibles unknown!*  
*He is the One that extends above and below!*  
*He is without end or beginning!*  
*He is the One who creates bondage as well as Release!*  
*He is Siva unknown to Devas even!*  
*He is male, female and neither of either!*  
*It is thus, even thus He is to be beheld*  
*I beheld Him with my very eyes;*

- St. Manickavasagar. Tr. T.N.R

*For me to be You dwell as OM in my heart,*  
*As Ens true, Bondageless, Mahout on Bull,*  
*As One, Microfine, sublime, profound, vast,*  
*Expanding, hailed Lord by holy Vedas.*  
*Calorific One of coolth, spotless live*  
*Sacrificer, for the untrue transience*  
*to depart, as Gnosis True aglitter*  
*Sun-like you have arrived to grace as Knowledge*  
*Good curing the nescience of innocent me,*  
*Granting bliss ever, O, Generous One.*  
*Uncreate, measureless and endless, you*  
*Create worlds all, sustain and resolve them*  
*as Grace-True and course me in your service.*  
*Fine, fragrance you are; distant dear you are;*  
*Logos' hidden Ens beyond mind and word.*  
*In the hearts of Your servitors true*  
*Resplendently you coruscate in thought*  
*Melic as milk drawn off afresh with juice*  
*Of sugar-cane, ghee mixed. Thus, our lord,*  
*You snap our birth and bodied gross.*

- St. Manickavasagar. Tr. S.A.S



*How can I at all articulate how it was  
It was so, even so, unti para!  
It was knowledge beyond knowledge, unti para!*

Tiruvuntiyar. Tr. T.N.R

*"Unless it be through His Grace- become vision  
It is impossible to show Him written  
As of this form, or this hue, or this beauty,  
Or this sovereign Lordship."*

*"Unless He informs the minds,  
of what avail are our perceptions-  
Although we school in a thousand 'aaranams' -  
For seldom we comprehend His signs,  
Symbols, temples and ways of His stasis  
And unique rectitude"*

St. Appar. Tr. S.A. S

*"May we posit in our hearts His fourfold Forms  
And Formless fours, and their union  
Into one formless-form; His three enigmas  
Too dear to worship in words; His is the Ens  
That beyonds the vaster space; He is the Ruddy one  
Him only praised the Graceful ArunaGiri.  
His ruddy feet may we cherish in our hearts.*

- Dakaralaya Rahasayam. Tr. S.A. S

Thousands of the Gnostics well versed in scriptures, and many graced and gifted servitors declare the bliss they got through their experiencing God. They also point out ways of attaining the Divine. Thus be it known, that God reachless to manam and vocables and transcending the thirty six tatwas, spreads everywhere and is immanent in everything. He is the very Life of Life. He is OM in our

heart for us to live redeemed. He is the servitor of the servitors; devotee of devotees; good to they that seek Him. These attributes of His are often mentioned in Tirumurais. These are the elements of experimental gnosis of servitors.

*"Good to the seeker, no good to the non-seeker,  
is He the Firm One, named Sankaran."*

- Tiruvarutpayan. Tr. S.A. S

*"Let this world rejoice in the joy I have got.  
If the meaning of the scriptural Ens  
Pervading the space is uttered, the secret  
Mantram ingrained in the flesh, caught,  
Would beget the feel of clinging to that Ens."*

- Tirumantiram. Tr. S.A. S

*"Haven't you seen a murder of crows to eat a crumb?  
The flood of great bliss known as Sivabogha  
Unfragmented, risen to the brim and surges  
As single pleroma. Hence, before this flesh falls,  
To gain the bliss, may we gather, worldly ones, to relish It."*

- Taayumaanavar. Tr. S.A. S

*"I have learnt that Sivam alone is  
The True Ens enacting lovely Bliss  
And logos of Truth in and out for everything,  
Every Being. I tell this unto you too, chit,  
Why start? Think you what is all in saying  
This is that? It is all for mid-day light  
Transparency of such a moment of darshan  
When you watch winkless, the great wondrous  
Dance of Bliss of our Lord at Tillai-spatium".*

- Ramalinga Swamigal. Tr. S.A. S



*Our fore-head eyed one, would He deign  
To bide in stone and copper mere, for He is  
In every word, and its import, in the 'Sruti'  
Of Vedas, in the unillumed, flawless space  
In the house of those questers and devotees  
As 'Isa' and His presence is presence sheer.*

- Pattinatthadigal. Tr. S.A. S

*The sheltering feet-pair of my father-Lord  
Is verily like the perfect Vina, the moon at even,  
The breezy southerly, the lovely spring and  
The bee-buzzed grove skirt spa of waters.*

- St. Appar. Tr. S.A. S

*Lord is the experienced Truth of the greats.  
"Bowing I stood before the great primal Lord  
Firmly stood I, seeking nothing else hereafter.  
Clad in flesh I stood steadfast, worshipping  
The Primal Ens in all Humility and found Siva's hacceity."*

*"Relinquishing the intricacies of Sastras,  
If you were to look inward for a small time  
Of half - a - matra (in the hum of Om), the vision.  
Like a nail driven in the soft timber,  
Would get fixed in you and births would flee."*

- Tirumoolar, Tr. S.A.S.

*"The moment I discerned the One within me, the moment  
is gone.*

*After my discerning the One within me  
Who else would see the One that was within me?  
So I felt by being within me discerningly."  
"The slothful ones loathe it is far, far, far.  
The great sublime is spread across the orbs and skies*

*Lo, dumb ones why loiter in town and country  
wallowingly?  
Stay, know and feel that straight within you."*

-Siva Vakkiar, Tr. S.A.S.

### **Discerning Pati (The Lord)**

To discern Pati, bookish scholarship, perceptual senses and rational inquiries would be of little help. How can one analyse or numerate the unanalyable and argue in a circular logic? One can only swoon in such an effort. The more we argue, the pride of argument alone balloons. This hides the Truth.

*Vedics showed the sastras to tell  
That askesis is supreme as Truth  
Religionists of different faiths  
Swore by theirs and sighed in vain.  
The fast twirling cyclone Maya  
Vortex'd blowing vox angelica;  
The fell venom of serpent strong  
Of sparkling material is  
Arriving with its train of means...*

- St. Manickavaasagar, Tr. S.A.S.

To feel the Lord love is the requirement; Bakti is the essential; Resignation is a further requisite; one must melt in amor prope and tears thereof. The love of the Lord must pervade as love of all beings in suffusion. Treason, gamble, strategem, stealth and cheating should never be harboured in heart. Such a heart as of a child should one have. A perspective in the interest of the general welfare sans selfish motives must prevail. Remove one must all selfishness and egoistic trifles; for which the grace of the Lord is the need ultimate.



*"Said He that I should see all by His Grace  
Knowing it not, I've seen thro my knowing  
Indexing but only the dark murk - seeing me  
Has not found my self - what bane, is this friend?"*

-Taayumaanavar, Tr. S.A.S.

*"When the soul melts He is one with it.  
He is unknown until then, unti para!  
He is the opulent one of the Empyrean, unti para!"*

-Tiruvuntiyar, Tr.S.A.S.

But for the gnosis of Pati, the other knowledge of Pasu and Pasam, discerning the Divine is well nigh ruled out. Therefore Pati-gnosis is termed True-gnosis. Lord, the Pati is rare to be got at by bookish wisdom for He is subtle.

*If you were to be that supple  
Unwitheringly, never complexed  
With the inner sensorial, knowing  
Knowledge unknowingly by Grace,  
Tracing, knowing within knowing  
Annulling the knowledge of nescience  
Sivam inseparable on its own shall  
Sever to show up, and manifest  
As quaquaversal differentia of the elements five,  
And by a discipline becoming none of these,  
Shall stand ever to emerge, clutching none.*

- Sivagnana Siddiyar. Tr. S.A. S

Science and Nescience, both are bonds. Both must be snapped. Within our knowing abides the Lord. Not by indexing Him but by His holy Grace should we know Him. Unidentified with the inner sensorial of conscience, one must tame them and stand as Love

pure. If one does this, Lord inseparable from the gross flesh of ours shall separate to show differently; and after differing shall show up as the universe entire all Himself; also He would be none of all He shows up; with no attachment to cling to.

God is a servitor to servitor; a devotee to devotees. He is simple to their darshan; His Holy Grace is Infinitude. When soul attains complete perfection, He on His own deigns to take it. If this be so, one may ask, 'Why is it, for ordinary people God is still invisible?'

*"If Siva is omnipresent*

*And therefore must be seen by all,*

*Yet there are those with no eyes of grace*

*For them light is Dark*

*As to the blind sun is none.*

*Like as the sun would deflower*

*The rising lotus to attain fullness,*

*So shall the Beautiful Mahadeva*

*Grant the eye of gnosis and grace*

*To the seasoned Being and glow*

*Like the lumen within the flame, you see"*

- Sivagnana Siddhiar. Tr. S.A. S

Though sun shines upon dark surrounds the blind. Though Lord likens light, those sans eyes of His Grace shall never see Him. For lotus to ripen sun deflowers it. Likewise the soul that has attained perfection is granted by the Lord the discerning Gnostic vision. By this Holy Grace souls see the Lord as knowledge of all knowledge.

*If there be questers to know the Doubt-Queller,*

*He shall verily arrive this world and tread with His flower-  
feet.*

- Pattinathadiagal. Tr. S.A. S



*What avail is for them sans true feel  
Of the Ens, even if they try to deduce with a feel?*

- Tirukkural Tr. S.A. S

Simulating the alien people of alien faiths, even Saiva Siddhantins propose to prove the Lord's veracity. From the known world, they conjecture the hither to unknown lord through deductive argument. This, of course, is called an argument for Goodly Act.

*The opulence born of the nullification  
Of the three differentials He, She and It  
Resolve into the Triple flaws  
That are telic and ontic – say the bards.*

- Sivagnana Bodham. Tr. S.A. S

*The world that speaks the oneness  
Of Him and Her comes on accord  
As per discipline and departs. Therefore  
There should be one granter  
Who becomes the Beginning and the End  
Nestling like the Beginningless  
Standing ever after resolution*

- Sivagnana Siddhiar. Tr. S.A. S

The visible phenomenality betrays the male, the female and the lesser gross that manifest and perish. For these to be created there should be creator one. The Resolver of the worlds, even after world's resolution stands ever. He Himself creates the world once again. He is the Lord.

Lord is beyond the Lord's Tatwas, human perceptions and mentations. He is without attributes and signs. He is neither Form nor Formless nor Formless Form and none of these. This is Lord's transcendent immanence. This is the grammar of His morphology.

*Sivan is no morph. Nor is he chit and Achit.  
Not is He the means whereby logos-controll'd acts  
Are performed; nor the assumer of askesis  
And the primal yoga. He at will can inform  
All these and be aloof from all these.*

- Sivagnana Siddhiar. Tr. S.A. S

*The concept of all arts, aagamas and Vedas  
Is for knowing Pati Pasu Pasam. Pati is sublime.  
It only stands. Without formless and form,  
Without attributes and signs He becoming  
Flaw-free, singly, sempiternally, becoming  
The feel for flinching life, being moveless,  
Unfragmented, bliss carnate, besides,  
Too dear to be lost, the sole via to go,  
He is the small, the Big and is pronouncedly  
Sivam benign – say the clarified greats.*

Sivaprakasam. Tr. S.A. S

*No nativity, no attribute, no sign, no act,  
No name to call, none to precede, none to succeed,  
None to depend on, no comer nor goer,  
None above Him, nor none meet with Him, – He  
Like the God of life abode in me.*

Kandapuramam. Tr. S.A. S

*Sempiternal, flaw-free, unmanifest, unprojected,  
Ever replete with removeless purity,  
Distant and near, ever in the fourth state  
Of complete flamboyance, abiding, saving,  
Bliss-bodied, reachless to 'manam' and vocables,  
Is He as chit, (a pure cogito) wherein begins*



*The 'arche' of Joy in expanding space.  
May we meditate on Him.*

Taayumaanavar. Tr. S.A. S

The supreme Ens sans attributive signs, past the thirty six tatwas unreachable to 'manam' and word in worlds all over remains with Beings in a monistic non-dual stasis. It does not spare any portion of the vastitude of space. This is Lord's instinct-informing-immanence. This is the impudence of Lordship that occults and hides by non-dualism.

*Becoming all worlds, being different, immanent,  
Illuming loftily, assuming the lordship over  
The hapless, endless Beings that are borne  
Upon a herd of deeds, never admitting  
Their their-ness to moss over His exclusion,  
He Himself removeless stands omnipresenting  
On His own everywhere.*

Sivagnana Siddhiyar. Tr. S.A. S

*He is indeed is He exclusively everywhere  
As waters abiding in flames unique.  
Like the vowel 'A' begins all, His gnosis  
Matchless lords over everywhere in plenitude.*

- Thruvarutpayan, Tr. S.A.S.

The stasis of the Lord in immanent way, when differs, is beknown as Holy Grace. The power of Holy Grace and of Sivam are but the same, in mutual recursion.

*'A' begins all 'ecriture'. From aadi  
Baghavan proceed the worlds all.*

- Thirukkural, Tr. S.A.S

Not only the vowel 'A' is the primal letter. Its resonance is felt subtly in every sound. This subtle phonic quality is analogy to perceive the Lord's primordially and circumordially. Like flower and fragrance, water and its calory is Lord immanently commingled with creation.

*The Gnostic desire of Parasakthi  
Is the metaphysics of Presence;  
The creative practice is granted therein.  
The flawless One overwhelms the praxis  
And is well known when neared,  
As compassion carnate and sacred,  
Uttering Himself as several arts,  
And seminal sound sperming  
In gathering lumen, growing housed  
Amid the spreading Maya  
Priding the body, sensoria, become - world,  
And enjoyment bred on cruel deeded-ness  
Stablishing them all then resolving all  
Into His manifest and unmanifest in glory*

- Sivaprakasam, Tr. S.A.S.

Vedic Gnostics and servitors experienced the darshan of God. Identified with the divine feel, they lived believing in His - only presence. They narrate their findings and felt feel.

*Everywhere is the Holy mien, Everywhere is Sivasakthi  
Wherever it be, there is Chidambaram,  
The Holy Dance; As Sivam is Omnipresence,  
The Siva - grace that abides is your holy sport.  
Sakthi is but Siva's sport - field.  
Sakthi is Sivam too and vice - versa.  
None more supreme than Sakthi and Sivam;  
Sakthi ones with and is shaped and shaping.*



*Atom is in Him and He in atom is.  
 The suture line is never seen, nor there.  
 This informing is dearly known.  
 The non-pareil lord becoming everywhere  
 Stood unquenchably as moving and moveless genera.*

*Waters, Earth, whimpering space and thereupon  
 Welling as light is embodiments all  
 He is, by name known as Paraparan  
 (The Su-Superior) Pignakan. This bow-lord  
 Of ours is of all towns and untiring.*

- Tirumoolar, Tr. S.A.S.

*Becoming the vast Earth, Fire and Waters too  
 Lording over the blowing winds  
 Showing as dearly stationed moon,  
 And beaming sun, spreading as the space  
 Taking eight-fold forms, changing as great good,  
 Guilt, female and male and otherwise and own  
 Shapes, all Himself, He stands with surging  
 Locks flowing soft adown to feet-pair*

- Tirunavukkarasar. Tr. S.A. S

*How can I hail You and with what words?  
 Becoming heaven, earth, air, light,  
 Flesh, life, truth, falsity  
 As also king of all, you, a puppeteer, ply  
 Everyone making each of them think that it is he  
 Who is the doer of things.*

*You pervade the earth and endue it with virtues five, praise  
 be!*

*The water with virtues four praise be!*

*The fire with virtues three praise be!*  
*The air with virtues two praise be!*  
*The ether with a single praise be!*

- Manickavasagar. Tr. T.N.R

*He is the knower; he makes Him known too*  
*He is the Gnosis knowing – The beknown*  
*True Ens is He Himself. Flagrant flame,*  
*World, ether and the other entia are He.*  
*He is verily the twi-Light, the fire, the ether,*  
*He is the Earth, waters and winds – He is*  
 2.A.2 *Lording as eight fold octomorphic lord*  
*Becoming Gnostic in mien too*

- Karaikkalammaiyaar. Tr. S.A. S

*Neither the dark-in-itself*  
*Nor the light-in-itself*  
*Containing everything*  
*Becoming the sole primal Ens*  
*Neither being-in-itself*  
*Nor the unbeing*  
 2.A.2 *He abides as*  
*Worship worthy of this universe.*

- Thayumanavar vanakkam. Tr. S.A. S

*Everything I, Nothing and all becoming*  
*He is nothing-become-everything.*  
*If His lordship is praised in wordless*  
*Logos, the distant distance if felt,*  
*Then nears He, the life of life*

- Thirumoolar. Tr. S.A.S

*That which is effulgence everywhere dismissing*  
*The here and the there*



*And is perfect Bliss,  
Replete with grace;*

*That which is containing the billion billion  
Orbs in its space of Grace  
Letting them stay in urge  
Suffusing them as Life of life,*

*That which eludes 'manam'  
And vocables,*

*That which yielded itself to be  
Debated by million faiths  
To claim it as solely theirs and ours,  
In continuous contention,*

*That which is the great  
Word of convention, excelling  
All intellection, becoming joy  
Ever abiding*

*That which, besides, is the frontier  
Past dark and light –*

*Is that which is dear  
To conceive and we shall  
So conceive it as seen, shapes,  
In the vast spatium  
And offer prayers.*

- Thayumanavar. Tr. S.A. S

## EIGHT ATTRIBUTES

Lord sans signs and attributes also abides otherwise. Saiva Siddhantins declare that Lord's attributes are eight fold and invoke Him as one of eight virtues.

*The Head that does not bow unto the feet  
Of Eight-virtue'd one is bereft of telic sense*

- Tirukkural. Tr. S.A. S

*The eight virtues are:*

- (a) **His Hacceity:** Lord is serenely free. Though He bears all He is none of these. Souls-as-Beings, by virtue of their subjection to Pride or Sivam, are known as dependencies.
- (b) **His Pure embodiment:** The souls take bodily forms that are impure phenomenal Maya. The Gnosis-mien of Lord is of pure embodiment that has no phenomenal presence.
- (c) **Naturally gnosticising:** Though souls are objects of intellection, as they are shackled by flaws, their knowledge is unlit. They are without the power to know. They know when let known by Grace. But Lord is Pure Intellect. His is pleromatic gnosis, which indeed is His form. He is omniscient.
- (d) As Lord by His own is removed from Pasam bond, the bonds do not shackle Him.
- (e) **Perfect Knower:** Lord knows the three zones of Time
- (f) **One of infinite Grace:** But for Lord's grace not an atom moves.
- (g) **All-powered:** He is omnipotent.



- (h) **One of endless Bliss:** He is Sacchidanandan. He grants bliss to Beings. He is truly the composite of Truth, Intellection and Bliss.

What is then the relation between the Lord and the worlds and between the Lord and the Beings?

One might simply say the relation is a function of non-dual monism. This function is a sigma of an exegesis. Lord is differentially, integrally and compresently present.

Pati, Pasu and Pasam are beginningless. It is not convenient to tell when did these manifest abinitio. Beings in their loneliness were bogged in the flaw of aanavaa. The initial factor of the gross is Maya. The impure maya is born of maya pure.

*The vast oceans sink the earth;  
The grand dissolution occurs;  
Brahma too is gone;  
The dead even are dead in the vast holes of the sky;  
The one of hue likening a dark-sea  
Eyeing this entropy and taking it,  
Standing as gangkalla aboard  
The influxing ocean of yet to be, -  
My Lord plays on His goodly vina then.*

- Tirunavukkarasar. Tr. S.A. S

Life and Pure Maya were in the Lord resolved; lay without attributes, stir, change, light, dark or resonance.

*See the one who is The One  
Who spread as the spread of wondrous gloam.*

- Manickavasagar. Tr. S. A. S

For beings to attain elucidation through gnosis, and attain release thereby, Lord creates Maya and mixes with it to beget worlds. This

work of His is Grace-Power. The Pure Maya in itself is stirless and unkinetic. It cannot create itself. It has no proclivity nor symbolic, qualitative profile. The phenomenal world and things we find are the mix-up of Lordship-into-Maya. How did the orbs rise? As Maya mixed with the Grace-Power, forthwith they rose.

There was once a bang; from then on the orbic expanse goes on. There would be a time when Time and these would resolve in crunch to vanish into the Grace-Power.

*Within the womb of the dark aanavaa*

*Nascent, blind foetuses-like*

*Were we, to be let out thus ...*

- Thayumanavar. Tr. S.A. S

Holy Grace connected the Being to the worlds. Moreover, it abides as the life of the life of Beings and atom of an atom. Life cannot live to function bereft of Lord's Grace-Power.

Tatwas are three fold: They are gross, -inanimate, animate and super-animate divine. In worlds and things the gross and the divine are commingled. In animate world, in general. The three tatwas are commingled. As Man as a being grows in soulful quest, the gross in him by and by withers to nullity. In Release the animate tatwa is submerged in Sivatom. Whereupon we understand that Lord Siva abides before and after these happenings. Prior to being and posterior to its immersion into Sivatom, Sivam as infinite continuum is. He is All. True Ens is He.

All Beings are Beginningless for when they began only Time began. They are not created but informed. They are imperishables until they reach the Lord, they move about in the worlds. The doctrinal Saiva Siddhanta in regard to the creation of cosmos is closer to the hypothesis of Big-Bang theory. Even before this cosmos came about



were the Beings. Perhaps they were elsewhere in heterocosm, to reach this current homocosm.

***In His gross world, they become bodied-forth;  
In the subtle world, they assume subtle forms;  
In the worlds of mentation, they become geists;  
In Release, Sivasakti is the bodily form  
for soul.***

There are cosmos none without Lord. There are worlds none without beings. As these are not evidenced in our sensorial and perceptive organs, we cannot afford to negate them.

### 3. SOULS

**M**aterialist philosophers and Buddhists reject the proposition of a soul-state for Being. The very ontology of soul-body is far from their purview. The Advaitins ingeniously identify the soul's being in Being with the Supreme Ens they call Paramatman. The Advaitin-identification of the two as one seems to be a crypted version of materialist-Buddhist disapprobation of souls or ensoulment. But, the theist religions and Saiva Siddhantins assert that souls exist; that Release is the ultimate goal of living for Being; and to attain Release the life given shall be properly directed and lived. Religion, an English word in essence goes to mean an identification or to show the one identity. The merging of the Lord and the Being into this oneness is the religious path as inferred. They that little acknowledge the existence of the Divine and the Being wallow in researching the theoretic doxies. Such researches amount to the sophistry of Gnostics and do never constitute Faiths.

