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THE " LORD OF THE DANCE"

N. M. SAVERI

He stands in a complete circle of flame (*tiruvasi*); his hair is braided, the upper part of which is adorned with peacock feathers; at the base of the matted hair is a grinning human skull; on the lower braids is a mermaid on the right, and on the left is a crescent moon. The knot of matted hair has plenty of flowerbuds and flowers. He is partly covered with tiger-skin and has two earrings: one is *todu* or *patrakundala* worn by women and the other is the *makarakundala*, a man's ornament. He has snakes on different limbs and wears a sash and *punul*, the sacred thread. He has four arms: the right upper hand holding a drum, *udukku*, shaped like an hour-glass; the right lower hand raised in a gesture of reassurance ("be not afraid"); the left upper hand holding fire; and the left lower hand pointing to his raised foot. While one foot is bent and raised, the other is planted firmly on a demon. Below the knee are bells worn by warriors. This figure is none other than Siva, the "Lord of the Dance" and his dance is called *ananda tandava*, the dance of bliss.¹

In this essay, the "Lord of the Dance" will be looked at from three angles : literary, religious and philosophical.

Scholars are agreed that the "Lord of the dance" is an Indo Dravidian concept which is rooted in, and stems from, the soil of South India.² The term *tandavam* is a Tamil word derived from *tandu* - to leap, jump, dance. *Natarajah*, a common term by which the "Lord of the Dance" is known, is a Sanskrit epithet, and Siva of *ananda tandavam* is called in Tamil *Adavallan* - one who excels in dance - , *Koottapperuman Adikal* - the supreme Lord of Dance-, and *Koottadum Tevar* - the Dancing Lord.³

In the Cankam period, dance was considered not only as a special form of entertainment, but it was also part of a religious ritual called *veriyaddu*.⁴ "In order to appease the God, the Murukan priest or priestess is invited to offer the sacrifices of the blood of rams, roasted rice grains, and red flowers to the accompaniment of a vigorous and frenzied ritual. The priest or priestess generally entered into a trance and sang as he [or she] danced in the open space of the village common or before the temple of Murukan."⁵ *Veriyaddu* was a form of *koottu* or vigorous dance-play in which the dancer, getting into a trance, was possessed by God Murukan.⁶

In fact, the *Tirumurukarrupadai*,⁷ A Guide to Lord Murukan, one of the classics that go to make up the collection called the *Pattuppaddu*, or the Ten songs, mentions that the Murukan priest dances upon the hills because of the presence of God Murukan.⁸ In the *Patirrupattu*'s invocatory verse to Siva, he is said to be the dancer who performed on the cremation grounds.⁹ According to this verse, Siva and *adalan* (Dancer) are interchangeable terms.

Nallantuvanar, a poet of the fourth century A. D. and who compiled the anthology of the *Kalittokai*, invokes Siva, the Dancer par excellence. Siva is praised as the one who performed the *kodukoddi*, *pandarankam* and *kapalam* dance.¹⁰ *Kodukoddi*, meaning the fearsome drum or time-measure, was performed to destroy evil as personified by demons who ruled over cities made of gold, silver and iron. He danced victoriously over the ashes of the burnt cities while his lady-companion kept the time. The time-measure is known as *Koddi*.¹¹ *Pandarankam*, meaning white stage and referring to Siva's body besmeared with ashes, is said to have been performed after the burning of Tripura, the triple flying-city of the demons. *Kapalam*, meaning the head, is said to have been performed after Siva cut off the head of Brahma.

In the Tamil epic *Cilappatikaram*, composed before the fifth century A.D.¹² mention is made of the *kodukoddi* and *pandarankam* dances.¹³ It also refers to the *koddiccedam* dance of androgynous Siva Ardhanarisvara,¹⁴ half male and half female. *Kodukoddi* and *koddiccedam* refer to the same dance.

It is clear from this sketch that by the fifth century A.D., Siva had come to be known and venerated as *adalan*, the Dancer. It may not be out of place here to point out that two of the ornaments or items associated with the "Lord of the Dance" point to a far more ancient tradition. While the peacock feathers indicate Siva's connection with Murukan and Siva's ferocious nature (as a hunter), the double-sided drum reminds one of the pictogram found in the Indus Valley script.¹⁵ The reference to *koddiccedam* points to the de facto merging of Siva with the war goddess Korravai.¹⁶

The devotional and philosophical treatises of Saiva Siddhanta give expression to the interior reflections of the devotees of Siva as the "Lord of Dance."

In the *Tirumantiram*¹⁷ of Tirumular, an entire portion called *Tirukkoottuttaricanam* or the vision of the sacred Dance, consisting of eighty-four verses, is devoted to the treatment of Siva as the sacred Dancer. His dance is the symbol of his supreme power and of his sweet grace and symbolises his five-

fold cosmic activities:¹⁸ the drum stands for creation; the gesture of remaining still¹⁹ is a symbol of preservation; fire signifies destruction; the fixed foot stands for concealment and the uplifted foot represents blessing.²⁰

Karaikkalammai, who was perhaps a contemporary of Tirumular, praises Siva as the one connected with the burning ground,²¹ the "evening dance"²² and the dance with a lifted foot.²³

For Appar, who lived in the 6th/7th centuries, Siva was *ampalakkootan* and he wished that he be reborn in order to contemplate the beautiful figure of his dancing God.²⁴

Manikkavasakar, whose *Tiruvacakam* is considered to be a sacred form of the "Lord of the Dance", sang that he has seen the "Lord of Tillai" in "Tillai's temple court, where all bow down."²⁵

Among the other Saiva devotees who sang the praises of the "Lord of the Dance" and explained the spiritual symbolism of the sacred act, mention should be made of Paddinattar,²⁶ Nambi Andar Nambi,²⁷ Cekkilar,²⁸ and Kumarakurupparar.²⁹

Thayumanavar sang in ecstasy about God "that dances the dance of bliss in the hall of pure consciousness beyond the plane of thought."³⁰

Kadavun Mamunivar, who composed the *Tiruvatavoor adikal puranam*³¹ recommends to his readers ;

"Think of our Lord as the peerless dancer and dancing master, who abideth in all bodies as heat in fuel and maketh all creatures dance"³²

The authors of the Meykanda Sastras attach special significance to the meditation of the "Lord of the Dance". Arunandhi stresses that the Lord's dance signifies the five benevolent actions of God.³³ Umapathi and Manavacakam Kadantar teach that the sacred expression "*Namasivaya*" describes the various components of the sacred Dance.³⁴ The latter expounds the symbolic meanings of the sacred Dance as follows :

the drum removes the impurity of *mayai*
fire burns out deed (*vinai*)
one foot presses down ignorance (*anava*)
the other foot strengthens the power of his grace
his hand immerses the soul in the ocean of bliss.³⁶

He explains the benefits of the sacred dance as:

"The silent mystics, rid of the three-fold taint,
And drinking deep the bliss that wells
Where self hath ceased, they behold the dance
Of our gracious Lord in the Sacred hall."³⁶

Summing up the spiritual meanings enunciated by Siddhanta sages and saints, Ananda Coomaraswamy says : "The essential significance of Siva's dance is threefold. First, it is the image of His Rhythmic play as the source of all movement within the cosmos which is represented by the Arch. Secondly, the purpose of his dance is to release the countless souls of men from the snare of illusion. Thirdly, the place of the Dance, Chidamparam, the Centre of the universe is within the Heart."³⁷

The third and the final consideration about the "Lord of the Dance" is its philosophico-theological aspect : the astonishing impression that in the figure of the "Dancer" there is a *coincidentia oppositorum*. The divine dance itself is both peaceful and blissful (*ananda*) and fearsome and vigorous (*tandava*). The laughing skull, a symbol of death, (and snakes-symbol of destruction) is set close to both (mermaid) Ganga, a symbol of the life-giving source and the crescent moon, a symbol of Siva's "grace and glory,"³⁸ expansion and eternity. The *patrakundala*, which is worn by women, is matched with *makarakundala*, a man's earring. Drum, a symbol of creation , is balanced against fire, a symbol of destruction. While one hand is in a gesture of protection and reassurance, the other hand is indicative of power and force. Whereas one foot "symbolises Siva's world-creative force driving life-monads into inert matter", the other "symbolizes their release. Thus the two feet denote the continuous circulation of consciousness into and out of the condition of inertness and ignorance."³⁹ The eradication of ignorance results naturally in the birth of wisdom. Siva's androgynous figure, recalling the old orphic hymn, "Zeus was a male, Zeus was a deathless virgin,"⁴⁰ "expresses a number of theological insights in medieval Hinduism, many of them related to the coincidentia oppositorum..."⁴¹ But, above all, there is the facial expression of calm, silence and motionlessness in contrast to everything around Siva which is in swift motion. As Heinrich Zimmer remarks :

The nature of the facial expression is such that the Dancer remains as a non-perturbed and non-participating onlooker in transcendent Isolation. His inward-looking smile that is full of serene joy is in sharp contrast to the agitated movement of his bodily limbs. A tension is visible between Eternity and Time, the Absolute and the Phenomenal.⁴²

The entire universe - all non-Godly substance - is in continuous flux and *fieri*, but the *urgrund* remains unaffected, immutable and indestructible. Indeed, God is the cause of the transient, perishable and changeable reality. Thus, astoundingly, in a single image, a basic principle is being enunciated : God is the Motor Immobilis of the Greek philosopher Aristotle, of the Catholic philosopher Thomas Aquinas and of countless other believers of reason. It might be that the myths behind these "opposites" are "resolved into a suspension rather than a solution," ⁴³ but one cannot fail to admire here the "moment of balance". This "non-dual, undivided Absolute which does not manifest the dichotomy male : female"⁴⁴ does correspond to the "prime mover" of the cosmological argument.

Aristotle⁴⁵ propounded in his analysis of "being" the notions of form (*morphe*) and matter (*ule*) on the one hand, and actuality (*energeia*) and potentiality (*dynamis*) on the other hand, to explain motion and change in the world. He came to the conclusion that motion, in the metaphysical sense, can be explained only by positing a prime mover who moves everything while remaining unmoved himself, and who may be termed "pure act" and "pure form" (*ousia kai energeia*). He should not undergo motion like other beings, because his motion then would have to be explained by some other mover - and this process would go on ad infinitum.

Thomas Aquinas made use of this idea and stated that God, whose existence may be "demonstrated", is the only being who is pure act without any mixture of potency. ⁴⁶

If both these philosophers had searched for an iconographical form to portray their metaphysical notion, they would certainly have found it in the Tamilian concept and portrayal of the "Lord of the Dance".⁴⁷

Furthermore, the form of the dancing Lord may be viewed as another pictorial illustration of what the author of the *Sivaprakasam*, Umapati, explains regarding the relationship between God and the rest of reality. God does not experience any change just like the sun which shines in the sky affecting the lotus in full bloom, the lotus in the bud and the lotus in the process of withering, but is itself not affected by the many changes caused by it.⁴⁸

Thus, whatever be the historical and religious interpretations of the "Lord of the Dance", one may safely affirm that this pictorial concept could lead one to a deep, reflective, philosophical meditation on the nature of the *urgrund* of all existence.

