

SAIVA SITHANTHAM  
IN RELATION TO SCIENCE

S. M. MUTHIAN

AUTHOR OF

RAVADIAN PHILOSOPHY

AND

ANBUMALAR

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Published by Mr. P. Mahadevan Urunavalai,  
Sithankerny and Printed at Saiva Prakasa Press  
Jaffna.





AUM.

**SAIVA SITHANTHAM  
IN RELATION TO SCIENCE**

BY

**S. M. MUTHIAN**

URUNAVAI, SITHANKERNEY, CEYLON

AUTHOR OF

HIGH WAYS OF ASTRONOMY,  
DRAVADIAN PHILOSOPHY

AND

ANBUMALAR

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## PREFACE

With the rapid advance of Science and Scientific achievements, such as the conquest of space, harnessing of atomic energy for both destructive and constructive purposes there is a definite decadence in spiritual matters. Religion is more or less relegated to the background. This is an unhealthy sign and presages great calamity to humanity and civilization. Unless a civilization is based on a healthy blending of both material and spiritual advancement it is doomed to failure. A glance at history on the rise and fall of civilizations will indisputably prove this fact.

The heritage of the Saivaites is their religion. The Dravidians had evolved a religion through direct perception, experience and through the grace of God. This has been acclaimed as the acme of human advancement. An unbroken line of Saints and Sages have proclaimed the truth and profundity of this religion even from remote ages. The Tamils are an ancient race and their language which has a scientific base in its construction. It is more ancient than Latin, Greek or Sanskrit — Never the less all these languages are now no longer in vogue as spoken languages but Tamil is still a very flourishing language with considerable literature. This is indeed a miracle that Tamil language has survived through many vicissitudes. While many other contemporary languages are now virtually dead. Civilization and mode of human life should be built



on eternal principles of truth but not on material principles.

It is to draw the attention of the people particularly the Saivaites that I have written this book. I hope and pray that those reading this book will change their outlook. And devote more of their time for developing the spiritual side of their life. Though this book mainly refers to Saivaites it is applicable to all people regardless of their faith as it is a revelation based on pure scientific principle of one eternal God.

I am greatly indebted to many of my friends for assisting me in this effort, and wish to record my appreciation and thanks to Mr. Kumarasamy Ratnasabapathipillai of Sithankerny, pensioner of the Laboratory Division of the Ceylon Health Services for having gone through my manuscripts and for giving adequate logical arguments and to The Hon'able Sinnathamby Rajaratnam Minister for Foreign affairs, Singapore for his foreword.

I wish to express my deep gratitude to Mr. Ambalavanar Neelapillai P J. K. retired Office Assistant, Secretariat, Negri Sembilan Malaysia for scrutinising the manuscripts and giving his opinion and to Messrs Saiva Prakasa Press for printing this book.

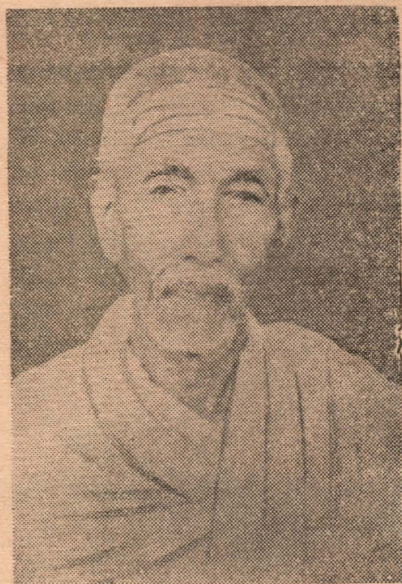
Further I wish to record my thanks to Mr. Muttucumaru Nadchatiram a millionaire Planter, Seremban, Negri Sembilan for kindly providing

the necessary funds for maintaining the author. Had it not been for his help the author would never have had time and leisure to devote to research and editing of this book.



M NADCHATIRAM  
President Negri Sembilan  
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S. Sivapathasundaram B. A.  
Ex-Principal Victoria College  
Chulipuram, Ceylon

I have had occasion to discuss the various aspects of Saiva Sithantham with my "Guru", the late S. Sivapathasundram B. A. ex-Principal, Victoria College, Chulipuram at whose request I had written this book. He was the author of many classical works on Saiva religion and was



one of the outstanding educationists in Jaffna, Ceylon and in fervent gratitude I dedicate this book to him.

Special mention should be made of Mr. M. Selvaratnam, a wealthy planter of Seremban who is always very generous in giving donations to charitable causes met the cost of publication of the first edition of this book which appeared with the title 'Complete Thesis With Modern Science Research on Saiva Sithanhtam' was printed at the Bharathi Press, Seremban, in memory of his beloved father Karthigesu Muthusamy of Urunavalai, Sithankerny, Ceylon. Mr. K. Muthusamy was an erudite Saivasithantha Scholar and he often used to urge me to publish my own researches and experiences in SAIVSITHANTHAM

S. M. MUTHIAN

Urunavalai,  
Sithankerny, CEYLON.  
1967.

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# FOREWARD

by

Hon'able S. RAJARATNAM, MINISTER FOR  
FOREIGN AFFAIRS, SINGAPORE

The persistent efforts of man to understand himself finds its highest most subtle and most imaginative expression in metaphysical philosophies. All the great civilisations we know have engendered their characteristic metaphysics. Mr. S. M. Muthian, a Tamil Scholar, has in this book, sought to reinterpret the Saiva Sithantha system of philosophy in the light of modern science.

No single system of philosophy can ever fully explain the nature of man and universe because the universe is infinite and the nature of man is always in a process of transformation. Each system throws light on only one small aspect of reality which the human mind, as at present constituted, can never know.

Yet man refuses to abandon his search for the ultimate nature of things even when he knows that this goal is beyond his reach. It is in the search for ultimate truth rather than in the hope of ever reaching it that the real meaning of human existence lies. Man is the Great Traveller who sees the horizon where he hopes his



journey might end but he soon realises that as he advances further he is no nearer the receding horizon.

This is what makes venture into the realm of metaphysics so exhilarating and so relentless a pursuit. We increase our knowledge without diminishing our ignorance.

Mr. Muthian's exposition of the Saiva Sithantha philosophy will increase our understanding of Reality without providing complete understanding. Perhaps the search for knowledge is not really a search for truth about the ultimate nature of the Universe. It is really an exploration of a human mind which is ever changing, ever-evolving. Reality is what the human mind perceives at a given moment in its history and as it changes with each understanding, with each advance in knowledge, it is doomed to an endless redefinition of Reality.

I wish Mr. Muthian's book every success because in this age of strident ideologies it is well to be reminded how the Tamil philosophers of the past reflected reality through the prism of their minds.

S. Rajaratnam

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## Foreword to the Second Edition

*By*

K. Ratnasabapathy Pillai — Retired Medical  
Laboratory Technologist, Ceylon  
Health Services.

I came in close association with the author of this book Mr S. M. Muthian, who is a scholar in Tamil, Oriental Philosophies and Astronomy, when I sought his assistance for the study of astronomy and astrology. Instead, he kindled my interest in metaphysics and made me study the philosophy of Saiva Sithantham for which I cordially thank him.

Though the study of philosophy may not appear to bring in any material benefit, it provides us with a set of values to be followed in our day to day life. The central teaching of philosophy is about another order of things other than the familiar world. It postulates a Reality to be the cause of all spiritual and material phenomena. This Reality is nothing else other than the Supreme God.

Majority of the people are sceptical of true values or for that matter religious beliefs because their reasoning is influenced by their emotions and passions, and they comfort themselves with the notion that these beliefs are not tenable in science. These sceptics prefer to give their



attention to other sceptics rather than to their conscience.

The author is of opinion that the atheistic and the agnostic attitude of man could largely be corrected if a healthy blending of science and philosophy takes place and a sincere effort is made to practice religion. Some are of opinion that scientific knowledge is a positive hindrance to spirituality. A proper understanding of the true nature of the universe greatly helps the onward progress of spirituality. People are a little hesitant to accept the information given in philosophy regarding the universe because it is not scientific. In order to show the scientific aspects of Saiva Sithantham, the author has compiled this writing and titled it Saiva Sithantham in Relation to Science.'

In this book scientific proofs which involves a wider knowledge of science are excluded but certain basic scientific principles are illustrated in relation to the postulates of Saiva Sithantham. At various sections his explanations of the texts are scientific in nature.

The first edition of this book that was printed in Malaysia soon got exhausted and a second publication became necessary. This is the second edition in which all the texts are fully revised and a glossary is added at the end of the book

where all transliterated technical terms are given with the Tamil equivalents.

Within the following pages the reader will find all the basic topics of Saiva Sithantham arranged in a system to facilitate the comprehension of the subject matter. A diligent reading will reveal the meaning and purpose of living. In endeavouring to know the physical environment and at the same time to know himself, man will be fulfilling a greater part of the purpose for which he came into the world.

K. Ratnasabapathy Pillai.

Koolakaladdy,  
Sithankerny, CEYLON.