Saiva Siddhantins declare that living beings may variously apprehended as Beings, souls, animates, live things, Jeevatmans and even 'atoms'.

*Soul ensouls the somatic 'maya'  
As it is yours and is no non-ent;  
But is aware of the integral sensoria,  
Conscious of embodiment, conscious of conscious  
Differing yet as none of breath or functions,  
Aware of difference, indwelling in soma.*



*Before the True Ens the untrue cease  
Hence the True knows none of non-ents  
That are unaware. Soul sensing both  
Is neither in its conscious.  
Being none of the five inner sensoria  
Nor of any conscious bound to flaw,  
Soul is True Untrue belying the five states.*

- Sivagnanabodham. Trans. S.A.S.

*Life a 'elan is different from soma  
Socked in cultivated gnostic, philic functions,  
Learning the fruits of joy and sorrow, perceiving  
Even in sleep, in all five states verily as supra-awareness*

- Sivagnana Siddhiyaar. Trans. S.A.S.

*Declare the sages, that the goodly herd of Beings  
Dear to count, is sempiternal, now bogged in Dark,  
Resorting to body forth befitting their twi-deeds,  
As willed by Grace Divine; consequently, passing  
Through ceaseless joys/woes, doing good,  
Committing sin, coming hither – and – going hence,  
Combing the Dark; on resolving the deed-of-flaws,  
By Grace tallied; with inner lumen dispelling murk;  
And attain the feet of the Lord, as destined.*

- Sivaprakasam. Trans. S.A.S.

*Listen as we chant: Before the Pure Intelligence  
The nescience flees; Nor the Pure chases it.  
On own standing, the soul only tells the one from the other.  
So declare scriptures without exclusion.*

*Six and thirty Tatwas know not themselves.  
'How come?' – if you ask thus, - pat,*

*You may liken them to the sextuple tastes  
Which in themselves know not their relish.*

*You of yourself would perceive the abiding ens  
As you reach the tatwas thirty six, step wise  
And peruse – verily like the taster would spell out  
The quality of sextuple tastes after tasting.*

- Unmaivilakkam. Trans. S.A.S.

*Partners, you are not the five elements  
Nor are you the senses five; nor  
The quincunx of sensoria five you are;  
Neither the inner sense-tools you are.*

*O! conch, blow, blow,  
'We aren't the five airs' blow aloud.  
Blow, blow, O! conch  
'We aren't the decad of pulses', blow aloud.*

- Yoga Swamigal. Trans. S.A.S.

*Bogged in the pitch of beginningless peatmoss  
of flaws fast as verdigris in copper  
are mine eyes blurred; stirred in  
the unclarified seclusion, I, by conspiring  
Flaws issued forth as sibling, natively blind  
by bond eager to be suckled, myopic with murk  
as you deigned to grant deededness  
pending; plunged into the vortex  
Of birth-chain, twirling like a top  
unsteady, sinning, sinking. Would I ever  
be freed from the maze of flaws  
and deeds after deeds sans maya's hold?*



*Would I know your fair auric feet and roost  
sheltered, bibing bliss, becoming  
your abidance itself? O! Grace abounding  
gnostic loch, king of Grand cosm of lovely opulence?*

- Taayumaanavar. Trans. S.A. S.

Soul 'is'. It is no non-ent. It is a regularized knowing seen in every gross body as sentience. Through thought and deed, it expresses itself as I-ness and My-ness. It is also experimentally authentic. Even when it is negated of its 'is-ness', it is another form of sentience it is. 'This is my gross being' – viewing thus even is another knowing. This sentience is soul and life alike soul is nevertheless, not the gross matter; nor the embodiment; nor any of the senses. Of the five senses, each does not sense what the other does. That which knows all the senses and yet is different from all the knowing therefore, ought to be there.

Nor is soul any of the inner sensorial-tools, nor 'manam', nor intellect, nor cogito, nor I-ness is it, nor is it the 'prana' life-breath. Apart from all these, in this Maya-framed corporeality, it persists. In front of the Real Civam the un-Real entia cease to be. Hence the Real de-recognizes the opposite. The un-Real knows not knowing. Knowing the Real and un-Real in the unified Double, is the Real-un-Real soul. If one were to scrutinize this unification et.al, "the 'I' is not 'that'" and "That there is soul" would become comprehensible.

*Countless are lives  
Days born increase with days dawning  
Thus the Released are out numbered by  
those to Release destined.*

- Tiruvarutpayan. Trans. S.A. S.

Like as the bygone days are the souls that quit. Like as the days to come are the souls in the making. The summation is infinite. Lives in essence are imperishable continuum. From the beginningless, they lie bogged in the peatmoss of 'aanavaa': pride. For soul-realization-sake, Lord as maya-phenomena creates 'soma', sensorial, and phenomenal worlds and fixes the live-elan upon these. The life bound in the womb of aanava-murk is let out by Lord.

Soul appropriated to deeds of desire, knowledge and function, works out to suffer the fruits of deeds as joys and woes and accordingly bodies forth. By Holy Grace alone this soul-deed-fruit combine results. Consequent on the fruit of deededness, soul wallows in birth and going hence; tours through heavenly or hellish zones of transport; again incorporates with the world. In the run, through these experientiality, soul-realizes the lumen of knowing and is well-wrought to snap the bonds of flaws and reaches unto the feet of the Lord by grace.

*The states of soul are three fold:*

*The only-ness; the flaw-mixed contaminate state; and the absolute state.*

*Soul in three states bides: onlyness,*

*Contaminate and absolute are they.*

*Solely soul, when the Lord guarding conferred on*

*It, verity, body and senses. When contaminate,*

*It is endowed with flaws and body.*

*When absolute it is adjacent to Lord.*

*Sans knowledge, sans form, sans time*

*Undistorted, sans attributes or relation with*

*All knowing from 'methe, sans deeds, or*

*Entelechy or desired Gnostic reversals,*



*Uninclined to joy and woe it would in reserve  
Fettered to aanavaa widespread, stand unique, soulfully.*

- Sivagnana Siddhiyaar. Trans. S.A. S.

In the 'kevala' or state of only-ness, Soul is untouched by gnosis, soma, pseudomorphosis, intellect and attributes, unlinked to the pulsating gnosis, deedless and therefore without functions proper to desires and reversals, least inclined to joy or sorrow. It is simply is bound to aanavaa in a non-dual duet.

*"In state contaminate, soul by divine grace  
assumes a morph, lusts to body forth,  
does deeds, earns the fruits  
takes births, enacts deaths,  
tenants heavens and hells and gets reborn  
entering all generic orifices,"*

- Sivagnana Siddhiyaar. Trans. S.A. S.

Soul by Lord's grace in the 'sakala' state embarks on the deeds of Maya, gets embodied, culturing artfulness, desiring deeds, sensing their fruits, goes to hells and heavens only to get reborn and reborn.

*"In the absolute state, soul tallies  
Its twi-deededness, soaked in Lord's grace  
And that of the preceptor, attains Gnostic yoke  
Concisely, snaps the triple flaws, rejects  
The lore of yore, with gnosis welling,  
Reaches the feet of the Lord ultimate."*

- Sivagnana Siddhiyaar. Trans. S.A. S.

As soul annuls twi - deededness by tally, the flaw of karma is removed. The power of Holy Grace descends upon soul then. Lord as preceptor would deign to take it. As the soul propitiates the Lord through means of gnosis yoked in bhakti, all the triple flaws

flee. The rational knowledge clouding the contaminate state is now dispelled. Everything turns and attains a gnostic reversal. The gnosis-form of Lord is reached by soul thereof. This embrace of adjacance to lord's feet is its state Absolute.

### The Three Varieties

*Souls are three fold.*

*If one be of all flaws three fold,*

*Another be of one short*

*And the third be of none.*

- Tiruvaruttpayan. Trans. S.A. S.

'Sakalas' have all the triple flaws of Aanavaa, Karma and Mayai (Pride, Deed and Illusio). Sans Maya, imbued with the other two souls are called 'Pralaya kalas'. Sans Maya and Karma, with Aanavaa alone, souls are vignakalas. For pralayakalas and vignakalas, there are births none. Those of triple flaws are all of not single category. Becoming the cultivation, the degree of flaws varies.

*By whatever standards apperceived, the humans*

*Vary by multifarious deededness*

- Kural. Trans. S.A. S.

Though human appear as they do, many of them little excel the animal standards. Some are inferior to animals even. Some despite the yawning bestiality manage to teeter on the brink of human-level. Some, seldom, almost near the celestial state. Very few equal the deific.

- Jeevan Muktar. Trans. S.A. S.

That life suffuses through the stationary and the moving is the thesis of Saiva Siddhantins. But these forms of life are under-grown. To every being, in accordance with its evolved-ness, Lord designs



a corporeality and inner sensorial correspondent with the design. Beings pass from their only-ness, through contaminate stage, onward to the absolute state. In the Time-Zone involved in this onwardness, the Being assumes several births, lives in variegated heterocosms, of all the births, the human is the dearest and the greatest. – such is the conclusive assertion by sages.

*'Dear, Dear, to become human is too dear.'*

- Avvaiyaar. Trans. S.A. S.

*Crossing varied orifices,  
As egg-born, pullulating, cracking open the earth,  
Issuing forth from the womb, Beings  
Rise in human form to wade through  
The seas of births – what a handiwork! See!*

- Sivagnana Siddhiyaar. Trans. S.A. S.

Beings as contaminate with flaws, dwell upon different stages and places.

*Sentient is first  
Loquens is the second  
With smelling nose is the third  
The fourth eyes besides.  
The fifth hears with ears.  
In the sixth Manam adds on.  
Thus felt straight, they have ranked lives.*

- Tolkappiar. Trans. S.A. S.

*Amyous am I wallowed in births all  
Of grass, weed, worm, tree, animals many,  
Fowl, serpent, stone, human, ghose, goblins,  
Tough Asuras, Rishis, Devas and all  
Genera in the moveless, - moving range.*

*Putting on this body, I've secured now  
Reprieve from ties, feeling your auric feet.*

- Maanickavaasagar. Trans. S.A. S.

Who am I?

Materialists: You are matter, brute matter.

None but materiality.

Absolute Advaitins: That you are. You are that;

None but Brahman sans attributes.

Saiva Siddhantins: Pati (Lord), Pasu (Being), Paacam (Bond), are all true entia. The human is a combine of this trio: (Lord-Being-Gross bondings) thus manifested. In this trio, the 'Being' refers to you, so ensouled.



## 4. ADVAITAM (MONISM)

In the Hindu doctrinal thinking, even dualism tends to monism, more strictly non-dualism. Among the many exegesis to advaita, it is worth the effort to know of Saiva Siddhantins advaita slant.

*When would that day dawn for us  
To embrace the grace of Meykanta Nathan  
Who is the sacrosanct monist  
Unperceived by the perceivers that are belied.*

- Thaayumaanavar. Trans. S. A. S.

The staunch advaitins mean by 'Advaita' the one; and interpret the great formula "Tat Tvam Asi", as 'that thou art'. Saiva Siddhantins on the other hand neither view them as denoting "that it is neither two nor one" and instruct that "thou ought to become that". Siddhantins' variant reading lies beyond the semantics of wordage.

'Tvam Tat Asi' formula is reductively felt as 'Asi'. 'Advaitam' – the word is a pure relation between the soul and the Lord. Lord is at once identified, different, and instinct within. Holy Grace and divine experience alone can appreciate the nature of the sustainable relationship of this sort.

*That stands immanent ordaining  
Their coming hither and going hence*

*Clearing the dues of di-deededness,  
Also becoming them so ordained.*

- Sivagnanabodham. Trans. S. A. S.

*One is one only. Being bound  
In Paacam bond declaims  
That Lord and Being are one, like  
Vedas are one; for they are 'Aksharas'  
That issue from the one 'akaram'.*

- Sivagnanabodham. Trans. S. A. S.

Lord is Unity not Two – this is the meaning of Uno, never subject to eigenfunction. As Pasu is in Paacam bond it superimposes itself on Pati and never feels the two-ness. Viewing Vedas as one is a unified understanding that the 'écriture' begins in the beginningless first alphabet. The likeness of the analogy is more to be susceptible to the contentious one-ness of Lord.

*As phonic in the tune, as succulence in fruit  
Is the Lord immanent everywhere. The dear  
Scriptures affirm the Feet of the Lord are a pair  
Neither one or two in an innumerable advaitam.*

- Sivagnanabodham. Trans. S. A. S.

As sound of music and taste of fruit, Lord is in suffusion everywhere. This haccetas, is called by scriptures, 'advaita' that propound that it is neither one nor more. This concept of neither-nor in terms of Lord's unity is conspicuously voiced in Sivagnana Siddhiyaar.

*The hid Vedas hail Him as one. But  
How come He is thro' lives occurring plurally?  
If asked thus, be it known, that the like 'Akaram'  
The primal sound, permeates through all 'écriture'*



*And is the confluencing Civam. Granting morph,  
Tools, soma and life, He indwells and is different  
As Lord He embraces life. Neither the granted life is  
He, nor is He them; but is the comer selfing them  
And differing from them, standing at removes.*

- Sivagnana Siddhiyaar. Trans. S. A. S.

**Vedas:**

Isn't it a paradox to plurally apprehend Lord's variance as He is coming led with lives many, when Vedas declare defying doubt that the supreme soul is but one only? It is not. What Vedas declare as one is the Truth that god is one. As the one primal Akaram is spread in all sounds the one God is in and through the cosmos and lives inseparably. This is sheer Advaitam.

Life embraces the soma and the members therein inseparably. Though it does, life is at variance with the lived-in body. Body falls out with life here. Likewise, Lord with lives, stands indistinguishably. Yet life as such is no lord; lord is not life again. He is selfed, different and immanent in, from and thro' life.

*'That I am not these that I see', –  
Thus removed may I conceive  
'That I am neither that su-supreme  
I have not seen'; Thus melting, in service,  
Is the heart wherein It stands and fades  
For the heart to smart in separation –  
Such It seems. As would venom loses  
Its venomousness on contemplating Garuda,  
So would the flaws turn flaw-free  
On contemplating It. Scriptures secret of yore  
Speak of this I-turning It which but such contemplation.*

- Trans. S. A. S.

The soma seen is not this 'me'. The unseen Lord is not this 'me'. 'Me' is different from either. As the perception of light in the eye and the sun am I lit by Lord. Knowing this, with devotion if I serve Him and think on Him, like as the snake poison leaves on thinking Garuda by occult mantra, so the difference leaves and Civam seems monist. Scriptures 'I am That' is that this 'Civoham' attitude.

*He, the fulgorant gemmy lumen  
As fire in wood, as ghee in milk  
Is hid. Implating the peg of devotion  
If one were to churn, with tie of feelings,  
He would stand forth vis-à-vis.*

- Tirunaavukkarasar. Trans. S. A. S.

*The swan-pair on the river bank  
Feathers in the foam inseparably. If one were  
To isolate, then the pen-swan  
Nears it not and moves far from feathering.*

- Thirumoolar. Trans. S. A. S.

Civam and Jeevan are the Swan-pair. Civam inseparably is close to Jeevan. Knowing this not, if the Cygnum thinks it different from its mate, it shall not reach Civam

*The twin-ship dear to chant  
Engenders the gnosis of Advaita.*

- Thaayumaanavar. Trans. S. A. S.

In the duet-stage of 'dvaita', Atman is aware of itself and the Lord, also the eigen-relation that connects the two. Thereafter, it attains the Advaitic stage.

In the eighth mantra, St. Tirumoolar explains 'Tatvamasi' in the phrase 'Dondattasi'.



*Being (Jeevam) begot in the calm  
Reached unto after relinquishing  
The maya range from the thirty six  
Tatwa-precincts to the Pure end,  
Rid of the proud I-ness becomes It.  
Thus Being-Becoming is the duet  
On 'Tatwamasi': That thou art.*

- Thirumoolar. Trans. S. A. S.

Freed from the fetters of Maya, snapping the desires, rid of I-ness and My-ness, soul attains the holy grace becoming Civam. In this state / end, that 'thou must become that' is the meaning of 'That thou art'.

*'Thou that art' is 'That thou art'  
If thought over, the duet is One  
Certain good. Tatwamasi-vedanta  
Is Siddhandic devotion to Civa, vice-versa.*

- Tirumoolar. Trans. S. A. S.

May you know you are that, That you are – That meant one for both. The vedantic meaning coheres with Nama Sivaya of Siddhanta.

*Teum and Meum point to Being  
In three states of awareness  
As life, supra-life and Civagnosis  
Especially life likens the red-dense-ens of Civam*

Tirumoolar. Trans. S. A. S.

Turiyam is the fourth state of awareness. It is of three kinds: That which is aware in life; that which is aware in supra-life; and that which is aware in Civam. This is indicated by the word 'Asi' which indexes both the duet and the selfed states. It denotes specifically Jeevan-Civan oneness.

*Me and He are the two entia.  
Me-and-He knowingly, if offers  
The flower of Me to the feet of His  
The offering Me is the giving hand good.*

- Trans. S. A. S.

Within the zone of entia true known by Lord-and-soul, if one were to discern the Lord and the soul within and merge the soul into the Lord, the difference of self and Civam departs. 'Tatvamasi' is 'Civoham' slant. In the tetra-state of turiya the Release shows the soul-state.

In the work 'Kandarakuaram' St. Arunagirinathar explains the advaita thus:

*When would you grace me with the mystery of gnosis  
That made me you? O, young one, Kanda,  
Wielding the lance in the city of Senthil?  
When would this woeful 'manam' of Maya  
Distorted, sagging, sucking, bibing, the lovely  
Women's pudent lips, die its death?*

- Trans. S. A. S.

### *I becoming you in Advaitam*

In the Release stage, the soul immersed in Civa-meditation goes identified with Civam, losing its self-feel and would vanish into Civam. Even in this level it is not admissible to declare that Civam and I are one.

*May you deem it one, which is  
A different blissful coition losing itself not,  
Likening the head on the Feet united in submission.  
That is one; again two quite apart.  
Silently neither is it one nor two.*



*Five acts are factors. Creating conserving  
And such are they the soul never does.*

- Tiruvarutpayan. Trans. S. A. S.

Feet and Head (Thaal, Thalai) are the two words; who they combine become one single lexeme Thaaddai. Like this singleness is that of Jeevan and Sivan in the state of Release or Mukthi. This inseparable blissful coitus is Advaita. If Lord and Being are but one, they don't need to become one'd. In the Release-state, Being-like, the five acts of creating and conserving never take place. Nor do they do deeds like flawed Beings. Nor do they experience the joys and woes, the fruition of deededness. Soul bereft of Beingness, though mixed up with Civam experiences the great bliss, never is Civam. (Tigazh + Dasakkaram – Tigeda Chakram)

*If Civam and Jeevan are both intelligent,  
Be it known, Civam is not the grace of Intelligence.  
But granter of the grace He graces.  
Annulling birth and death, unneared by bonds,  
Civam is Pure Intelligence assuring Release.  
It would by itself know. But not so is Jeeva.  
Though both embrace, both are not one.  
They would be separate alien to each other.  
Though intellection and life are deemed one élan,  
Intellection is no life proper. When compared,  
Life is Intelligence, in view of Civam is life.*

- Sivagnana Siddhiyaar. Trans. S. A. S.

Though Civam and Jeevan are intelligent entia, they are not the same. Civam is the gracing ens; Jeevan is the receptor; Civam is untouched by bonds; Jeevan is bonded; Civam releases, snapping births; Jeevan is engrossed in births; Civam is the perfect intelligence. Jeevan knows only if let known; when both unite, though they remain

Inalienably, they never are one. Though it is told that intellect and life carry same 'elan', the tatwa of intellection is never the same as life-force. When contrasted with the rest, life is chit but when contrasted with Civam, it is achit.

*Beings with know know- how to know any ens  
Other than the feet of the Lord are suffused  
With the Lord's and they do cordially conceive  
That He afar and near is opulent everywhere.  
When such Beings show up none but Him they show  
As the primal vowel sound 'Aa' is He suffusing.  
Wherefore can we stand apart from He.*

- Sivagnana Siddhiyaar. Trans. S. A. S.

In that which begot and that which grants Release, the Lord with the soul escortingly stands. But for His grace soul neither knows nor does. As the 'Aa' vowel executes the whole scripture So does the Lord commingled with Being. He is the one that has set free the Being bound in the flaw of aanavaa. From then on, He is the Being of Beings with the soul. Therefore, soul in itself as such bereft of the Lord is not possible in birth nor in release.

*He (Siva) in His mercy became the human soul;  
The soul can never become Siva, unti para!  
The soul is for ever Siva's slave, unti para!*

- Tiru Untiyaar. Trans.TNR

The Hindu thinking overlooks the paradoxes in Advaitam. Contemplating on the Lord, bowing unto His feet and attaining His feet lotuses is Mukthi, or Release. Graced servitors and scriptural Gnostics have explained this. On reading their sayings, we understand that God is One. True Ens; even soul is a transitional passing ent. In support of this negation there are verses and saying of Tirumoolar,



Thaayumanavar, Ramalingar, Ramana Maharishi and Yaazhpaana Yoga Swamigal.

As an illustration the following Tirumantiram is worth being looked into:

*I took to the thought of me and self. On taking,  
‘That there is none of me nor of self’ is affirmed  
By the grace of the Gnostic Primeval Me -  
I too gave up the me-thought altogether.*

- Trans. S. A. S.

*There is a cause for such an occult tergiversation.  
These saints are Jeevan-Mukthas (ie Released Beings)  
They are the experiencers of Siva’s grace. They simply  
Recount their experiences. For the Jeevan-Mukthas,  
There are neither Beings nor worlds; neither I nor you.  
Everywhere is Sivam, All is Sivam, All deeds are His,  
Saving Sivam there is none.*

*Though endowed with know how to know all,  
They but know Him alone to the exclusion of the rest*

- Tiruvarutpayan. Trans. S. A. S.

Jeevan Mukthas are commixed with the Gnostic sphere that knows everything; yet they do not see anything else but Sivam. Scholastic gnostics are of one kind; Jeevan Mukthas are of an entirely different flock.