FOOT NOTES:

1. It is also called pancakiruttiya paramananda tandavam or the five-fold-action-symbolising- dance of the highest bliss, sada tandavam or the ceaseless dance, and Gauri tandavam or the dance witnessed by Gauri Sivakami. Though the ananda tandava(m) is only one of the seven tandava dances of Lord Siva, it represents best all five cosmic activities of the divine Dancer and perhaps symbolises, too, the last stage in the "ascent of kundalini sakti from the muladhara cakra up to the sahasrasa cakra." See K.V.Zvelebil, *Ananda Tandava of Sivasadanrttamurti* (1986), pp.4-5.
2. *Ibid.*, p. 2.
3. Raja Raja Chola I named the weights and measures as Adavallar. Adavallar and Koottadum Tevar are both taken from the Thevarams of Appar. See, S. Ganesan, "Some Iconographic Concepts," in *Proceedings of the First International Conference Seminar of Tamil Studies*, Vol. II, p. 405. Henceforth this volume will be cited as PFICS.
4. Cf.E. John Asirvatham, *Tamilarain Kuttukal*, (date unknown). pp. 6-8.
5. Xavier S. Thaninayagam, "Aspects of Tamil Humanism", p. 8 cited in K.Sivathamby's "The ritualistic origins of Tamil Drama", PFICS, p.174.
6. *Teivam erappaddu nikalum koottu*. Adiyarkkunallar cited in John Asirvatham, *op.cit.*, p. 85.
7. Assigned by scholars to post - Cankam period.
8. *Kunrutoradalum ninrathan panpe v.217*. Sir Ponnambalam Arunachalam translates this verse as follows: "He [Murukan, the Lancer] loves to sport upon the hills." Sir Ponnambalam Arunachalam, *Studies and Translations, Philosophical and Religious*, (1982), p. 149. Henceforth this will be cited as STPR.
9. *Kadu amarntu adiya adalan*. *Patirruppattu* forms part of the collection of eight Anthologies.
10. See *Kadavul valthu*.
11. See N. Ramachandran, "Classical dance of the Ancient Tamils", PFICS, p.385.
12. See J.R. Marr, "The early Dravidians", *A Cultural History of India* (1975), p.36.
13. Canto VI.
14. See K. V. Zvelebil, *op.cit.*, p. 44.
15. *Ibid.*, p. 35.
16. *Ibid.*, p. 44.
17. Composed perhaps in the seventh century A.D..
18. *Amaital*.
20. அரன் துடி தோற்றம் அமைதல் திதியாம்
அரன் அங்கி தன்னில் அறையிற் சங்காரம்
அரன் உற்றணைப்பில் அமருந்திரோதாயி
அரன் அடி என்றும் அனுக்கிரம்மே 2753

21. *imamidum sudukadu.*
22. *anti nadanam.*
23. See S. Gasesan, *op.cit.*, p.408 for references.
24. See the verse beginning with "kuninta puruvamum."
25. *Tiruvasakam*, 31.10. Translation by G.U. Pope.
26. 10th century A.D..
27. 10th/11th centuries.
28. 12th century.
29. 17th century.
30. *STPR*, p. 94. *Thayumanavar* lived in the 17th century A.D..
31. It was composed between the fourteenth and seventeenth centuries.
32. *STPR*, p. 78.
33. *Sivajnana Siddhiyar*, *Cupakkam*, v.6. *aintu nalamiku tolikalodu nadakam nadippan natan.*
34. See *Tiruvuarut payan* of *Umapati IX.3* and *Unmai Vilakkam* of *Manavacakam Kadantar*.
35. *Unmai Vilakkam*, V. 36.
36. *STPR*, p. 94.
37. Cited in S. Ganesan, *op cit.*, p. 414. See also A.K. Coomaraswamy, *La Danse de Siva, Essais sur l 'Inde*, (1979).
38. *STPR*, p. 98.
40. *STPR*, p. 92.
41. Wendy O'Flaherty, *Women, Androgynes, and other mythical Beasts* (1980), p. 323.
42. Heinrich Zimmer, *Indische Mythen und Symbole* (1972), p.174.
43. Wendy Doniger O'Flaherty, *Siva, the Erotic Ascetic*, p. 318.
44. K.V. Zvelebil, *op. cit.*, p.81.
45. 384/383 B.C. - 322/321 B.C..
46. "Deus est purus actus non habens aliquid de potentialitate." *Summa Theologiae*, 1.q.3.a.2.
47. "Ergo necesse est devenire ad aliquod primum movens quod a nulla movetur". *Summa Theologiae*, 1.q.2.a.3.
48. *Sivaprakasam*, 5. Compare Thomas Aquinas' statement regarding the immutability of God. "Sicut si dicamus solem procedere usque ad terram in quantum radius luminis eius usque ad terram pertingit." *Summa Theologiae*, 1.q.9.a.1.

SIVAJNANA BODHAM INTRODUCTORY

A. GUNANAYAGAM

The religious approach of the Saiva Hindu falls into two divisions - the path of devotion, and the path of metaphysical inquiry. Undoubtedly, the first one is the easier, quicker, and the less laborious. That is why so much of emphasis is laid upon the devotional hymns of the 12 Saiva Thirumurais, or the holy Hymnals. They form part and parcel of Saiva life. There is hardly a Saiva Hindu who does not sing at least one Thirumurai hymn as part of his daily worship. But whatever path is followed, religion in the end, is a matter of self-realisation. This is a state of self - experience. At least a glimpse of this experience one is bound to get in the course of his life, if his yearning is sincere. And then, no amount of argument can wean him away from that firmness of conviction arising from that experience. But being a questioning animal, man at the ordinary level of his understanding, is bound to ask all sorts of questions - why is this so, why is that so? Notwithstanding the limitations of the intellectual reach certain questions have to be answered to satisfy the reasonable inquiries of man. This constitutes the justification for the appearance of metaphysical dissertations.

So, on the one side we have the 12 Saiva Thirumurais, and on the other, the 14 Saiva Siddhanta Shastras. The latter are referred to as Meikanda Shastras also, which means the treatises which have seen the truth. This may sound a little exaggerated but the fact is, these are the expressions of sages who have experienced the truth. We cannot help accepting certain facts on the testimony of others. A little boy born into the world loses his father early in life and does not know who his father is. In this situation he cannot help accepting the testimony of his mother that so and so is his father. There is no justification for disputing this. This is exactly the position in the field of religion also. Nay, this is even so in the field of science too. Some of the postulates have to be accepted on the authority of others who have gone before, and who had established the truths thereof by their own analysis, research and experience. If we propose to re-do all of them with a view to personally proving them, it would be a fruitless exercise as life is too short for such self-inquiry.

So, we have our Meikanda Shastras which are 14 in number, and the most outstanding of them is the *Sivajnana Bodham*. It is a remarkable coincidence that the foremost of the Thirumurai saints Thirujnana Sambanthar was a boy of three years, and Meikanda Thevar, the author of *Sivajnana Bodham*, was also a boy of about five years. Knowledge and intuition are two different things. Being so used to the process of gathering knowledge only by means of adult mature intellect we are liable to ask quite legitimately how it would have been possible for children of three and five to enunciate the highest of spiritual truths? The answer is that when divine grace descends upon you the gates of intuition automatically open, and you could see for yourself things unseen or unheard of before. That is how Appar Swamigal comes to sing :

"I have seen things not seen or known before"

- *Thirumurai, 4 - 3 - 1.*

The life account of this young child is as remarkable as that of Thirujnana Sambanthar. His parents had not been blessed with progeny for a number of years. They were sad, and they consulted their family priest by name Arul Nandi. This priest was a very learned man and had earned the name Sagalaagama Pandithar, meaning a Pundit learned in all the Agamas or religious texts. To the anxious parents the Pundit suggested a time - honoured formula followed by the faithful Saiva Hindus. He suggested that after offering prayers they should pass a cord across the pages of the Thirumuai volume, and at the point the cord cuts across the volume, they should open and read the hymn appearing at the right hand top corner of the page. The ceremony was done with all piety and the hymn that came up was this :

“பேயடையா பிரிவெய்தும் பிள்ளையினோ டுள்ளநினை
வாயினவே வரம்பெறுவர் ஐயுறவேண் டாவொன்றும்
வேயனதோள் உமைபங்கன் வெண்காட்டு முக்குளநீர்
தோய்வினையா ரவர்தம்மைத் தோயாவாம் தீவினையே

Evil spirits will seize you not
If any now, they will flee forthwith.
Your wishes, your wish for a son,
Will all be fulfilled,
Have no doubts at all.
They who go forth to the three-tanked Thiruvankadu,
Bathe in the sacred waters, and worship the Lord -
Evil Karmas will not afflict them."

- *Thirumurai, 2-48-2.*

The evil spirits referred to in this hymn are not demons or ghosts as popularly known, they are demons of hate, avarice, anger, greed, jealousy, bitterness and so on.

The couple repaired to the Temple as indicated, and after offering worship according to the prescribed manner, were in course of time, blessed with a son whom they named வெண்காடர் the name of the deity they had worshipped. When the boy was about three years, a renowned sage by name Paramsothy Munivar, sensing the spiritual maturity of the boy, initiated him into the esoterics of Saiva Siddhanta, and conferred on him the Dheeksha name Meikandar which means, "He who has seen the truth."

From that point onwards the little boy began to expound the deepest of Saiva Siddhanta philosophy. Many came to sit at the feet of the child. His fame spread far and wide. Arul Nandi, the family priest, heard of this but put it down to village gossip. But the report about the boy continued to persist, but still he would not believe. How can a child born into this world after the cord had been applied to the Thirumurai volume at his bidding so recently reach such prominence? It was simply impossible. Yet, out of curiosity he decided to go to the place and see for himself what was taking place.

He duly arrived at the child's residence and found a number of students seated around listening to the boy expounding the Saiva Siddhanta Philosophy. Surely, this must be some sort of sham, he thought, and with such thought crossing his mind, he was pacing up and down the verandah of the house. Just at that time, the lesson going on was Anavam, a form of ignorance, also known as egotism. A student who did not quite understand, asked the question, "What is the nature of this thing called Anavam?" "It's nature is like that" said the teacher, pointing his finger towards the arrogant Arul Nandi, full of learning in his head. These words fell upon the ears of Arul Nandi like Mantra from the lips of a Guru. They electrified him into a totally different personality. He ran forward and fell at the feet of the child and begged of him to accept him as one of his students. This request was granted, and Arul Nandi in course of time became the premier disciple of Meikandar, and wrote the most comprehensive commentary on the *Sivajnana Bodham* known as *Sivajnana Sidhiyar*.

It is the Tamil tradition that any composition should open with an invocation to Divinity for the smooth and easy completion of the work undertaken. Then comes what is known in Tamil as Avaiyaddakam (அவையடக்கம்). Here, the author stands as it were before the forum of the literary world, and explains the justification for undertaking a composition of that nature, and expressing his sense of humility before the learned audience, makes the supplication that they should

forgive him for his faults if any, and accept the good in it, if any. In accordance with this tradition the author of *Sivajnana Bodham* too makes the supplication :

“தம்மை யுணர்ந்து தமையுடைய தன் உணர்வார்
எம்மை யுடைமை எமையிகழார் - தம்மை
உணரார், உணரார் உடங்கியைந்து தம்மிற்
புணராமை கேளாம் புறன்.”

The English version of this verse will be something like this :

"Knowing themselves first,
They that know their Maker then
Will also know that I am their own,
And will not despise me (or my work)
They that know themselves not
Will not know their Maker, or anything else;
They only partly know the truth,
And will not agree even amongst themselves;
The abuse of such ignorant lot,
I'll pay no heed."

Prof: V. SIVASAMY
UNIVERSITY

The crux of the entire Saiva Siddhanta philosophy is enshrined in the first two lines of this verse. Ramana Maharishi who attained Maha Samadhi only a few years ago was in the habit of asking everyone who called on him : "Who are you?" I am so and so by name, I come from such and such a place, my attainments are these, will not answer this question - what is our true nature? Are we the body? Are we the sense organs? Are we the sense faculties? Are we the mind? Are we the intellect? Are we the breath that we breath? Is there a permanent something which is activating the breath? These are the questions which every intelligent being should ask himself or herself and find the answers. They should first know who they are, and then know their Marker. This two-faceted knowledge covers the entirety of all that we should know. The question arises in the Bhagawad Gita: "What is that, knowing which we need not know anything else?" Lord Krishna gives the answer and that answer is, Knowledge Supreme.

Similarly, here too, a fore-glimpse of the Supreme Knowledge is given by the Author of the *Sivajnana Bodham* in his hymn of supplication to the learned. He then proceeds in the main work to develop the theme by enunciating the nature of the animate and the inanimate world, how the animates function, their goal in life, how that goal can be achieved. The nature and function of the Supreme Reality are also elaborated described and together with its relationship to the world.

PHILOSOPHY OF GOD IN SAIVA SIDDHANTHAM

E. SAVUNDRANAYAGAM *Ph.D.*

The word 'God' has stirred up a great deal of questioning in recent times and the process of secularization and industrialisation has overshadowed the horizon of Transcendence. Hence at this point of history a study on God, whatever be the source, is beneficial and thought-provocative.