## OPINION

by

Mr. A. Neelapillai, PJK., retired Office  
Assistant, Seremban N. S. Malaysia

Mr. S. M. Muthian has been known to me for many years. He is a Tamil scholar well versed in ancient Tamil Literature such as Tholkapium, and other Sangam works besides the Saiva Sithantha philosophy, astronomy and astrology. It is a general believe that there is always a conflict between science and religion. He is anxious to remove this misconception and the present volume on Saiva Sithantham is written with the sole object of proving that Saivaism or Saiva Sithantha system of philosophy is based on eternal scientific principles as explained by the author. The structure of the universe is beautifully explained and every explanation is supported by infallible fact of science. These principles were revealed to Sages and Saints by God.

The relationship of God, soul and matter is very lucidly explained by copious explanations and illustrations. It is my humble belief that though it is difficult to find corresponding words in English to explain the subtle meaning of some of the Tamil words occuring in this philosophy nevertheless the author has made a genuine effort to explain the various aspects of the religion in the best possible scientific way so that every one may be able to eb-

( xx ).

tain a correct understanding on the Saiva Religion.  
May God Sivam bestow on the author all His choi-  
cest blessings so that he may be endowed with long  
life and health to carry on his noble work for many  
more years.

A. Neelapillai,  
Seramban,  
25th October, 1965.



# INTRODUCTION

In Hinduism there are several sections each with distinct philosophy. In South India there are two sections:—

## 1. The Brahmanic Hinduism.

This is similar to the religion practised in the Northern parts of India.

## 2. Saivaism.

The word Hindu is a borrowed word in Tamil as Indians are commonly called Hindus in English. The proper term for this religion is 'Saivism' and its adherents are known as 'Saivaites'. This is the religion of the Tamils and the main religion of the people belonging to the other races of Dravidian origin.

The philosophy of Saivaism is 'Saivasithantham' and it is said to have been revealed by "God Sivam" — the Supreme God to Nanthy in the remote ages long before the first and the second period of the 'Tamil Sangam or the Tamil Academy. This revealed book must have been lost when the Lemurian continent was submerged in the great deluge that devastated a part of the globe and gave rise to new lands at the beginning of this era. The history of the first and second Sangam pre-dates 12,000 years todate. This august assembly was the cus-

todian of this system of philosophy and the interpreter of it to the people of that era.

### 3. Thalai Sangam.

This was the first Tamil Society of poets which sat for 4,440 years at South Mathurai, Akasthyam was their grammar. There were 549 chief of poets including Akasthyar. 4,449 poets composed poems and hymns. Of the 89 kings who ruled during that period 7 were outstanding poets.

### 4. Edai Sangam.

This was the second Tamil Society of poets that sat for 3,700 years also at South Mathurai. Akasthyam and Tholkapiam were their grammar. During this period there were 59 chief of poets and 3,700 poets composed poems and hymns. Of the 59 kings who ruled during that period 5 were Poets par excellent. South Mathurai was then known as Kapadapuram or Aalavaai. During the latter part of second Tamil Sangam, 49 Tamil districts were submerged by the sea, reference to this submerge is made in Erayanar Akaporol, page 5 and 6 which is also to have been blessed and given by God to Pandian King — Pavananda Kalagam publication and Selapathikaram literature B C. 200 Mathurai Kandam lines 18 to 23 refers.

### 5. Kadai Sangam.

This was the third Tamil Society of poets which sat for 1,850 years at North Mathurai,



the present Madurai. Tholkapiyam and Akasthyam was their grammar. There were 49 chief of poets including the famous poet Natkeeran, author of Thirumurugatupadai and commentator and interpreter of Erayanar Akaporul. Of the 49 kings who had ruled during this period three were famous poets. Several literatures including Tholkapiyam and Thirukural are available today. The present Tamil Sangam of Madurai is on it fourth sitting.

The unique philosophy of the saivaites now embraces Saiva Thirumurais, and the Sithas works. Sage Meikandar has given twelve aphorisms. which has not yet been fully commented on to suit the modern scientific era.

Many people are of opinion that Saiva Sithantham is an Aryan Philosophy commented and translated into Tamil, because the Aryan Vetham and Akamams were inserted into this philosophy by the commentators. In fact Aryan Vethams and Akamams have no relation whatsoever to Saiva Sithantham, but this being a universal philosophy every religion has a link with it. At present there is great demand for a more compact and concise form of this system of philosophy by the reading public and to satisfy the demand this book was compiled after a systematic study of the philosophy of Saivism as found in Thirumurai and the works of Sithas and Saints.

This treasure of Saivism is mainly a thesis.

tic philosophy that reveals three principles, Pathy, Pasu and Paasam to make the human mind comprehend the meaning of all existence so the man could make the best use of all things that are found in the creation for the well being of body and mind in order to attain Mukthy or Self-Realization.

---



## CHAPTER I

# PATHY - GOD

### (1) Purpose of the Objective World

Saiva Sithantham attributes the manifestation of the objective world for the emancipation of the infinite souls. The sole purpose is to redeem the innumerable souls from bondage or the primal restraint preventing man from SELF - REALIZATION. We are losing time in vain without realizing the purpose of life or getting rid of the repetition of birth and death — refer hymn 10 Thirupalli Elutchi by Saint Manickavasagar.

Some are of opinion that the world we are living in is all that is known and do not admit anything beyond it. Some even say that we are the products of nature; thus upholding the materialistic view and that we are here to enjoy life and die, and that is all. The five sensory organs serve us to contact the outer world. There is also another sense which is the differentiating criterion in man viz; discriminatory faculty which is not bestowed on other creatures. There is also a feeling in all human beings that there is something in the mind which is always trying to transcend the plane of the intellect. This clearly shows that there is something higher than the intellect without

which we are not perfect. Our logical faculty stand dazed at this supermental state. That is to say the objective world has a meaning in so far as it is a step by means of which we have to attain something higher. It is a means to an end.

The world helps to have an objective understanding or knowledge. Our objective and subjective knowledge helps us to transcend both at some stage or other. Immense love towards His creations has prompted the Lord to provide means for the emancipation of the souls while living in this world. It appears God wants us to enter His kingdom after conquering our senses like a victor enters his heritage.

There is always order and method in nature. There is uniformity underlying all causation in the cosmos. When we study the law of nature we come to know that what has a beginning has also an end. Underlying all these changes and flux, there is a changeless something which control every thing.

The present day research in science has almost reached its peak. The atom bomb and the hydrogen bomb have become a menace to humanity. We are all living in fear of one another. The splitting of the atom into electrons and protons has taught us nothing new, but increased the fear of one another. The ancient Seers of India went further than this and discovered that



there is a changeless being behind all changes and that is Self-Realization, the be all and end all of life. What then is the changeless something? Saiva Sithantham postulates three principles as the empirical existence of the infinite universe. They are termed PATHY, PASU AND PAASAM, in other words.

- (1) PATHY : The Supreme Being or The Infinite Almighty God.
- (2) PASU : The sentient being or the infinite number of souls in plural form.
- (3) PAASAM: The illusive power that includes matter in all its forms.

## (2) Pathy — Supreme God

The Infinite of the infinite universe is The Supreme God. He is (i) omniscient (ii) omnipotent (iii) omnipresent (iv) self-existing (v) immaculate (vi) infinite bliss (vii) infinite love and (viii) infinite grace. Many people have a lofty conception about God and holds identical views regarding Him and His attributes. God is a conceptual factor in *Sakalar*.\* He is everywhere in the manner He is in our hearts. He manifests Himself and grants His Grace to those who continually communicate with Him. He is subtle or latent with those who are not consciously aware of Him. He even liberates those who are atheistic when they respond and realize His Grace. God is the

\* See Chapter II Page 10 & 11.

soul of souls. Without him even souls cannot come into being. Pray to him and think of him when you work, walk and rest—refer Sivapurānam and Keerthy Thiru Akaval regarding his antiquity, excellency, celebrity and adulation of Saint Manickavasakar. The Almighty God has five attributes to free the souls from their involuntary thralldom called Sivathathuvam They are: -

- ( 1 ) Padaithal — The Creation  
Natham unite atom to produce the Soul that evolves into living being
- ( 2 ) Karthal — The warding.
- ( 3 ) Maraithal — The intervention of the force of ANAVAM
- ( 4 ) Alithal — The Destruction  
Refers only to the Destruction of the Kosams to grant bliss
- ( 5 ) Arulal — The granting of the bliss absolute.

These are the most beneficial functions of the Almighty's Grace.

### (3) The Prove for the Existence of God

It is a natural tendency of a man in times of distress to cry 'Alas God'. This innate ten-



dency proves that there is something superior to man. Existence and non-existence arise where there is matter. When a person says there is no God, it means that there is One some where. He may not know where He is. If there was no such thing, the knowledge that there is none will not arise. Thayumanaver hymn one and Meikanda stanza 3 refers.

#### (4) First Question About God

Why we cannot see God if He is every-where?

Answer: Know thyself before you try to know that are unknown. Our senses are limited and we are credulous. We have no supersense. First we ought to know ourselves before God can be known.

#### (5) Second Question About God

Why the Almighty God does not make us realize him if he is with us?

Answer: It is not the Almighty God's duty to make us realize him, but the soul has to realize him mutually by renouncing pains and pleasures. Pains and pleasures are not given by God or by others. Kanthapuram, Intheran Vathai Padalam, hymn 1 refer.

#### (6) Third Question About God

Why God makes us fall into misery and misunderstanding if He is with us?