## 5. THE EXTERIOR UNIVERSE AND INTERIOR UNIVERSE

*On scrutiny one will find  
The spherical and heavenly bodies of the cosmos,  
Their limitlessness, their uberous  
And multitudinous forms,  
And the way they excel each other in pulchritude,  
To exceed in number a thousand millions.  
God indeed is so great for all these worlds,  
In His presence, are like the minute atomic particles,  
Seen in the sun's rays that streak into a house.*

*He, the eternally young and handsome one,  
Spins the throngs of Brahmas  
and the multitudinous Vishnus,  
The commencement, the sustenance and the absorption,  
Like the swaying and spinning of the hurricane  
which is made up of strong and subtle currents.*

*He is the hoary one who creates the creators of all things,  
Fosters the ones that foster the created things,  
And resolves them at the appointed hour.*



*He is the concealer whose grace defies thinking,  
 The godlings that confer release to those  
 That pursue the six lofty faiths,  
 Are like worms before Him.  
 He is the one that confers  
 On the sun its diurnal effulgence,  
 On the sacred moon its coolth,  
 On the puissant fire its heat,  
 On the ether pure its pervasiveness,  
 On the glorious wind its force,  
 On the sparkling water its sweetness,  
 On the earth its palpable hardness.  
 Thus, even thus, He packed into each  
 Of the billions and billions of things its virtue.*

- Tiru Antappakuti . Manickavachagar. Trans. S. A.S.

*The universe exterior is a combine of five bhootas.  
 Earth, Fires, Waters, Winds and Space – these five  
 Mix in dizziness becoming cosmos.*

- Tolkappiam. Trans. S. A. S.

The 'bhoota-elements' are gross, subtle, micro-subtle. They are in three states. The source causa-materialis for these bhootas is Maya. This is the most micro-fine, amorphic root-ens. In both the causal and consequential stages, Maya is instinct in them. However Maya has neither function nor form; nor it is endowed with the powers of self-generation. Before the cosmos were brought forth, Maya lay concealed in the Lord. In aeons of grand deluge and total entropy, Maya would once again resolve into Him. The power of the Lord graced Maya and begot it and soaked in it, it activates the cosmos. Cosmos is none but for divine energy. The base of the birth of cosmos and their resolution is Lord Himself. Bereft of His energy

the cosmos won't carry on. The cosmos we see are a combined show of gross Maya conjugated with Lord's energy. The situational cause of the cosmos is divine. The originary cause of the cosmos is Maya. The auxiliary cause is energy. Gnosis apprehends thus. Lack of this apprehension in essence is the eigen function of Maya.

*With cosmos as morph and wombs as members,  
Desire, gnosis and action as causes,  
He is granting intellection to the sensoria of Beings  
ceaseless  
And He enacts the five acts of the drama of certain good.*

- Sivagnana Siddhiyaar. Trans. S. A. S.

Of the two questions we are concerned, the interior universe is of primal importance. Saiva Siddhantins classify this universe into six and thirty Tatwas.

*The tatwas pertaining to the soul are four and twenty.  
The tatwas pertaining to science are seven  
The tatwa endorsed by Sivam are five.*

#### Soul-Tatwas:

1. Bhootas 5 : Earth, Water, Fire, Wind, Space
2. Knowing sensoria : Body, Mouth, Nose, Eye, Ear
3. Karmendria tools 5 : voice, hand, leg, aborality, genital
4. Tanmatras – relish 5 : sound, touch, light, taste, smell.  
Each sensorium has a  
subtle mantra.
5. Antakarana or  
inner-sensoria 4 : manam, intellect, intelligence,  
I-ness.



These soul-tatwas four and twenty in number are the effects of contaminate-maya. As these lead to or promote consuming, they form the chapter called Im-periential chapter ... (the other side of the experiential). The five bhootas and the five acting members and the five knowing sensoria together make the gross soma. The five tanmatras of varying relish and the three antakaranas or inner sensoria namely manam, intellect and conscious intelligence together make the subtle soma. As this subtle soma is made of an octave of combination, this is called the stable octet-morphed soma.

**The vidya-tatwas that sanction Knowing are seven:**

They are Time, Discipline/order, pulsating phase, knowledge, insatiable desire, Purusha and Maya. Vidya Tatwas drag the soul into lusting for enjoyment. Subduing the power of aanavaa flaw, the pulsating phase triggers the soul to attempt de-souling a little. Thus, beings tutored by demonstration of the pulsating phase, get to know the power of knowledge. This Tatwa of knowledge is born of the pulsation. This knowledge yields all the sensory perceptual experience and the intuition begot by manam, I-ness and conscious Intelligence. The operators of the intuition are the active efforts of determination, indeterminacy, incline, stridency in action and memory and their feelings along with the other feelings proper to the act of knowing itself.

Desire born of knowledge inclines the soul to enjoyment. As the soul consumes on joy, it is subject to the limits of Time; this delimiting of consumption is achieved by Time-Tatwa. Matching joy/woe to the deed is the tatwa of order; a type of counter-entropy. Pulsating phase, knowledge, Desire, Time and Order – these five tatwas garb the soul and incline it to consuming: Therefore these are called Panchakanchuka or five jackets. As the soul experiences the fruitage of deededness, it is Purusha. That which deludes and dizzies the

soul is Maya. Holy grace ascending right in Pure Maya grants the soul the five tatwas:

They are Nadam, Vindu, Sadaakkiyam, Maheswaram, Suddha Maya. (i.e. Inertia of sound, the seminal Energy, the Allness Inert, The Lordship tabernacling, Pure Maya).

These are also called Sivam, Sakthi, Sadasivam, Eswaran, Suddhamayai. It is not within the scope of this small book to explicate in detail these tatwas. A good explication is found in standard Saiva Siddhanta exegetical texts.

Tatwas: the six and thirty tatwas are contained in 'manam': This is the psychic universe quite interior. These can be classified under four heads.

1. gross soma containing 15 tatwas
2. subtle soma containing 8 tatwas including manas.
3. soul-stands with these and the flaws
4. Siva-tatwas: Lord is with life; He is atom in atom.

He is the life of life; He is undifferentiated too; In such a combine, who am 'I'? The Pure Advaitins equate I with the Divine Force. That thou art: There is little doubt that this power is the source of all, the start of all and the entelechy of all. Saiva Siddhantins find the Purusha in the combine as the I of the Being. The materialists view the gross body as the I. Psychologists equate the manam with the I. They call the soul psyche. Today, psychologists go deeper and deeper probing the innates of Being. They are yet to get at the soul that is within and without the soul. In proportion to their respective disciplinary perfection, people feel the answer to the question 'Who am I?'



Saiva Siddhantins state that Pati (Lord), Pasu (Being) and Pacam (Bond) – the triad are the instinct energy. They see them differentiated and integrated at once. In this combinatory enterprise, they derive that Being is soul. But, if this 'I' were to sempiternally abide, its I-ness must quit. As long as I-ness holds, Flaws, births, deaths, sufferings are inevitable. There is 'I'. Unless I merges in Sivam, there is release to none. All woes and issues are born of 'I'. Meditate that that is I – then there's woes be gone!

## 6. The Flaws of Aanavaa

*Among the well deluded Beings, hovers  
The root aanavaa flaw hid in delusion;  
Also does the partly helping Tirodhanam  
That occults; so does the oft reported maya;  
As well the spreading deededness of Karma  
Besides works the accretion of great Maya clean  
That functions as sensoria and experience  
In soma. Thus notched up are the five flaws  
That change not. Amid these grace is dear say they.*

- Sivaprakasam. Trans. S.A. S.

They, the discerning add to the trio of Aanavaa, Kanma and Maya, the power of Tirodhana and of Pure Maya.

*Six and thirty tatwas we've stated. Complementing  
With the unchanging two flaws – if detailed,  
May you know that aanavaa has become you;  
The joys and woes are begot by Kanma unfeatured.*

- Unmaivilakkari. Trans. S.A. S.

That which cultures nescience is aanavaa. That which breeds woes and weals is Kanma.

*Beginningless One is the flaw of aanavaa  
Yet mixed up with multitudinous beings*



***Like verdigris in copper, preventing the soul its realising  
Leaving it a-gnostic with its I-ness imbued.***

- Sivagnana Siddhiyaar. Trans. S.A. S.

Though the flaw of Aanavaa is single, it is mixed with lives many as verdigris in copper. Since the time of Being's beginninglessness, Aanavaa is spread in and through it. It is not an intermediate development.

In pure isolate state of soul it never lets soul realize its being. In the contaminate state, Aanavaa is the factor for the soul's nescience and its I-ness. It again is the reason for deededness and consuming of woes and weals. It is this flaw that restricts the vastitude of Beings and dwarfs them. As a consequence, beings are also atomistically seen. As this flaw presides hoveringly from times of yore, this is known the usual flaw. As this flaw is quite virulent, it is deemed cruel.

***As one beyonding our Time-Zones,  
Empowered as such too dear to thought,  
Illuming Dark as darker delusion  
Spread as ooze of verdigris in copper  
Aanavaa as the eternal root flaw  
Occults all knowledge of the self.  
In part the power of Tirodhana  
With compassion great cultures the flaw  
Of aanavaa to resolution of nullity  
And at length helps the soul near  
The feet of Him wearing Serpent, River, Moon  
Upon His flaming matted locks.***

- Sivaprakasam. Trans. S.A. S.

**Aanavaa flaw:**

Though aanavaa flaw is found in beings in respect of their attainments variously, it is but one only; not manifold. It is very much empowered. It is murkier than the murk. As verdigris in copper, it is instinct in being, from a beginningless beginninglessness. It entirely eclipses the knowledge of Being. But the Holy Grace of Lord also escorts the Being. It resolves Aanavaa.

This grace is known a Tirodhayee. It at length conjoins the Being with Civam.

*Dark showing none, shows up as the dark morph  
But this never shows either.*

*This murk still holds lingering between  
The Being and the inner lumen.*

*If this murk were Being's native trait,  
When it dispels, Being perishes. But it is not so.  
As this murk is beginningless, there is reason  
None for it to cling to Being in the middle.  
Hence it might hold Being even in Release.*

- Tiruvarutpayan. Trans. S.A. S.

*The Aanavaa flaw beginningless clings to Being;  
As would a gem in serpent hide  
Or verdigris settle in copper, or salt in water,  
Or fire in wood, or husk in the grain,  
Or dark in the eye lurk, It is oned  
With many pulsating phases, atrophying  
The soul all the time, with no good to seek,  
Hiding the Being from awareness ever,  
Makes the soul complacent as if rid of wants.*

- Tattuvaprakasam. Trans. S.A. S.



*Soul does not know the True Ens, itself and the Lord.  
 Delusion is the resultant of aanavaa murk.  
 The traits of aanavaa are seven fold: Delusion,  
 Mustiness, rage, heinousness, desperation,  
 Freakishness, deceit. Delusion despoils good sense.  
 Mustiness promotes desire in the unstable joys of the  
 world.*

*Rage flares up as grief when joy is deprived.  
 Heinousness aggrieves when relations are cut off.  
 Freakishness flatters the pseudo-uniqueness. Deceit  
 deceives the soul of all its wants.*

*You have explicated to me the qualities  
 Of the three malas, Aanavamala causes  
 The sate which makes one feel that one is  
 Different from others; it causes one to attribute  
 To oneself qualities which one lacks.  
 It is also the cause of enmity and delusion  
 It inclines one to kill; it causes sorrowing;  
 It engenders haughteur; it makes one praise  
 Oneself and denigrate others. These are the eight  
 Characteristics of Aanavamala*

*Mayamalam generates ignorance, falsehood,  
 Befuddlement, a desire to possess base things,  
 Miserliness, envy and fear. These seven spring  
 From mayamalam. Indolence, nonchalance,  
 Performance of good and bad deeds,  
 Abandonment, dispraising and nostalgia  
 For the gutter: these six characterise  
 Kanmamalam.*

- Irupa Irupatu. Trans. T.N.R

The eight characteristics of aanavaa are: sticky, clinging to, delusion, rage, nescience, heinousness, grieving, I-ness. The seven characteristics of Maya are: Ignorance despite learning, dream, seen phenomenalism, refusing to Know, de-recognizing cognition, miserliness, envy and fear. The six traits of Kanma are: lackadaisicality, indifference, indiscriminate deededness, abandoning the action, disparaging, inclining to the evil. Aanavaa from the beginningless to Mukti would hover over Beings. Even on Beings rid of Kanma and Maya or Kanma alone, Aanavaa has its hold. Only Holy Grace snaps aanavaa; for this reason, the soul must seek grace. Lord resolves aanavaa through Maya.



## 7. MAYA

In Saiva Siddhanta, Maya is subtly spoken of. Though the word 'Maya' has its sanskritic semantics, in Tamil it entertains a great difference. For our lay understanding that Sanskritic Maya may be termed 'illutio' or illusion: i.e. seeing one in the other or vice-versa. This 'misconstruing' is commonly reckoned in Tamil too. But Saiva Siddhantins view this 'misprision' in quite a different level. Maya = Ma + ya. The first syllable indicates resolution and the next does expansion. The crunch-and-bang thought is contained in the uncontainable word. The source Ens from where issued forth all cosmos and entia and into which all would recede is Maya in a formal way. This source ens is no vacancy or nihilist idea. It is no zero absolute. It is essentially a very dense, infinitely dense ens, similar to black-hole concept. Of the aforementioned six and thirty tatwas, excepting the soul and the five Siva tatwas, the rest thirty are Maya's epiphenomena.

In Tamil, when we say 'Jatam', we intuit the source of Jatam as a factorial root Maya or Prakriti (nature). Maya is amorphous, static. But it is graced to action by Sivasakthi. This Sivasakthi is spread all over. The primal cause of universe is Maya. The auxiliary factor is Sakthi (energy) and the occurring-context-factor is Lord Himself.

*Effects – causes are primal, auxiliary and efficient, you  
see,  
The clay – the wheel – the potter, the first, the assisting,  
the efficient  
The clay on scrutiny is Maya; the wheel is the energy  
The potter is the Maker wheeling the worlds all*

- Sivagnanasiddhiyaar. Trans. S.A. S.

As the gross unbaked clay to pot is Maya to this world. As the wheel that shapes the clay to look pot is Sakthi to this world. As the potter who makes pots look pots is Lord of the worlds.

*Maya unmanifest outsources the seminal pure;  
The seminal begot the voice et.al sound  
Unheard and heard. The five causalities,  
From Araagam onward, and the triple qualities  
Issued from the Impure. All these ensued  
In the primigeneal front of Civa's precincts.*

- Sivagnana Siddhiyaar. Trans. S.A. S.

Keeping the flaws discreet is Maya Pure, as the first cause; from this is the genesis of the impure results. The four sounds from 'Vaikari' onward as forms (Para, Pashyanti, Madyama, Vaikari) are from Pure Maya. The five causalities araagam onward are from Impure Maya. From the root Prakriti the three gunas (Rajas, Thamas, Satvam) and 4 and 20 tatwas that yoke the gunas are created. Creating all these and executing them is the creatrix Siva Sakthi. Further understanding of Maya is to be gleaned from the exegetical works of Saiva Siddhanta.

### Maya and Siva Sakthi

The seen and felt gross worlds and things are but appearances resulting from the conjugation of Maya and Sivasakthi. As Maya



and Sivasakthi are commingled in all the worlds omnipresently, we identify them and submit to their illusory unity. The Pure Maya is stirless, changeless, without intellection.

As it mingles with Sakthi, in other words, as Sakthi graces it and activates it, the acts of Maya begin moving and operating. In the time of Grand Resolution or destruction, the acts of maya resolve into mere Maya. Maya in turn resolves into the Lord. Materialists think matter alone in terms of its subjection to change movement, reflection, enlivening, consciousness, cogito and rational analysis, and consider the qualities it is subject to as its innate properties. Just because two ents are so inseparable to hoodwink analysis, one can't assume either the two are one or one of the two is the attribute of the other. The materialist argument is largely hypothetical and is not proven theorem. This apparent theoremhood imposed on matter and its perception is the Sanskritic Maya roughly stated. This theoremhood is rather hazy.

*Eternal, amorphic, uni-stated, seminal seed  
Of the world is unconscious yet spread everywhere  
Revealed as energy of the flawless one, becoming  
The Being's body, sensoria, cosm, and experience  
Also its flaws, doing the deluding quirk of Maya.*

- Sivagnana Siddhiyaar. Trans. S.A. S.

Maya as the first cause of the cosmos is sempiternal and formless. Though it is proper to individuated souls countless, it is one. It by itself is Unconscious, spreading everywhere. It is Lord's energy-paraphernalia. The acts of Maya are but the worlds, the bodies and the inner sensoria. For the soul to get redeemed, Holy grace appropriates the acts of Maya to soul. Such a soul in Maya Gets a little enlightened and gnosticised. Doing deeds, experiencing deededness in terms of fruits, the soul learns Ens. Albeit, Maya

breeds delusion and deceit too. Consequently soul feels that it is soma, considers the worldly wed as permanent. Therefore Maya, even Maya is a flaw.

Lord's aim or play in appropriating the acts of Maya to Being is to rid the Being of its aanavaa. For flaw by flaw is flushed out.

*The flaw of the risen body is by another flaw  
He flushed out- How come? – The Primal one  
Does so as would a washerman use the fuller's earth  
And dung to cleanse the garments' dirt.*

- Sivagnana Siddhiyaar. Trans. S.A. S.

Lord using the flaw of Maya as deterging medicine cures the Being of its aanavaa dirt. This is very much like the fuller fulling clothes with the fuller's earth and cow-dung.

*Like as a lamp until dawn would Maya  
Glow to enlighten the deeded Being.*

- Tiruvarutpayan. Trans. S.A. S.

The soul according to its good or evil deededness, would undergo somatic, sensorial, worldly weal/woe; which are the resultants of Maya. This experience little by little would help the soul abjure aanavaa. Only when soul reaches Lord, it attains perfect gnosis. Until then, Maya like a night lamp would shed light on Being's flaw'd-ness (until dawn).

*The Great Maya begets the lesser Maya  
As mother to complement Parasivan  
The father for the Being in its only-ness  
To go flaw'd and be freed thereof becoming pure.*

- Tirumoolar. Trans. S.A. S.



**Life:**

Life is no seeming deceit. Nor is it a zero. The Holy Grace of the divine appropriates the soul with the effects of Maya. The very same grace conjoins the fruits of deeds with the soul. Therefore, life is not an ocean of woes. For the soul to progress and get redeemed, life must be put to use, as a tool. Lord alone is the True Ens. Soul must perforce reach unto the Lord. The life of the household is the ground for deeds. The divine feel for living is a must. Though it is virtually impossible to remove the self, - egoistic impulses, to a larger extent, they ought to be reduced. Life is life only when it is lived on love, virtue and an eqanimous attitude to weal and woe. Considering some as sorrows, some as joys is due to the impact of Maya on Being. Clingings and longings are due to Maya. Supplicating one's ego to the divine, with egoless divine feel, if one were to act thinking that all acts are His, then there is no fruitage due to deededness. Such a being is free from desire, delusion and illusio. At length the flaw of aanavaa withers. Holy Grace then dawns upon the Being taking it once for all.

*Thought I ere that my soma is dirt.*

*But inside it I found the instinct Ens.*

*The sublime one is templed therein - Thus*

*Viewing, I abide therein propitiating it.*

- Tirumantiram. - Trans. S.A. S.

## 8. THE FLAW OF KANMA THE FRUIT OF DEEDS

Thiruvalluvar writes on 'oozh' which perhaps is the nearest equivalent to Kanma.

*What else is more powerful than oozh  
For whatever ambushes it, it would outdo them.*

(Thirukkural)

*Even if one be a mature sage of askesis,  
Beaming effulgent in form extra-ordinary,  
With wizard-like intellect or be a king,  
To quell the destiny.*

(Kanda Puranam)

*No place none there is in the sky,  
In the deeps of oceans, or in the caves of Hills,  
To escape the hounding Karma.*

(Dammapadam)

In its only-ness, Atman bound in the flaw of aanavaa, with little enlightenment lie like a blind baby in utter inertia. Holy Grace proliferates the effects of Maya in terms of soma, sensory limbs, worlds and phenomenal enjoyments of these and conjoins the soul with such proliferations. Appropriated thus to the mis-deeds of Maya stage by stage soul attains light, becomes dynamic, performs



deeds and suffers the fruits of the deeds done and not done. The joys and sorrows we are subject to in life is the fruit of pre-birth-deeds. It is an imperative categorical that deeds must bear fruits that can never be relinquished.

*The flaw of kanma showing its essence  
Shall stand forth as a desired evil;  
Becoming virtue and vice granting meet fruits,  
In good and bad alike seen,  
As weal and woe, already being the one  
Among the triple flaws of the soul.  
By means of the twi-deeds beginningless  
Activising and consuming, it relies upon  
The incoming end-flaw, taking maya-morphs,  
Aply sequencing the deeds and the several differentia;  
And stands in no shape by Aran's order abidingly.*

(Sivagnana Siddhiyaar. Trans. S.A. S)

The deeds committed by a soul are of two kinds: Virtue-laden and Sin-laden. These are the factors of joys and sorrows. Kanma joining the triple flaws bind the soul. The fruit of deeds subtly stands within the soul, which in turn is the cause of various differentia.

*It is the Lord that conjoins the soul with the  
Fruits of deeds. This is one of Lord's holy acts.  
For the Beings all to seem as such, in soma  
With the previous deeds instinct, the giver  
Is the doer doing the deeds and their fruits,  
Without getting involved in doing while doing.*

- Sivagnanabodham. Trans. S.A.S.)

*This Being coming and going hence  
Amid weal and woe of twi - deededness*

*By birth, by death in ceaseless fruits of deeds,  
Gives rise to the world. Like its lord, it selfs  
Its forms and features as per fruits  
of Karma in birth after.*

*By this destiny idea put in action  
The foetus is subject to a six fold  
Great loss, joy, ailment, death and senility  
As experience sneer, and it furthers the earlier done  
Karma in fresh sequence henceforward  
To accrete in the soma further more.  
For the besides, it is the seed;  
For the grown, it is the feed,  
The deed of ours we do  
Comes upon the world, in a chain way  
Strongly doing good and naught – For all these  
It would hail properly as the root factor ever.*

(Sivagnanasiddhiyaar. Trans. S.A. S.)

Beings undergo joy and sorrow as a result of the fruit of their twi-deededness. Taking birth, departing, they wallow. Heaven and Hell they tour. If the fruit of deeds are not expended by experience, they would stay put with the subtle body. Lord by then, would amalgamate the deeds' fruits with the subtle body. The subtle body and the flaw of Karma being unconscious, they by themselves won't fuse with each other.

The joys and sorrows we experience in our lives as senility, death and disease are but the resultants of our previous birth's deeds. As we experience these we do further. Such doings beget more doings and their aftermath. The deeds done in a birth lie dormant like seeds viable in a subtle soma only to sprout as crops in the subsequent births. The deeds of this birth might breed gains in the next.



Like as the fruit of this world is not only edible but also contains in it a seed viable. So too our deeds are breeders in births now and henceforward. Besides, they would become factors and reasons for further deeds. Atman is ever chased by them everywhere. Deeds to bodies and bodies to deeds are reasons and sources.