The meaning of *Saiva Siddhantham* : Saiva comes from Siva, the name given to the Godhead by the Saivites and *Siddhantham* is composed of two words, *siddha* and *antham*; The word *antham* signifies end or termination while *siddha* means doctrines. So *siddhantham* means settled doctrines, established truth. Thus this school of thought is said to possess the final truth or conclusion. John Piet says that this system is one of the finest systems of Hinduism. Many other scholars would subscribe to this view.

The scope of this essay is to search for the First Being, the Unique Being, *thani muthalvan*, தனி முதல்வன் in the philosophical works of *Sivananapotam* and *Sivanana Sittiyar*, and to bring out the nature of The Being as portrayed in this system. On identifying the Highest and the First Being in *Saiva Siddhantham*, this system is placed alongside of another philosophical system in the West. The readers are invited to behold the two structures of the monotheistic philosophical thoughts and to admire them!

Siddhantham may be compared to a structure of a Hindu Temple. Hindu devotees believe that the deity is in the innermost sanctuary - the *mula sthanam*- of the temple where only priests are permitted for the performance of the rituals. The deity is 'guarded' by the structures of the temple. So too *Saiva Siddhantham* is a huge religio-philosophical structure. It is in the sanctuary of this structure that we have to look for the *thani muthalvan*, the Supreme Being, the God of *Saiva Siddhantham*.

The Identity of the Structure

As *Saiva Siddhantham* forms part of Hinduism, the location of the structure of *Saiva Siddhantham* is clearly determined by proceeding from Hinduism in general to Saivism in particular. Among many sects of Saivism, the Saivism of the Tamils with its own canonical literature in Tamil is rightly named *Saiva Siddhantham*. The Saivism of the Tamils has been greatly nourished by the religious ascetics or mystics and teachers who are called *nayanmarkal*. Among the many religious teachers Appar, Sambandhar, Sundarar and Manikavacakar excel as great gurus. The richness of the Saivism of the Tamils is greatly due to the richness of the literature. Among these literatures the *Sivananapotam* and *Sivanana Sittiyar* are of philosophical character. Another important point that we have to bear in mind is that the Saiva philosophy is closely linked to the religious thoughts, for it is on the bosom of religion that the philosophy of *Saiva Siddhantham* grows and finds its maturity.

Many unprejudiced authors who studied this system of thought have found that it holds a special place among the religions of India. One among them is Rev. G. U. Pope who says that *Saiva Siddhantham* is the most influential and undoubtedly the most intrinsically valuable of all the religions of India. The long history behind this system of thought contributes very much to its grandeur and glory.

The whole metaphysics of this system can very well be condensed in the classical terms of entities or *padarthams* : *pati*, *pasu* and *pasam*, God, Soul and World respectively.

Already at the outset one finds that this system deals with the most fundamental realities as any other philosophical system would do. Among the three realities, it is *pati* who holds the first place. This reality of *pati*, God, had been found in the ancient literature of the Tamils. Already in the *Tholkappiyam*, perhaps the oldest Tamil work, the reality of God is expressed very forcibly by the terms *iraivan* - one who resides in all things-, *katavuul* - one who transcends all beings and *kantali* - that which exists without support.

Another significant thing that we notice in this system with regard to the doctrine of God is its monotheism. This system steers its way between the great dangers of atheism and dualism on one hand, and pantheism and monism on the other.

The next *padartham* or reality is *pasu* - the soul. The soul, according *Saiva Siddhantham* is bound by another reality called *pasam*. The liberation of the soul consists in getting rid of the bondages of *pasam*. It is *pasam* that impedes the soul from the attainment of the eternal bliss.

Pasam is of three kinds : *anavam*, *karmam* and *mayai*.

Anavam is one of the fetters which veils completely the knowing and willing faculties of soul. It is said to be the principle of man's arrogance which leads to the denial of man's dependence on God. The real ignorance consists in this denial.

Mayai is the primal matter from which the universe is created. Since souls are in this world they are affected by this reality of *mayai*.

The word *karmam*, etymologically means acts performed but in *Saiva Siddhantham* it connotes the accumulation of the merits and demerits performed by the souls. This effects the cycles of rebirths based on the principle of retribution.

Epistemology provides us with the suitable key that opens the great doors and helps us to have access to the philosophical treasures. The author of *Sivanana Sittiyar* had already realised the need for epistemology and he deals with it elaborately at the beginning of his work. This section is called *alavai iyal*. It is on the epistemological principles that the formulations of the arguments for the existence of the Supreme Being, the God of *Saiva Siddhantham* are based.

Epistemology as a science of knowledge plays a great role in philosophy because philosophy tends to know realities and to identify them in their correct perspectives. It is knowledge that bridges the known and the knower. No 'knowing' is possible without a self that knows and there can be no 'knowing' which is not a 'knowing' of something.

Though *Saiva Siddhanta* is a religious system, yet rational basis is offered to support the doctrines found therein through epistemology. The rational basis does not challenge the authority of revelation as found in the canonical writings but it complements and supports them.

The word *alavai* means measure. We measure things by counting, weighing and determining their volume. Epistemology provided by *Saiva Siddhantham* allows us to 'measure' and 'weigh' the thoughts of the system. The

capacity for knowledge in soul does not originate from a given faculty, but it is based on the consciousness of the very person himself.

The *alavai iyal* of *Saiva Siddhantham* admits only three sources though it mentions that other Schools of thought do accept many more. They are *kandal*, *karuthal* and *urai*, namely, Perception, Inference and Verbal Testimony.

Perception is the source of knowledge by which an object is brought to the knowledge of the soul indeterminately, and then gradually the soul arrives at a knowledge of things determinately. This determinate and clear perception is free from error and doubt.

Inference is the means of knowledge by which by observing the invariable concomitance of two things the soul concludes from the knowledge of the presence of one of them that the other is also there though not present to the senses. It is obviously the knowledge of something which does not present itself to the knowledge through the sense organ. Thus this instrument of knowledge takes one into the realm of realities beyond senses. It is a point of transition from one grade of knowledge to another.

Through the Verbal Testimony, the things which do not fall within the sphere of the above two can be ascertained, on the power of authority. This means of knowledge gives credibility to the Scriptures of the *Siddhantha* system.

The *Saiva Siddhantham* being a realistic school of thought tries to establish the reality of the world through the principle of perception. From the reality of the world perceived by the principle of *kadchi* the 'world maker' (*ulakam udaithon*) is contemplated. From the effect of the world, the efficient cause is sought. The principle of causality is employed to enter into the realm of metaphysics. Thus there is a great bearing of epistemology on the metaphysics of *Saiva Siddhantham*.

It is now for us to approach the inner sanctuary and to look for the *thani muthalvan* as portrayed in the philosophical treatises. The renowned authors, Meykanda Devar and Arul Nanthi Sivachchariyar propound arguments for the existence of the Supreme Being.

Though the religious convictions of the system are based on revelation and naturally revelation presupposes the existence of the Revealer, rational arguments are adduced by this system to confirm and to defend what revelation

establishes and to add emphasis to the truthfulness of the revealed doctrines examining the 'reasonability' of the revealed doctrines. Further they co-ordinate the truths scattered in the revealed texts of the system.

In the effort to expound the arguments for the existence of God, recourse is made to the principle of causality. A cause is considered to be that which produces something or that which is produced can be explained by that which produces it. That which is produced can be a new substance or a change in a given substance. Hence the most general idea of cause is that which produces or accounts for some change.

Saiva Siddhantham is concerned about the causality of the existing world which is a reality according to the epistemological principles of the system. The thinkers of *Saiva Siddhantham* are convinced that there must a cause of the world and that cause should be ontologically different from the world.

Refuting all other arguments of causality, it is *satkarya vadam* that is proposed by *Saiva Siddhantham*. This may be translated into English as the Theory of 'pre-existence of effect.' This does not mean that the effects exist in the manifest form in the cause. But the cause has the capacity or potentiality to produce the desired effect. *Sivananapotam* states that the pre-existence of the effect and the continued existence of the cause in the effect are absolutely necessary for the existence of a thing.

The formulation of the arguments is based on the Reality of the world. The nature of the world is affirmed by the Tamil phrases *thontriya thithiye*, that is, the world which appeared in time. The reality of time is not only in the world, but it is of the world. The contingent character of the world is also affirmed by this expression *thontriya thithiye*.

Another expression in the same context is *thontriya iruppu* which takes one to the time when its existence was not. Already the first aphorism of *Sivananapotam* gives the composite character of the world which is composed of he, she and it. We could think of a time when it was composed. Professor Sivaraman strongly supports this argument of contingency from the analysis of the texts.

Another interesting feature of the world is that it is subject to threefold change, *muvinaimayin*. The threefold change consists of the process of origin, evolution and dissolution. The change of which the *Saiva Siddhantham* speaks is a cosmic one. Every creation is preceded by a dissolution and every dissolution involves a future recreation. This cosmic evolution contains the three ideas of creation, preservation and destruction.

This world which is contingent in character and is subject to change should lead the thinkers to the knowledge of the Supreme Being. The philosophical texts conclude very emphatically that a First Cause that can effect these changes is necessitated or the change necessitates an efficient First Cause, *tharupavan oruvan vendum*.

The Arguments for the Existence of God

.....*sankara karananyulla muthaleiye muthalaka udaithu ivvulakam* says the first aphorism of *Sivananapotam*, that is, this world has an Efficient and Prime Cause.

The arguments are formulated in a syllogistic form :

The origin and destruction is only of that which is.
But the world which has three activities is (exists).
Therefore it has Origin and End.

The second syllogism is very closely connected with the first one. The very same idea is viewed from another angle.

There is no origin to that which is not.
But the world is (exists).
Therefore the world has an origin.

The third argument runs as follows :

That which is (exists) cannot be made without a maker.
But the world is (exists).
Therefore the world has a Maker.

In all these arguments, the foundation is the *reality of the world*. The fact of the existence of the world forms the core of the arguments. The reality of the world is perceived by sense knowledge which is accepted as the source of knowledge by *Saiva Siddhantham*.

Thus in these arguments we see a causal march from one effect to its cause. There is a gradual building up of the 'causal argumentation.' The authors are fully and rightly convinced that there cannot be an effect without a sufficient cause.

Subscribing to the views of *Sivananapotam*, the author of *Sivanana Sittiyar* brings out another aspect of the argument. The First Cause causes change and yet remains unchanged.

This view of the world has also been accepted by the Christian thinkers. This argument is named as *Argument from Contingency* or *Argument from Possible to Necessary* or simply *cosmological argument*. I wish to quote a pertinent passage from Jacques Maritain from his book, *Introduction to Philosophy* translated by E. I. Watkin:

"To account for these various facts we are compelled under pain of absurdity, we are obliged to stop at an ultimate explanation of existence - to admit a cause which moves without being moved, caused without being caused, cannot lack existence....."

The Argument from Moral Order

The other important argument for the existence of God comes from the moral order portrayed by *Saiva Siddhantham*. The moral order calls for an intelligent being. As the moral order is important to the system, so too its governing.

Cyclic process is an important theory in the system of *Saiva Siddhantham*. Why does this cyclic process take place? How does this take place? The 'why' to the question gives the proof for the existence of the Moral order while the 'how' of this leads to the existence of the Moral Governor.

The moral system according to *Saiva Siddhantham* will open the way to know the Moral Governor who is the Supreme Being. Man becomes what he does. If he does good deeds he becomes good while if he performs evil acts he becomes bad. Man is punished or rewarded for his moral actions depending on the character of the actions. Man enjoys the fruits of his actions. Man harvests what has been sown by him. The effects of the actions are attributed to the agent of the actions. It is the law of karmam, the Law of Retribution, that governs the moral system.

According to this system, to enjoy the fruits of one's actions one has to be reborn. Till the fruits of the actions are enjoyed, souls are said to be reborn repeatedly. This is called *karma samsara* or *Theory of Transmigration*.

According to the *Saiva Siddhantham*, it is the moral governor who maintains the law of *karmam*, the principle of continuity in the moral order.

Here we encounter the *thani muthalvan*, the Supreme Being of *Saiva Siddhantham* through the rational arguments adduced by the authors of *Sivananapotam* and *Sivanana Sittiyar*.

It is now for us to come to know more of His nature and attributes. The philosophy tends to be the culmination of the religious mind. The high idea of God was expressed in human terms according to the categories accepted by *Saiva Siddhantham*. The concept of God is the highest. The thinkers of this system sought to express it in the best possible manner. They employed the best words to give figure to this lofty idea.