Answer: Distress and misunderstanding are self creations, Purananooru hymn 192 refers. And God is not responsible for such illusions.

## CHAPTER II

# PASU : SOUL

### (1) Pasu

Pasu means soul or sentient being. Purudan, Aanmah, Seevan and Ooir are synonyms of Pasu or soul; Souls are infinite in number and exist in this world and endlessly in the universe in plural forms. Saiva Sithantham says the soul's vital ingredient is it's mind. The soul and it's mind are in an inseparable state irrespective of time. Saiva Sithantham further points out that the soul does not grow and it is the mind that grows. Our body is the ultimate growth of the mind and it is the mind that produce the sensory faculties. Befcre the mind attains the sensory faculties, the mind was in the soul in a latent state. It would be correct to state that the mind exist with the soul in a dormant state — refer Tharka Sangrakam chapter substance.

The soul is eternal like the ALMIGHTY GOD, but the difference is that GOD is absolute and the souls are numerous. God is said to be the masculine and the soul is feminine in gender, refer Thirupalli Elutchi hymn 6, by Saint Manikavasaker. The soul when allies with God, has the quality almost like God and when it allies with matter it acquires the characteristics of matter. Although the soul come



into abode in a material body, it is not material body. This could be proved by observing man in the three stages viz; (1) the conscious man (2) the sleeping man (3) and the dead man. The conscious man and the sleeping man possess life but in the sleeping man the mind's consciousness is in a latent state. In the dead man there is neither consciousness nor animation. In the dead man only his disintegrating body is seen. From these facts it could be seen that the soul is not of the body. It has been shown earlier that the mind and animation are the essential characteristics of the soul. Therefore the soul is different from the body.

## (2) The Transmigration of Soul

The transmigration of soul from its unembodied state to that of embodied state is known as "AVATHAI". There are three forms of this "AVATHAI"; VIZ;

- 1 The kevela avathai
- 2 The sakala avathai, and
- 3 The sutha avathai

Avathai refers also to the different physical and intellectual states in relation to the mind's position in the body. Refer chapter 8.

## (3) Kevela Avathai

This avathai is a stage in which the soul's activity of transmigration begins. This is the

activity of the soul in its lowest form i. e. the activity of the soul in the unembodied solitary state of the soul. This state is marked by sheer absence of knowledge. This avathai is the positive principle of obscuration of the mind. This is before the soul becomes sentient.

#### (4) Sakala Avathai

In this avathai the growth of the five senses take place. These five senses are the representative subtle qualities of air water, earth; fire and ether in the body.

The Tholkapia conception of the senses are as follows :—

- First sense is feeling — a quality of air
- Second sense is tasting — a quality of water
- Third sense is smelling — a quality of earth
- Fourth sense is seeing — a quality of fire
- Fifth sense is hearing — a quality of ether  
or *AKASHAM*

First sense belongs to grass and trees.

Second sense belongs to snails.

Third sense belongs to ants.

Fourth sense belongs to crabs.

Fifth sense belongs to animals and birds.

— Refer stanzas 571 to 576 Tholkapium.

Saint Manickavasaker says that he has taken births as grass, plants, trees, insects, different kinds of animals, birds, snakes, primitive men devils, kanams (devilish type of



men), assuras, munivers and devas. Refer Siva Puranam lines 26 — 29.

### (5) Sutha Avathai

In sutha avathai the power of reasoning develops and effort is made to understand the mysteries of nature and to remove the inherent taint of evil and good in order to realize the eternity of the soul. Human beings belong to this avathai.

### (6) Process of Embodiment as given in Astrology

The process of embodiment is really a process of evolution as explained in Hindu Astrology in a better form basing in the Karma Theory of Saivasithantham. It says that every atom possesses a soul and the transmigration of the soul from the atom to embodied state passes through several stages of development and these stages are grouped into three phases termed Thathu, Moola and Seeva.

### (7) Thathu

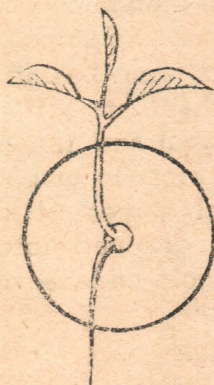
Thathu means the soul in the unembodied state but possesses all the potentialities necessary for embodiment.



THATHU

## (8) Moola

Moola means the embodied state of the soul, where the anterior part of the body is immersed in the earth for the absorption of food, and the posterior part is above the earth. The anterior part is considered to be the head and the posterior part to be the body and the tail. This refers to the plant kingdom.

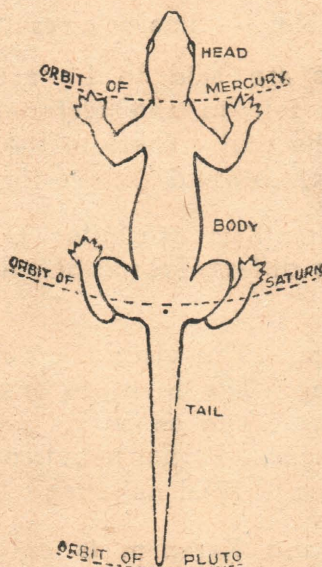


## (9) Seeva

Seeva means the animal kingdom. In this category the animals lie flat on the earth and



move by creeping, crawling, walking or flying. Here the body of the animal has fully developed into head, body and tail. Man is an evolution from the seeva stage, here all senses develop to the maximum the man stands in a vertical posture sees and understands the world in the true perspective.



### (10) Three Categories of People

There are three categories of people in sutha avathai as Sakalar, Piralayakalar and Vingnanakalar. This classification is based on the spiritual evolution of the individuals. Any impediment that hinders spiritual evolution and liberation is termed *Malam Malam* means dirt,

sediment, impurity, sin etc. Sin or Malam originate from paasam and are of three kinds viz — Anavamalam, Karmamalam and Mayamalam.

- (i) Anavamalam — Sins due to egotism
- (ii) Karmamalam — Sins caused by impure actions
- (iii) Mayamalam — Sins as a result of ignorance

These sins are said to be active or make their effects felt in the material and astral existence of the soul. Therefore they are classed to be having *Thoola* and *Sukuma* forms.

Saiva Sithantham attributes that matter to be having five different forms of existence. They are:—

- (i) Thoolam — The visible or material form
- (ii) Sukmam — The invisible or astral form
- iii) Karanam — The cause
- (iv) Kudastham — Partial negation
- (v) Brahamam — Total negation

Sukumam and Karanam is only perceivable when the extra sensory perception is highly developed. The last two are cognizable when partial negation takes place.

## (11) Sakalar

Most of the people belong to this class. They are affected by the three malams in thoola forms and much of the evil qualities of these



malams are manifested. These people have no power to realize themselves or God. They are subject to sudden provocation, irritation and bad character. These vices could be overcome by good association and the study of moral and religious scriptures. These persons must be made to realize that they themselves are the cause of suffering and sickness they experience. If they attribute these miseries to be the actions of God, they are guilty of an action against God's infinite love.

#### (12) Pralaya Kalar

Pralaya Kalar are those souls in whom the two malams Anavam and Karmam abides in thoola form Mayamalam in sukuma form. These souls realize God and try to attain grace, and have firm believe on religion. These souls are considered to be in the first two orders of Sariyai and Keriya. Pralaya does mean only the involution and evolution of the universe. It refer also to the beginning and end of our body.

#### (13) Vingnana Kalar

Vingnanakalar are souls of the last two orders of YOGAM and GNANAM. This type of men realize themselves and God. They are free from ambitions and avarices. Anavamalam only abides in them in thoola form and karmamalam and Mayamalam are in sukuma form and inactive on them. These souls have divine qualities and lead spiritual life.

#### (14) Saivaism and Sariya-Kriya Paths

The religion of Saiva Sithantham enumerates a path consisting of four stages for the attainment of Mukthi or Liberation. They are SARIYAI KRIYAI, YOGAM, and GNANAM.

#### (15) Sariyai

In the first stage of Sariyai, the devotee is formally initiated into the religion. He is expected to wear holy ash and *RUDRATCHAM* (the Holy beads), render service in the temples and worship GOD SIVAM by singing hymns, abstaining from eating non-vegetables, honouring and respecting other devotees, going on pilgrimages, helping the pilgrims feeding the poor and loving the almighty's creations etc, etc. These are considered to be the meritorious and beneficial deeds of a Saivaite devotee.

#### (16) Keriya

In the KERIYAI path the devotee is initiated in the proper chanting of sacred texts and allowed to perform prescribed rites and rituals pertaining to SIVA worship.

#### (17) Yogam

This is the third stage where the devotee is given initiation in meditation by a Saint or a Sage. The person who initiates the devotee becomes the Master or GURU of the devotee. Under the directions of the Guru the devotee



progresses towards enlightenment. The spouse of a woman, or a Guru of a person is equivalent to God for that person.

### (18) Gnanam

This is the final stage on the path for Mukthy or liberation. Full enlightenment dawns on the devotee and all his physical and intellectual effort to know God ceases. He perceives GOD AS HE IS. Neither sorrow nor despair disturbs him. He is for ever happy. He is at last freed from the recurring of birth and death. He lives in perfect bliss granted by God Sivan.