*As a cause to the body resorted to,  
It promotes the gnagna versal joys  
And destruction as well creation. Therefore,  
In a beginningless beginninglessness  
It, multiplying spreads through atoms all,  
And sustains a nature to act through  
Means of Manam, speech and Act/deed  
In deliberation mooning about  
As the two fruits of sin and punya  
Until it dawns upon the soul as  
Maya embraces for kanma's entry.*

Sivaprakasam. Trans. S.A.S.

For the Beings to carnate, to be born, to perish, to suffer and rejoice, the sole reason is the fruit of deededness. Kanma as flaw is from the beginningless. Its fruits are variform. The acts of Manam, speech and bodily deeds are the factors of deed's fruits. A soul's deeded fruit never fails to grapple with the soul unflinchingly. i.e., Births-wise, it would trek the soul in its progress. The deeds of virtue and those of sin are factors for yielding joy or sorrow as the case may be.

Until the fruit of deededness is spent through experiential phase of living, it would unsparingly chase the soul.

*One might survive whatever foes. But the foe  
Of deededness unfailing follow him.*

Thirukkural. Trans. S.A.S.

*Life and protection stop with the household.  
Wives shedding tears stop at the gate-exit,  
On the street prostrating. Sobbing with hands upon  
Their heads, sons stop at the charnel ghat.  
The punya and sin of twi deededness alone follow ever.*

Pattinathaar. Trans. S.A.S

The fruit born of the deeds getting done, is called aagaamyam (the forthcoming). Every thought, word and deed is separately causes for Aagaamyam. Aagaamyam is seen; is unseen and seen unseen. That which yields fruits imminently in the same birth is of the seen kind. That which yields the fruits in the subsequent births' is seen-unseen. The fruits of deeds do not follow the chronology of performing the deeds. The deeds of one birth might yield fruits after several births. The quantum of deed's fruits unexperienced unexpended is known by the name 'Sanchitam'. The anthology of the fruits of deeds being experience from the start of one's birth in sequence of its early onset in the respective birth-phases, is known as the already-begun 'pra-rabdha'. This is infact partly 'saachitam', partly the seen part of 'aagaamyam'. As the soul gets born, it does with the luggage of 'sanchitam'. As one dies, one departs with the luggage of 'Sanchitam' for onward journey through subsequent births.

However, Hindus are mistaken for fatalists. This notion is thoroughly wrong.

- (a) Though it is impossible to alter the luggage of sanchita, the aagaamyam can be a little altered. It is well within the scope of a Being. Soul thus decides its onward condition.
- (b) The experiencing of joys and sorrows is not the objective of life. As the soul attains perfection, it would get



redeemed from the cycle of births-deaths. Soul's extent of progress in this path toward getting redeemed is of importance. The experiences of joy and sorrows in equal measure help the soul's progress. The planet Saturn that causes suffering also grants release say the astrologers.

- (c) One need not be perturbed by woes. Nor need one be proud of one's triumphs and joys. Joys and sorrows together constitute life. These are rising from the I-ness & My-ness and related clings to and longings for. These fetters if get snapped, joys and sorrows cease to be. To give extra significance to joy and sorrow is a trait of the flaw of aanavaa. For those who feel the divine and are servitors, the good is ever good. (they are good certain good ...)

Tirugnana Sambandhar.

- (d) Bygone's are bygones. To worry over them is not a typical of aanavaa flaw. Sensing truth from off experience, dedicating all to the Divine, the Being ought to deem the deed as His. Once Aanavaa is got rid of, all ends well.

*Our supreme, sung by Vedas  
Abide in the north with this consort  
Whose forehead beams like a crescent;  
He wears a lace of cassia flowers  
Upon His crest holding a river  
And has entered my heart. Therefore  
The raging Time and Yama, his sergeants  
Of cruel ailments many and all excesses  
Turn certain good to steadfast servitors.*

Tirugnana Sambandhar.

Sheer Grace of Siva conjoins the fruit of deededness to the soul therein. Some might wonder if it could be the same Grace that subjects the soul to sorrow on account of its evil deeds. This subjection, as wondered at, is indeed not punishment but trial on compassionate grounds! This act of assembling the fruit of deeds to the soul is to inform the soul of its verity and advance thereof into Siva-dom.

*As would Father and Mother castigate and chastise  
Their children when they fail to perform as ordained,  
Out of sheer love; and as they would even  
Sever off their relation, so would the Lord do aright  
If one does the wrong not in conformity  
With the graced ethics, the wronging soul  
Shall by the Lord be shut in the Hell of Dark  
And annul the wrong. So shall He seat  
The soul for its deeds good in Heaven and  
Annul the Right either. Such acts of His  
Are medicines that cure the flaws  
He is the Lord of the lore of all cures.*

(Sivagnanasiddhiyaar. Trans. S.A.S)

When children begot, take to the wrong ways, the punishment given them by the parents is only to correct them and direct them towards the good. This seemingly unkind act is done because of love and 'sorge' for them. Lord consigns the souls with evil deededness and souls that have committed evil alike to the murk of Hell and make them suffer the infernal only to discount the evil. So would the Lord offer Heaven to the good ones and tally their good with the joys they experience. Weal and woe are transitory. Sorrows and joys are but medicaments alternate to cure the ills of births. Lord is the Doctor treating the soul.



In our present day world the law of karma does not seem to claim approbation from a majority of humans. Many say that such a law is indeed an allergen to the normal phenomenal experience of the homocosm. They allege that this law seems to be indifferent to all punitive action that is expected of it. The wrong doers, thieves, looters, exploiters and corrupt people seem to enjoy life's sunny side while good ones, sincere workers and poor people often suffer 'the slings and arrows or outrageous fortune'. Citing this unfair spectrum of events, the allegers speak regardless of the law of karma. The only rejoinder to this regardlessness is the ex-hypothetic verity: (namely) The soul is. The soul subsists here and there, in this world and the world hereafter. The soul is sequencing through many births. Its sequence of births is not formulable but it is in essence 'mouvance'. One cannot asseverate that the soul would enjoy a particular fruit of deededness at such and such time / birth. The joys and sorrows need not correspond to the deeds done in the self same birth; - this disjunction must be keenly appreciated. Neither the soul is aware of its past deededness in earlier births and the chronology of deededness is different from our calendric solar time. Nor would the soul perceive the forthcoming in the forthcoming births. Only the visible range of what is to come has in it a gamut of experiences pertaining to the birth in question when the regardlessness of karma hovers over the rationality as a moot point.

Moreover joys and sorrows are not significant in the light of Gnostic reversals. True Gnostic would regard them in the least. For the sake of attaining the profit of joy, if one were to perform good deeds, it is a kind of commerce. For, as it is obvious, now, for whatever good, one performs one must perforce the fruits of the good deeds. It is a happy encumbrance, happy in so far as our craving for such a lesser profit is validated by our rational consumerist view-point. However, from such an experience thereof soul must

tally the good fruits with their opposite and must reach a null point where flaws dwindle to fruitlessness, deeds get dried up, seasoned in this act of neutralization, grace governed. The 'Iruvinaiooppu' is Grand condensation where a sort of negative entropy annuls entropy, and in the tally-sheet, a 'dense vacancy' of deedlessness results. From this vacancy alone does a soul spring to the feet of the Lord. As long as we experience joys and sorrows, we are apt to do more deeds good or bad or both or ambivalent. These are 'vital' for they are like seeds to sprout into future fruits. Albeit, several occasions, we see the deed deriving a result in a do-derring quickness. Such a celerity of fruit forecasted in the deed is a visible range of what-is-to-come. The 'would-be' is foregrounded as the 'would-become'.

Besides even they that accept the law of karma never agree upon the belief held over this derivational sense of cause-effect link. If only they accept the law, they accept the order, then the enmity, envy, hostility, imperial oppression, genocide and exploitations and the like we find in the world today won't occur at all.

Some believe that if god is worshipped, He would absolve them of all sins. Some seeking pardon, getting pardoned, repeat the same sinning. Some believe that if a portion of what is earned by wrong means is offered to the Lord, He would alleviate their sin; where the means border on piracy and theft. Some with the proceeds from the wrongs build temples, dig tanks, conduct poojas, go on pilgrimage to shrines, gift the priesthood and the temple administration and propose to buy 'punya'. Some pray to Lord to concede victory in war. Before burglary, the burglar worships Kali with some sacrificial offering. In the name of religion, many viviparous hostilities are propagated. Some commit murder. Some appoint themselves as Lord's reps to grant / sanction expiatory benefits. All these are the resultant feel inborn of the delusion-born-ignorance.



The established religions or sects using this resultant feel commonly found spread, conduct commerce. However, it is not untrue that Lord waives a modicum of the deeds. Whoever repents for what he has done and whoever supplicates himself wholly to Lord and does function with love divine, he is not affected by deeds. If asking forgiveness has led to this end, there is nothing wrong to ask forgiveness. But if the tongue speaks one thing, and the mind (manam) a different thing minds, the outward ritual in expiation hardly does anything. The Tevaarams and Tiruvasakam of servitors may be read in this context. The servitors thinking on the greatness of the Lord ever, attain bliss. They only pray that they may be rid of all flaws and all laws.

Without the inscription of I and My in the proud acknowledgement of ego, without selfishness, without desire or hatred, if one acts believing that all are acts of the Lord, then the fruit of deeds does not enjoin the doer. Also halts the would-be come fruits. The remaining backlog if experienced, to the full, the soul is given the visa for release. This is shown to Arjuna by Lord Krishna in His Baghavat Gita. "Arjuna! You are dutifully bound to act. Do your duty. You have no right or claim over what you intend to be the fruit of your act. Surrender that intention to me. Knowing thus, if you act the fruit of deededness shall not overhang you."

***Karma makes the make-believe***

***Of an experience of access***

***To thinkings like 'I do', 'they do' 'it's mine'***

***And all. Unless that gnosis that does not cause***

***Embodiment results, no Being whatever***

***Could be rid of I-ness and My-ness***

Through means of Gnostic fires the aanavaa flaw of I and My must be incinerated. The Being then would poise on the Divine feel. Then Lord theurgically would appear to grace. The fruits of

deededness would halt and turn naught. For them that have the ego in terms of the nominal agency and the possessive or dative case of its employ, the appearance of the divine is impossible. From several removes off the pride of knowledge, only if one attains the patignosis, one can be rid of egotistics.

*When ego-bred deeds die and we lose ourselves  
Then everything is wrought by the Lord, Unti Para!  
Lo, He gave unto us His very self, Unti Para!*

*They that by gained vision fulfilled  
Their task will not get reborn, unti para!  
Birth and death, they have beyonded, unti para!*

Tiruvuntiyar Trans. Dr. T.N. Ramachandran

*The true yoke is doing deeds unyoked;  
For that is the yoke yokeless of renunciation.*

Yoga Swamigal. Trans. S.A.S.



## 9. AFTER DEATH

Soul everlasts. Prior to birth it is. Post-mortem, it is. The tatwa of life is one thing; that of gross embodiment is quite another. Soul is encased in two embodiments. One of them is gross body; the other, the non-gross subtle form. The power of the divine inseparably is through the soul. At the time of perishing, the link between the soul and its gross body is totally severed. The soul flees the gross then; and escapes. In the dream state of being, though the soul is freed from the gross, the Lord that chains the soul to the gross is not cut. At the time of the cessation of biological functions, namely the death of the gross, the chaining Lord is gone. After death the fleeing soul like a space-walking entity resembles in state the likeness of it when it is about to be enwombed in a mother.

*Death is like sleep. Birth  
Is like waking after.*

Kural. Trans. S.A. S.

*Relinquishing the terrene body  
The soul assumes the formless form.  
To enjoy heaven and suffer hell,  
It cons the woul become, would-atrophied  
Forms as ordained by lordship sheer  
Only to be minimized atom-like, rid of blots  
To enter the womb as Being proper.*

Sivagnana Siddhiyar. Trans. S.A.S.

Once the soul bequeathes the body gross, it is stationed in the subtle microfine body unperceivable. This body is formless. Subtle as it is, it is beginningless too. When the Being (the question of when does not arise) surges out of its only-ness, the soul is ensouled as such. The subtle body is soul-ful till Release or Resolution. Neither could the soul do any deed nor could it enjoy or suffer any as long as it is ensouled thus. By reason of good deeds as the soul moves on to heavens to enjoy, it attains the essence of the would-become. When it veers or careens to Hell to suffer, it takes the essence of the would-atrophied body. When we compare its tenure on the earthly life, with its other worldly life's, the latter appears several fold longish and chronique.

The interim between two consecutive births is hypostized by philosopher Guise as several myriad year spans. One year for the living thing on earth is but a day for the other-worldly being. At times, souls hastily take births, rebirths. Not fully rid of desires and delusions, souls are ensnared by the make-believe Maya of this world and take births. The subtle become the gross. The gross form taken is but a copy of the subtle precedence of the soul. Meet with the karma done it is. Kanma not expended through experience in the gross would remain viably seed like within the subtle. Karma to body and embodiment to karma are causes and effects to each other both ways.

*Litter'd in sin, lying like a stone  
For a spell of time long, bogged in cruel Hell  
The souls suffer the woe; in tune with Karma  
They would rise enwombed in bodily form clinging.*

Sivagnana Siddhiyaar.



Some souls as they leave their gross bodies won't take would-atrophied body forthwith and rush to hell. They might get reborn immediately. From one world-atrophied body, it might go into another perhaps. Seldom they leave one would-atrophied body for a would-become body. Instead it might take another atrophied mien souls of awful sins might atrophy several times and before going to hell they might lie mediate petrified and make to hell later. After experiencing severely in hell cruel, they are reborn in this world. The bodies they take to are correspondent to the karma they performed.

*Like as the serpent and the bird  
Slough off the skin or break the shell  
To move out or into the space fly,  
Quite as entrants into bodies new,  
So do lives disembody and float above  
Quitting the wakeful for the dream-state.*

(Sivagnana Siddhiyaar. Trans. S.A.S)

The snake sloughs of its skin and it is a biological necessity for the snake. The fledgling comes out breaking the egg-shell, and flies into the skies. Beings attaining siddhi might enter any body other than the one they properly occupy. Verily like as these, lives leave for other embodiments through mediate space. This is akin to changing over from the wakeful to the dreamy state.

*Five and seven and four-and-twenty  
Pure and Mixed and contaminate,  
Are the Tatwa amid which souls dizzy  
In a whirl of woes, knowing neither  
Their timer and their time.*

*Analagously with the serpent, the egg-born bird.  
The dream-surfing mentioned afore*

*The soul assumes the subtle, in departure;  
Takes would-become and would-atrophied  
Forms accordingly suffering fruits thereof;  
To resume the gross upon this world terrene.*

Sivaprakasam Trans. S.A.S.

When in the gross body, the soul stays put, it does not acknowledge itself and the Lord but is deluded into smarting. When the gross perishes as it should, the soul docks itself to the subtle body from where it assumes would-become, would-atrophied bodies respectively to annex with the heavens and hells and undergo undergoings. Thereafter it, on of 'fruitful' completion, recarnates and is born on earth again.

*They that worship Devas, to the world of Devas go;  
They that worship Ancestors, to the world of Ancestors go;  
They that are driven by delusions and desires  
To world of lusts hie. Whoever whorships Me  
Unto Me shall come Meontically.*

Baghavadgeeta. Trans. S.A. Sankaranarayanan

Most of us think that there is only one gross cosmos as we know. Beyond thinking, many cosmos grossly twirl; so too are subtle and supra-subtle cosmos. Between these there are distances none. They pass through each other. They differ by properties, magnitudes all quasi and not physically definable. The western physics speaks of these worlds of matter, photonic, electric, magnetic and electronic etc. Our scriptures call these as low and high heaven and hell, world of yama, of ancestors, of goblins, of geists, of gandharvas, of Devas, of Brahmas and the like. Lord Parama Siva abides beyond all these. The macro and micro egg-and-atom, though differ by differences, are alike in aspects.



Likewise the inner and the outer correspond. Therefore Lord abides in. In this gross world where we live in gross body, the subtle may look incredible. The scriptural gnostics equally envision the gross and the subtle; amid these they find the immanent omnipresence of the divine too. As the soul sheds the mortal coils, it assuming a subtle body moves into subtle cosmos. Also comes upon it the inseparable force of the divine. The triple flaws accompany in the trail. As becoming the whereabouts unto which the soul goes, the soul shows forth in appropriate bodily form. At the time of getting born on the terrene world, it arrives with its subtle corporeality. Entering the womb of a mother, it takes a gross body. If viewed thus even getting born is an act of death, death of a subtle corporeality.

The canonical scriptures of Saiva Siddhanta enunciate specially the verities of the three Entia, the pathways to Release taken to by the soul deprived of the flaws and sojourn-fit. Details on these are found in Puranas. Puranas are not intimations of exactitude. They are hyperbolic under the conventionalities of formalism in a language. As a genre, it may have certain strictures in expression.

However the truth can be glimpsed from Puranas, to a larger extent. I have read in my childhood days several books on the soul-life in other worlds. In modern times, such texts are not available. Excepting one or two extant treatises, other books on this subject have perished. The essence of these texts I shall put in a nut shell. Before going into this area, let us briefly examine the soul-state at the time of departure from the terrene world.

As death proximates, the life-energies fail. Perceptions dwindle. Swooning and hallucinations repeat. The soul spread all over the body or soma by and by shrinks. At times the subtle mind and subtle tools of activity continue to remain wide awake. The dying one eyes the things at a far distance; gets in touch with the distant-

living. Stage after stage, the real-time yield to the dreamy duration. The about-to-die person in one sweep glimpses his/her life entire as in a panorama, the deed/departed friends, kin and relations he sees. It is said that the spirits of the departed receive the departing. Some others tell that Yama's yeomen come & pick the souls at their due hours.

Whichever way it is viewed, death or thanasy is a revolutionary change. Until thanasy, soul relies on soma and the outer gross phenomenality. Upon delinking from these, the time has come for the soul to quit the body. Award, status, wealth, possessions, riches, fame, women, children, relations, acquaintances, friends, race, language, religion, I-ness and My-ness and all are reduced to near naught. They turn minimized as husky nothings. At this moment, soul dizzied, surprised, hesitates for want of a stay or base. At this moment the sole support to soul is the Lord, the only-Lord. Think of Lord's name. Have your mind set on Him. Feel the feel of Him. May He be your be-all and end-all. Reading/reciting Tevaram and Tiruvasakam after one's death is not that better as rhapsodizing then in the final moments reading these Tirumurais every day is very good.

The vaideeks assign time, hour and place and reciting the Tevara-Tiruvasakam hymns. They speak of purity of performance. The very mancy of these vaideeks are murky. Outward discipline and oral verses can never wipe clean the murk of minds.

*When the Timer murkier cloud like comes,  
May you on your beauteous car arrive  
And with the lance touch of yours  
Put an end to the Asuric Valavi&Talavi*

*O garland chested one.*

*At thy feet holy, may you protect  
Me from end and safeguard on*



*That how when Yama undoes as he does  
Come Muruka with peacock for your mount.  
O, yogi, who has preached Sivagnosis.*

Kantaranupooti, Trans. S.A.S.

*He would grace,  
Telling 'Fear not', as the sensoric five  
Are blunt and turn dizzy in discipline  
And intelligence leaves on the top of five,  
For good, entropied . . .*

Tirugnanasambandar. Trans. S.A. S.

*If Yama comes, I swish the Gnostic sword at him.  
If Siva comes, fain would I go with Him.  
Such cruel deededness of yore against  
Thoughts of askesis, mine, I've quelled.*

Tirumantiram. Trans. S.A. S.

*O Lord of beautiful ocellus – pea fowl  
That spreads the wings in the wide vast  
Reachless to the moving and the moveless eightfold  
And the mounts eightfold, may you set me free  
When the cruel Timer aboard the musty bull  
Angles mine roping me on to him.*

Kandaralankaram. Trans. S.A. S.

It is tradition bound practice to keep the portrait of the Lord before the dying one and at the time of departure, to offer a cow as gift. (The cow-gift is a symbolic ritual-equivalent of submitting the soul to the Lord). When one is in the jaws of death, one has to think of the Lord, renouncing this worldly bonds and delusions, solely with the feel of the divine, longingly. If one is given to do this, the soul shall smoothly sail away from the gross body. Otherwise death

would be a great struggle. At the hour of death, soul moves from the wakeful state to the dream-like state. 'Death is akin to sleep'. At the time of getting born soul is back from the dream-like state to the normal wakeful state.

At the hour of cessation, the soul spread across the body shrinks to a centre resolving itself into a subtle form and quits. This escape scene has been observed by some. The scene of escapade is a subtle foggy getting out. It is a smoke-veil like scene. The westerners have attempted to capture this with their microfine instruments. As the soul severs itself from the gross body, the sensoric and the intelligence fade. In the sleepy pause, the soul goes afloat in the sky aboard the subtle vessel. Surpassing the nether worlds, to reach the worlds of Yama, it would take a year for the soul. Rivers, Hills, Woods, between woods – cross them all, the soul on its pathway is hurdled by troubles and obstacles. The evil ghosts chase the soul. From time to time, the soul stays a while to refresh itself during this progress and resumes journey. Souls meet in places and go collectively. This belief is the basis for several of our conventions. In the name of the departed we stablish the final pyres. For a year, every month we offer oblations to support an unhampered progress. We practice charity and give gifts. Our good thoughts and the resultant punya by our deeds of gifts would join the soul wherever it is and would solace it and ensure an unobstacled journey onward. Thus, we do believe.

It is impossible to dismiss this belief as a blind superstition. As we don't have any knowledge or science on this subtle cosmos, we cannot conclusively deny this belief. At the same time, there are malpractices and exploitations by priesthood and ghost-hunters trying the belief possible.

At the close of the year, the soul of the dead reaches yamaloka. Some day the yeomen of Yama themselves would drag the soul in.



In this cosmos the good and the bad done by the soul are argued upon in the court of Yama King of Virtue. The good and the bad are in the records maintained by Chitraputra, the registrar of deeds in the court. He also reads them all for every soul. So say our puranas. As this is unwritten word, faultless calculus, inevident and does not include provisions of defensive argument by the incumbent. The balance / scales are well poised. That is why we call Yama, Yama Dharma Raja, Yama, the king of Righteousness. The conscience of the soul shall confess everything there without hiding and suppressing the verity. So they say. The court would pass its verdict on the soul, and punishes / rewards it as conscience-keeper.

The sinners here shall suffer the hell tantamount to the sins they've sinned. The virtuous shall experience heaven, joys equal to the measure of their virtue. They that have done both shall visit hell and heaven in turns. Virtues and sins do not cancel each other. When the soul moves on to Hell, soul takes the would-atrophied form of the dark. When unto heaven it goes, it assumes the lit form of the would-become.