Thus we find many expressions which reveal the uniqueness of this concept. Among many such expressions the best one that we have in this system is SAT CIT ANANDAM. In this precise and beautiful expression, the full import of the idea of God is enshrined. This phrase is a combination of three words expressing three distinct ideas. But when they are put together, they seek to express the highest Reality in the best possible manner. *Sat* refers to the plenitude of existence or the fullness of existence; *Cit* refers to *Consciousness at its highest* or *Pure Intelligence*; *Anandam* refers to the unfathomable and boundless bliss, an Ocean into which all beings find their realisation.

Knowability of the Nature of God

Another interesting aspect is to see how epistemology is used to gauge the level of the REALITY of God. The same key that we used to open the structure is used again here to understand the 'REALITYNESS' of God. The higher a reality is, the greater the means of knowledge one requires to come to its knowledge. Since the reality of God is the highest in the order of Beings, one needs the highest means of knowledge to come to know His nature. The authors of *Sivananapotam* and *Sivanana Sittiyar* confirm that it is through a special knowledge from God one can come to know the nature of God even though the existence of God can be known by unaided human intellect. If a thing exists, it should be known to the human mind through some means or other. Any denial of the possibility of knowledge amounts to non-existence. The possibility of knowability affirms existence.

The Word Sat

Two words are used in the philosophy of *Saiva Siddhantham* to bring out the 'Realityness' of a thing. They are *sat* and *asat*. The word *asat* comes from the addition of 'a' as prefix to the word *sat* indicating negation. The negation of the real character does not mean non-existence, but it indicates the weak character in existence. Existence of God is said to be *sat* and other realities are said to be *asat* when compared to God - the *sat*.

The meaning of the word *sat* with regard to God is very deep and comprehensive. It relates to the very core of the existence in God. God is affirmed real in the fulness of the term. If the idea of the reality can be graded, the highest is signified by the term *sat*.

God alone is *sat* for He exists in his own right and is not dependent upon others for His existence. So in *Saiva Siddhantham* the word *sat* expresses the *fullness of the existence or the plenitude of existence*.

The supreme character of the existence of God is expressed by another Tamil word, *muthalvan*. The word *muthalvan* is not only mentioned in relation to number, but it refers to the very content of the Being talked of in the text. The importance of this term is such that it comes to be qualified by another adjective in the 9th aphorism which makes this concept more clear and emphatic. The adjective is *thani* which means "unique."

The Word Cit

The author of *Sivanana Sittiyar* explains the meaning of the word *cit* negatively. He defines what *acit* is. The elimination of the elements attributed to *non-cit* brings out the character of *cit*. All objects of ordinary cognition are *acit*. Even here the author employs epistemological method to determine this element. As God cannot be known by the normal means of human knowledge, He cannot be a non-intelligent Being.

The Word ANANDAM - God as the Eternal Bliss

The entire net work of the religious philosophy of *Saiva Siddhantham* has a definite finality. The finality is nothing but the attainment of Eternal Bliss. This is the culmination and purpose of everything in life. The idea of Eternal Bliss is expressed in the term *Anandam*.

So far we have identified the location of the structure and opened the great doors with the key of epistemology and we have had access to the inner sanctuary. We have dwelt on the nature and the knowability of the Supreme Being, the *thani muthalvan* of *Saiva Siddhantham*.

We now begin to admire and appreciate the grandeur of the structure of thought. To facilitate the work another similar structure is brought to the close vicinity of this structure that we have surveyed. A similar structure from the West, a structure of thought that speaks of the Prime Mover, the Efficient Cause, Necessary Being and the Moral Governor.

The protagonist of the Western structure presented here is St. Thomas Aquinas (1225 - 1274 A.D.) who formulated systematic arguments for the existence of God. There is no evidence to say that St. Thomas knew Indian Philosophy and his thinking pattern has nothing to do with that of Indian Philosophy. He had his own religious traditions very different from those of Hindus.

According to St. Thomas, the existence of God is not self evident to all or demonstrable *a priori*. He taught that the only way open to man to reach the existence of the Supreme Being was by a *posteriori* demonstration. Any valid argument for the existence of God must begin with the existence of the things.

The epistemology of St. Thomas is very basic for the formulation of the classic five ways. Accordingly, the knowledge of the things of this world is prior to our knowledge of God and our knowledge of God is posterior to the knowledge of things in this world. It is from the knowledge of the existence of things that we draw the knowledge of the existence of God. But in the order of existence, God is prior to all things. The arguments are *a posteriori* well founded in the daily experiences of man.

St. Thomas, too, tries to elaborate the nature of God and tries to determine the true character of the Supreme Being that he has proved to exist through the five ways. He has recourse to three ways to come to the knowledge of the nature of God. *Via Negationis* - Way of Negation -, *Via Affirmationis* - The way of Affirmation and *Via Eminentiae* - The way of Eminence.

In the light of the theistic philosophy presented by St. Thomas, it is clear that many similarities are found between these two systems of thought though differences between them cannot be easily ignored.

On evaluating the Philosophy of God in *Saiva Siddhantham*, the philosophical treatises, *Sivananapotam* and *Sivanana Sittiyar* do possess the philosophical character not only in the subject matter that they deal with but in the manner in which they are dealt with. The division of the aphorisms in these works is very logical and directed towards the purpose of the religious philosophy found therein.

Here we may ask whether the God of *Saiva Siddhantham* is personal or a Transcendental Absolute. Though some of the arguments adduced for the existence of God give the impression that God is absolute, there are others that manifest God as a personal being with 'personal relationship'. But greater strength rests on the Personal Being as the moral governor. An impersonal absolute would defeat the purpose of the philosophical works of *Sivananapotam* and *Sivanana Sittiyar*.

To my mind, the philosophy of God found in *Saiva Siddhantham* is successful in establishing the existence of a personal God and portraying it well in human language the nature of the Supreme Being.

Saiva Siddhantham is definitely a huge structure of the Temple of God wherein the *thani muthalvan* resides in His Glory.



BUDDHIST INFLUENCE ON ARUNANDI'S EPISTEMOLOGY

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The logic of Saiva Siddhanta is most explicit in the literature of the Meykanda Sastras of the 13th and 14th Centuries.¹ Meykanda Devar's *Sivagnana Bodham*, Arunandi Sivachariyar's *Sivagnana Siddhiyar* and Umapathi's *Sivapragasam* are claimed to be the most important of these Sastras. In these works, Saivism is presented in the form of versified propositional arguments and thus this presentation is more apt for logical analysis than the agamic presentation, the allegorical presentation of the Epics and Puranas, and the Bhakti poetry of the Nayanars. For a proper characterisation of the logic in these Sastras, an understanding of the chapter on Alavai (logic) found in the *Sivagnana Siddhiyar* is indispensable, for this work, particularly its *Supakkam*², was meant to be an explanatory elaboration of *Sivagnana Bodham*, and the chapter on logic was given as an introduction to the *Supakkam*. The logic expounded here was applied in the *Supakkam* and thus it is central to the understanding of *Sivagnana Siddhiyar* and *Sivagnana Bodham*. *Sivapragasam* as Umapathi its author himself acknowledged, was a work based on the above two works and the logic used here is almost the same.

Sivagnana Siddhiyar was written during the 13th Century A.D., when Buddhism and Jainism were no longer a danger to the Saivism of South India as movements of proselytization, when the scare of Vaishnava domination had not yet arisen, and, when Saivism was well protected by the Chola - Vijayanagar - dynasty. Thus the climate was most appropriate for a sober presentation. Moreover, the author of *Sivagnana Siddhiyar*, Arunandi, was not parochial in his outlook. Due to his profound knowledge of the scriptures and his versatility in many languages he was called 'Sakalagama Pandita' (சகலாகம பண்டிதர்). It is also claimed that he had travelled widely to places like Sithamparam, Kasi and Nepal.³ Thus it is not unreasonable to suppose that he would have been subject to North Indian influences - the Navya - Nyaya logic of Gangesa, and to the Buddhist and Jaina thinking in the field of Logic. Of these influences, Buddhist

logic seems to have been the most marked. This is quite understandable, for South India had been under Buddhist influence since pre-third century A. D. and the later Buddhist logic developed in South Indian soil, for its main exponents Dinnaga and Dharmakirti belonged to the South. The fact that Parakrama Bahu II of Ceylon had invited Buddhist Bhikkus from the Chola Country in 1266 A. D. supports the view that Buddhism was not dead in South India even in the 13th century⁴.

This paper does not attempt to establish historically the Buddhist influence on the logic of Saiva Siddhanta, but merely tries to indicate certain similarities between the two logical systems.

For a proper assessment of the logic of Arunandi an accurate interpretation of his verses is indispensable but it is unfortunate that the commentaries of his contemporaries are all now extinct. The six commentaries⁵ now available, belong to the 16th - 19th centuries and the two modern commentaries of P. Muthiah Pillai and M. Thiruvilangam are mainly based on the above six commentaries. An examination of these commentaries with reference to the interpretations on the chapter on logic in *Sivagnana Siddhiyar* makes one conclude that the commentators had been not so open to the modernising influence of Buddhist logic as Arunandi was. This is also understandable, for by the 16th century, Buddhism was already dead in South India and the works of the Buddhist logicians were mostly preserved in the form of Tibetan and Chinese translations and thus they were not readily available to these commentators. Moreover, the works on logic in Tamil during this period had been few and were more on Nyaya lines. They were either translations of pre-Buddhist traditional logic as the *Tarkaparipadai* (தருக்கப்பரிபாடை) or *Tarkasudamani* (தருக்கச்சூடாமணி) of Sivakesa Misra, belonging to the Nyaya School of Gautama and translated by Sivapragasa Munivar, or translations of Nyaya logic as Annambhatta's *Tarka Sangraha* by Sivagnana Munivar or adaptations of Nyaya logical works as the adaptation of *Tarka Sangraha* in *Saivapragasanam* of Sangara Panditar. The traditional bent is obvious in the commentary of Sivagra Yogi on *Sivagnana Siddhiyar*, where he is very faithful to Agamic epistemology. In fact the *Sivaneripragasam* of Sivagra Yogi seems more traditional than Arunandi's logic. Thus the commentators seem to interpret Arunandi's logic through Nyaya logic which naturally affects the accuracy of the interpretations. Thus, in interpreting the logic in *Sivagnana Siddhiyar* one should be cautious in accepting the traditional interpretations.

The manner of presentation of pre-Buddhist logic differs from that of the post Buddhist logic. The aphorisms compiled by Gotama contains loosely mixed rules of conducting disputations and a manual of logic. Its logical part, the part devoted to inference and syllogism is comparatively insignificant. It is only in the reformed new brahmanical logic, the logic which emerged from the struggle with Buddhism, that this part is dropped altogether and the theory of Syllogism begins to play the central part."⁶

The exposition of logic as found in the 14 verses in *Sivagnana Siddhiyar* concentrates on the logical aspects: Inference, Perception, Syllogism and its elements. This emphasis was necessary, for this chapter on logic was meant to be an introduction to the *Supakkam*, rather than to the *Parapakkam*, which is polemical. Arunandi's presentation was similar to that of Bhasarvajna's *Nyaya Sara* and Gangesa's *Tattva Cinthamani*. Gangesa's "newnesses of style and of organisation, in being more precise and more careful to define his terms than his predecessors"⁷, is very characteristic of Arunandi's mode of presentation. Like in Bhasarvajna's *Nyaya Sara*, Arunandhi's presentation, "is not in terms of the categories which the Buddhists rejected, but in terms of perception, inference and verbal testimony, and the whole exposition is confined to the topics of the means of proof and knowledge."⁸ After defining inference, perception and testimony, Arunandi tries to explain the conditions under which these could be valid means of knowledge. That Arunandi is exclusively concentrating on the logical concepts, is recognised by Murugavel too.⁹

Perception (காட்சி, Kadchi)

Arunandi's theory of perception resembles that of the Buddhist logicians, both in the definition and in the classification of the kinds of perception.