People in these days are under the erroneous impression that to achieve liberation it is necessary to renounce the world. It is said in the scriptures that while leading a worldly life a man can follow this sacred path for liberation by doing his duty in the name of God; and sacrificing all the fruits of his actions to the almighty GOD.

One of the sacred duties of the parents is that their children are given a proper religious training. The children should be initiated into the sariyai path at the age of five and subsequently in the keriya path. During the period in which the children follow the path of keriya they reach adulthood and it is left to their discretion to practise YOGAM and GNANAM. Gnanam is bestowed on deserving devotees by LORD SIVAM.

## CHAPTER III

# PAASAM—BONDAGE

### (1) Paasam

Paasam is the bondage of the souls. Paasam refers to the illusive power of matter and its auxiliary forces that bind the souls from eternity. Paasam is also infinite and exists in this universe and far beyond. It is the original restraint that keeps the souls in ignorance of the souls' divinity and thus prevent them from Self-Realization. Paasam causes ignorance in man. Paasam consists of three main parts. They are ANAVAM, KARMAM AND MAYAI.

- (1) ANAVAM is the cohesive force.
- (2) KARMAM is the action, motion and velocity.
- (3) MAYAI is the cause for the manifestation, evolution and involution of matter.

### (2) Mayai

There is a substance in the universe which can absorb anything and everything but we would not be able to find the absorbed thing or the thing that made the absorption. If we bury something in the earth we find after a certain period the buried thing is absorbed in the earth. It is not the earth that absorbs it. It is a certain quality of Mayai that absorbs it.



Mayai is a universal non-sensible substance. Even the sun, the planets and the stars will be absorbed into it and there will be no trace of them when they are absorbed. The appearance and disappearance of matter is the function of a quality in Mayai. It is how the universe is filled with the stars, the sun and the planets. We were once babies, how we did grow and got our bodies? We do not know or we do not think that it is the work of mayai. The souls are bound by mayai. Mayai can be called a universal power that is responsible for all that is connected with matter. Saint Manickavasaker and Saint Thirumoolar say that there are six hundred billions of different mayai causing different phenomena in the super universe.

### 3. Mayai, Karmam and Anavam

There are two qualities that helps mayai in its activities. They are karmam and anavam.

When anavam and karmam join mayai they produce impurities known as malam. Malam is the chief cause of ignorance and produces the dual qualities of good and evil. These qualities in man produce craving for material objects. Saiva Sithantham says there are three basic desires called *moovasai*. They are, *Mun*, *Pon* and *Penn*.

MUN. (earth) refers to the attraction of the mind on lands, plants, and houses. This is the desire that make Kings to conquer not only

new territories but also to acquire proprietary interest over the oceans,

PENN. ( woman ) means the desire of man for woman and in woman the desire to possess a man. This indirectly means the love we have towards men, women, children, friends, and the pleasure derive from them.

PON. ( gold ) This denotes the attraction of the mind on wealth and the benefits that accrues from it.

Mayai is the basic principle that obscures human comprehension of the true value of anything. Mayai is not only the propagater and absorber of matter but also responsible for the manifestation of the different qualities and characters in man. Mayai brings about the interreactions of the other forces anavam and karmam thus causing the evolution of different forms of matter and the ultimate absorption of them — Refer Maraithal chapter 4.

The Seers of India have found out that the substance of mayai consists of the dual substances anavam and karmam. That means matter is of mayai and possess anavam and karmam. This could be scientifically explained as the matter possessing force motion and inertia and are termed *anavam*, *karmam* and *mayai* respectively.



### Example

A piece of iron has density, compactness, dimension, form, taste and odour. If a piece of iron is thrown in the space, it moves until the exerting force abides in the piece of iron and then it falls on the ground. The force that assisted the motion is anavam. The motion is karmam. The inertia is mayai. If we examine the piece of iron there is no indication of any change on it. *These are material causes in the material sense.* There can be no material cause without a Cosmos. Now a question arises why the piece of iron when thrown falls on the ground. Some may explain that the rigidity of the atmosphere or the friction caused by the movement of the piece of iron on the atmosphere or the attraction of the terrestrial gravity caused the piece of iron to fall to the ground. In addition to these factors the real cause was the fatigue of anavam or force that made the fall of the piece of iron to the ground. This fatigue in the force of anavam is beyond the senses because mayamalam obscures it. Refer Anavam and Karmam act in fatigue.

### 4. Mayai Not Single

SAIVA SITHANTHAM postulates three forms of Mayai. They are: (1) Sutha Mayai, (2) Assutha Mayai, and (3) Prakerithi mayai. The mayai spoken above refers to assutha mayai. This mayai is the direct cause of all forces and

actions and it is the executor of everything though they are bestowed by the other mayai.

### 5. Sutha Mayai and Athi Sutha Mayai

Sutha Mayai is divided into Athi Sutha Mayai and Sutha Mayai. *ATHI SUTHA MAYAI* is all-pervading, ubiquitous and infinite. It exists in this universe and far beyond as eternal and constant like the Almighty God. Athi sutha mayai is super sensible. It is omnipresent, omnipotent, omniscient and endless. The Hindus call this mayai as Parasakthy, the super force that has every power like Paramaswera, the super Almighty God. Parasakthy and Paramaswera are merged together or inseparably united together. God does every action through Parasakthy, that is why the universe has femininity and in every atom of matter there is the negative and positive attraction. Without the negative, positive could not function. The positive is the almighty mayai and the negative is the Almighty God. In Bengal Parasakthy is offered prayers as the supreme being. Our soul is merged with our mind; so is Parasakthy merged with Paramaswera.

Athi Sutha Mayai exists infinitely all over the universe but sutha mayai exist in finite form as a base for the universe to function. Every atom is permeated with sutha mayai. The atoms cannot function without the presence of sutha mayai. Athi sutha mayai and sutha mayai



though eternal in them, they are infinite and finite respectively. Everything in the universe are in motion except the Lord God and the enlightened souls.

## 6. Anavam

Anavam means force. The word annu is derived from the word anavam meaning drawing near or attracting. It is very subtle but perceivable by super sense. This force of anavam is again manifested in different forces in the material world. All substances fall on the earth surface. Therefore this force of attraction is inherent in anavam and it can coalesce with every matter in the universe and give different action. In other words, it is to say that every matter in the universe abides in anavam. If anavam is destroyed matter is also destroyed. Anavam is subtle, eternal, endless and has no continuity of actions, evil or good. Anavam abides in the soul and mind until the soul attains liberation. The word mine and thine are the root cause of anavam. Some people say it is mine and I did it and so on. Such egoism are the cause of anavam. This cause of imprudent intolerance is the base for anger, passion and all other stupidities in man.

It is very difficult to conquer anavam. The soul alone can do this step by step. Anavam is only to be conquered not destroyed. If destroyed matter cannot exist. Saiva Sithantham

says "anavam is malam. It is anavam that purifies the soul. Without it Self-Realization cannot be obtained. Without anavam there is no karmam.

Saiva Sithantham, attributes seven evil characters to anavam. *They are Moham, Matham, Ragam, Visatham. Arisham, Soham and Vichithisiyam.*

- (1) MOHAN — Passion, Ardour, Anger etc.
- (2) MATHAM — Egotistic feeling, Pride etc.
- (3) RAGAM — Clinging for things that cannot be obtained
- (4) VISATHAM — Regretting for not getting what was wanted.
- (5) ARISHAM — While enjoying the worldly pleasure thinking that none got as much as he got.
- (6) SOHAM — Regretting for the loss of mates, loss of health and loss of wealth, etc.
- (7) VICHITHIRIYAM — Accusing god for one's own fault.

The anavam refered in this chapter is of cosmos.

## 7. Anavam and Karmam act in Fatigue

Fatigue exists in anavam and karmam. That is to say force or energy produced in every



action is not constant. Energy is determined according to force exerted on the work done.

Mayai is the propagater and curtailer of force. When we do some work force induces energy to do more work. At some stage we get tired and finally we become unable to do any work. If a person starts to run energy induces him to run faster and faster and finally energy gets exhausted and the running is stopped. This exhaustion is called the fatigue of anavam. The strength of anavam varies and this variation of the force of anavam is brought about by the force of mayai. The force on mayai again curbs the propagated anavam.

### 8. Karmam

Karmam means action. Karmamalam means the impurities that accrues from these actions. The *Tharkasangrakam* attributes five kinds of karmam or action in the material sense: as

- (1) The Upward trend.
- (2) The Down ward trend.
- (3) The Bending.
- (4) The Circling
- (5) The Walking etc.

The Saiva Sithantham postulates karmam as action and reaction like a ball thrown at a wall. You can only reap what you have sown.

We know that there are some form of karmam going on in the world without human interference. We cannot say they are of cosmos. We can explain it as nature in the natural cause. The sun shines, the wind blows, the meat rots, fruits ripe, trees and animals grow, seeds germinate, the

child takes birth etc. These happen in nature by natural cause called karmam.