Ancient Egyptians, and Plato onward, the Greek philosophers and our Puranians have spoken of hellish agonies in hyperbolic metaphoric utterances. Several times, the descriptions in Puranas seem to be paradoxical and variant form the religions hypotheses. Delusions, lusts, angers, enmities even after death shall chivvy us. They are demonic and ghostly energies. The deeds done come back on the doers. These are in fact the hells. Men who do misdeeds cruelly, who exploit people; who worship mamon shall try to redo the same in hell. They would wander like ghosts after riches. They would wear saffron, smear holy ash and act their drama even there. The racists and religious fanatics shall do the same there too. The dictators do the same in hellish regimes too. The politics that

cheated people by their demagoguery on socialism and people's role, shall cheat their fellow ghosts in hell.

The exploiters of the workers and the consumer shall repeat the same in the other hell too. The atrocious and hostile practices of the police and the military shall continue in the hellish worlds too. The foresters are foresters ever, everywhere. Their very thoughts would torture them then. The killers would be killed. The burglars would be burgled. The torturer would be tortured. The authority shall be serfs. The deeds of one as fruits shall be served back there. One's doing shall be one's undoing. In hells and heaven, soul to a certain extent expends its deededness through experience. However, bondage and delusions leave them not. The soul ever thinks on them. It again longs to be born in the terrene world. Meet with its last, delusion and remaining baggage of deeds, it takes a form. Once again, it does and adds to its luggage of deededness. When dying it took off with a baggage. When getting born it brings back another. The soul in subtle form comes in, enters enwombed and carnates itself in a body gross. As long as it entertains its feel of self, bonds, delusions, glammers, the soul gets burn and dies off and wallows in the cycle.



## 10. REBIRTH

Karma and Rebirth are the fundamental axioms of Hindu faith. Even septs that do not accept the lordship of God and the soul, do accept Karma and Rebirth propositions. In the ancient days, not only Indians, also Indo-Graeco people and others firmly believed that life never is put out at death but is born again. Philosophers, sages and creators like Pythagoras, Erupedocles, Plato, Virgil and Orid confirmed the verity of re-birth. After their Babylonian confinement, even Jews accepted the re-birth proposition. There are evidences in OT and NT of Bible to support the re-birth notion. Until 583 AD Christians too agreed upon the prospective birth ahead. As in 583 AD, Emperor Justinian thought that this proviso for rebirth would be a theological paradox, he banned this notion. However, thousands of western scholars believed in pre-births. They do believe in it still. Several Christian Gnostics accept the re-birth proposition.

From time to time, several take birth with the feel of their earlier and onward births. Researchers have gone a great deal into their circumstances and obtained results that the memories of previous birth are layered at the bottom of one's conscious. For some there is an extra-ordinary potential and motive force to surface these layered parts of the conscious from their subtle to, a super-level. This subtle conscious part of 'manam' is inseparable from soul until soul's Release. This is its core inner sensorium. It is different from the biologic brain. It is said that if one is hypnotized and tranced,

the under-lying memories of the sub conscious mind can be brought to surface. It is also believed that one's mind can be made to retrace its evolution by a process of psychic regression. These belong to the realm of applied psychiatry and para psychology.

In countries like India, America and England and Russia, researches in the psychology-schools have declared and published their theses that prove the re-birth concept.

"Arjuna. You and I have taken many births hitherto. I know mine. You have forgotten thy 'before'."

"Like as this body grows from infancy, youth and age to senility, so too does the soul ensouled attain different bodies in growth."

"Quite as a man would change his clothing and move into put on new, so does a soul relinquishes its worn body and takes on a new one."

*"As certain is death to one born,  
so certain is birth to one dead."*

Bagavatgeeta, Trans. S.A.S.

*How many many are mothers!  
How many many are fathers!  
How many more wives henceforth!  
How many more children thereof!  
How many more birth hitherto?  
The fool I am unaware of this?  
How many more to be born?  
What might I do, O Kacchi Ekamparan!*

Pattinatthaar. Trans. S.A.S.

*Grass, herb, worm, tree, beasts a good many,  
Bird, snake, stone, men, ghouls, bootha-host,  
Cruel Asuras, Sages and Devas: I was born*



*as all these fauna and flora, and am now  
Utterly fatigued.*

*Lo, I have this day, beheld your golden feet  
And gained deliverance:*

Manickavasagar. Trans. S.A.S.

*See, of the countless births, the human  
Is the dearer than the dearest.*

*If one were to lose this, what other would  
Befall, I do not know for sure.*

Thaayumaanavar. Trans. S.A.S

*The ore died into a plant.*

*The plant withered into a beast.*

*The beast perished into a man*

*That I am. Death is not to be feared.*

*For by dying, I have not lost.*

*As a man I would remain and die*

*To go and join the prophet of Devas.*

*Whatever god abjured died.*

*Bequeathing this divine soul as well,*

*I shall reach the supreme of supremes unexplained,*

*When 'I' does die, Him High is Nigh.*

Sufi Jalaludin Rumi. Trans. S.A.S.

Rumi's this affirmation is scriptural gnosis, in pithy. This may be compared to the Saiva Siddhantin's thought.

*This birth is the remainder after many births.*

*Even after this I several times have been born and*

*have gone dead*

Walt Whitman

In the only-lonely state, the soul shackled in the flaw of Aanavaa with no stir and Gnostic light, like a blind baby lies. For souls to attain deliverance, God creates Maaya-effects and conjoin them to souls. Souls thus annexed to Maaya-effects perform desire, knowledge-based acts, deeds and experience the fruits of deededness. Souls live here and in worlds hereafter; again return here, taking births, dying oft. Thus wallowing, souls take bodies meet with the deeds.

*For all beings ever, desire is  
The sure to sprout seed of births.*

(Kural)

*If one were to get born as flowers and trees,  
And all, not taken by the Virtuous One,  
One might cling to the Tree of Gnosis  
To void all birth.*

*For having been born  
As worms in sacred waters,  
The eyes are blest to see the  
Vermiculating birth.*

*By immeasurable Sivapunniyam,  
Getting rid of six-fold shapes,  
Being comes hither in human mien.*

*Assuming all shapes galore in series,  
By deeds good, may you hie  
To become ship-shape.*

(Siddhanta Darshan – The Ontology of Being)

Trans. S.A.S.



The soul enlightened by such birth-experiences, at length tallies the deededness and is rid of flaws in flaw-ridden way and by the grace of the divine, reach unto the holy feet of the Lord.

The soul in human body consequent on the evil deeds, losing enlightenment partly, stoops to take bestial or vegetal births. – This possible stooping is asserted by the greats. Considering this downwardness in the scale of births, directly, the late Sivagnostic Sivapadasundaranaar and Navaneetha Krishna Bharathiyaar nearly support this degradation through evil deeds. As by good deeds souls do attain enlightenment and become bodied of a higher order so do they of a lower order by deeds bad. Meet with deeds, souls ascent or descent or change the order of getting born. Vendel Vens in his Eternal Life supports this enunciation on soul-body formation. On continuous committing-the-crimes, the soul at an extreme becomes stone or ore. That is to say it might reach its only-loneliness.

*The twideeds are beginningless as willed  
By the primordial; and by their experience  
At lengths depending on the flaw, changing shapes  
Of Maya, as ordained proceedings would have,  
Showing several differentia, having shape of own none,  
Would let the soul straddle upon Aran's Will*

(Sivagnana Siddhiyaar. Trans. S.A.S.)

The two deeds conjoined to Maya and Aanavaa flaws with several differentiations would beget multifarious genitalia. The fruits of deeds would stand subtle. Lord alone aligns the fruit of deeds to souls.

*Caterpillars might turn moon-beetles.  
Worms of yore would change into hunters  
By Karma do the wombs change  
So do tell us our faiths all-  
Even this, wherefore do you know of.*

(Sivagnana Siddhiyaar. Trans. S.A.S.)

The hairy centrepede turns into a bee or blue-bottle. The shapes change. A worm a hunter turns. These are observations. Faiths declare that Kanma causes the abiogenetic mutation.

***Akalya turned into a stone. Lord Ari  
Assumed several births. The spider  
Became the matchless emperor of the worlds  
Born in sun's clan. The rat ranked high  
As Mahabali Emperor, what metamorphosis!***

(Sivagnana Siddhiyaar. Trans. S.A.S.)

(If people argue that petrification of Akalya is due only to curse and not deed's fruit, it may be seen that curse even is a fruit proper to a deed afore)

***Kanma nescient of the genitalia and the worlds  
Can hardly move into the Being. Being  
Though conscious cannot by itself attain fruits.  
Lord only aligns them; this deed being His  
Meet with Kanma would He change the womb of birth.***

(Sivagnana Siddhiyaar. Trans. S.A.S.)

As Kanma is the gross, it will never join the animate Being. Though Being is conscious, as it knows only if informed, it by itself won't join the fruit of deeds. Lord alone aligns both. As Lord is causal cause, He metamorphoses the womb in accordance with Kanma.

However, there is another point of view, which cannot be ignored in toto. There are people who asseverate that Beings are only in ascent-route. No downgrading can be appropriated to them. Sufi Rumi declares by dying he is continually upgraded and has never sustained any loss.

- (a) In the evolutionary process it is supposed that from monkey came man. The reverse, man to monkey



degrading, is not conceded. Rivers don't run back to their sources. The evil-doing souls's progress may get hampered. If they take to erring ways, to come to proper enroute it might take ages. Sinning souls sinning endlessly take births often, die often, experience great sorrows, and get enlightened by lessons learnt in lower order births. To a certain extent. In keeping with this qualified sufferings, it assumes a human form. Though evil deeds cause sorrows, they do not deter enlightenment. Akalya turned into a stone on curse and not on count of her evil deed.

- (b) According to the law of Karma, the evil-deeded soul experiences sorrows in this and after worlds. If as flora and fauna it is born the power to experience sorrows and feel for them is not appreciably enhanced. Body-meet-with-Deed may be explained as Body fit for experiencing the fruit of deeds. The evil-deeded ones may be born handicapped as deaf, dumb, blind, cripples; or they might smart under endless ailments.
- (c) The Holy Grace that brought the soul that lay in a lonely-only state to the fore of human birth will not cease; nor will destroy its act of such bringing to the fore by bringing the brought forth to naught. Let us remind ourselves that it is but Holy Grace that fits the soul to the fruit of the deeds. This is gracefully grace and charity and not ordinance or punishment or reward.

However, for the scriptural gnosis, the sanction is purely canonical texts of great gnostics. Our arguments and exegeses do not create or delete sanctions whatever. Therefore the doctrinal side of Saiva Siddhanta must ever be reckoned as yardstick of our understanding such sanctions for or against.

## 11. DELIVERANCE (MUKTI)

The state of Deliverance or the prequel state to Mukti cannot be put in words. It defies all explanations. People of various faiths discern this state in manifold ways. Of them two kinds are distinctly classified: one being a positive blissful state, the other a reductive, negative state of zero sorrow. The 'Mukti' to Saiva Siddhantins is a state of great bliss.

*Some speak of conjugal bliss through women;  
For some the withering five 'kantas' is bliss.  
For others the subsiding of the three gunas is bliss;  
Bliss is the severing of Karmic-deeded-fruitage too.  
Eternalizing the mien of Pure Maya is bliss.  
Knowing Brahman is the true achieve.  
The de-souling of soul is mukti real.  
Achieve-in-all is the siddha-mukti.  
Soul's-stony-sole-ness is mukti for the stoners.  
But soul freed of three flaws when graced  
Reaches the holy Feet attaining mukti of muktis.*

The materialists in a limited way finds deliverance in the conjugal bliss of man-woman bonding. The Buddhists resolve the five kandas of iconic, agonic, semic, altitudinous, and scientific cogito to find mukti. The lexicologists simply potentiate the three gunas of rajas,



thamas and satvam to evolve a state of mukti with the defining feature. Prabhakaras tell that severing all karmic deeded-fruitage.

The karmayogins idealize mukti by eternizing the pure maya-body in a pre-phenomenology. They that swear by Maya (illusionism) think that knowing Brahman-in-the-realizing-and-the-realized – I is Mukti. In the thought of exegetes, the soul's reduction to naught is bliss. As siddhas have it, the attaining of the eight great achieves is bliss at once; for the schoolers of stone and Iconics, the soul's ceaseless hybernation as a stone laid up is a state of mukti. But Saiva Siddhantins affirm that soul rid of its triple flaws, reaches the holy feet of Lord through Lord's grace in Mukti.

The three states of a soul are already rounded up as only-ness, as mixed-manifest, and as absolute. The absolute pure-state is truly mukti. This is even viewed as the fourth Turiya.

*Getting born, dying births and deaths  
Doing di-deeds is the manifest state.  
In a certain birth the fruits of all done at a stroke  
Are consumed; the hid Hider pities  
And resolves the vivid in Saktinipadam, when  
As deeds of anthem, the present and the brought forward  
Meet the onward in a tally timely.*

Sivaprakasam. Trans. S.A.S.

The manifest state is pertaining to experiencing according to the two fold deeds done often in frequent births and deaths, in a more agonistic way. This is called 'sakalam'. In one birth, at one stroke a cancellation of all fruitage might occur when the occulting power that hides the nature of the phenomenal, takes pity on the agon and informs it of a sudden to be a resolver of all deededness. This is 'Sakthinipaadam'. The nature of 'Tirodaayi' is to exercise its boundless 'Caritas'. The soul by performing deeds experiences the

undergoing -experiences in a catenated way and enjoys or suffers in conformity with the demands of the deededness; also the soul cognizes the transience of the deed, the demand, the fruit of experience and the experiencing of the fruit. In this drawn-out process, soul is processed into a state of soul-weariness. The resultant gain is the equation of and in thinking: namely, where there is joy there is sorrow too. Soul, then on, would neither joy in joy nor sorrow in sorrow. It would deem both at par. This is called Adequation of the twi-deeds. Later the soul feels the cause of joy-sorrow mix-up by the Holy Grace. It comes to know that nescience, aanavaa and Kanma are the cause of this cause causing the mix-up. It submits itself wholly to the Lord. Relinquishing its terrene feel it abides with the divine feel. It acts thereof viewing every occurring as His will. Hence it has no onward / prospective deededness ahead. The flaw of kanma gone, it has nothing of the remaining kanma to experience and expend. Knowing itself in the face of the Lord, the veil of Maya is torn. The spume is gone. Now the Holy Grace evolves, burns the aanavaa and conjoins the soul with the Lord. By the Holy Grace, the soul snapping off the bonds of flaws, reaches unto the holy feet of the Lord.

***As deeds of twi-deededness meet, lord resolves power  
Grants grace gaining which, gains the soul gnosis;  
Snaps off the triple flaws, sacks nescience, achieves  
The great discernment, reaches the Lord's feet in Pure.***

(Sivagnana Siddhiyaar. Trans. S.A.S)

The pure absolute state, a soul attains only after the adequation of twi-deededness. Consequently, results sattinipadam, a grand resolution of all kinetic extravagant power, a crunching of all differentia thereof; by then the soul gains the grace of God, sets itself free from flaws, leaves the sciences for the sagacity sublime and reaches unto the holy feet of the Lord. This in fact is a feel of pleroma in the Pure



Absolute condensing the evolute and the involute of soul's configurations.

*Sattinipaadam resorted to is four phased.  
Of it, the phase of gnosis is not easy to reach  
Dear to thought. The lord abides the feel of feel  
In the guise of preceptor to come and grace  
That the differential only-ness and manifest  
Mix-up no longer occur and the flaws are snapped  
In the state of pleromatic Absolute; granting  
The spotless grace to them with endowments  
Of Sariyai, Kiriyai and Yoga.  
Thus the text proclaims gaily.*

Sivaprakasam Trans. S.A.S.

Sattinipaadam has four phases in all. For the soul to reach the sublime Gnostic phase, God as the conscious of the feel deigns to come by as preceptor, gracing the soul such that the soul no longer veers between its only-ness and its manifestness and it snaps off all flaws. This verily is the absolute Pure State.

*As would sunstone glow on the rise of ruddy sun,  
So would by grace of the great Preceptor  
The gnosis-base in the soul whereby  
Would Sivam and self shine alike in Turiya  
With a host of homo-hetero cosmos all  
Vis-à-vis, proximally as life of life in sheer  
Immanence as stasis and praxis in occurrence*

(Sivagnana Siddhiyaar. Trans. S.A.S.)

In the face of sun-light, the sun stone glows incandescent, with flame. Likewise the gnosis of the soul ripe is aglow like Holy Grace. As this gnosis results, the soul identifies the process of discerning

itself and the Lord and knows the phenomenal maya, and its nature. It also discovers the Lord's omnipresent spread as life of all life.

*Quite as a magnet draws iron filings,  
Quite as fire would flux iron in furnace,  
And would burn up its rust forthwith,  
Quite as salt-in-water salting-watering,  
So would Lord capture soul in mukti  
Embrace life, snap off flaws, stand by ever.*

*Quite as an amalgam'd pellet hide aurum,  
As a pellet cupric showing not the auric  
So would Lord alchemize soul mien'd  
Likening sugarcane, honey, milk and candy  
And fruity ambrosia mixed up in mukti...*

(Sivagnana Siddhiyaar. Trans. S.A.S)

As magnet gathers the iron to itself, in mukti Lord annexes the soul to Him. As fire burns up the dross in the iron, so Lord embraces the soul cutting at the root-flaws triple. Lord stands close to soul as salt dissolved in waters. The mercurial globule hides gold within its amalgam, showing never the gold up, so would God contain soul in His immanence betraying it not. This Mukti is mature bliss great.

*As deeds in tally so distribute that the flaw  
Of Maya does not moss, alike kanma and Maya  
Remove and the root dark is burnt up.  
And soul enshrining the sublime feel divine at heart,  
Loses itself to sleep in the One Ancientry as unfragmented  
whole.*

Sivaprakasam Trans. S.A.S.

As soul knows itself and the Lord, the flaws of kanma and Maya are got rid of. Hence, there is no further birth ahead. The



beginningless aanavaa flaw is burnt up. The soul caving into the divine gets lost into the whirl of the divine and sleeps in a blissful recumbence.

To attain deliverance, one does not need to wait until the climactic of death. In this very world, with this very gross body one can seek after release. Souls thus released are Jeevan Muktas. Of such Jeevan Muktas, Chapter VI of this book speaks. Virtually Jeevan Muktas are not different from the divine. Theirs is a one'd condition.

Jeevan Muktas, for the sake of gracing the people with caritas, take birth. As they are Jeevan Muktas even as they are born, they are free from the triple flaws. Though embodied they are Godly. Their words are Gospel; their deeds are God's Acts.

Saiva Siddhantins classify Mukti into four kinds. They are Saalokyam, saameepyam, saarupyam, and saayujyam. In Saalokya, soul abides in the abode-world of the Lord. In Saameepya, it abides by Lord's abidance. In Saarupya, it in the very mien of the Lord. These three are known as 'the deliverance at the holy feet' or Aparā Mukti. The at-the-foot-of-ness of the release is thus set forth. In Saayujya, the soul is inseparably non-dually mixed with the divine. This is the supreme Deliverance or Para Mukti.

*Like as tatwas-in-soul stand one'd in ensoulment,  
So in Mukti stands soul one'd in God,  
With all the flaws heir to conscious.  
Thus ever truly the scriptures great.*

*As the lumen of lune in sol's effulgence  
Is grained one'd, so would soul be one'd  
In the holy feet of the Lord in an anthem  
Of immersion in the eye of bliss atwirl.  
In Mukti too shall be the three ontic ents.*

*The minuscular soul feels the bliss, granted  
By the Lord aplenty. The flaws breed.  
Discern in love this beyonding scene.*

Unmai Vilakkam. Trans. S.A.S.

In impounded state tatwas all glomerate in soul. In release soul glomerates in God inseparably. The light of sun encloses the light of Moon and is one and not two. So does the soul when it abides at the holy feet of the Lord in bliss sheer. Even in the state of deliverance Pati, Pasu and Pasam, - the triad remain. The soul alone undergoes bliss. Lord graces the soul with bliss. The flaws of the soul earlier consequenced this end.

*Sans the head that is aware of the boundless  
Sense, sans the five bootas unveiled by  
The spotless lancer who dried up the loch  
Sans voce, sans cogito, sans soma, sans life,  
Sans bondage, sans the flaws, sans murk,  
Sans all its its-ness, soul is spread  
In omnific opsis – see*

Kandaralankaram Trans. S.A.S.

In the state of deliverance the soul is shorn of all the five elements. It is speech-less, thoughtless, un-bodied, un-acting, in-sensate, rid of I-my-ness, free from aanavaa flaws et al, and it stands 'elaborated' in expanse with no limit set.

*O Ambrosia-become! King of lovely lance  
O Form of Gnosis! How would I tell!  
That supreme thine, eating the I-me up  
In one gulp, stood supreme in supremeness!  
Would it be for telling the other*



*That you stood meontic in solitary solitude.*

Kandaranubhuti Trans. S.A.S.

The Lord abides within and transcending the six and thirty tatwas. As Being reaches Sivam, Being as well goes past the six and thirty tatwas.

*Won't there be a day when vis-à-vis  
With you I stand in an expanse  
Beyond the scope of elements, factors,  
Sensoria, and senses with the three gunas  
And the seminal sound at length.*

Pattinatthadigal. Trans. S.A.S.

*In the blissful expanse beyond night and day  
Be one'd with Him totally, unti para!  
In all-quickenning celerity, unti para!*

Tiruvuntiyaar. Trans. Dr. TNR

The state of deliverance is pointed at by the following Tirumantiram verses.

*None there is, none of flaw, murk none,  
Regard and love of clan none; none  
Are the qualities meet; nor well-being,  
For them that via gnosis, cherish 'nandi'  
Impressed in love of eternal grasp.*

*In the speechless nubile bliss sublime  
Sivamizing me freed of flaw, as an ent,  
The lumen heatless capturing the three eyes,  
Gives itself to last and outlast the contingent grace.*

*As the unleaving amour of Sivananda proper  
Stands, the bonds won't entwine; if otherwise,  
I-ness would die to stand in its abode  
To attain the ever-during ambrosial stasis.*

*Nandi showed up and showed that show  
Of uneying eye, unheard heard,  
Undistorted joy and herdless herd,  
Unreticent gnosis and differential past the seminal  
sound unshowingly.*

*O, blind ones that eye with eyes on your face  
Bliss indeed is to see with eyes inly awake.  
How can a mother ever tell her daughter  
That connubial joy she had with her spouse?*

Tirumoolar. Trans. S.A.S.