Definition of Perception

The Indian theory of perception has been greatly affected by the "Nirvikalpa - Savikalpa" distinction and the sense - object contact theory, both typical of the Nyaya School, so much so that any new theory in perception was either relegated to the background or interpreted in terms of these traditional concepts. That perception is error - free, doubt - free, direct apprehension as it is explicitly stated by Buddhist logicians like Dinnaga¹⁰ and Dharmakirti¹¹, is implied in the definition of perception given by Arunandi in verse 2 of *alavai*.

"மாசறு காட்சியையந் திரிபின்றி விகற்பமுன்னா
ஆசற வறிவதாகும்....."

The interpreters of this definition fall into two groups. The majority group led by Sivagra Yogi, Maraignana Desikar and Gnanapragasar, faithful to the Nyaya logic, interpret Arunandi's definition to mean that perception is error doubt free, but determinate (Savikalpa) cognition though based on Nirvikalpa, which they interpret as indeterminate sensation. Sivagra Yogi goes to the extent of meddling with the original texts when he makes his comment on the verse in which Arunandi defines sense perception, "உயிரினோ டுணர்வு வாயிலொளியுரு வாதி பற்றிச் செயிரொடு விகற்பமின்றித் தெரிவதிந்திரியக் காட்சி....." by reading the relevant line as செயிரின்றி விகற்பமோடு instead of செயிரொடு விகற்பமின்றி. This is in accordance with Nyaya contention that sense perception is error doubt free, but determinate. This alteration of the texts in the commentary by Sivagra Yogi is emphatically pointed out by Devasenapathi¹², Thiruvilangam Points out that valid perception as defined by Arunandi is determinate perception and that the indeterminate immediate apprehension, like doubt and error, is fallacious.¹³ Perhaps he is adopting Sivagra Yogi's outlook, as seen in verse 25 of *Sivaneripragasam*, where Nirvikalpa is degraded in preference to Savikalpa. But the minority group led by Sivagnana Munivar stress the fact that the term "விகற்பமுன்னா" means "நிர்விகற்பவுணர்வைத் தனக்கு முன்னாகக்கொண்டு"¹⁴ which means that perception according to Arunandhi is direct and indeterminate apprehension. This interpretation tallies with the connotation for the term perception given by Arunandi in the other verses (vs. 3, 4, 5, 6 and 7) and seems to make his definition similar to that of the Buddhist logic.

Moreover, the traditional Nyaya "sense - object contact" emphasis in the definition of perception is significantly avoided by Arunandi, even in his definition of sense perception, given in verse 6, where all the factors necessary for sense perception are equally emphasised. But the traditional commentators have tried to stress the "sense - object contact" aspect of perception following Gautama¹⁵ Pauskara Agama¹⁶ and Annam Bhatta,¹⁷ all of whom have defined perception mainly in terms of this theory. This is obvious in the definition given by Sangara Panditar¹⁸. But Arunandi's deviation from this traditional definition seems typically Buddhistic.

Classification of Perception

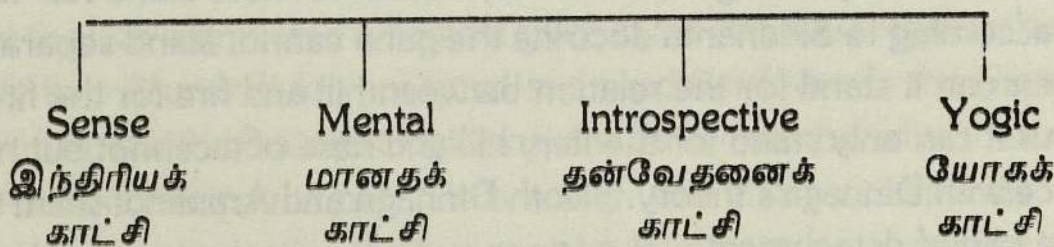
The classification of perception by Arunandi does not seem to tally with the one given in the Pauskara Agama. Violet Paranjoti seems to follow this agamic classification according to which perception falls under 3 categories - that which

is dependent on the external senses, that which is dependent on the internal senses and that which is not dependent on any sense at all (Siva-pratyaksa)¹⁹. According to Arunandi (verses 6 and 7) perceptions are of four kinds - sense, mental, introspective, and yogic. Sivagra Yogi tries to reconcile this discrepancy between the Agamas and Siddhiyar, by including introspection in mental perception. Devasenapathi, too, mentions this reconciliation.²⁰ But why did this need for reconciliation arise? Arunandi seems to have followed Dharmakirti.²¹ rather than the Agamas in this respect. But there is a tendency among the commentators to stress Savikalpa perception by making Arunandi's mental perception Savikalpic. But Arunandi's interpretation does not warrant this twist. Sivagnana Munivar is careful to interpret "Manasa Pratyaksa" (mental perception) to mean indeterminate but cognitive, immediately apprehended, perception. The four kinds of perception defined by Arunandi are all immediately apprehended error-doubt-free, indeterminate apprehensions.

That indeterminacy necessitates non-cognitiveness is a corollary of Nyaya Nirvikalpa - Savikalpa distinction, but Arunandi does not seem to accept this. His view that perception could be indeterminate and at the same time cognitive, seems to have been influenced by early²² and later Buddhism²³.

Valid Perception

(Immediate apprehension - free from doubt,
error and determination)



Inference - Definition of Inference

The definition of inference as given in verse 2 of Alavai

".....அனுமான அவிநாபாவம்

பேசுறு மேதுக்கொண்டு மறைபொருள் பெறுவதாகும்"

implies that it is concerned with objects not immediately perceived and that it is based on invariable cocomitance (Vyapti) found in the Hetu (Reason). "It is with Dinnaga only that the full doctrine of invariable concomitance as the basis of inference in lieu of reasoning by analogy appears,"²⁴ and the post-Buddhist logic almost unanimously adopts this new basis of inference. Thus it is no surprise that Arunandi too makes invariable concomitance as the basis of inference. The term அவிநாபாவம் used in his definition is merely the tamilised version of Abhinabhava which is equivalent to Vyapti and Sacharya. The Udharana (Drstanta) though finds a place in his syllogism does not form the basis of inference. Arunandi used the syllogistic inference not merely to reach a formally valid conclusion, but a conclusion which is also materially true, for his logic was more applicative than theoretical. Thus the conclusion in such a system of logic is bound to have some kind of existential import and for such a conclusion the universal preposition which expresses the invariable concomitance and which forms the basis of the inference should also have existential import. Thus the universal preposition should be non-empty. "It is the instance or Udharana in Indian logic which ensures that the (X), in the proposition (X) (FX) is non-empty,"²⁵ and stands for a class containing particulars like the example mentioned.

Moreover, according to Arunandi's definition, that which is inferred is the hidden object (மறைபொருள்). This carries with it two implications both of which have been stressed in Buddhist logic. That which is inferred is not directly perceived is the first implication. The second is that in an inference, neither the guna (fireness) nor the 'Paksha in a new relation' (Hill — as related to fire) is inferred, but the "fiery Hill".

The term மறைபொருள் (hidden object) cannot here stand for "fireness" alone, for according to Siddhanta doctrine the guna cannot stand separate from the guni, nor can it stand for the relation between hill and fire for the fire is not visible. Thus it can only stand for the fiery hill and here one cannot but note the resemblance with Dinnaga's theory.²⁶ Both Dinnaga and Arunandi seem to have applied the rule of detachment :

$$\begin{array}{c} P \supset q \\ P \\ \hline \therefore q \end{array}$$

The Syllogism

The differentiation of Anumana into Svanicitarttha (inference for one self) and Pararthanumana (inference for others), wholly unknown to Gautama and Kanada, is a Buddhistic innovation, which is almost unanimously accepted by post Buddhist Hindu logic. Thus, when Arunandi differentiates Anumana in this

manner in verse 8, he is not unique, but his uniqueness lies in not identifying the Pararthanumana with the five - membered syllogism, as done by almost all the post - Buddhist Nyaya logicians.²⁷ The view that Arunandi identified Pararthanumana with the five-membered syllogism is perhaps due to (a) the wrong interpretation given to two of his phrases and (b) the attempt to make him more orthodox and faithful to the Agamas than he really was. He says, "தொக்க இவற்றால் பிறர் தெளியச் சொல்லலாகும்," which means that inference for one self when expressed so that others could understand it, becomes inference for others. It does not necessarily imply, "explaining at length" as Sivaraman translates this phrase. For an inference to be understood by others it should be expressed always in the five-membered form is a Nyayic assumption, usually adopted by commentators like Gnanapragasar and Thiruvilangam. What Arunandi seems to say is that when inference is expressed, சொல் meaning word, stands for expression so that others could understand, it becomes inference for others. Thus Pararthanumana is necessarily propositional but need not be five-membered. Here Arunandi's phrasing in verse 8 resembles Dinnaga's, "inference for the sake of others consists in making explicit a matter which was inferred by one's own self."²⁸

The other phrase found in verse 11, "தொகையா நுறுப்பைந் தொடுங்கூடச் சொல்லுவரருமுளர் " could be translated as "there are others who express inference through the five-members." This phrase of Arunandi does not warrant the conclusion drawn by Maraigana Desikar and Sivagra Yogi, that Arunandi included himself within that class, denoted by the term "others." Sivagra Yogi seems to force the five-membered syllogism into the logic of Arunandi, when he quotes the *Gnanamirtham*,²⁹ which accepts the five membered syllogism. As indicated by Paranjoti³⁰ and Devasenapathi,³¹ the Siddhantin who is orthodox had to accept the five-membered syllogism given in the Pauskara Agama, but this does not imply that Arunandi too accepted and used this form. In the *Supakkam* he prefers to use, like the Buddhist logicians, the three-membered or the enthymeme type.³² As Ponniah points out, "it is a pity that these commentators are too conservative, in not rejecting the five-membered syllogisms even after it had been found not to represent the true process of reasoning."³³ But this is understandable, for the whole of Hindu logic swore by it and even Buddhist logicians before Dinnaga, like Asanga and Vasubandhu, accepted this traditional form.³⁴

Inference in syllogistic form contains a justification of its conclusion and this is dependent on the reason (hetu) provided in the syllogism. "The relation of the logical reason to the substratum of the inference on the one side and to the similar and dissimilar cases on the other side, is expressed in the three rule of Vasubandhu, which have been endorsed by Dinnaga and Dharmakirti. They

constitute the celebrated three aspects of the logical reason as taught by the Buddhists and rejected by all the other schools of Indian logicians except the reformed Vaisesikas."³⁵

Here Stcherbatsky is refering to the Paksa, Sapaksa, and Vipaksa and he would have given Arunandi's logic as another exception, if he had read verses 8 and 9, where Arunandi states the Paksas very clearly"மூன்று பக்கம், பக்க நிகர் பக்க நிகரில் பக்கமென....".

For a necessary conclusion, invariable concomitance should be the basis and for this the hetu should be either a Svabhava hetu, Karya hetu or Anupalabdhī hetu. This theory seems to be essentially Buddhistic and is significantly present in Arunandi's doctrine of the syllogism, as found in verse 10. "... ஏது மூன்றா மியல்பு காரியத் தோடறு லத்தியிவை...."

This resemblance cannot be dismissed as an, "agreement merely in terminology,"³⁶ even though there may be differences of opinion between Buddhism and Saiva Siddhanta with regard to causality and its relation to identity, on which both the above classification is made. For, these differences of opinion do not mar the resemblances between the two logics, with regard to the classification of the hetu and the kinds of anumana recognised on the basis of this classification. The basis of classification rests on the relation which the hetu holds with the major term (sadhya). The very fact that Karya Anumana is selected instead of Karana Anumana by Arunandi proves that this resemblance is one of more than mere terminology. According to the traditional interpretation of "Satkarya Vada" doctrine of causation, the inference of effect from cause is permitted. Perhaps that is why Sivagnana Munivar in his commentary adds Karana Anumana to the three given by Arunandi. Subramania Desikar, Nirambavalagiar and Maraighana Desikar too stress Karana Anumana with Karya Anumana. Most of the scholars tend to think that "it cannot be thought that Arunandi, the direct disciple of Meykanda Devar, who is the father of the Modern Saiva Siddhanta, would have gone against the basic principles on which Saiva Siddhanta is built,³⁷ and could have deliberately omitted Karana Anumana. Satkarya Vada includes 4 basic relationships between cause(c) and effect(e), cause being defined as the Nascent (சூக்குமப் பொருள்) and effect as the Manifested (தூலப் பொருள்). The relations are :

1. $E \supset C$ - if it is smoky it is fiery.
2. $C \supset E$ - if it is fiery it is smoky.
3. $\neg E \supset \neg C$ - if it is not smoky, it is not fiery.
4. $\neg C \supset \neg E$ - if it is not fiery, it is not smoky.