## 9. The Cosmic Karmam

Karmam encompasses the cosmos in its action and it again performs its action through the cosmos. If a person tills his land for cultivation, the motive of the action cannot give immediate result because nature has a part to play. Similarly every action we do has a motive. The motive acts on the mind and the mind becomes the cause of the motive and the reaction follows relatively. The mind is a matter in ethereal form directed by the subtle force of anavam and is enamoured by pleasure. Such pleasures could not be attained without pains. Pains and pleasures are imperceptibly caused by karmam. Karmam is directed by anavam. Therefore anavam is the root cause of all. Karmam is a cosmic natural action or work done. It abides in every atom in the universe. The Paramanues in their association in the formation of atoms are under constant vibration termed karmam. The electrons are under constant motion round the nucleus. Such action is termed as karmam. Things get old, new things appear, we become old and die, these are all karmam which is meant in Tamil as action. A clerk who serves in an office gets a salary at the end of the month for the work performed by him. A man who sows paddy reaps its manifold. When a man does a crime he is punished. These are all karmam.



## 10. Three Forms of Karmam Abide in Souls

Karmam means all good and evil deeds. Both good and evil deeds will not help the soul to attain divinity. But karmam make the souls to realize themselves or help them for self-realization. Karmam pertaining to the soul are of three types, they are: -

SANJEETHAM, PIRARATUVAM and AKAMIUM.

## 11. Sanjeethakarmam

All actions done during the life time of a person are accumulated and stored in mayai and on the subsequent birth mayai in conjunction with kalam propagates matter for reaction. Sanjeetham is equivalent to the deposit of a person's earning in the bank. In the proper sense sanjeethakarmam is a reserve of all karmic reactions. When such amount of sanjeethakarmam is enjoyed by the soul, such amount of sanjeethakarmam reduces from the reserve. In practice Sanjeetham cannot be totally withdrawn, because it has a tendency to accumulate new karmam. If a person commits three murders he has to be sentenced to death thrice but the governing sustenance is a determined destiny (refer niyathi). Therefore an intermediate repentance is not possible as such sanjeethakarmam may follow for more than one or two births. Destiny is caused by Parasakthy with the help of Almighty God's grace. The destiny granted from sanjeetham includes DHANU,

KARANAM, PUVANAM AND BOHAM. refer chapter 5 under the heading NIYATHI.

## 12. Piraratuva-karmam

Piraratuva is the actual destiny granted by the grace of Almighty God. This destiny is granted from sanjeethakarmam that was earned by the soul itself during the sustenance of the previous birth and such piraratuva is always protected by the Almighty God's grace so that the soul may not enjoy more or less than what was destined. When piraratuva is enjoyed such amount of Sanjeetham is destroyed or reduced and the soul parts the body.

## 13. Akamiakarmam

This is the commitments of evil and good of the soul during their present sustenance in the world. This is the source for the accumulation of sanjeethakarmam. Akamiu creates ambitions and avarice. All actions we do are karmam and has reactions. Ambitions and avariciousness are hinderances in life and the precedent cause to do evil and evil actions.

Akamiakarmam is also of three type as *THIRUDAM*, *ATHRUDAM* and *THIRUDATHIRUDAM*.

## 14. Thirudam

The Saiva Sithantham says certain karmam act upon the soul at that birth and that is called



*Thirudam.* A thief is punished for the theft is an example.

## 15. Athrudam

Action committed at that birth accumulates with sanjeetham. A murderer is murdered at the next birth if he does not enjoy such action on that birth.

## 1 . Thirudathirudam

Karmam that acts on that birth and on the subsequent births. If a person donates twenty lakhs of rupees for a good cause he enjoys the privileges of the donation on that birth and for the donation at the subsequent births too.

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## CHAPTER IV.

# PANJAKRITHYAM

1. Panjakrithyam — means five kinds of action.

Sivam as Paramaswera, in his eternal love towards the souls performs five actions through His Grace in order to free the souls from the bondage of paasam. These five actions are termed Panjakrithyam. Panjakrithyam is also referred as *SIVATHATHUVAM* viz =

- (1) PADAITHAL = Creation
- (2) KARTHAL = Warding or Protection
- (3) MARITHAL = Obscuration by Intersection
- (4) ALITHAL = Destruction
- (5) ARULAL = Granting of bliss.

These actions of God are eternal and universal. All living beings are governed by Panchakrithyam. The soul, though it may belong to any caste or creed; be a Hindu, a Christian, a Muslim, a Buddhist or even an atheist, no distinction is made. God's gracious action never omits or fails to govern anything.

2. Panjakrithyam is similar to the Laws of Democracy.

Panjakrithyam creates suitable conditions for the soul to realize their objectives just as the laws promulgated in a Democratic Government



to enable man to live happily without fear or hindrance. If a man commits a crime or an action that is against the law, he is taken to task and punished under the existing provisions of the Law. Though a democratic state exists for the benefit of the people and the people have a duty towards the state. They have to pay taxes and see to the efficient administration of the state. In God's creation the basic law is Panjakrithyam. Man is given the freedom of choice between good and evil. If he commits evil action, he has to face the consequences of such action. It is how the laws of God operates, but God does not interfere with the behaviour of man in any way. Man suffers or enjoys on account of his actions.

The Saiva Sithantham ascribes virtues like love, loyalty, chastity and charity in man as due either directly or indirectly to the outcome of his love towards God. These virtues in turn draws man towards God. Here virtues refer to the rectitude of the soul towards God and other souls. The highest of all virtues is love of man towards God. All other virtues are the result of perfect love. The love of God in man bestows all other virtues and makes him an instrument of peace. All his actions become divine. He has verily embarked on the definite path for Self-Realization. A woman's love of her husband develops in her all other virtues like loyalty, and devotion to

her spouse. She adores him and does sincere service to make him happy. The Saiva Sithantham says that all these actions of the woman towards the husband is equivalent to praying to the Almighty God. Refer life of Thiruvalluvar and his spouse.

### 3. Two Main Divisions of Panjakrithyam

Panjakrithyam is of two fold parts as MAHA PANJAKRITHYAM and NITHYA PANJAKRITHYAM.

Maha Panjakrithyam refers to the creation of the Universe. Nithya Panjakrithyam means that part of the Panjakrithyam that governs the the souls in elevating them for the attainment of liberation.

### 4. Maha Panjakrithyam (creation) Padaithal

This is of three parts as Muthal, Karu and Uri.

- (1) MUTHAL is the first cause consisting of the land, seasons and time.
- (2) KARU is the second cause consisting of the plants, animals and other requirements that are necessary for the living of the soul.
- (3) URI is the third cause. This is the resultant enjoyment derived from the first and the second causes. They are of five types:-



- (a) PUNARTHAL — the combination of the two.
- (b) PRITHAL — the separation.
- (c) UDAL the — feigned dislike.
- (d) ERUTHAL — Residing.
- (e) ERANGAL — Piting due to anxiety.  
(Tholkapium Akathenai stanza 3, 4, 16 and 20 refers).

Without seasons, land and atmosphere for habitation, the souls cannot live. God created first the heavens and the earth, the universe and made them useful to Man.

## 5. The Universe

The whole of God's creation is called the universe. It comprises all the stars and things that are in them or with them. The universe is endless. You can travel to any distance at any speed for any number of years yet you cannot find an end. (refer Thiruvasagam and thirumurai 1, 2, 3, 4, 5, 6, 7 and 8. So endlessly the Almighty, the souls and the matter exist. The first in the form of *SOTHY* or love. The second in the form of spirit. The third is ethereal form. Every star is a sun. The solar system and its sun, is one of those number of stars in the end-less universe.

## 6. The Solar System

The sun is at the centre of the solar system. The sun and the planets appeared from the nebula.

The planets rotate round the sun. The sun is the positive of the universe. It gives us time, light, heat, sound and other atmospheric facilities to live. Nothing is inert in the universe. Every particle of matter in the universe is under constant motion and vibration. Even the sun is dragging all the planets and is in constant motion in the space.

### 7. The Moon

The Moon rotates round the earth in about 29 days and it is the negative planet and the satellite of the earth.

### 8. The Mercury

The next nearest planet to the Sun is the Mercury. It moves round it in about 88 days, that will be an year for that planet.

### 9. The Venus

The next planet is the Venus. It moves round the sun in about 225 days. That will be an year for it. This planet is believed to be inhabited. It has appropriate climatical condition for human habitation though it has no satellite.

### 10. The Earth

The next planet is the earth and rotates round it in  $365\frac{1}{4}$  days. This period is an year for us. It is believed that there are souls living in other planets of the stars.



## 11. The Mars

The next planet in the solar system is the Mars. It moves round the sun in 687 days. That period will be an year for it. The density of the atmosphere of this planet is less than that of the earth. There are very small planets between Mars and Jupiter called asteroids.

## 12. The Jupiter

This planet moves round the sun once in 4333 days. That will be an year for this planet. The climate of this planet never varies and therefore it cannot be suitable for any habitation.

## 13. The Saturn

The Saturn is the next planet. It moves round the sun in 10,759 days. At this planet there is not much of light or heat. The Tamils call it the dark planet.

## 14. The Uranus

The Uranus rotates round the sun once in 30,567 days.

## 15. The Neptune

The next planet is the Neptune, which rotates round the sun in 60,127 days.

## 16. The Pluto

The last planet is the Pluto; it rotates round the sun once in about 89,486 days.

## 17. The Exterior Planets

The Tamils call Uranus, Neptune and Pluto as *INDRAN*, *VARUNAN* AND *KUPERAN* respectively and these planets are called the exterior planets. There is no light, heat and other seasons helpful for habitation but they are under the grip of the sun and rotate round it.