The servitors declare their joy thus:

*Our virtuous form has entered us in full.  
Our Gnostic One has coursed with us  
And stood erect in the hearts of the servitors.  
I praise Him the sole inter-courser.*

Tirumantiram. Trans. S.A.S.

Bliss sublime is impossible of explanation in any logocentric medium; nor is it evident in a non-logocentric paradigm of mentation.

*They that hail Him who cannot be hailed with words,  
and recite this hymn compact of divine grace,  
fully realizing its true import,  
will fare forth to Sivapuram to abide there  
for ever, beneath the sacred feet of Siva,  
surrounded and humbly hailed*



*by many many devotees*

*O ye who are for ever established in the ever during  
Bliss of God! Alas, do not, later on, get sunk  
In delusion and cry hoarse. Come, let us  
Fare forth and reach the sacred feet of the holy  
God whose jewels are serpents and who is  
Unknowable to the divine Vishnu,  
Even as the hallowed and divine and gem-in-laid  
doors  
Of Sivapuram are flung open*

Manickavasagar. Trans. Dr. T.N.R.

*How can I at all articulate how it was?  
It was so, even so, untipara!  
It was knowledge beyond knowledge, unti para!*

Tiruvantiyaar. Trans. Dr. T.N.R.

*O, Chit, He told me a word untold.  
How can I tell what was told – He  
Detaining me alone in a cunning move  
With witness none present, clung  
To me in the court of bliss  
For all my clingings to leave, inly,  
And did order me to hug Him.  
I did at a point – How can I tell  
What I got – He spoke of an act  
Unspoken hitherto, Chit.  
All that my heart knew as real  
And unreal, as felt feelings, He  
My Lord told, are His. Look at the smartness*

### *Of His that made me He, Chit.*

Thaayumaanavar. Trans. S.A.S.

The states of deliverance and onticity are contained in the holy pentagrammaton (Sivayanama). In the ontic, the soul is dependent on flaws (ma) and the occulter (na). As flaws remove, the power occulting which stood soaked in them, would tally them and refine them and be lost. That is, it won't hide anymore anything; but would simply be. Soul would resort to the grace-power (va) of the holy divine. This power of Holy Grace would conjoin the soul to Sivam. In deliverance, the very power of Holy Grace is the holy mien of soul. In the ontic what shows up as Sivayanama, changes to Siyava in deliverance-state.



## 12. THE WAYS TO DELIVERANCE

Saiva Siddhantins speak of four ways for the souls to take to in order that they attain Deliverance. These four are known as Sariyai, Kiriyai, Yogam and Gnanam. Though marked out thus, these are not discrete in themselves. Nor do they differ outright as to tell any of them apart from the rest. It is incorrect, epistemologically, to compare these with the Karma, Bhakti, Yoga and Gnana of the sanskritic canon. At length Bhakti is the road to mukti. All ways lead ultimately to Bhakti. The ways that lead to Bhakti are mentioned.

*From the wished for Sariyai to true gnosis, the four  
Are like bud, blossom, raw and ripe fruits, O Supreme  
of Supremes!*

- Thaayumaanavar

*Through means of Siva-will'd deed,  
Through means of Siva-given yoke,  
Through means of Siva-gnosis,  
The inscription of I in the conscious is erased;  
And, therefore, whoever loves Siva  
Through such means, will behold Him before,  
Him un beholdable to all; as Aran*

- Tirukkalirrupadiyaar. Tr. S.A.S.

Indicated herein are Sivadharmā, Sivayoga and Siva-gnosis. Bereft of Lord's grace pati-gnosis will never result. Sans Bhakti there is grace none granted. In every channel of discipline the four phases develop. Within a discipline is laid a discipline; within its observance is the deed of élan; within its demesne is the yoke; within its purvey is Gnosis. Within the deed of élan is again another discipline; within the deed again is another doing within; within it moderation; and within it the development of Gnosis. In the yoke is laid up the discipline of the yoked; and is a host of regulatory deeds; and again the yoke of the yoke; within which is the Gnosis abounding. In the Gnostic domain, there is Gnostic discipline; a Gnostic way of doing doings; a Gnostic bondage and a gnosticised gnosis. Every phase is two fold. One as a pathway and as a way to Truth; i.e. as a guiding channel and a channel of verity. As a guiding state, it is, in terms of Bhakti, a little short of its status; in terms of truth it is overwhelming in Bhakti.

The soul attains release, snapping off the bonds of the triple flaws only by meditating on Him, bowing at His feet and by His grace, forgetting its selfhood becoming His hacceitas. Worship of the Divine, feel of the Divine, Bhakti, service and Lord's grace annul triple flaws. Lord ever abides with soul in a non-dual stance. When the soul propitiates this form of Lord's abidance, Holy Grace emanates. Sariyai, Kiriya, Yogam and Gnanam are but propitiations unto the Lord.

*What if you guise yourself in a host of holy ash-servitors?*

*What if you wither and pine wandering ever?*

*Fruit there is none for any who do not sing*

*The Dancer at Arubalam in His dancing mien.*

For they that feel the Lord through Bhakti, never forgetting Him, Lord would Fain snap the bonds and grant release.



*On propitiating 'aran', the temple  
And the holy-ash wearing servitors  
Rid of delusion shall reach unto  
The ruddy flower feet worthy of worship  
While the flaws perish forthwith.*

- Sivagnanabodham. Tr. S. A.S.

Let us now briefly look into the four pathways of Sariyai, Kiriyai, Yogam and Gnanam.

*The paths of Good, that of fellow-servitorship,  
That of goodness heir to, and that of consorting  
Are the four satric paths leading to Sankara-  
These are those of Gnostic yoga  
Also called good Kiriyai, Sariyai et.al  
The Release thereof through means of such good paths,  
Are abidance in the Siva-world, in proximity with the  
divine  
In the very form of Civam, and in Civam oned.  
Thus are they four. The attained Release  
Through Gnostic yoga is entelechy, firing forth  
Proper to the prior three, they say.*

The paths that take the servitors to the Lord are Gnosis, Yoga, Kiriyai (the domain of rites) and Sariyai (the domain of disciplines), four in all. The Release attained through Sariyai is abidance in the Sivaloka; (This is known as Salokya) that got via the domain of rites (Kiriyai) is vicinity to Siva; (This is known as Sameepya) that attained through yoga is Saroopya, i.e. abidance in Lord's very form; that attained through gnosis is ultimately abidance in Sivam solely. – This is grand unity. The first three are called step-wise or hierarchic Release-states. The Gnostic Release is the sublime.

*If one were to state the path of the Lord –  
 In-seminal sound, it is but the domain  
 Where in the temple of Sankara,  
 The servitors leep the precincts with holy  
 Cow-dung, pick proper blossoms, garland them  
 And make chaplets for the Lord, praising  
 Him in hymns, lighting faultless holy lampions,  
 Rearing arborets for choice flowers, and  
 On seeing those that wear holy ash, asking  
 Them in compliance if any service need be rendered.  
 Such bowing 'Sariyai' pious ones shall abide in Lord's  
 world.*

Bowing before Lord's temples, leeping the precincts of the temple-front, cleansing the corridors five, holding the burning sticks of light and fragrance and such services rendered from time to time to Siva's servitors is Sariyai within Sariyai; (i.e. the domain of discipline within discipline) whereby we turn disciplines disciples of the Lord-preceptor. Choosing one of the Holy miens of lord for worshipping is the domain of rites within discipline. Meditating on Lord is yoga in Sariyai. The experiencing of Siva got through learning is gnosis within the domain of discipline. The range of Sariyai includes all outward actions. The Release got through Sariyai is abidance in the Siva-dom. The release abide in the very world of Sivalogia-Revelata.

*O heart, come here! If you seek life eternal, do these:  
 Wake up before daybreak everyday; enter the premises  
 Of our Lord's shrine; sweep the precincts (with a broom);  
 Coat them with cow-dung; weave garlands adoringly;  
 Sing His glory; bow your head and enact a dance;  
 Cry aloud in fervour thus: "Hail Sankara!  
 All hail Sankara! O Aadi in whose matted hair flows  
 The river of billowy water! O Lord of Aaroor!"*

- Appar Tr. S.A.S.



*For you to think on Him, 'manam' I have made;  
To hymn Him tongue I've given you; to bow  
Unto Him, Head I've granted; to worship  
Hands, I have offered. To be bound to the flock  
Love I've created. For your body to glow  
I've stood in. All these I've ordained only  
To reach unto the burnt white ash wearing Lord.*

*Lo, for a long time, I've wasted, falling,  
With deededness, never worshipping the Lord  
Showering flowers on Him who  
Has granted me tongue to hail, mind to think on,  
And head to bow in supplication.*

*Saying Hara Hara, find there's nothing dear to do.  
Men do not know to say Hara Hara.  
Saying Hara Hara, we become eternal devas.  
Say Hara Hara, All births snap.*

- Tirumantiram. Tr. S. A. S.

*O! Foolish intellect hail, Govinda hail, Govinda  
Hail Govinda; to cross the seas of birth  
The holy name of the Lord is the sole route.*

-Aadi Sankara

*The Panchaakshara is indeed the merciful Lord's  
Aagamas  
And the Vedas rare: It is all original eighteen puranas;  
It is indeed the Great Deliverance of serene bliss  
Which is beyond the six times tatwas*

- Unmaivilakkam. Tr. S. A. S.

*Cinerary white ash weaver-lord as if ordained  
 Has created 'manam' to cogitate on Him;  
 Tongue to praise and bespeak Him;  
 Had to bow in submission to Him;  
 Karmic deededness to be bound in Paacam;  
 And soma to effloresce to undergo birth;  
 All these are by His will and ordinance.*

- Cheramaan. Tr. S.A.S.

*Lo! This deeded me is distressed much  
 Never précising the Lord, showering no flowers  
 That bloom upon Him, – Him, who has given  
 This tongue to Hail, this heart to cherish  
 This crest to bow and adore – Him only.*

*Say Hara Hara. Nothing dearer than this say.  
 Say Hara Hara, yet men do not comprehend.  
 Say Hara Hara, and become they immortals too.  
 Saying Hara Hara, the birth-chain snaps.*

- Tirumantiram. Tr. S.A.S.

*Chant Govinda; chant His name oft  
 Chant Him the Lord of cows, O, murky Mind,  
 For to cross the seas of births  
 The name of the Lord is the only way.*

- Aadi Sankara. Tr. S.A.S.

*The route of lineage on entry  
 Is started on purification fivefold  
 Using fresh incense, flowers,  
 Incandescent lampion, and leeping*



*With the sacred mix of ingredients five  
Ambrosial, and envisioning the lumen;  
Then with Bhakti worshipping, praising, hailing,  
And with sorge performing the rites on fire;  
Such as those that take to this route  
Daily, are blest to be by the Flawless One  
On mere contemplation.*

- Sameepya Mukti. Tr. S.A.S.

'Kiriya' is performing Bhakti which performs the inner and the outer – the interior and the exterior – acts of worship, after due purifying five-fold, using sacred unguents, smoke, waters, flowers and the five of the cow (milk, curd, ghee, dung and urine) mixed mantrically and the five ambrosial things mixed to keep the iconic form (honey, sugar candy, fruits, jaggery and ghee). In this performance is implied the taking to the path of worship, through exterior and interior acts, ultimately to grasp the formless form of the holy mien. This in its ultimacy is the rite of rites. The contemplative worship; is the yoke within this rite; the feel resulting from experience of the contemplative fealty is the gnosis acts-born. Whoever takes to the discipline of ritefulness is by the side of the divine ever.

-Sameepya Mukti. Tr. S.A.S.

*With flowers oozing honey from trees picked  
And incense soaring from centres fragrant  
Through flames flaming up, and holy waters  
Fetched for ablutions, servitors come daily  
And worship. To them is granted the grace  
Of the holy feet of immitigable opulence  
By the noble lord of the woods*

*Catching waters who abides at Civapuram*

*They that think of Him is the head of the triumphant  
ones.*

- Sambandar. Tr. S.A.S.

*He who does service is Jeevan Mukta  
May you control your wayward tongue;  
May you be rid of your pride of I-ness.*

- Yoga Swamigal. Tr. S.A.S.

*In the path of the ordinary,  
Controlling sensorial, equalizing  
The air breathed in and breathed out,  
Knowing only the base of the trifold squares  
Feeling their innate meanings  
Coursing along the upward pass,  
Coming by the catchment of nectar  
In the face of the lune-sphere,  
Thinking ever of the pleromatic effulgence  
And such doings would ripen  
The way to fruitage. They that do these  
Shall attain the Civa-form sure.*

- Sivagnana Siddhiyar. Tr. S.A.S.

Holding the breath in a stirless surfeit, controlling the five senses shutting the two-nervine routes of Ida and Pingala that arouse the air of originarium, opening up the inverted vortex route, entering the outer stereos, grace granting and remaining these immersed ever is yoga proper. This is of eight parts/sections starting from 'Iyamam', 'Niyamam', 'Aasanam', 'Praanaayaamam', 'Pratyaakaaram', 'Dharanai', 'Dhyaanam' and ending in 'Samaadhi'. These



respectively, indicate states of being. 'Iyamam' is qualified in Ahimsa (non-violence), Truth, Not-stealing, Contenance, Love, Sans deceitfulness, Patience, Courage, Discipline and Purity, in ten terms. 'Niyam' includes Askesis, happiness, thoughts of the Divine, charity, worshipping the Lord, knowing the Gnostic scriptures, fearing the blame and blemish, Bhakti, prayer, fasting, - a ten again. Pranayamam simply is the control of and reign over the involuntary breathing. Pratyakaram is to arrest the wandering 'manam' and forbid it, and never to admit its going astray to other folds of thought. Focusing 'Manam' on to a single location is Dharanai. Meditation exclusive is to meditate on the formless-form of the lord. To be pitched ever in this state meditation is known as 'Samadhi' a state tantamount to the primordial state of verisimilar likeness. 'Iyam to Pranayamam' – this tetrad is Sariyai in yoga. The next two, 'Pratyakaram' and 'Dharamai' is 'Kriyai' in yoga. Dhynam is the yoga of yogas. The Gnostic feel akin to the origins primordial is gnosis in yoga.

Propitiating the Lord through yoga is yoga-route. Bowing unto Him feeling Him ever full of His feel is yoga. These days yoga trainings are given for several purposes. However the purification of the self and the meditation are conspicuously absent in several yogas. Out puranas declare that yogins lived for long and for long remained bogged in the state of 'Samaadhi' or End-Release. That which is got through yoga is Mukthi with a form in ken. It is becoming Civam like, to be one with Him ever.

*Getting to know the righteous route,  
The arts all, the puranic – vedic  
Texts and sastras of varied religions  
And sects of faiths, and of them  
Choosing the triad of Pati-pasu-pasam*

*As excellingly supreme over the rest  
That croak below, and desiring unto  
The good ways that would grant a  
Darshan of supreme Sivam, undetached  
By the trio of the knowing, knowledge and  
Knower, that that surge up great in  
Reverse to commix with Civam would  
For sure appropriate the lordship of Civam  
In such of their greatness great.*

- Sivagnana Siddhiyaar. Tr.S.A.S.

After scrutinizing all the various scriptural texts of various faiths, clarified in thought after knowing the entia Pati, Pasu and Pasam, feeling in full the patignosis that shows the Divine, removed from limited knowledge, gaining a boundless wisdom, without differentiating the interior/exterior acts, through the act of Gnostic appraisal, the informed realize the Lord who stands one'd amid these differentia and do service to Him. This realization obtaining service to the Lord is the path of Gnosis. Whoever abides in the pathway of Gnosis would for sure mingle with the Divine indivisibly. This is known as Sayajaya Mukti. Learning the Sastras on Gnosis from a preceptor is 'Sariyai' in Gnosis. Whatever thus heard if reflected un questingly, the resultant frame of engaged mind in action is 'Kriyai' in Gnosis. Clarification thereof is Yoga is Gnosis. Thereafter resuming the passivity of meditative disposition in the very bodily frame is Gnosis of Gnosis.

*"Gifting, Sacrifice, Waters, resorts of yoga, askesis,  
calm, penance, karmic yoga, -  
The doers of these would reach unto suerge cheasen and  
but would relapse into the terrene things.*



*Within a wink they that stand in 'Siriya' of yogic action  
Divine would attain the Release state sans defects.*

*When the worlds all resolve, the Divine done  
unyieldingly stands aloof to seed creation.*

*By then that have taken to the path of nosis would  
encision vis-à-vis Sivam there standing right in front."*

- Sivagnana Siddhiyaar. Tr.S.A.S.

Souls reach unto heavens through such means of givings, yagas, holy waters, virtues practiced in retreat, askesis, expiatory deeds and observances of penances, deeds of different kinds. After experiencing the rewards of their good deeds of Punya, the souls once again return to earth for birth. Sariyai-Kiriyai-Yoga-carried souls attain the Release state of the feet of the Lord. In times of dissolution, these souls by the grace of god would reach unto the Holy feet-state of Release. If the grace is not got, the souls that have already attained the holy feet, would once again get born and by His grace would gain the Supreme release. (In Saiva Siddhanta, Lord and the souls that have this holy-feet-state-of-Release would never be born again; only such souls that to His feet cling are likely to be born once again. These might secure Feet-release within-a single birth of grace).

Be it known that god is. We are this souls-possessions; that which has severed us from being possessed by Him in full is but an agglomerate of flaws. Removed from this agglomerate, we ought to gain the great bliss. The time we reach unto His feet, all woes vanish. There is need none to be born and to be perish in endless wallowing in this brute repetition. The state that is not to give into the necessity of being born or the need of being gone we shall attain, leaving for good all bonds and delusions, relinquishing the limited knowledge and the subtle feel thereof, we become the feel of Pati Himself and

should hence reach unto His feet. Even for us, the sole strong help and succor is Lord. His Grace is open to all. Swam-som: possessing is His lordship; possessor is the Lord. Swami is thus the nominated derivation of etymon 'Swam' sound.

*Father, Mother and Lord you are;  
 You are the loving uncle and aunt also;  
 Assenting women and opulent wealth are you;  
 You are clan, united related, of a village too;  
 You make the things to experience, to live by  
 You open up my heart in white company  
 You are this gold, this gemstone, this Pearl too;  
 You are the Lord mounting on the Byll, rank Rich one you.*

- Appar. Tr. S.A.S.

*The true one is love to lovers  
 Lord is joy ravishing, graceful preceptor.  
 He hath placed His feet on my heel.  
 I knew Me and manam died forthwith.*

- Tirumantiram. Tr. S.A.S.

The way to reach His feet is to bow unto Him with love, who is the great bliss cum great grace.

*Unless one reaches the feet of Him nonpareil,  
 One can hardly be rid of angst.*

- Kural. Tr. S.A.S.

*The deluding friends, the women  
 Flawed as Maya, if driven out  
 To die, one might go with the motherly  
 Grace of Truth and concourse with  
 The father forgetting the mother, and*



*Attain transcendent-meditation-  
So has He declared, that lovely.*

*Kacchi Ekambaran Lord.*

- Pattinathar. Tr. S.A.S.

Leaving behind the pseudo-maya and its delusion and bondage bred by it, as one inclines to Holy Grace, grace would annex the soul to Sivam. Thereafter soul forgetting all would with Sivam one'd in meditation experience great bliss.

*Even if one be yoked in for eight thousand years,  
One seldom sees that Amudhan to his surfeit.  
If he were to eye within inside the innards  
Of a numinous nervine route enlightened.  
Lord shall verily be combined with the seer as eye  
and mirror in one.*

- Thirumoolar. Tr. S.A.S.

*Servicing Truth, sowing seeds of choice  
Weeding out lies, watering it with waiting,  
Seeing within oneself, fencing it with duty,  
If one stands in rectitude, the road to Siva is thrown open.*

- Appar. Tr. S.A.S.

Great many people live in households. They think that religions discipline is unrelated to household life, and that only ascetics can follow the discipline of religious. This thought is wrong. In Saivaita faith are categorically stated the religious routines proper to household and ascetic lives respectively. There are many who reached unto Lords' feet living household lives. Both paths of virtue are laid on a bedrock of love and god's grace. In this worldly life if one can function with love and virtue, soul in its sojourn would progress. It would be granted holy grace.

The virtues proper to household life are anthologized by Sivagnana Siddhiyaar.

Discipline, morality, love, compassion observances of discipline, showing hospitality to elders, relations, good qualities, askesis without any guilt, all givings, worships, straightforwardness, never desiring other wives, self-restraint, the ability to differentiate the acceptable from the unacceptable on an ethical base, propitiating the Lord and the elders – all such qualities if rest in one man, then the deeds of such as one are virtuous deeds.

*With mind meditating and mouth chanting  
Mantras in praise of, and hands gathering  
Flowers to worship the Desired Deity supreme,  
If one were to be rid of passion at first  
And live by deeds, the very deeds his  
Are virtues and services witnessed by the supreme, truly.*

- Sivagnana Siddiyaar. Tr. S.A.S.

If one take's to the path of Dharma and worships Lord by thinking ever on Him, praising His praise in every word and offering flowers to His names myriad and lives such a life of devotion-in-deed, then all his acts are services to the Lord.

*He that weeds out I-ness and My-ness  
Shall enter the abode above the celestials*

- Kural. Tr. S.A.S.

*When I-dies the being turns extant good*

- Yoga Swamigal. Tr. S.A.S.

*'I've done, They've done, This is mine, I-am'  
Such bents, if in the Gnostic furnace, are  
straightforward*



*In red-heat, the self realised shall stand  
Upright vis-à-vis the Tatwan granting  
Darshan in front and Deededness would flee to  
vanish.*

*For them that proclaim they do, lo,  
The self abstaining, resolves the deededness  
To beget experience so desired.  
If gnosis that ends embodiments  
Does not rise, none of them would ever  
Be rid of their I-ness and My-ness here.*

- Sivagnana Siddhiyaar.Tr. S.A.S.

Pati-gnosis alone can snap the I-My-ness that is categorically the flaw of Aanavaa (Pride). It is this flaw that is the causal factor for consequences as Paacam bond and Delusions, and woes. As one snaps of this flaw, the divine within would explicitly show up as manifest. The moment this epiphanic realization occurs the flaw of deededness withers away. All deeds of those who are contained by the blemish-web of I-ness-My-ness are the roots for consequential onward-deededness. Only on attainment of Pati-gnosis, removed from the proud knowledge of lesser kind, the I-My-centrism perishes.

May we now step-wise revise our understanding of the different states through which is a soul passaged.

- (a) Men commit acts of unrighteous kind owing to their I-My-ness and bonds of Paacam; many in turn play deceitful roles; exploit people cheating on count of their self-centeredness; such ones suffer from sorrows of everykind in this and other worlds. After such sufferings due, they get corrected to a state of undeededness. As soul is the sole property of the Divine, the Divine is

rightly the Fatherhood, kith and kin and all. The kindness and mercy of the Divine is for all beings granted.