Of these only 1 and 4 are necessary relationships. The other two are not, because the existence of the Nascent (c) does not necessarily imply the Manifested state (e), for Manifestation depends on other factors too. Likewise the absence of the Manifested state does not necessarily imply the absence of the Nascent state (c) for a thing could be in its Un-manifested state. Thus Karana Anumana which is based on a relationship which is not necessary (d) is naturally omitted by Arunandi. Moreover he uses Karya Anumana in many of his important arguments (e.g. Argument for the existence of God. Sutram 1.) But Karana Anumana is significantly not used independently though sometimes it is used with Karya Anumana. Arunandi's selection of Karya Anumana is in line with Buddhist theory. Sivagnana Munivar interprets Anupalabdhi hetu as that which is used to infer both the absence of a cause from the absence of an effect and vice versa, but his interpretation seems not correct when examined in the context of Arunandi's example for Anupalabdhi, in vs. 10. "சீதமின்மை பனி" as non-coldness shows non-dewness. Here it is not Karana or Karya Anupalabdhi, for the relationship between non-coldness and non-dewness is not causal but one of identity (Svabhava). Following Sivagnana Munivar, Ponniah seems to think that this example indicates causal relationship, when he says, "the absence of coldness of the atmosphere indicates the absence of dew...it is an admitted fact that coolness of the atmosphere is the cause of the formation of dew."³⁸ But this may be an admitted fact today in the context of modern science, but can we expect such an interpretation in the 13th century? The example seems to be more one of Svabhava-Viruddhapanupalabdhi as exemplified in Dharmakirti's forms of negation. It is the nature of dewness to be cold, so that non-coldness naturally indicates non-dewness. This principle formally stated would be :-

$$(D \supset C) \supset (\neg C \supset \neg D).$$

and on this principle an Anupalabdhi Anumana would be of the following form :-

$$[(D \supset C). \neg C] \supset \neg D.$$

Figures of the Syllogism

The different kinds of Anumana namely Karya, Svabhava and Anupalabdhi, "are founded on the contents of the syllogism and not on its form,"³⁹ namely on the difference of relationships between the Hetu and the Sadhya. But the classification based on the form of the syllogism resulted in Anavyapsi (அன்னுவயச் சொல்) and Viyatireke (வெதிர்சொல் சொல்). These forms accepted both by the Buddhist logicians and Arunandi seem to confuse Ponniah. He confuses the two modes of classification namely the formal classification and the one based on the content of the syllogism. That is why he says "Arunandhi seems to see three further different types of Vyapti."⁴⁰

Though the Samkhya and the Nyaya logicians recognised these two types, "for the realistic schools they are two independent forms of syllogism, whereas for the Buddhist every syllogism can be expressed either in the one or in the other form, since both forms are equivalent."⁴¹ Arunandi too understands this formal classification and that is why he gives this classification before any others (verse 8) and that is why the same example in its positive and negative forms, indicating the difference to be formal and not material is given by him :

Where there is smoke there is fire ($E \supset C$)

Where there is no fire there is no smoke ($\neg C \supset \neg E$) Here he seems to have understood with the Buddhist logicians, the formal equivalence between $(p \supset q) \equiv (\neg q \supset \neg p)$. On the basis of this equivalence the two basic figures of the syllogism are recognised and used by Arunandi.

1. $[(p \supset q) \cdot p] \supset q$
2. $[(p \supset q) \cdot \neg q] \supset \neg p$

Even the Reductio - ad - absurdum form of argument, commonly used by Arunandi,⁴² could be regarded as a special case of Modu - tollens.⁴³

The Logic of the four Alternatives

The logic of the four alternatives,⁴⁴ is a unique early Buddhist contribution to Indian logic. It is beyond the scope of this paper to determine whether or not Arunandi of the 13th century came under the influence of this logic through later Buddhist logic. But it can be safely pointed out that this logic has been applied by Arunandi particularly in trying to describe the true nature of God's personality. That Arunandi's logic is two-tiered is established by his acceptance of the law of non-contradiction, when criticising the Jaina doctrine that, "a thing in the form of an effect has the double nature of existing and not existing."⁴⁵

According to Arunandi, an existent entity could belong to one of the following alternatives with respect to perceptible form (உருவம்) :-

1. An entity could have form (உருவம்).
2. An entity could be formless (அருவம்).
3. An entity could have form and be formless (உருவமோடு அருவம்)
4. An entity could have neither form nor be formless (உரு அருவல்லாதது) (Sutram 1 verses 58 and 90).

The categories of the world belong to one of the first three alternatives. Verse 63 of Sutram I makes it clear that (a) these alternatives are exhaustive in respect of all the categories of the world : "உலகினிற் பதார்த்த மெல்லா முருவமோடருவ மாசி..." (b) these alternatives are exclusive of each other: "ஒன்றொன்றாகா..." (one cannot be another).

God, according to Saiva Siddhanta, is an existent entity. The problem arises as to which alternative God belongs. Of the interpreters, only Gnanapragasar hints at such a four-alternative analysis, when he mentions that God could be body, or bodyless or both, or neither, but he does not understand the 4th alternative and concludes that if God belongs to the 4th alternative he would become a non-entity (சூனியப் பொருளாப்போவன்).⁴⁶ But Arunandi understood this 4th alternative and says in verse 90 சிவன் அரு உருவம் அல்லன். Thiruvilangam's interpretation: God truly belongs to this alternative, though he may take upon himself other forms, which may make him appear to belong to the other alternatives⁴⁷. But a problem arises. If God belongs only to the 4th alternative does he not become limited? If, on the other hand, he *really* belongs to all the alternatives, they cease to be true alternatives, exclusive of each other. Arunandi escapes this dilemma by making God almighty (Paramasivam) belong to the 4th alternative, while accepting the possibility that God could take upon himself forms which would make Him belong to the other alternatives. But these are only *adopted forms* அருள் வடிவம் (a form of grace) and not Maya-caused. Thus in verses 58 and 164, where he says that God could be form, formless or both, these forms are 'adopted forms'. If they were real forms, the alternatives would have become non-exclusive, or he would have contradicted himself by asserting that God is neither form nor formless nor both (verse 90) and He is form, formless and both. Therefore Arunandi avoids limiting God's Power by accepting God's adopted forms, and this stand does not mar the exclusiveness of the alternatives. That God belongs to the 4th alternative does not make him a non-entity. That Paramasivam, in His purely transcendent form, belongs to the Universe of Discourse of existent entities, yet He is neither form nor formless nor both, is the final conclusion of Arunandi in verse 90. The nine forms of God mentioned in Sutram 2 verse 164 (சிவஞ்சக்திநாதம்...) should not be interpreted to be the essential form of Paramasivam. These are adopted forms. Thus the alternatives could be symbolised thus, adopting Jayatileka's notation "

1. p (an entity is wholly form).
2. \rightarrow p (an entity is wholly formless).
3. Δ p. $\Delta \rightarrow$ (an entity is partly form and partly formless).
4. — [p V \rightarrow p V (Δ . p $\Delta \rightarrow$ p) (an entity is neither form nor formless nor both). God - Paramasivam.

These alternatives are exclusive and exhaustive with regard to the perceptible form of existent entities. Here we see an application of Buddhist logic.

Cocclusion

These similarities between the two logics do not warrant the conclusion, that Arunandi blindly accepted the Buddhist logic, by merely translating a Buddhist work into Tamil. His logic reveals an intelligent selection and adaptation from early Buddhism and later Buddhist works on logic. Moreover, his adaptation did not tamper with his theological doctrines. Even in the matter of fallacies Arunandi's classification bears resemblance to those of Dinnaga⁴⁸ and Dharmakirti,⁴⁹ but this paper does not attempt comparison in this respect.

The main difference between the two forms of logic is the acceptance of testimony (Agama) as a valid pramana by Arunandi. But even here, Arunandi's treatment of Agama seems to be an answer to the dilemmatic argument presented by Dinnaga in *Pramana Samuccaya*⁵⁰ where he concludes that testimony (credible word) has to be inference or perception and not an independent Pramana :

"In credible word, if the person is credible then what he says is inference, or if the fact is credible then it is a case of perception. In credible word, either the person is credible or the fact is credible. Therefore in any case credible word is inference or perception." This is a complex constructive Dilemma with a form like this :-

$$\{ [(P \supset q) \vee (r \supset s)]. (p \vee r) \} \supset (q \vee s)$$

Arunandi escapes this dilemma by accepting p & r in a qualified sense, i. e. not categorically which does not imply q v s. The credible person (p) is not an ordinary person (Divine) and the fact is not an ordinary one (i. e. beyond the grasp of inference and perception- "காசறு முறையும் மானத் தடங்கிடாப் பொருளைக் காட்டும்" (verse 2 Alavai.) Thus testimony is not merely inference or perception. Here Arunandi resembles Buddha's manner of escaping a dilemma⁵¹ It is not my intention to assert that Arunandi consciously borrowed this manner of escaping a dilemma from Buddha. This resemblance merely indicates how Arunandi's pattern of logical arguments were similar to those of the Buddhist logicians. His was an un-Buddhistic Theology formulated in a logical system, in many ways Buddhistic.

Foot Note :

1. Dated by S. Anaviratavinayagam : "Saiva Siddhanta Varalaru, p. 33 - 36. Schomerus, H. W., *Der Caiva Siddhanta*. p. 25 - 26.
2. *Sivagnana Siddhiyar Part I - Parapakkam; Part II - Supakkam*.
3. P. Muthiah Pillai : *Sivagnana Siddhiyar* (2nd Ed).
4. Mylai Seeni Venkadasami : *Buddhism and Tamil*, Madras, 1950 : p. 37.
5. Nirambavalagiari, Maraignana Desikar, Sivagra Yogi, *Sivagnanamuniyar*, Subramaniya Desikar and Gnanapragasar.
6. Th. Stcherbatsky : *Buddhist Logic*, Vol. I, Dover ED, 1962, p. 27.
7. D. H. Ingalls : *Materials for the study of Navya - Nyaya Logic*, Harvard University Series, 1951: p. 6.
8. A. B. Keith: *Indian Logic and Atomism*, Oxford, 1921, p. 30.
9. N. R. Murugavel : *Sivagnana Siddhiyar*. Tarka Iyal Vilakam, Pari Nilayam, Madras 1, 1960, p. 20.
10. Dinnaga: *Pramana Samuccaya*, Ch. 2 (as translated by Vidya-bhusana), *Medieval School of Indian Logic*, University of Calcutta, 1909, p. 85.
11. Dharmakirti: *Nayaya Bindu*, ch. 1 (Vidyabhusana p. 109).
12. V. A. Devasenapathi : *Saiva Siddhantha as expounded in the Sivagnana Siddhiyar and its six commentaries*. University of Madras, 1960, p. 29 (footnote).
13. M. Thiruvilangam: *Sivagnana Siddhiyar*, Jaffna, 1925, p. 12-13.
14. *Sivagnana Muniyar's commentary of Siddhiyar*.
15. *Nyaya Sutras of Gautama with Bhashiya of Vatsyana and Viritti of Visvanatha Bhattachariya* (Anandasrama series) Sutra 44, p. 16.
16. *Pauskara Agama Bhashiya* : p. 528.
17. *Annam Bhatta : Tarka Sangraha*, p. 45.
18. *Sangara Panditar : Saivapragasanam* (Saiva Siddhanta works), Madras July, 1945, p. 10.
19. V. Paranjoti : *Saiva Siddhanta*, London, 1938, p. 51.
20. V. A. Devasenapathi : *Op. cit.*, p. 28.
21. *Dharmakirti : Op. cit.*, p. 109.
22. K. N. Jayatileke : *Early Buddhist Theory of Knowledge*, George Allen & Unwin Ltd., London, 1963, p. 435.
23. *Dharmakirti Op. cit.*
24. A. B. Keith : *Op. cit.*, p. 18.
25. S. S. Barlingay : *A Modern Introduction to Indian logic*, Delhi 1965, p. 147.
26. *Dinnaga : Op. cit.*, p. 8.
27. *Like Annambhatta, Ganges*.
28. *Dinnaga : Op. cit.*, chap. 3 p. 88