## 18. The Structure of the Body

The structure of the body of all living beings, humans, plants and animals is fundamentally similar. The animals lie flat on the earth, the plants stand head down, and man head up. The bodies of the atom are similar to the zodiac. The right side of our bodies from Leo to Capricorn is governed by the Sun, Mercury, Venus, Mars, Jupiter and Saturn in the positive phase. The left side of the zodiac by Cancer to Aquarius, Mercury, Venus, Mars, Jupiter, and Saturn is governed by the moon in the negative phase. The Moon rules our senses. The Sun influences all other aspects of our body. Refer for other details from chapter 8.

## 19. The Spinalcord

The spinalcord is the part and partial development of the brain, refer hymn *THIRUGNANA-SAMPANTHER* (1) and Universe is man (chapter 8. para I.)

## 20. Mahapanjakrithyam (warding) Karthal

Karthal means warding or the protection of the Solar System. According to Saiva Sithantham



protecting the Solar System includes the period we are living in it, and are collectively called Karthal. There is a destiny for the Solar System but we cannot say much of it, as we are unaware of the beginning and end. According to Dravidian calculation 1,955,885,065 years have passed since the earth was inhabited.

## 21. Mahapanjakrithyam (Intersection) Maraithal

Maraithal means act of Intersection. The universe is continually undergoing a process of Intersection. At the precession of equinox the earth, if closely observed, loses 59.2634 unit of Vikalai every year. This is considered to be the loss of gravity by the earth. It is said the 59.2634 unit of Vikalai every year will be increased and according to such calculation, in or about 20,000 years the days of the year will be increased. This loss causes a variation on the seasons. The earth is moving little by little out of the grip of the sun and destruction may take place at the end. Almanatical research made basing on the finding of S. Subramania Iyer F. R. A. S. of Madduvil, Jaffna, and of John Kepler's finding there is a slight difference. The seasons also change according to this said change. First the earth by moving further away from the sun, the seasons will be lost and the land may become barren and unsuitable for habitation. At the end, the earth may be thrown out of the solar system and destroyed, most probably it may turn into a comet and then destroyed. Destruction is a form of nega-

tion. Negation is of four kinds and is known as Apavam refer Maraithal. Nithya Panjakrithyam Chapter 30.

## 22. Apavam

Apavam means Negation.

Apavam or negation does not mean non-existence. Non-Existence means becoming extinct and that is total annihilation. Apavam is the relationship between substances possessing their identity in conjunction with in the change in evolution. Saint Meikander has defined as "Ulathu Elathu". Which could be Directly translated to "is, is not."

APAVAM is of four divisions Viz:-

MUNAPAVAM, ALIVUPATA APAVAM, MULUTHUM APAVAM & ONDRINONDRAAPAVAM.

## 23. Munapavam

The preceding cause of an effect is munapavam. Egg is the prior cause of the hen. So egg is munapavam.

## 24. Alivupata Apavam

This is the state of the cause after it had produced the effect. It is the egg that produced the hen. The relationship which exists between the egg that produced the hen, and the hen thus produced.



## 25. Muluthum Apavam

This is the total change taking place without the identity being changed. This is in another words the negation in the light of negation. Kanader the author of Visersika Philosophy does not admit apavam as an independent category.

If there was an absolute apavam, the identity or apavam cannot arise. So non-existence or annihilation cannot be negation.

## 26. Ondrinondra apavam

This is a transcendal state of matter from one to another just as wasp being transformed from Maggot — *Veddaivali*. These are of different kinds. Certain other philosophies interpret this in a different way, but this is the interpretation and concept of Saiva Sithantham as given in Tharkasangrakam.

## 27. Nithya Panjakrithyam (Creation), Padaithal.

It is the Almighty's Grace that makes the soul to take birth and rebirth. Without them the souls cannot attain liberation and eternal love towards the Almighty God. To make liberation possible for the souls, God's Grace provides bodies for the souls and made them sentient to reach liberation. Souls thus embodied become the living beings that inhabit the earth. While inhabiting the earth, living beings perform action or Karmam which causes pains and pleasures. When experiencing pains and

pleasures the souls become elevated and perform Karmam that are conducive for the production of pleasures, and find that pleasures are the outcome of pains or they produce pains. Thus the living beings become aware of the true nature of the dual qualities of pains and pleasures and strive hard to transcend both qualities. When these two qualities are transcended the souls are on the threshold of liberation. Thus the soul from the unembodied state to the embodied state and from embodied state to that of liberation takes different births as atoms grass, trees, animals etc. and finally takes birth as human beings. The human beings take different births and deaths until they attain liberation

## 28. Four Types of Creation

The creation takes place in four ways (1) the earth born, (2) the water born, (3) the egg born and (4) the womb born. (1) the earth born. Plants, grass and certain insects take birth in the earth. (2) Water born Fish, certain insects and plants takes birth in water. Sweat born are considered as water born. (3) Egg born—certain insects, birds, snakes and certain animals, (4) Womb born—certain animals and humans take birth through womb.

## 29. Nithya Panjakrithyam (protection) Karthal

Karthal refers to warding the sustenance of the souls in the body. The living destiny



is granted by the Almighty God's grace from the self earned karmam of the soul. According to this attribute the soul cannot enjoy more or less than what was ordained by God's grace. If any evil or good is committed during the life time it accumulates and acts upon the soul apart from the destiny or act as a destiny on the next birth. Destiny is known as Piraratuva Karman.

### 30 Nithya Panjakrithyam (Intersection)

#### Maraithal

This is the Almighty God's third action. Maraithal means the almighty's gracious action intersect the anavam or the anavamalam. If this is not intersected we shall not be able to advance in life and knowledge. It is but for the intersection of God's grace, anavam cannot be removed from the soul, and bliss cannot be attained. Only God's intersection can remove anavamalam. Every particle of matter in the universe exists with force. Mayai. exist with force and it is the root cause for the propagation of matter in the universe, Matter exists in constant motion and vibration with anavam. Anavam becomes fatigued due to force of mayai. When this happens a change takes place. This change is Maraithal. Mayai propagate matter and the force on mayai again intersects the propagated force that is called Maraithal.

## 31. Nithya Panjakrithyam (destruction) Alithal

Alithal means destruction. The soul is eternal and it cannot be destroyed. It is the body that is destroyed. Some are of opinion that destruction is an evil act of the Almighty's grace. It is not so, it is the most gracious action of the Almighty manifested to clear the path for Self-Realization by the soul. The God's Grace wards the destiny of the soul in terms of its Piraratuvam the action performed during the previous birth. When such Karmam ends, the soul leaves the body. This is called death. The souls do not feel the Pangs of death.

## 32. Nithya Panjakrithyam (granting bliss or liberation). Arulal

Arulal is the granting of bliss by God. The mere attempt to get it or attain bliss, itself is an ambition. There is a tinge of desire on it. Such ambition may deteriorate the soul and bliss may not be attained. The Saiva Sithantham says to receive the grace of arulal, the soul should first attain the state of athuvetham. Athuvetham is the state of soul after it has freed itself from the clutches of paasam. At this state the soul reaches the journey's end. Bliss-absolute is the ultimate reward to the soul by God after they have freed themselves from paasam and reach the final rest or may be called the stillness of the soul and is termed Athuvetham.

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## CHAPTER IV

( *Supplement* )

Nithya Panjakrithyam Padaithal — research reveals that Creation means:—

The eternal Natham; which is the sentient substance unite with atom by the grace of god to produce the faculty of Sitham or mind and thus the Soul comes into being. One of the inherent quality of Natham is growth. Therefore the soul thus produced is always evolving to a higher stage.

**KARTHAL** means warding.

The soul is protected and given material and astral help for attaining Mukthi or liberation during the period the soul enjoys according to its action called Karma or destiny.

**ALITHAL** means destruction

The Soul is eternal and it is never destroyed. It is only the destruction of the Kosam.

Birth and death of the body is not considered as padaithal and alithal etc.

They are the natural consequence of the Soul, during the journey to liberation.

# CHAPTER IV

## THEORY OF THE

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## CHAPTER V.

# VITHYA THATHUVAM

### 1. Seven Principles

The Saiva Sithantham postulates seven principles as constituting Vithya Thathuvam. They are: KALAM, NIYATHI, KALAI, VITHAY, ARAKAM, PRAKERITHY AND PURUDAN. The first five principles are dependent on Purudan and Prakerithy. Vithya Thathuvams are eternal and follow the soul at death which will be the cause for the re-birth and death.

### 2. Prakerithy

Prakerithy is matter and the primordial substance out of which matter is formed is called moola-prakerithy. The bodies of living beings are made out of matter and therefore the origin of the bodies is the moola-prakerithy. Though matter is eternal, the body does not follow the soul when it leaves the body a subtle matter of Prakerithy follows which is called, Moola prakerithy.