- (b) Many perform deeds of virtue fruitfully. Although this be, they are not shorn of I-My-obsessive conscious. Yet they languish and long for attaining release. They even construe that virtues and their fruits could be purchased. Such of these do enjoy the benefits in this and after-worlds in correspondence with the virtuous acts they have done. This bent/slant of such goodly ones is better than its opposite, for sure. But as long as this I-ness persists, Holy Grace and patignosis are seldom got.
- (c) As the soul turns oblivious of its self-hood and becomes the very feel of the Divine, and as it meditates on the Lord and bows unto Him, melting in love, its thoughts and words become deeds. They are met with one another. The differentia between virtues and sins cease. The triple flaws perish. Soul becoming one'd with God becomes Godly.



### 13. HOLY GRACE

**H**oly Grace is omnipresent, and omnific. The soul that lies fettered into the murky womb of aanavaa flaw is let out into the light-realm by Holy Grace. Creating the embodiment, sensorial, worlds and experiences, connecting them to soul, making the soul capable of experiencing joys and sorrows is Holy Grace. Holy Grace besides confers Patignosis; and dispels Maya; and cuts off the flaw of aanavaa; grants Release as well. In death birth, this world, the other world, as a parallel ent, it remains as an atom within atom as life within life.

*Grace kills pacam; and kills all the love  
Of the bonding therein; and the unhesitant  
Release despite bonding is Grace. Also  
Grace is not to be beknown amid the crowds of bonds.*

- Tirumantiram. Tr. S.A.S.

*See Him that creates the tether and the Release too.*

- Manickavasagam. Tr. S.A.S.

*Sakthi that offers itself supportively  
For beings on this earth is as big  
And great as capital grace  
Verily like the chief of purushartas sought here.*

*Like the action of the sun upon the earth,  
Arul (grace) is the great light which  
Illuminates everything (Chit and Achit)  
And causes souls to perform karma, and to  
Enjoy the fruits of such karma*

- Tr. J.M.N

Will any person other than his intimate relations know the secret disease afflicting a person?

- Tr. J.M.N

To the Vignanakalas and the Pralayakalas the Lord will show His grace without assuming any form. To the Sakalas who have got rid of their 'mala', He will show His grace assuming a form.

- Tr. J.M.N

Superior to all is Holy Grace. There is no paralleled one to it. Holy Grace alone helps the deeds increase. It renders the soul susceptible of experiencing joys and sorrows. It kills the flaw of Aanavaa by its Gnostic laser light without their knowledge it dwells within the souls and performs the five acts of creating, conserving, destroying, occulting and gracing. Grace alone grants release to all the being flawed by the triple flaw. For Vignanakalar, god designs to abide in their intellect and grace them with their knowledge. For Pralayakalar, the Lord would come forth in their presence and grace. For Sakalar, He would manifest as preceptor and grace.

All the five acts like creation, conservation, destruction, occultation and conferring Grace are Grace-in-act form.

**Who will but dance not when he is  
Willed to dance?**

**Who will but stray unchecked when he is  
Under check?**



Who will but run not when he is  
 Triggered to run?  
 Who will but melt not when he is  
 Bound to melt?  
 Won't one sing when he is  
 Destined to sing?  
 Won't one submit when he is  
 Bought to subjection?  
 Won't one see when he is  
 Shown how to see?  
 Sans the forehead-eye's showing  
 Who can claim to see at all?

- Appar. Tr. S.A.S.

The five acts of the Lord are known as 'Panchakritya'. These are but Lord's sacred dances. These functions five are dances-in-gross structure.

*Beginning is in Tudi-drum*  
*Being structured is in the second hand*  
*Bang of an end is in the five held*  
*In the flower-foot upon the willing beast*  
*Is the occulting tilt and the feet*  
*Are fragrant flowers of grace to be sought.*

The holy hand that twirls the tudi-drum signifies creation; the pacifying hand does conservation; the hand sporting five signals destruction; the holy foot pressing upon the spine of demon muyalakan signify occultation and pressing act as such betokens grace.

*Our Father's Dance alone can dip*  
*The soul into the loch of bliss*  
*On sheer love, making the soul fit,*

*Shearing maya, killing its cruel deededness,  
Sinking all flaw and immersing it in grace.*

The shaking of Tudi-drum indicates the matured soul's incline to be shore of Maya. The hand holding the left half pre-erupts the deeds of the soul from heaving on it. The feet that stands upon the mayaloka – secures the soul from its only formed-ness and presents it before the field of grace. The loveliness of the foot aloft and the hand pointing toward it in a meet manner and the arresting gesture together combine to suggest that Lord immerses the soul into a sea of supra-aware-state of the Turiya-decta akin to the peak four of Meru! This summed up is Lord's Dance of Gnosis.

*The holy-spatium Dance of the Dancer  
Who is Grace-in-form is for drinking bliss  
In draughts for such great saints free  
From the triple-flaw, soaked in grace in senseless  
seclusion.*

The dance of Ananda is to grace the great saints and make them quaff sivaananda without any sense or feel of their self; freed of triple flaws and their disturbances. This dance is an act of conferring bliss in the state of Release.

To attain Mukhti the soul must become perfect. Even for this is required holy grace. Is it indeed necessary to have the Grace Holy for the Soul to attain Release? Some westerners put such a question to one Sivapuri Baba in North India who had lived for 130 years and attained the feet of Siva. His answer simply was 'Yes' 'the grace too is needed'. This is precisely Saiva Siddhantin's doctrinal affirmation. Soul or Atman is 'sadasat' i.e. 'Truth-untruth'. It is not pleromatically conscious. It becomes aware when it is led to become aware. Therefore soul has to surrender unto Lord.



*Things seen daily are mingled confusedly in dreams!  
What can men do whose might of intellect is such?*

- G.V.P

*Like the owl which cannot see even in bright sun  
light, the souls (though present in God) cannot  
perceive God, owing to its connection with  
Aanava mala.*

- J.M.N

*The body cannot know anything as it is Asat; the soul  
cannot understand of itself being ignorant: this being  
so, how can the soul understand, unless the supreme  
Arul illuminates its understanding?*

- Tiruvarutpayan. Tr. J.M.N

The soul that jumbles in dream-state all it see in the wake-ful-state is not valiant. Without the help of atleast one of the five senses, soul hardly cognizes anything. Like as the owl sees not sun, graceless souls see not the divine. As the body is gross it is nescient, and knows next to nothing. As the soul is in the grip of the flaw of aanavaa, it by itself, in-itself does not, or cannot know anything. Therefore, sans grace, gnosis never results.

*He (Siva) in His mercy became the human soul;  
The soul can never become Siva, untipara!  
The soul is for ever Siva's slave, untipara!*

- Tiruvuntiyaar. Tr. Dr. TNR

*How would Aagmaas or faiths sixfold  
Or yogas or awareness hold if not for*

*The Lord with comely Grace in Half tending the fold?  
Who knows His perfect mien? Speak?*

- Tirukkallitruppaadiyaar. Tr. S.A.S.

*The son of lord king reared up in hunter-clan  
Stands dizzied knowing not his tie.  
Then the King recovers him from the hunter-fold  
And embraces in proud acknowledgement  
Likewise, soul coursed in the pack of five  
Hunting senses, twirled, knowing not support,  
Woefully cast is by the Lord recovered,  
Freed of flaw, by lord's preceptorial grace,  
And is one'd beneath Lord's flower feet.*

- Sivagnana Siddhiyaar. Tr. S.A.S.



## 14. BHAKTI

*For me who joined the waylayers  
That know not the road to Release, and tried  
To dance to their ethic, He, my Father  
Has taught the ethic of service;  
He killed my ancient deededness,  
Removed the moss of mind;  
Granted Civaesthesia and taken  
Me gracing. Who else would have  
Secured this much favour? Is this  
Not awe-inspiring?*

- Manickavasagar. Tr. S.A.S.

Like as Vaishnavism and Christianity are, Saivism too is a faith with a pathway to Bhakti. All theistic faiths insist on, by and large, Bhakti and Holy Grace. The methods that resolve into Bhakti are but the means of Sariyai, Kiriyai, Yoga and Gnosis. Ripe Bhakti alone is equivalent to Gnostic wisdom. Our scholarship, degrees and rational thinking, logico-philosophicus, and debates can, never, ever when put together, become wisdom.

God is one only. We are His proprietary souls or Beings. The which that have clogged us is triple-flaw. We must get rid of this flaw and reach unto his feet and attain eternal life of bliss. There

exists ever a link linking Being with Pati. Lord is all for Beings. Lord's grace ever abounds supporting we, Beings. The realization of the god's nearness is gnosis. Knowing this we must cherish our Lord with great love. This love must mature into Bhakti.

*Life-force lays the love-path. Sans this élan,  
Man's is body, bone and hide.*

- Kural. Tr. S.A.S.

The love towards the Lord must expand into love for all creatures. The smallness of man is due to his I-My-ness and self centred motives. One must live on love-route. Love in thought, love in deed. For to achieve this, the sole way is to cling to His holy feet.

*Cling to Him who doesn't cling to any cling  
So that, nothing would cling to you.*

- Kural

Several are the works of varied faiths that speak on the route of Bhakti. Though there are trivial differences among them, they are all theistic and general in regard to the discipline of Bhakti. The tice that rises in us towards the Lord who is beginningless, endless, uncreated, incessant, the base of all, the centre of all, the support of all. It is impossible to explicate move the mature of this love or Bhakti. Not one can set limits to its expanse. We tend to forget ourselves in the love of the Lord, we equally forget delusions and bondings. Everywhere is He in force. All are His commitments. According to Narada Bhakti Sutra, there are eleven ways of fostering Bhakti broadly classified as:

Praising Lord's roles; meditating on His forms; Thinking on Him endlessly; being in His service through thought, word, and deed; worshipping Him; befriending Him; melting in love of Him; pining on His difference; supplicating oneself to Him; and becoming one'd with Him as pure Divine feel – Thus would Bhakti evolve.



As a result of this ripeness attained, the Bhakta attains a state mentally free, when he loses his conscious, seeks none of the world around for him and becomes solely the very feel divine. Bhakti, of course, is manifold and of several stages. Seven vital steps are suggested in the welling up of Bhakti.

1. Living with servitors with sorge and concern for the good.
2. Taking to Gnostic reflections, and through such means
3. Dispelling the murk of mind slowly
4. Removing desires and bondings for the world around from one's mind
5. Cultivating Gnostic reversals
6. Remaining poised in firm faith
7. An extremist passion for Bhakti

In Bhakti alone routes three fold are indicated. One is the route of the servitor; the second is the route of son-father-tie; and the third is the route of friend-friend equanimity. Taking the Lord as Master and serving Him as a servant is Dasamarga. Such exemplary Dasamargin is Tirunavukkarasar.

Taking Lord as Father and assuming the role of His son if one serves, it is Satputran – margam. The exemplary Satputra is Saint Tirugnanasambandar. Taking Lord as a comrade and moving with Him on an at-par footing is Sahamargam. The exemplary Sahamargin is Sundarar. Beyond these three is the fourth level. Taking Lord as the life of the soul and worshipping Him is Sanmargam. The exemplary Sanmargam is Manickavasagar.

Like love, Bhakti too is an experience surging from within. It is impossible to indicate or explain this as such and in-itself. It is felt experientially. Reading many texts on Bhakti can never engender

Bhakti. In our times, education is on a rational mode. By analytic reasoning we are certain hymns of great saint composers and servitors serve us the strains of Bhakti they have felt.

*They that bow unto the holy feet  
Of Him whose neck is venom-tinct,  
Who wears Konrai in His locks  
With His Half replete with fragrance,  
Are free from dread, sin, sorrow  
And all the ailments for sure in abandon.*

*Confused in the five sensoria,  
Dizzied in routine;  
As Being by and by lost its conscious,  
He would grace saying 'Fear not',  
From Holy Aiyarn where  
Circumambulating young ones  
Dance in glee with clouds rumbling;  
And monkeys troubled climb atop  
The tree to view the cumulus rolling.*

*Mother you are, Father you are, O Sankara.  
I, your servitor, for life shall love you.  
O abider at Valivalam, I am afraid,  
Despite, that my fostering heart, if it be,  
It is illusory body unclinging to get  
One'd with you; yet it hies to you in love.*

*O young parrot in the cage, come hither  
I shall offer honey and milk for you to bribe.  
May you once chant to me the Holy Name  
Of the one who wears young crescent,*



*The Lord of Thonipuram skirt by  
Coral-rich chank snowed sea.*

*Be cleared of mind; shower flowers  
Of Bhakti on Father's Aaroor to attain Mukhti.*

*Snap your births. Forgetting never  
The Aavoor of the virtuous one,  
Praising it, you might renounce  
Wipe out sorrows, showering flowers,  
On the lovely Aaroor of His love,  
Of goodly gold for bliss to result.*

*O, goodly heart, may you know it for once.  
Who knows, all days in life, in death,  
Are for the lord of Saikkaadu.  
For Him may you carry load of flowers  
For His names of glory with your ears  
And praise exaltingly with your tongue  
Daily to attain the fruits of deeds good.*

*The name of the lord 'Namacivaya'  
Subjects chanter that chants  
With melting love and trickling tears,  
To goodly routines and is the true Ens  
Spelt true in the Vedas four.*

*Lithe bamboo like shoulder in part,  
Neck holding venom in a gulp,  
Playing on a goodly vina tuneful,  
Wearing crescent freed of flaw, containing,  
Ganges on His crest has He entered my heart;*

*Hence, Sun, Moon, Mars, Mercury, Jupiter  
Venus, Saturn and the twin nodal serpents  
Are good instinct, with good and further good  
To servitors, excellently good.*

*His names are medicine, mantra  
And goodly ethic quelling the cruel woes  
O good heart, think of Him,  
That opulent abider at holy Nelveli,  
Where flowers Serunthi its auric flowers,  
Where in the outer groves proper  
Golden cassia blooms, shower in the lovely lush*

St.Tirugnanasambandar.Tr.S.A.S.

*Never the conch-shell flower forgets incense;  
Nor does Tamil its musical hymns;  
Even if all good were lost, I shall forget-you-not;  
Nor my tongue forget your name.  
Grace me by curing the burning ill  
Inside my body, my tongue  
That were poisoned by the feed of Samanas with  
sheared heads.  
I am wearied, woe-begone.  
O, lord of Tiruvatikaivirattanam.*

*Lord of Katavur Virattam shall  
Taste like crystals of sugar-cane  
To they that in gnosis poised, taking dip  
I canonic hours, becoming bhaktas  
To the Mad one, bringing unto His shine  
Buds and blossoms with sincere devotion,  
Lighting goodly lamps in aagamic ways*



*O! sovereign lord of Otriyoor,  
 May you grant the feel to feel you  
 When this soul clings to a dhoe of manam  
 Paddling with intellect  
 With a load of passion, sailing  
 The immense seas just to be dashed  
 On a rock of Flesh-love to bits.*

*Let this soma be temple;  
 The excessive Manam, be vassal;  
 Truth, be Purity; the will be, Linga;  
 Let love be the ghee in milky profuse;  
 Let waters be showers to propitiate  
 The lord – Thus we are shown.*

*Even if be born a worm,  
 In my manam are your feet, O virtuous,  
 Be they steadfast. Grant this boon  
 On earth: O, Flame coloured one, lodging  
 The fertile watered Ganga on the tawny crest,  
 Abiding at Patiripuliyoor, gracing  
 With mercy those that worship you.*

*My duty sole is to be in the service  
 Of Him, a part of Mother of our kadamba,  
 Entempled in the Holy southerlykatampa woods  
 As seed-letter-whose love in turn  
 Is to support me as well.*

*Why this long, my-deededness forbid  
 Me, drowning, without praising Him  
 With a spray of flowers of mango*

*Around; Him, who is the lord-Granter  
Granting me a mouth to praise,  
An innocent mind to meditate on,  
A head to bow (at His feet).*

*The knowing ones in the precincts  
Of lord, cleansed the holy front  
Wiping the dust out, leeping the floor  
With goodness abounding cow-dung;  
Culling flowers, stinging them all,  
Making garlands; singing hymns  
Of praise to Him, they did holy service.*

*Be it so, O head, bow unto Him,  
The Lord wearing a wreath on crest  
And a lace of heads offered to Him  
As willed, O head bow unto Him.  
Be it so, O, tongue, be pleased to praise  
Him, the Lord adance in the woods where  
Goblins and ghosts haunt, in His musty tusker-hide-  
wear.*

*O, heart, why don't you think of Him  
The Flawless one with rising crest,  
The spouse of Her of Hill cloud-cast,  
O, hear, why not embosom Him!  
O, eyes, won't you see Him  
Who an imblued neck,  
Won't you glimpse?*

*Of what use are the feet  
That do not ambulate around*



*The temple of Kokaranam  
Of lofty towers lovely  
Where abides the tinted-neck'd one.  
Of what use are such feet  
That treat not?*

*Heard she His name of Precedence  
And knew of His form and hue  
Got to learn of His whereabouts-burgh,  
Aaroor and bound for there  
She became His pitchi-flower.  
On the very day, left her mother and father,  
Left her homestead, forgot all the restraint,  
Erased her name even and headed  
Forth our lady to Lord's feet.*

- Tirunavukkarasar. Tr. S. A. S.

*With nothing else to cling to,  
I deemed your holy feet my refuge sole  
So begot, I am born but now  
Attained the never-to-be-born-ness.  
Even if I were to deny you Lord,  
Of goody askesis abiding at  
Pantya-kotumudi-karaiyoor fair  
Praised in worship by the learned ones,  
My tongue would tell only Namacivaya.*

*Why this cur of me fail to think  
Of Him, the kalpaka, the auric hill great,  
The one that ashed kama, The melopic eyed,  
The Pure lumen gracing, quelling  
The murk of en-worded meaning,*

*The one of Vennainalloor who took me  
Slave showing a rare old document  
Of fruit, the Holy feet of His  
Aboard Nallaru, the very Ambrosia?*

*I am the servitor of all that bow to Him as Bhaktas.  
I am the servitor of all that sing Him the Supremo;  
Of them too that repose their minds in Sivam;  
Of all that are born in Holy Aaroor;  
Of them that touch His meiu all time;  
Of they that wear the Holy ash all over;  
And beyond, of all the servitors  
Clinging to His feet. Truly, I am  
The vassal of Aarooram in Aaroor, the great Lord.*

- Sundaramoorthy Nayanar. Tr. S.A.S.

*O, God of Mercy adance  
On the court of the spatium of conscious  
Inconceivable! You are dear and simple  
To the loving servitors of unshuttered  
Sea of love, that praise you high hailing.  
When their bodies quake, bones melt in passion,  
Eyes well up tears in sobs, drawn to you  
As would a needle be to a magnet in view,  
Thinking of the proper relation with you,  
Heart palpitant, inwardly shuddering  
Singing, dancing, jumping,  
Wearing a smile on face as a moon  
Bedewed with a sheen  
Rising in zeal, opening the palms  
As would buds bloom  
And folding them, the arms, folded*



*Hailing you 'O sky, O sweet rains of joy,  
I deluge of the downpour, may you last  
Eternally; you are dear and simple to such  
Would you-be so to this stony-hearted me?*

- Taayumaanavar. Tr. S.A.S.

*The cruel deeded ones say not Siva Siva.  
Siva Siva, if said, the cruel deededness dies.  
Siva Siva, if repeated, they turn celestials.  
Siva Siva, pat, is the route of sivam.*

*The flaws snapped of in the face of Great Lord,  
Shall never single as would sun right on.  
The fleeces that surround the sun  
The beams of sun would singe not  
For the fleeces that gird Him, gird.*

*This being shall in Sivam be laid  
As would salt in water vanish to be in;  
But the salt formed is formed by the heat  
Of sun sharp on the sea-waters, to be named salt.*

*As would tongues salivate  
On seeing the tamarind  
So would tears of grace well up in them  
On beholding the Holy dance of Bliss.  
As tears soak the Heart melting,  
The hid Bliss at Heart shall  
Open up the spring-heads of ambrosia.*

*Even if bones and flesh are  
Chopped to fuel the flames, as fried,*

*Unless one melts in love and languish in heart,  
It is dear to get at my Auric gem of Lord!*

- Tirumoolar. Tr. S.A.S.

*"O Love! My Love!" It is thus in tearful love Siva  
Should be hailed. It is such love which quells  
empirical  
Knowledge. Without this love, pilgrimages, dhyana  
And Siva-pujas are of no avail. These cannot confer  
The blissful and salvific fruit of deliverance.*

Tirukkallitruppaadiaar. Tr. Dr. TNR

*O, lovely dame, be of the order  
Of what was told by the great ascetic  
With matted locks: go corrected in beauty  
Of life trailing close to Him, chant  
His name, praise His features many,  
Leave out yourself for lost, in propriety.*

*Speak of Isan, do service to Him  
As ordained, cool thine eyes, o eyes,  
Clarify they conscious through inquiring  
Confront Sivam. In confronting  
Be solaced; give up all passions.  
Take to the route with nothing sinister  
In it to abide ethereally  
And be guests to guest with the celestials.*

- Seramaan. Tr. S.A.S.

*O, Lampion with instinct lumen ever increasing!  
Non-pareil Ens eternal! Gnosis-Form matchless  
beyond the know-how  
Of Being! Fair Hill-heap of pristine crystal-spheres!*



*Honey welling up in servitors! Great bliss-giving fruit  
Of hearts given to Lord, transcending the common*

*crease!*

*O, willing Dancer of Grace adance on auric-spatium  
dais!*

*Palpable to servitor's view! May you will it so that  
I your servient one may ever praise your will!*

- Tirumaalikastevar. Tr. S.A.S.

*May Tiallai last Eternally!  
May our servitors tribe!  
May the Deceitful ones vacate!  
Entering the auric mantap,  
For the world to flourish  
May we chant 'Pallaandu'  
Chant 'long live for aeons'  
To Him who showed us the way  
To snap births, Him, gracing  
Us, Him the lord-spouse  
Of Uma of swan-gait.*

- Sentanaar. Tr. S.A.S.

*Everyday I shall worship you  
I shall hail you. I shall daily  
Think of your holy feet.  
Serve you all time past, passing or to come.  
O! Chanticleer ruddy! Hear.  
Driving the aanavaa flaw of pride  
That prance with its flexing strength  
To its despair; chivvying I shall  
Come unto Tanikai Hillock green.  
For me to reach thus, may you call.*

- Vallalaar. Tr. S.A.S.