29. Aruvarurai : *Sivagnana Siddhiyar*, Madras, 1988.
30. V. Paranjoti : *Op. cit.*, p. 58.
31. V. A. Devasenapathi : *Op. cit.*, pp. 35 - 36).
32. S. S. Barlingay : *Op. cit.*, 108.
33. V. Ponniah : *Theory of knowledge of Saiva Siddhanta*, Annamalai, 1962, p. 240.
34. Th. Stcherbatsky: *Op. cit.*, pp. 29 & 31.
35. *Ibid.*., p. 244.
36. V. Ponniah : *Op. cit.*, p. 257.
37. *Ibid.*, p. 252.
38. *Ibid.*, p. 248.
39. Th. Stcherbatky : p. 283.
40. V. Ponniah : *Op. cit.*, p. 247.
41. Th. Stcherbasky : *Op. cit* : p 293.
42. *Sivagnana Siddhiyar* : *Sutram 1 verse 35*.
43. Eric Extoms : *Being Negation and Logic*, Blackwell, Oxford, 1962, p. 4.
44. K. N. Jayatileka : *Logic of the four alternatives. Philosophy East and West*, Volume XV II : 1967 p. 69 - 83.
45. V. A. Devasenapathi : *Op. cit.*, p. 77.
46. Aruvarurai.
47. M. Thiruvilangam : *Op. cit.*, p. 110.
48. Dinnaga : *Nyaya - Pravesa*.
49. *Dharmakirti* : *Nyaya Bindu*.
50. *Translated* : *Vidyabhusana*, pp. 88 - 89.
51. K. N. Jayatileke: *Early Buddhist Theory of knowledge*, p. 227



BHAKTI ACCORDING TO THAYUMANAVAR

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[This is part of an unpublished thesis presented by the author for his Master's degree at the University of Ottawa, Canada, in 1951 - 1952.]

The practical side of the Siddhanta system consists of four Margas : Sarya (practical duty), Kriya (ceremonial action), Yoga (meditation), and Gnana (knowledge). Among these no mention is made of Bhakti Marga (way of love), for, there is no such distinct marga in the Siddhanta. All the four mentioned above, begin from, are expressions of, and terminate in Bhakti. Bhakti is love in the hearts of the devotees; and love has God for its source :

"There was no love in me towards Thy Foot
O Half of her with Beauteous fragrant locks
By magic power that stones to mellow fruits concert
Thou mad'st me lover of Thy Feet." ¹

Love, if true and virile, does not consist in mere words, it passes on to deeds of loving devotion to God, and devoted service to mankind.

"Cut thyself off from all attachments,
And cling to me, said softly He
In His embrace beyond all telling
Was bliss, and in His words to me."

"See with the Sight of grace, said He, but I
Sought to see with my sense, singly and apart
Me even saw not I the Seer, darkness,
Darkness was all I saw...." ²

In understanding therefore well, the origin, progress and culmination of grace in union, as taught by the Siddhanta, we are taking the doctrine of Bhakti by the forelock, and analysing its essentials: Grace is love; and to love God is to have Bhakti.

In the Siddhanta works grace signifies either beneficent acts of God whereby He brings succour to the afflicted soul, or the succours themselves. Objectively considered, grace may be defined as : "A gratuitous gift conferred by God out of benevolence, with a view to the soul's union with God." It is therefore a gift, a gift given to lead the soul to the feet of God.

Divisions of grace according to the Siddhanta consist of :

- | | | | |
|---------|--------------|-----------------|----------------|
| Grace : | 1. Uncreated | a. Ichcha Sakti | |
| | | b. Gnana Sakti | |
| | | c. Kriya Sakti | |
| | 2. Created | a. External | |
| | | b. Internal | 1. Pasagnanam |
| | | | 2. Pasugnanam |
| | | | 3. Pathignanam |

Uncreated Grace

Ichcha Sakti is the Supreme Love desiring the welfare of all living beings. By Gnana Sakti God knows all and the wants of all, and grants their deserts. By His Kriya Sakti, He creates all these worlds. ³

Created External Grace :

With a view to releasing the soul from the bondage of sin and transmigration, God, in His infinite bounty, bestows upon it His help externally as well as internally. The various means of knowledge such as the organs of sense and sensations, words of a guru, books on true philosophy, karma, time, body, the objective world etc. are example of the exterior help (Grace) God gives.

Internal Grace :

Internal grace consists of knowledge caused by these means. The knowledge that centres round the sensible world, making the soul forget its nature and binds it intimately to matter is called Pasagnanam. Do we not see people loving bodily comforts and pleasures, and ever engaged in the pursuit of them. They seek what they love. All their acts are governed by Pasagnanam of the Siddhanta. In Scholastic Philosophy we may call Pasagnanam "sensitive and intellectual cognition," with their respective appetites.

Pasagnanam :

Pasagnanam leads the soul to a state of indifference to deeds and freedom from matter. How? Through the instrumentality of the senses, the soul seeks comfort and pleasure to itself, often at the expense of its fellow beings. Acting thus is sin (*Papam*). At its initial stage therefore, the soul is so fearfully burdened with sins of this type, that it is obliged to be born again and again in order to expiate them. It resolves to desist from committing them anymore and takes up to the practice of virtues which consist in doing good to others. It thus merits higher births but they being themselves meant only for a time, the soul gets tired of births and begins to pine for an endless union with God, which reminds us of the thirst St. Augustine had when he exclaimed "Thou hast made us for Thyself O Lord, and our hearts are restless till they rest in Thee." ⁴

Convinced of a thirst of the soul for God, the soul devotes itself to the service of God. It practises the three Margas as taught in the Siddhanta Sacred Books, Viz : Sarya, Kriya and Yoga margas. These three do not give the soul a direct knowledge of God; for, direct knowledge begins only with the Gnana marga. By the practise of these margas, the soul is curbing anavam, but is not totally free from it till Pathignanam dispels it altogether, root and branch, as it only can do.

The soul, because of its faithful practise of the three margas, is rewarded, in a way, at the end of each marga; and it enjoys a kind of temporary bliss at the end of each marga. The soul however feels the transitoriness of its happiness, and a disposition can now be noticed in it, as it begins to feel a dislike for anything short lived, and desires for an endless happiness. It yearns to know the way of acquiring this endless happiness. Having been prepared by Pasagnanam, it now realizes that neither deed, good or bad, nor religious worship, is of any avail to the happiness it seeks after, for, all these bind it to matter. When the soul is thus in a state wherein it is so balanced as not to be swayed by any temporary happiness, God appears to the soul in the form of a GURU (teacher) in human form, and communicates to it the true wisdom :

"What can I do, all helpless
Thou art the GURU round whose neck
Dark blue the ring of drunken poison
For ever burns, Siva. Thou art
The GURU who as Vishnu camest
To me Thy wisdom to impart
Thou sittest on Thy seat of lotus,
Expounder of the Vedas Four,

Brahma whose head the four ways faceth
 Four-faced who is from evermore
 In all the creeds to call voices
 The gracious GURU camest Thou
 And to Thy Saints whose cry Thou hearest
 'Forsake us not, O, succour now'
 Thou love, to loving ones, becomest
 Wise counsellor in doing all,
 O Source of grace, in joy past thinking,
 Thou dancest in high Wisdom's Hall."

This manifestation of the Guru is not to be confounded with the Catholic Incarnation, which concept is at poles apart from that of the Siddhanta 'Manifestation.'

Pasugnanam :

Although the soul has been thus prepared, it goes through a period of transition (that of Pasugnanam) before arriving at the stage of Pathignanam, which is God-given knowledge. Pasugnanam probably consists in an enlightenment of the soul whereby it is given to understand the real nature of the soul as distinct from matter and God. According to others, the soul under the influence of Pasugnanam distinguishes itself from matter but fails to realize its dependence on God. Whatever that be, what is of importance to us is Pathignanam which alone is Grace in the strict sense, and will claim our attention in the rest of this essay.

Pathignanam

God is a pure spirit, and is to be possessed by the soul by means of its three spiritual potencies : Ichcha (potency of desire), Kriya (potency of action), Gnana (potency of knowledge). The Siddhiyar teaches that "If any say that they have perceived God with their ordinary eyes, it is all delusion."⁵ The three potencies must be actuated by an influence from God. This influence is known as Grace, Pathignanam.

Pathi means God; Gnana means knowledge; hence Pathignanam means God-given knowledge. It can be defined as a habitual disposition in the form of mystic wisdom given to the soul, and the immediate subject to which it adheres is the potency of the soul. It does not affect the substance of the soul, hence it cannot be called an entitative habit, but is only an operative habit. It perfects the potency, and becomes the proximate principle of the soul's activity. Thus

habitually enlightened, the soul's potency sees God in everything, and everything in God. This constant vision leads the soul to a mystic union with God :

"My undiscerning mind and restless
In sacrifice I've seized and slain
My deeds, the demons of my seeking,
Shall never trouble me again,
Thy servant's love shall be th' anointing,
O God divinity benign ;
My life shall be Thy full libation
My spirit incense at Thy shrine;
My senses lights devoutly burning."⁶

The wonders created by Pathignanam in souls may differ from devotee to devotee, according as the efforts each devotee makes in order to assimilate the truths revealed by God-Guru are greater or smaller. These human efforts consist in the controlling of the senses and in giving full vent to the spiritual faculties of the soul. The picture of a Yogi, sitting with eyes rivetted to the tip of his nose, hands clasped, legs crossed, and thoughts buried in profound meditation might illustrate our point in question.

Just as the soul possesses three spiritual potencies Ichcha, Kriya, and Gnana, the operations of the soul too are like-wise threefold - potency of love, potency of action, and potency of knowledge. All three are to be actuated by grace, Pathignanam.

1. Pathignanam is, above all, knowledge which brings God within the reach of the soul. To reach God, the possession of Pathignanam is the only requisite; for, no other knowledge can take the place of this God-given knowledge in order to reach God. This is what Thayumanavar delights in, when he exultantly bursts forth in verse :

"There is a way to wisdom full,
Perfect, the Bliss without a taint,
Lest on this path my footsteps slide,
Or, weary, falter, or I faint,
Sword of the silence, flaming bright,
In secret hast Thou given me
Word of the stillness. Nevermore,
O Never will I part from Thee."⁷

2. Pathignanam is love of God. It is so connected with the love of God, that both are absolutely necessary as means to reach God. It is not our purpose to decide, whether Pathignanam causes the love of God or it is just the reverse. What is sufficient for our purpose is that where one is found, the other necessarily is. The passage in Sivagnana Siddhiyar clearly proves the coexistence of Pathignanam and love. "Then will He who has neither ups and downs, who has no limiting qualities and is not conceivable by any person, who has desires of His own, enter your heart Himself, filling it with boundless love,"⁸ - a distant echo indeed of the promise of Him who said : "He who loves Me will be loved by My Father, and we will come to Him and will make our abode with him."

Sage Thayumanavar recounts a similar experience when he sings :

"A sinner Lord, Thou knewest Me,
Knewest my sin, and yet with soft
Impulse of Grace, Thou promptedst Me
To seek Thy face O Lord, aloft
That livest most Supreme, gracious.
I live by Grace alone, I live,
Lacking nothing. And unto Thee
What reward worthy can I give?"⁹

3. Pathignanam is Bliss. By actuating the Gnana potency, Pathignanam awakes in the soul knowledge; by actuating the Ichcha potency it awakes in it love; consequent upon love and knowledge, there arises complacency or delight in the object possessed, God. This is effected by the actuation of the potency of Kriya of the soul. Delight (ananda) in God is experienced. The final step of the assimilation effects the final union of the soul with God, and may begin even when the soul is still in its mortal frame. At this stage, the soul is called a 'jivanmukta.'

Pathignanam is therefore the source of knowledge, love and bliss. God's infinite Love is proposed to the Gnana potency of the soul as an object of the soul's meditation and contemplation. As the fruit of meditation, the Ichcha potency is aroused to reciprocate God's love. The soul, united thus through these potencies to God, the Fountain of all Bliss, drinks deep by means of its third potency 'Kriya.'