### 3. Kalam

Kalam is a common receptacle of all corporeal things. Kalam is the time, but there is slight difference between Kalam and time as commonly understood. Kalam is relative to matter in regard to their association with creation,

evolution and destruction. We calculate the age of matters and things in relation to Kalam. The time refers to matter in space as is called time and space. The universe is in constant motion relative to kalam and all that appear to be stable are undergoing change in motion and this change is termed evolution. All these things that we see at this moment are not the same thing at the next moment. Our sensitive organs are not able to perceive the momentary change that takes place continuously. The growth, we detect in plants, animals and human beings are the ultimate effects of the momentary changes. The Lord of Kalam is known as Kalan or the lord of Niyathi as Nyaman or commonly known as YAMAN the god of DEATH. There is close relationship between Kalam and Niyathi.

KALAM in relation to man is divided into five periods to denote the changing condition of the body. The five divisions are: *PALAM*, *JEVANAM*, *THARANAM*, *VIRUTHAM* AND *MARANAM*. This is also a form of Avathai, mainly used in astrology of Saiva Sithantham.

- (1) Palam is up to 16th year.
- (2) Jevanam is up to 32nd year
- (3) Tharanam is up to 55th year.
- (4) Virutham is up to 100th year.
- (5) Maranam is above one hundred or death.



Usually a man should live above fifty five years to develop a perfect intellect and divine love to renounce the ambitions of Mun, Penn and Pon. Pure love of God generally cannot develop before fifty five years of age—refer Kumarasamiam avathai.

#### 4. Niyathi

Niyathi is the destiny determined by the Almighty's gracious action in conjunction with Kalam and Kalai. This is termed Piraratuvam or Piraratuva Karmam. See Chapter three para 12.

Every soul in the world takes birth with a purpose. That purpose is Self-Realization. To achieve Self-Realization the soul has to exhaust all of its Karmam. The working out of Karmam is determined by Niyathi or destiny. If this destiny is not there, we have to inculcate partiality on God, because we find certain persons are happy while others are suffering. Why? The destiny makes them to suffer or enjoy otherwise every man will be facing the same problem in life. The Karmam mentioned in this chapter are reactionary karmam of Cosmos. It is a self-creation of the soul. Reactionary Karmam does not act up on the soul immediately unless it comes under Thirudam refer chapter 3 para 14.

The destiny is determined under four categories.

They are: THANU, KRANAM, PUVANAM and BOHAM.

## 5. Thanu

The determination of the destiny granted in regard to the body of the soul. The structure of the body with complex and other defects like lameness dumbness deafness and other defects.

## 6. Kranam

Kranam means action. This refers to the ways and modes adopted by the Soul for living.

## 7. Puvanam

The place and land where the soul is destined to live. Even the village and other environments are referred in this word Puvanam.

## 8. Boham

This is the enjoyment and its extent of pleasure and pain in relation to matter. The extent of kranam that is being done in this birth may act upon the succeeding birth.

## 9. Kalai

Kalai is erudition of sense. Kalai functions in two forms as universal and secular. Both are reciprocal. The universe is manifested by the will of the Almighty God Paramaswera in order to free the souls from the original restraint. Athi Sutha Mayai or Parasakthy is the grantor of the Almighty's actions. Assutha Mayai is the Executrix Athi Sukumai Vak in relation to Athi Sutha Mayai and Mayai is the cause of Sensorium. Sound



Natham is symbolized by dash. "—" Vinthu the germinating cause is represented by Zero "O". Both designate Natham and Vinthu "O—". This symbol is "Lingam": In other word, to say the tabular and the dash is the symbol of "LINGAM". The tabular and the dash denotes KALAI or cause of Kalai, refer chapter 9 para 2. Kalai is said to be the cause of the Universe. It is of five kinds. They are: NIVIRTHIKALAI. PRATHISDAKALAI, VITHYAKALAI, SANTHYKALAI and SANTHEETHAKALAI, Kalai is a form of universal vibration.

#### 10. Nivirthikalai

This kalai makes the souls to enjoy pleasures and pains, purify the soul to advance in life for a higher stage of spiritualism.

#### 11. Prathisdakalai

This Kalai makes the soul to control the senses and prevent them from being reduced to lower stage, thus retaining the quality attained during the life. It is evident that the soul advances in life and knowledge, birth after birth.

#### 12. Vithyakalai

This kalai helps the soul to get real knowledge. In other words it gives intellectual development in every birth and is the cause of advancement in life.

### 13. Santhykalai

This kalai makes the souls to balance pains and pleasures with the help of knowledge. In other words it modifies the man's character.

### 14. Santheethakalai

This kalai makes the souls to attain absolute bliss. Kalai has correlation to moola vayu prakerithy. This is called POORAKAM, KUMPAKAM AND RASAKAM.

- (1) POORAKAM — Inhaling by one nose.
- (2) KUMPAKAM — Retaining the breath in the chest.
- (3) RASAKAM — Exhaling by the other nose.

This is to be done by the method of YOGA. When doing this, the Yogi must be very cautious at the beginning.

### 15. Vithay

Vithay has correlation to kalai and works in conjunction with arakam. It is the cause of intellectual development and advancement in practical knowledge; this is not theoretical knowledge but gaining of practical knowledge and experience and development of integrity. The help of anavam is greatly required in this instance.

### 16. Arakam

Arakam is coherent to anavam. It is merged with the soul and prakerithy. This is the root



cause of evils. It prevents the soul from advancing in knowledge. ARAKAM binds the soul and directs them in ambitions and avarices and this is the cause of all stupidities. The soul alone can conquer this. In other words arakam helps to purify the soul, because there is no pleasure without pain.

### 17. Five Kosams

The Saiva Sithantham says that the souls has five *Kosams* which are like five coats worn one over the other. These Kosams are similar in their development like that of the other Thathuvams. The soul with kosams is known as Purudan.

The five kosams are :—

(1) ANNAMAYAKOSAM (2) PRANAMAYA-KOSAM (3) MANOMAYAKOSAM (4) VINGNANA-MAYAKOSAM and (5) ANANDAMAYAKOSAM.

Annamayakosam originates from food and Pranamayakosam originates from air. The first originated from time or Kalam. The latter originated from Niyathy or destiny. Manomayakosam is developed from kalai. This is the development of the mind. Vignanamayakosam is derived from vithay. This is the development of intellect. Anandamayakosam is derived from arakam that is pleasure.

Annamayakosam and Pranamaya kosam are merged in mayai after death. The soul does not

require food or air to live after death, the remaining three kosams are not destroyed with the death. These three kosams accompany the soul at death and make the soul to wander about. If the soul had done good Karmam it takes the *Poothathara sareeram* and if it had done evil Karmam everything may go Dark and get *Jathana sareeram*. Both the sareerams are subtle bodies. This state remains until they take the next birth.

### 18. Purudan

Purudan means the soul with the five Kosams. When the soul leaves the body, it does not take anything. It goes with the five sheaths in subtle form which will be the ultimate foundation for the next birth. The said Annamayakosam and Pranamayakosam that separate at death merges in Mayai and unite the soul on rebirth.

The Purudan has ten good qualities : -

- (1) To be free from anger and enmity.
- (2) To be free from desires.
- (3) To be free from pride and fame.
- (4) Controlling of the five senses and organs of the body and sex desires etc.
- (5) Restraining the external organs, Practising and maintenance of Patience.
- (6) Loving God, Guru and others.
- (7) Making gifts and alms and other charity.
- (8) Fearlessness and honesty.



- (9) Abstaining from bad habits and fear of doing such bad actions.
- (10) Giving refugee without fear.

The mind always acts in reverse to the above principles. When the mind is purified it does not hinder the practice of these virtues.

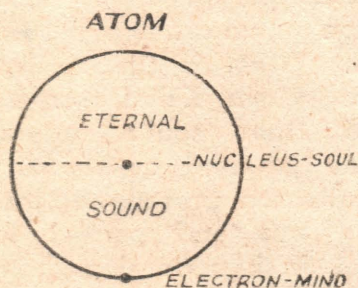
The soul is the only beneficiary of all the thirty five Thathuvams. From Assutha Mayai Kalam gives the time for the enjoyment of evil or good. Niyathy makes the souls to enjoy evil or good, neither more or less than what was ordained. This was the result of the soul's self creations of evil or good. Kalai is the erudition of knowledge gained by study and experience. Vithai is the ability derived from knowledge. When Kallai increase Vithai develops and the soul's integral intellect advance the inherent quality of honesty and a kind of realization prevails and the mental power develops a true and perfect love on God. From Vithai Arakam develops, which is inherent of Anavam and co-ordinates Akangaram or Egoism. With Anavamalam, Akangaram is the evil doer in the soul. According to the mode of mental development of the soul, the mind has a quality to attract matter or increase ambition, which is the very essence of arakam. Though its nature is to do evil it makes the soul achieve realization.

## CHAPTER VI

# CONSTITUENTS OF MATTER

### 1. Matter

Science classify matter as composing of several (chemical) elements; scientists have discovered a hundred of them. All these elements are composed of atoms which are peculiar to each element. These atoms are made up of protons and electrons. They are said to be positive and negative charges of electricity.



(Fig. 4)

### 2. Paramannus

In Saiva Sithantham, the word atom is termed Annu. It is derived from the word anavam and means to attract. The protons and



electrons of annus are made up of four types of minute annus called Paramannus. The four types of paramannus are *PERUTHEVY*, *APPU*, *THEU*, and *VAYU*.