*O! Heart think, think  
 On Siva lord, of ruddy auric spatium  
 O! Heart think, think on Him  
 For mine to perish, my thought to perish,  
 For the twi-deededness to die,  
 For all aagaamayam, deed, murk, dark,  
 Night, Day, this world, the other,  
 And all to cease.  
 Think on The First one,  
 The lumen sprouting in Tillai,  
 The Lord of spatium,  
 The Blissful Dancer!  
 Think, melting like lac in fire,  
 May my heart think on  
 The glowing Siva in Holy Chitrambalam.  
 O! Heart think, think Heart.*

- Pattinathadigal. Tr. S.A.S.

None will melt who melt not on hearing Tiruvacagam. The following verses of Manicakavasagar may be read.

*Like the ineluctable shadow that falls  
 Before or after the substance, they hold onto His  
 Divine pair of feet and tire not in their pursuit,  
 Ever adoring, facing the blessed direction.  
 Their bones grow soft and melt in mellow love;  
 In them, the river of love overflows its banks;*

*Their senses gain at-one-ment  
 And they cry out: "Oh Lord!"  
 Their speech falters; the hairs of their bodies  
 Stand erect; their hands fold tight like a bud;*



*Their bosoms burgeon; their eyes gladden and become  
tear-bedewed;  
They are the ones that daily thrive in your fadeless love.  
As Mother, you foster them, praise be!  
Manifesting as a Brahmin who dispenses Truth,  
O God, you help souls to get rid of Karma, praise be!*

- Potritiruakaval. Tr. Dr. TNR

*Perspiration bedews my body which feels dreadful ecstasy;  
I raise my hands above my head in worship  
Of your fragrant and ankleted feet; not tears overflow;  
My heart is shorn of falsity; I hail you thus:  
"Praise be! Victory! Victory! Praise be! I swerve not  
From this askesis. O Lord-owner, be cognizant of Me.*

- Tirucchatakam. Tr. Dr. TNR

*O Thief who does not conceal yourself from the hearts  
Of those that, with flawless and choice flowers, adore  
Your feet unfailingly, assured of the certainty that they  
Would receive from you whatever they beg  
Of you! Deign to grant me too the boon of hailing you  
In full measure, liked to the love of your ankleted feet.*

- Tirucchatakam. Tr. Dr. TNR

Who am I? I am a soul. Fettered to flaws of small lives, I am born and dead oft wallowing. Yet I am Lord's. For me beginning and end are He. Support and Base are He. He is ever paired to me. He is my Father, Mother and Kith and Kin. My sole aim is to be rid of triple flaws forgetting me, to worship Him are to become His feel and to reach unto Him. Soul is sempiternal. Lasting ever, imperishable. At the time of cessation it leaves a body and a world for another body and another world. Again, it comes back. My

soul knows no death. No need to fear death. Nothing to be afraid of. Lord is ever by me. Think of Him. Surrender unto Him.

*Even if I were to war with Yama,  
The Death-God, would any weaponry  
From there near me? For I have  
The armoury of Grace of  
Chanticleer-standard owning  
Kandasamy of glowing locks and lance  
Begot by the Trident-owner-Lord  
Unknown to Brahma, Vishnu of  
Chank and Discus and Rudra of  
Sharpnel spear.*

- Kandaralankaaram. Tr. S.A.S



## APPENDIX 1

# The Effect of Anava on Action

S. Shivapadasundaram, B.A.

Siva Sri S. Shivapadasundaram, B.A., served as the principal of Victoria College, Chuliputam, Ceylon. His classical work on Saiva Siddhantam viz., *The Saiva School of Hinduism* was published by George Allen and Unwin Ltd., London, in 1934. It is a masterly exposition of the Tripadarthas written in simple, lucid and pleasing English. His approach is scientific and at the same time non-technical. Prof. J.S. Mackenzie of University College, Cardiff, hailed it as a great work on Saiva Siddhantam.

When Miss Violer Paranjoti published her thesis on Saiva Siddhanta, many Siddhantins were pained by her faulty and misleading (and sometimes mischievous) interpretations. Sri Somasundara Thambiran of Dharmapura Adhinam felt that it was his duty to refute her fallacious arguments through the instrumentally of an authentic master of the tenets and doctrines of Tamil Saivism. Shivapadasundaram willingly came forward to implement the sacred wish of the Thambiran. Thus came to be published "An Outline of Shivagnanabodham With A Rejoinder to A Christian Critic" in 1951. This work is now out of print and Dharmapura Adhinam is taking steps to re-print this wondrous work which is trully a modern English version, in little, of Supakkam and Parapakkan on Tamil Saivism, in current idiom. Shivapadasundaram is also the author of Tamil works on Saivism. Editor.

We have given the name Anava to that entity which blocks the passage of the energies to know, to desire and to do. Let us consider the condition of the soul's ability to know. Anara prevents the soul from knowing the whole truth and thereby causes misunderstanding.

23. Bhogam : experience somatic
24. Flaw : also impurity
25. Satti : Grace
26. Sathakyam : Infinitude
27. Karpam : aeonic period intrinsic to thinking
28. Niyathi : Destiny idea
29. Avasthai : State of Being/soul
30. Kevala : Suspended-conscious
31. Atita Keval : ontological loneliness or only-ness
32. Dasai : state
33. Anubhogam : delectation
34. Sattinipatam : the cardinal attainment of mystic cessation.
35. Malaparipakam : merger
36. Chaitanyam : pure conscious
37. Bhuti : holy ash
38. Para Cidya : knowledge as appended
39. Avidya : murk/nescience
40. linga : A concept of an ens not with the ken!
41. Kuri : genital organ
42. Nadha : name yielding sound.
43. Bindhu : form yielding noumen-point
44. Suddha Maya : the performance of Sadhasiva-Maheswara
45. Asuddha Maya : the functions of Rudra
46. Vyaktam : Name-Form-manifest
47. Aryaktam : Name-Form-unmanifest
48. Vyaktavyakta : Manifest-unmanifest - Sculpturesque  
imagining of worship worth involution-  
evolution idea.
49. Tirodhana : obscuration-and-carnation
50. Sakti : That which lets in the Pure spirit to mingle and  
adulterate with Asuddha Maya. Consequence  
of Lord's love for activism.



## APPENDIX 2

# Expository Notes on Siva Gnana Bodham

Gordon Matthews M.A.. B. Litt.

(The following excerpt is from "Siva Gnana Bodham - A Manual of Saiva Religious Doctrine" by the late Gordon Matthews, University Press, Oxford, Great Britain, 1948. It should be said to the credit of the translator that this translation of the Bhodam is the best in the field. Besides the translation main sutras, he has also translated Etu, Merkol and Utharana Venpa of Meikanda Deva and has also furnished Expository Notes which are translations of Sivagnana Munivar's commentary - Editor)

This exposition is based upon the interpretation of the Siva-gnana-bodham by the eighteenth-century commentator Siva-gnana-yogi. The abbreviation S indicted that the passage thus introduced is a paraphrase by him of Meykandar's text. The paragraph numbers refer to the Sutras, Adhikaranas, and Udaharanas; e.g. 1.2. a. signifies the first Sutra, the second adhikarana, the first udaharana.

### TWELFTH SUTRA

While the freed soul is still in the body, its thought and desire and activity will continue to be directed to the empirical world. This sutra explains to what they are directed, and shows how God, who is beyond sense and the soul's sense conditioned knowledge, is worshipped under visible forms as though He were not.

S. The jivan-mukta washes away with the water of knowledge the dirt of the three Impurities whose nature it is to cause him to

Just as in the dark, for want of sufficient light, a man mistakes a rope for a serpent, so the soul, with the insufficient knowledge received by it, conceives things to be different from what they are and blunders at every turn.

Its first and foremost blunder is the identification of itself with the body or mind. It does not see its own vast potentiality, the eternal brotherhood of souls, and its absolute dependence on God. It is aware only of things it can perceive with the senses, seeks pleasure as the summum bonum of life, and makes the search after it its all absorbing occupation. Each ego, while engaged in this work, sees other egos interfering with its desires, and carries on a perpetual warfare against them. This fosters the feelings of I-ness and My-ness. I-ness consists in setting a special value on oneself and in applying one law for one's own self and a different law for others. My-ness similarly sets a special value on one's own possessions, sentient or insentient such as relations, friendly and properly. The feeling of I-ness and My-ness are the cause of the majority of our wrong deeds. There are also other channels or wrong doing which, as we have already seen, proceed from the insufficiency of energy caused by the constriction of the soul's capacity by Anava.

### THE EFFECT OF WRONG ACTION OF ANAVA:

Anava leads a soul to wrong doing. Every wrong is ultimately followed by the experience of pain. The experience of the suffering that follows is forced into the soul's stock of knowledge. The painful consequences of an act are either immediate or remote. If a thief is caught, he receives immediate punishment. Otherwise, he suffers later in some other connection. \*If, a person has had immediate suffering as a result of yielding to temptation and doing something wrong, he tries to avoid this suffering thereafter even if he is not able to resist the temptation. For a time he escapes, \* but later he is caught.

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\* *But he can never escape the ultimate painful consequence, which does not enter into his calculation.*



Then comes the desire to avoid the wrong. But the suffering is not remembered in its full intensity after some time, and the desire to commit the wrong act in a fresh set of circumstances proves stronger than the desire to avoid it and ends in the commission of the act. In this way the wrong is repeated and becomes a habit. Once an act has become a habit, the external stimulus acts almost automatically and brings about the act with little expenditure of mental energy. It gives no time for the consideration of an earlier decision to avoid it. But suffering is also repeated, and the time comes when the suffering is unbearable. This is the turning-point in the curve of wrongdoing. The person realises that the wrong act ought to be avoided, and a strong desire arises to avoid such wrongdoing. This becomes stronger with each repetition of it. The act is then altogether given up. The constriction of the three capacities is then overcome though only to a small extent. In some cases, if a particular form of wrongdoing is overcome, some allied forms also are given up. A person who has obtained so much real knowledge and enlightenment as to avoid theft may give up cheating and lying also.

Two questions may now arise. The first is whether suffering is indispensable to the avoidance of wrongdoing. We see that when the heinousness of an offence is clearly explained, the knowledge alone is, in some cases enough to prevent a person from wrongdoing. He does not wait for the experience of the suffering that would result from it. But mere knowledge, however clear it may be, cannot sufficiently prevail on man to change an attitude which is the result of persistent tendencies. These can be attacked only by experience. If we see a man give up wrongdoing as the result of a sermon, he is either in the earliest stage when the impulse is weak or is in the last stage mentioned in the last paragraph. Besides knowledge, fear also serves to prevent the commission of an offence. Hell-fire \* was invented by many religions for this purpose. But the disadvantage of

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\* *Saivism posits the existence of a mental state of agony called Narakam, which corresponds to hell. It is a magnified form of an unpleasant dream, but is not a place.*

fear is that when a man begins to disbelieve or to forget the existence of such horrors he may plunge into wrongdoing, and once he starts he is likely to continue along that path. Physical indisposition, too, sometimes helps to avoid temptation; but, as in the case of fear, its effect is temporary. The experience of suffering is necessary for the complete removal of the tendency to do wrong.

The second question is whether pain and suffering have any effect if they are experienced long after the commission of the offence that occasioned them. It may be contended that the offence itself may be forgotten, or, even if it is remembered, the casual relationship between it and the suffering may not be known. But remembering and forgetting are phenomena only of the conscious mind. In the subconscious mind all past impressions are retained never to disappear completely. Therefore it is possible for the soul to connect the wrong with its painful consequences. Besides, the pain by itself might be a means of making the soul act more righteously thereafter.

### THE PLACE OF ANAVA IN RIGHT ACTION:

We have seen that wrong acts are caused by Anava and that the effect of the wrong acts weakens Anava. We must now see if Anava has any share in the performance of right action. Every human being does righteous acts. Almost all human beings are under the grip of Anava. Therefore Anava exercises its influence even over those who do righteous acts. The problem is whether it influences the performance of such acts.

Right action proceeds from fear of suffering, love of gain, or the conviction that it is right. A person is dissuaded from a wrong act through fear of direct retribution, as when he is punished in a court of law, or of indirect punishment as social boycott or of remote suffering such as hell-fires mentioned in some religious scriptures. The suffering comes either to the mind or to the body, which is not the soul. Regarding either of these sufferings as one's own suffering is due to a misapprehension, which is the result of Anava. Therefore fear of



suffering is occasioned by Anava, and its share in right acts induced by fear has to be admitted. As regards love of gain, gains are really the opposite of suffering and belong to the same class. What is true of suffering must be true of gain, and the influence of Anava on right action proceeding from love of gain is easily seen.

Coming to the third cause of right action, we find that the influence of Anava in this is at its lowest ebb. The doer of a right act is able to do what is right, because he sees that a particular act is right, feels that he ought to do it, and does it. But there is in him the feeling of I-ness. He says, "I ought to do it" and this "I" is the first offspring of Anava. Not only in ordinary right actions, but even in religious worship, when a man adores God as "You" and refers religious worship, when a man adores God as "you" and refers to himself as "I", Anava is there and exercises its influence.

But the domination of I-ness in right acts is more likely to hurt Anava than benefit it. The moment the person realises that right action is beneficial to him, he will follow it with all his might. It increases his power to desire and to do the right, and thus works against Anava. As right acts are followed by pleasure, there is an additional flow of the power to desire and to do right. Right action thus causes a steady increase of the powers of knowing, desiring and doing. The result is that the man who began to do right to gain some ends learns to do it in the absence of such motives. He will do right for its own sake and later lose even the feeling of I-ness.

### THE EFFECT OF RIGHT ACTION OF ANAVA:

Thus righteousness, which was started by one aspect of I-ness, has been slowly killing another aspect of it, its very essence. The sense of egoism and the desire to enjoy oneself and to dominate others fast disappear. The narrow individualism passes away. The I-ness is gradually extended till the "I" is identified with the whole creation. The capacities are filled with the necessary energy and the constriction power is in its last gasp. The man then extends himself

even beyond the universe. His knowledge is so full that he realizes the existence of something beyond the universe, an ideal of perfection. He then sees that ideal. Then the I-ness and My-ness disappear altogether and he becomes the ideal itself. Anavic power is at an end. If now the man acts, he does not feel that he acts, because he sees not himself. The soul becomes, as it were, the body of God. Just as the body only does and never says that it does, so the soul acts but feels not that it acts. Anava is gone. All the troubles of the soul are at an end. It knows no sorrows, and knows not even joy; for without sorrow there can be no joy. What it experiences can only be described as a joyless joy.

Reproduced from The Saiva School of Hinduism, 1934.

"Among the many revelations that Mohenjodaro and Harappa have had in store for us none perhaps, is more remarkable than this discovery that Saivism has a history going back to the chalcolithic age or perhaps even further still, and that it takes its place as the most ancient living faith in the world."

(From the preface to Sir John Marshall's "Mohenjodaro and the Indus Civilization.")



## GLOSSARY OF SELECTED TERMS

1. **Tatwa** : phase of a doctrine; constituent principle. In the orthodox system of Saiva Siddhanta, there are thirty six primary and sixty subordinate tatwas. The word is of Sanskritic origin, pronounced 'tattuva' in Tamil. The primary are classified as Atma tattuvam, Vidya tattuvam, and Siva tattuvam.
2. **Bhootas** : elements
3. **Gnanendriyam** : perceptive organ of sense
4. **Tanmatra** : rudimentary percipience
5. **Kanmendriyam** : inner organs of action.
6. **Antakaranam** : faculties of intellects
7. **Kalai** : continency
8. **Maya** : delusion, in the function of *causa materials*
9. **Prana** : respirant air
10. **Apana** : Voiding air
11. **Viyana** : Circulant air
12. **Samana** : distributive air
13. **Uthana** : exploding air
14. **Vaasanaa** : voluntary powers sensoria begot.
15. **Nadi** : the vescicular function of organ
16. **Ida** : on the left (literally) left to the lower pelvis
17. **Pingkala** : on the right. Right of the lower pelvis
18. **Suzhimunai** : a mystic vortex of productive swirl near genitalia.
19. **Meru** : the auric head in cupola of human frame.
20. **Vignanakalar** : souls controlled by one flaw
21. **Karanam** : external organs
22. **Bhuvanam** : somatic *locales*

forget God and to prevent him attaining His sustaining feet which are like the open flower of the red lotus. He joins the company of those who have True Knowledge and unforgetting love, and puts away the delusive knowledge which is caused by impurity. So he lives worshipping as God Himself the persons of those with unforgetting love, and their sacred emblems, and also the temples of Siva.

XII. 1. Jivan-muktas are enjoined to put away the three Impurities, Anava, Maya, and Karma.

The hetu for this Injunction is framed to meet the criticism that the removal of the Impurities has already been accomplished since in the tenth Sutra it is said, Powerful Karma, together with Anava and Maya, passes away. "Siva-gnana-yogi renders the hetu as follows:

For even into those who have gained True Knowledge and have attained the sacred Feet, these Impurities enter somehow, and overpowering True Knowledge cause the old delusive knowledge to gain ascendancy.

XII. 2. To make freedom from the Impurities a permanent condition, Jivan-Muktas must associate with Siva's devotees, not because they prefer the society of some persons to that of others, for all desire and aversion have been transcended, but because those who have not won Release bring them again into touch with Ajnana, viz. sense conditioned knowledge as not knowing the real.

XII.2.a. S. Those who do not love God cause the jivan Muktas to lose their spiritual illumination, whereby they hold fast and never forget their advaita relation to God, and leading them in an evil way, cause them to fall into the pit of rebirth, which is effected by the Impurities and to suffer misery. In order to sever this long connexion with those who do not love God the jivan-muktas must be great lovers in the company of Siva's devotees, who remove their forgetfulness, assist them in True Knowledge, lift them from the pit of rebirth, lead them in a good way, and make them blessed. This they become themselves true devotees who with True Knowledge which depends



on love, hold fast that advaita relation with God. The prarabhda, which causes all sorrows and creates the connexion with those who do not love God, cannot affect them.

XII. 3. a. This udaharana explains how God is visible in the sacred habit of His devotees.

S. In order that those in the world may Know Him, God, who is beyond sense-perception and sense-conditioned knowledge, gives His devotees His sacred form, namely, His sacred emblems of ashes and beads; He makes them know Him by meditation on the mystic symbol of oneness with Him; and then He pervades with His pervasive presence those who have known Him by that symbol. Therefore, in those who have come thus to know Him without that symbol (through His pervasive presence), He is visible as ghee in curds; but in those who are bound in the Fetter He is invisible as ghee in milk.

XII. 3. b. This udaharana is concerned with the criticism that as the fixed inanimate forms, such as the linga, have not, like the moving living forms, the devotees knowledge of God, He is not visible in them except when mantras are used. The point of the udaharana is that God is one with these inanimate forms just as fire is in a piece of wood. But for those who do not understand that He is there, a mantra may be necessary to make Him visible to them, just as a friction-stick is necessary to reveal the spark hidden in the wood.

XII. 4. Though the analysis of the Sutra is complete in these three adhikaranas, a fourth is added, the purpose of which is to emphasize the necessity of worship enjoined in the third adhikarana. Siva-gnana-yogi interprets the hetu for the injunction to worship as follows:

The soul is one with the constituents of the body, nerves, bones, sinews, etc., but those who carefully examine the question whether the soul is nerves, bones etc., see that it is not any of them, but is different from them. Similarly God, who is the soul of the soul, is one with all things animate and inanimate by mingling, but he is different

from them by nature. so the worship which arises when He is seen to be one with all things will not arise when He is seen to be different. Therefore it is necessary to cause this worship to arise even when He is seen to be different. So it is put as a command, "worship in these places"

XII.4.a. This udaharana answers the question why, if God is one with all things, worship should be limited to these two objects, the persons of the devotees and the shrines of Siva.,

S. Those who have learnt how God is related to all things know that this relation is not like that of eye and sun, the difference of two mutually exclusive entities, a this and a that, nor like that of body and soul, an identify and which there is only a that, nor an inseparable union like that of quality and substance, in which there is a "this' which is "that'; but that it is a relation which embraces all these three, non-duality; like the relation of the soul's knowledge and the eye's sight. So all things are His form, but you who have learnt the truth of Advaita must worship there of all places where love grows.

XII.4.b. When the world which is like the fleeting colours of the crystal is seen to be non-real and is rejected as such, then Divine knowledge appears and makes the truth of nonduality known. Why then is worship necessary? The point of this udaharana is that worship is necessary to maintain this knowledge because prarabdha constitutes a danger to it which can only be removed by worship.

S. As long as prarabdha which is in the body affects the soul, desires and aversions arise thereby; and because of them all the tattvas, from earth to Maya, evolve and through them delusive knowledge arises. Even when these non-realities are rejected as non-real they return and dominate the soul. Therefore unless prarabdha, which is the cause of all this, is completely removed, True Knowledge cannot subdue the non-real and triumph. Prarabdha passes away when in order to remove it you seek and worship those who have True



Knowledge; then True Knowledge triumphs. Therefore you should worship devotees with love.

XII.4.C. This udaharana deals with the question whether this worship may sometimes be neglected, just as sacrifices are, because the particular blessing is not needed at the time.

S. To the soul which lies in darkness, unable to know God, He makes His nature known. If the soul thereafter forgets the gracious service of God in making it in its littleness like Himself in His greatness, it is not a fault which can be forgiven, like the fault of forgetting Him through ignorance before His grace was received. And although God thus makes the soul like Himself, yet the soul which up till now has been a servant with no independence, to whom the grace of God is indispensable, remains a servant skill. Therefore the worship of that Great One who has made the soul to be like Himself is a source of strength to the soul.

XII.4.d. This last udaharana tells who needs the Siva-gnana-bodham, which teaches the way of knowledge contained in the Saiva Agamas.

S. O scholar of the Siddhanta, the truth of the Vedanta, you who are now called Absolute Spirit, having put off your nature as soul in that God has made you like Himself, for those with one and two Impurities, the Vignanakalas, and Pralayakalas, their nature as soul, the cause of birth, is removed and their nature as Absolute Spirit becomes manifest, through God revealing Himself directly to the former in their consciousness, and appearing as a Divine Guru to the latter, by sight and touch and word. But for those with three Impurities, the sakalas, this is brought about by this scripture, Siva-gnana bodham, taught by a human teacher.





# Saiva Siddhanta

“Who am I”

‘Is there Life after death...?’

Answers to these questions are greatly essential.

Our life, resources , achievements, thoughts, deeds, culture, civilization are all linked to the answers we find to these questions.

Materialism, Buddhism, Christianity and other religions and Vedanta attempt to answer these questions.

Saiva Siddhanta, the Philosophy of Saivism, Doctrine of Siva gives answers to these questions, in this book.