Necessity of Pathignanam

Vision of God constitutes heavenly bliss (mukti). As the vision of God is beyond the reach of all human powers, a divine help is necessary to obtain it. This help is Pathignanam. Why we say that God can be reached only by the aid of His Wisdom is because He can never be reached by our human speech, thought or action, says the author of the Siddhiyar.¹⁰ The potencies of soul must be perfected and elevated to reach a level in which the soul can enjoy God's vision. Maya (matter) and its products cannot so fill the potencies. God too is beyond the reach of the soul and its senses. Therefore Grace (Pathignanam) is postulated to effect God's abiding presence in the soul; and God through sheer bounty confers it on the soul gratuitously, due to no merit on the part of the soul.¹¹ Umapathy Sivacharyar in his Thiruvavural Payan says: "those that freely give must not be thought as those forced to give. Think rather : who are we to obtain this boon." The "boon" in question, is the supreme felicity resulting from Pathignanam. "Himself will come, will guard and make us His own."¹² This expression, "to make us His own" means, to make us His elect. Does He do so because of our merits? No. "Himself will come unasked." Thayumanavar means the same thing when he sings :

"Grace eternal, light glorious,
God, in my fullness of time manifest
Teacher Thou soughtest me loving,
Teaching the Bliss of the Silence Beatific...."¹³

In order to obtain Pathignanam, several dispositions are required of the soul. First of all, it must be in a human body. Then, it should have gone through the three margas which prepare the soul for its reception. These only prepare the soul. They by no means create an exigency for grace in the soul. They do not stand as reasons for God to give His Pathignanam. We may, in scholastic terms, call them "removens prohibens."

Effects of Pathignanam

1. Thiruvavural Payan (VI, 3) describes the words of the Guru to His disciples and says : "doer, deeds done, fruits, Lord who brings deeds home to the soul ; these belong to thee to know, O disciple." It is clear from the above text, that Pathignanam teaches the devotee about God, Karma and its fruits, the soul, maya, anavam etc. Manikkavasagar in his Thiruvavural also refers to the same when he sings :

"The One, the manifold darkness, deeds,
Twofold maya; these He will show us entities from everlasting."

God, he says, will teach the devotee that the six fundamentals are eternal. The soul learns and realizes that it is a pure spirit, and as such, it has nothing in common with the material world of senses. Its union however, with these is due to God's grace which envelopes the world both material and spiritual. In God everything moves and has its being. Realizing this, the soul decides to ascribe its activities to God alone, and surrenders its will to Him.

2. It is Pathignanam that actuates the potencies of the soul now. Deeds are ascribed to it; all activities of the soul are guided and controlled by it. Illumined by Pathignanam the soul sees everything in that light. It applies what it had learnt, and acts up to its realization. Egoism which used to express itself in such forms as "I did this", "I did that", drops off and with it, the effects of egoism too : viz, Agamiya, Sanchita, and Piraratta Karmas. Such will be the state of complete freedom from all three impurities,

3. When the soul was in union with the senses and the world of senses, it united itself intimately with them. Now that it has come to be in union with God, and His Grace, it becomes, as it were, one with God. And this is the third effect of Pathignanam. The soul at this stage, is compared to a mirror reflecting God according to its capacities, and assimilating the truths it was taught. It is to help the soul in its double function of reflecting and assimilating that the various margas (paths) and the varied practices such as prayar, meditation etc of the Gnana Marga are marked out.²⁰

Vasana Malam

We saw above that the final union, and, *a fortiori*, growth in wisdom, may occur to the soul while yet in the body. At this stage, it is not easy to keep the bodily senses well under control. It is difficult to persevere in the state of subjective indifference to deeds and to progress in wisdom. The reason for it lies in the fact that the soul had been so long subject to the senses, that it now finds its new position quite a strange one. In very much the same way as a child that is adopted by a strange family feels itself quite in a new environment, so the soul, now placed in a new environment (union with God), finds itself not yet quite acclimatized and adapted to its new situation. Now and then it is led astray by the senses, and is impeded in its onward march. The source of these obstructions and distractions is called in the Siddhanta terminology "Vasana Malam" - a habit for a disposition left as a result of sense experience or Karma.

Against the attack of Vasana Malam, the Saiva Siddhanta proposes an antidote consisting in a mystic formula: NA MA SI VA YA. This expresses an act

of adoration to Siva. The invocation is supposed to contain in a nut-shell the truth embodied in the Siddhanta Sacred Books, the Vedas and the Agamas. A devout invocation of this formula will keep the soul steady in the path of perfection. Shall we call it ejaculatory prayer as found in the Catholic Religion, which like an arrow from the bow-string, darts direct to the heart of God crying for immediate help in whatever we do or suffer. Thayumanavar was certainly pronouncing his ejaculation when in all confidence and joy, he sang :

"Thou art God, and I none other worship Lord,
Bow I not before any in thought even.
Knower, knowing all, nothing is hid from Thee
Lo, I, truthless one, speak to Thee, Wisdom, Truth".

We may now sum up :

Bhakti means 'Love of God', and although in the Siddhanta System we have no special way called the 'Bhakti Way', the entire system however postulates the presence of this essential requisite viz : the love of God, right from the beginning of its soul-liberating mission. There is no redemption for the soul, no liberation from its original taint called Anavam, no subjugation of its sensual appetites and all that related to matter (maya), no advance in the path of virtue and no final union with God, without love taking possession of the soul and leading it through the rugged paths of sin-awareness, self-restraint, rebirths, penance performance, pining for God's grace, and growth in wisdom, till final union with God is achieved.

Redemption according to the Siddhanta, comprises three stages. The first is the stage that extends from the moment the soul emerges from the original state of inactivity to the advent of Pathignanam. The next period embraces the time between the advent of Pathignanam and the final state of Mukti (union). The last stage is the state of union itself.

In the first stage, the soul is in a state of feverish search after the comforts of the world. It is acting under the influence of grace, Pasagnanam, and must gradually be brought to clear itself of all that is material, in order to be ready for the reception of grace, Pathignanam. The Siddhantic goal, besides being the vision of and union with God, is also negatively the freeing of the soul from everything that relates to matter. Bondage to matter is caused by our desires. To free the soul from matter, the remedy lies not in suppressing desire, but in regulating it. According to the Siddhanta, what is to be suppressed is the desire that expresses itself in the form of selfishness and greed (I...Mine). Instead of its selfish outlook on things, the soul must begin to see everything in the light of God.

In the second period, the soul is called upon to transfer its activities to a higher plane viz: to the thought of God's goodness and bounty, and acquire a deeper insight into God by prayer and meditation. "Regard that joy itself as the one object of contemplation, and hide thou thyself in the mystic light of wisdom."¹⁵

In the third and the last stage of redemption the state of consummated wisdom and beatific vision the three potencies of the soul are in full activity, and the operation of the soul is most perfect and intense.

How well the New Testament analogy of the Vine and the Branches expresses the active life of the soul.

FOOT NOTE :

1. *Manikkavasagar : Thiruvvasagam*
2. *Nagalinga Mudaliyar's edition of "The Hymns of Thayumanavar", No. 1423. This will be hereafter cited as N.M.*

That Thayumanavar as a perfect son of the Siddhanta has a very lofty conception of Bhakti cannot be denied. Even the very Tamil he employs in order to denote Bhakti is pregnant with meaning, showing clearly that the sage had hit the nail on the head. The Tamil word "payapakthi" means love of God, springing from fillal fear", a perfect expression of the scholastic dictum "intium sapientiae timor Domini." The selfishness which the soul had started (cf Anava malam), must be broken only by the love of God. Self-centeredness must be changed into God-centeredness. Here human merit and new mental realisation cannot reach the plane of supernaturality that is God's. A short cut alone remained, viz : return to God by a conversion of the heart, and reciprocal love between God. and the soul.

The humble opinion Thayumanavar has about himself, the trust which he places on God alone, and the surrender he makes of himself to God are just the essentials for the reception of God's love. In this is he not moving in the right direction? Trust in God, faith in Him, and love of Him, are not these the virtues of catholic theology which we call theological? Are these not given together with sanctifying grace?

3. *Siddhiyar : 1, 61*
4. *Confessions*
5. *Sivagnana Siddiyar 8. 36.*
6. *N. M. 54*
7. *N. M. 293*
8. *IX, 6*
9. *N. M. 292*
10. *IX, 4*
11. *N. M. 56*
12. *Manikkavasagar : Thiruvvasagam*
13. *N. M. 5.*
14. *N. M. 238*
15. *Thiriyarul Payan VI, 9*

PERSPECTIVES

- * "The Saiva Siddhanta system is the chief contribution of the Tamils to philosophy and religion."

Sir Ponnambalam Arunachalam, "The Polonnaruwa Bronzes and Siva worship and symbolism." Journal of the Ceylon Branch of the Royal Asiatic Society, Vol, XXIV. No. 68 (1915 - 1916).

- * The Saiva Siddhanta, "impelled by man's natural aspiration and religious experience, reacts against atheism and dualism on the one hand and pantheism and monism on the other...". It testifies" to man's untiring endeavour in all parts of the earth to reach and worship the true God and find rest in him."

P. Fallon, Religious Hinduism, (1964) p. 262.

- * "Saiva Siddhanta is the philosophical expression of Saivism."

V. Sivasamy (Sanskrit Department, Jaffna University), Bharatakkalai, (1988) p. 11.

Report

FOURTH ANNIVERSARY OF THE SAIVA SIDDHANTA STUDY CIRCLE
JULY 18, 1993

V. J. CONSTANTINE

Saiva Siddhanta Study Circle celebrated its fourth anniversary on July 18, at the Navalar Hall, Jaffna. The traditional oil lamp was lighted at 9.30 a.m. by elderly members of the Study Circle, followed by a meditative hymn, Pancha Puranam, sung by Mr. C. Nagarajah, an eminent vocal teacher attached to the School of Fine Arts of the Centre for Performing Arts.

This was followed by a music recital given by the Choir of the Centre and conducted by Isai Thenral M. Jesuthasan. Twenty five verses from the THIRUVUNTIYAR were chanted magnificently to the rapturous participation of the audience.

Mr. V. J. Constantine, the General Secretary of the Centre, in his welcome speech mentioned that the Study Circle was conducting regular classes every Wednesday and a seminar once a month to foster interest in Saiva Siddhanta studies. He said that it is very encouraging to note that people from different religious circles, irrespective of age differences, were showing great interest in participating in these classes and seminars. Thus a conducive atmosphere was being built for a meaningful interreligious dialogue in the near future.

Prof. N. M. Saveri, the Director of the Centre and the Study Circle, delivered a talk on certain aspects of the Thiruvuntiyar. He said : "It is our aim to make Saiva Siddhanta known in the academic circles. I am proud to state that in

Germany, some intellectuals are showing a keen interest in the study of this system." He explained the various meanings of *untipara* and gave a summary of the Thiruvuntiyar's philosophy and theology.

Following him Mr. V. Yugabalasingham B.A. delivered a talk on "Truth is truth; it is nothing but the truth". He analysed the philosophical thinking prevailing in the West and the East and explained the notion of truth as contained in the Thiruvuntiyar.

Dr. Isac Herry Victor of the Jaffna University who followed Mr. Yugabalasingham gave a very interesting talk under the heading "Inter-religious dialogue". He stressed that religions of the world have to talk to each other if they want to foster peace in the world.

"Samayath thoothu," a one-act play written by Professor N. M. Saveri, stressed the necessity for a meaningful inter-religious dialogue to build mutual understanding for peaceful coexistence. The performance was applauded enthusiastically by an enthralled audience.

The day's programme was concluded by Mr. K. Sivapathasundaram delivering the vote of thanks. He expressed the necessity of having inter-religious seminars based on the ideals of great religions to create religious harmony.



Germany, some intellects are showing a keen interest in the study of the East. He explained the various methods of philosophy and psychology.

Dr. H. V. Vaidya, Principal of the Vaidya College, Bangalore, gave a talk on "The East and the West". He analysed the philosophical thinking prevailing in the West and the East and explained the notion of truth as contained in the Vedas. He also explained the various methods of philosophy and psychology.

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Special thanks to :

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Arul Rajendra