3. Peruthevy (1) Earth — The qualities of which are gravitation and odour.
4. Appu (2) Water — The qualities of which are adhesiveness and taste.
5. Theu (3) Fire — The qualities of which are heat and light or sight.
6. Vayu (4) Air — The qualities of which are motion and feeling.

These paramannus are eternal and are the ultimate constituents of matter. They produce the four sensations of touch, sight, taste, and smell.

The four paramannus differ from one another in their dimensions. If air paramannu is taken as a unit, the dimension of fire will be 2 units, water 3 units, earth 4 units and they combine among themselves in the proportion of 1: 2: 3: and 4: respectively. The paramannus earth and water combine to form proton: and the fire and air paramannus combine to form the electron. The gravitation of the earth paramannu in the proton attracts the electron and prevents it from moving away. The heat of the fire paramannu on the electron

comes into collision with water paramannu preventing the electron from joining the proton. The force of motion in the air paramannu in the electron makes it to rotate round the proton. This rotation of the electron round the proton produce a sort of ethereal vibration called sound. The fire paramannu produce illumination in the atom. When Oxygen and Hydrogen are mixed the repulsiveness could be found.

Different substances in matter are formed by increasing the number of paramannus in the atom and therefore the different properties of different substances are but the qualities produced when paramannus combine in various numbers. Man perceive this quality of matter directly or indirectly by the effects produced in the senses. Each sense organ have the power to receive one quality of Intherium. This is due to the majority in number of the paramannus that possess that particular quality present in that organ of sense.

## 7. Karmam—The Cosmic Vibration

The reason explained above indicate how cosmic vibration is caused and sound is produced whereby the universe is able to rotate and revolve into system. Due to the force in matter that is in a state of constant motion and vibration which is called Karmam — the cause of creation, evolution or change and destruction.



## 8. Akash – The ether or sky.

The Seers of India have found out that akash or ether in the space is the medium in which everything that is connected with matter take place. It has super force perceivable by super sense in relation to Sutha Mayai. Its quality is sound. It is eternal, infinite and endless, refer chapter IX, para 2.

## 9. Ether-Medium of Transmission

Ether is the medium to transmit sun-rays and various other kinds of rays such as ultra violet rays etc. We are able to look at distant objects such as stars in the sky through the medium of ether. The radio waves pass round the world through ether. The aggregate nature of ether, is sound.

## 10. Four Kinds of Sound

They are: – Sukumai, Pysanthy, Mathimai, and Vykary.

- (1) Sukumai the eternal and infinite form of Sound.
- (2) Pysanthy – The transient state of sound, when in motion from one state to another.
- (3) Mathimai – The finite form of sound, the vibration of which could only be felt.
- (4) Vykary – The ordinary sound, that is audible.

Among the four kinds of sounds sukumai is divided into Athi Sukumai and Sukumai. The vykary is divided into Thoola Vykary and Sukuma Vykary. Thoola vykary is audible and the rest are inaudible. The common term for sound is Vak.

### 11. The Athi Sukumai Vak

This vak exists in this world and far beyond in the universe. It is the pure eternal sound all pervading, omnipresent and super sensible. Athi Sukumai vak exists in relation to Athi Sutha Mayai. Athi Sutha Mayai or all-pervading radiant super force is the cause of all universal phenomena. The etymological symbol of Athi Sukumai Vak is pronounced as "AUM". Or "OM" refer chapter IX. Para 17.

### 12. The Sukumai vak

This is the eternal sound persisting in the non-eternal universe around us. This vak is the prior cause of the souls perceptiveness to the sound and senses in our body or on atom and other living things.

### 13. The Pysanthi vak

Pysanthi vak means the transient form of sound, that is in a transient state from Sukumai Vak to Mathimai Vak. This sound is the posterior cause perceptive to the sense of the soul in the body.



#### 14. The Mathimai vak

This sound is perceivable by consciousness and inaudible to the sensitive organs. This is transformed into (vykary vak) or ordinary sound, by Uthanan the air in the throat.

Uthanan is one of the ten vayus—vital-air that function within the body. They are:—Uthanan, Pranan, Samanan, Apanan, Vyanan Nagan, Kurman, Krakalan, Thananjayan and Thava-thathan. All the nine vaiyus are the manifestations of Pranan.

#### 15. Uthanan

This is present in the throat and helps to speak, and swallow etc.

#### 16. Pranan

This is present in the heart and helps purification of the blood etc.

#### 17. Samanan

This is present in the stomach and helps to know the capacity of the food taken and to know the hunger, digestion etc.

#### 18. Vyanan

This is present all over the body and helps the growth and feeling etc.

## 19. Apanan

This is present in the lower abdomen and helps the urinary and other excretory systems.

*Nagan, Kurman, Krakalan; Thananjayan and Thavathathan are sub vayus.*

## 20. Nagan

This is present in the chest. The weakness of this vayu causes cough and chest diseases.

## 21. Kurman

This is present in the eyes. The weakness of this vayu causes sight diseases.

## 22. Krakalan

This is present all over the body and gives beauty. The weakness of this vayu causes shrinking of skin and loss of beauty.

## 23. Thavathathan

This is present in the joints. The weakness of this vayu causes rheumatism, lumbago etc.

## 24. Thanajayan

This is present in the body, even after death. It remains and makes the body to decompose.



## 25. How Mathimai Vak Transforms into Letters

The thought sound which is termed mathimai vak without being changed by uthanan is transformed into letters. This sound is inaudible even to the hearing sensitive organs of the person who perceives it, when we write articles or letters the thought sound transforms into letters words and writings.

## 26. Invoking Prayer Thought

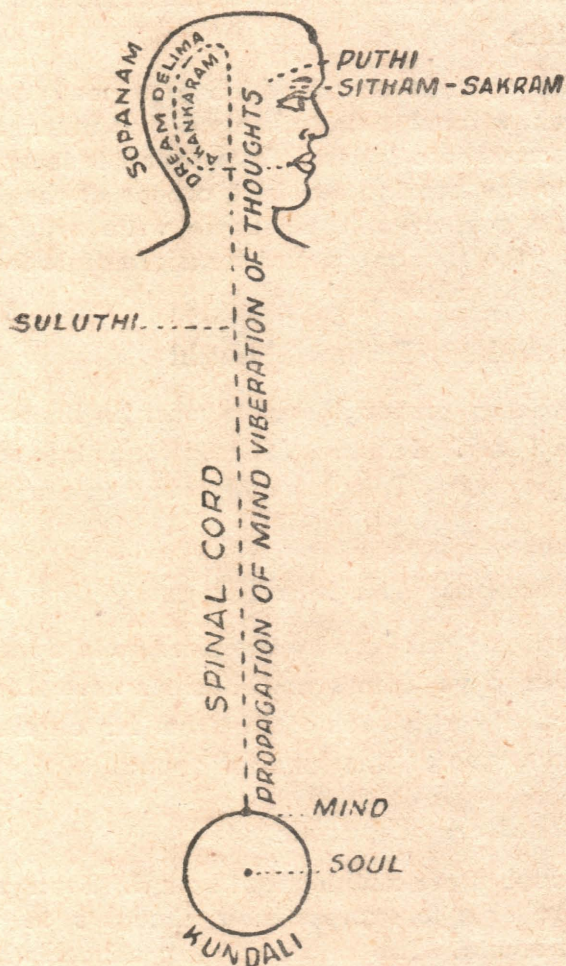
Invoking prayer thoughts must be limited to Mathimai vak. Mathimai Vak transforms into suku-ma vykary vak. This form of sound in prayer is said to be more effective.

## 27. Mathimai Vak into Telepathy

Mathimai vak can be transformed into waves. In olden days Saints and Reshies were able to communicate with each other from far off places by making use of this form of sound.

## 28. What are Thoughts

Thoughts are nothing but sound. Even animals are able to express their thoughts in the form of sound. The sound that is produced whilst speaking is nothing but the vibration of the nucleus and electron pertaining to the soul and mind in the form of thoughts.



( Fig. 5 )



The soul and mind are at the Moolatharam which is at the far end of the spinal cord known as Kundali. The thought sound originates at Kundali as Sukumai Vak, then it transforms into Pysanthy Vak as it passess through the spinal cord and invokes the super mind the Akankara Thathuvam as Mathimai Vak. The super mind invokes the uthanan and throws the sound out of the mouth into the space as Vykary Vak. This is how we are able to express our thoughts. All thoughts are sound, refer fig. 5.

## 29. The Thoola Vykary Vak.

The thoola vykary vak is the sound that comes out when we speak. This sound is thrown out of the throat by uthanan. This sound is audible. Earth, water, air and ether are the conductors of this sound. It is this audible sound that had been subject to full research in present day science. Sir Isaac Newton showed that the extent to which a medium could propagate sound depends on the elasticity of the medium. The elastic body that conducts thoola vykary to our ears is the air. If air is taken away, the audible sound becomes inaudible sound wave, and travels in all directions. Intensity of the sound varies inversely as the square of distance. This law of variation applies to all wave motions and holds good for heat, light and gravitation. Sound

could travel independently in different wave lengths without disturbing other forms of sound.

### 30. The Sukuma Vykary Vak

Thoola Vykary Vak can be transformed into Sukuma Vykary Vak. Ether has the suitable medium to conduct this sound and this vak is called the radio wave etc. It exists as long as you speak and then vanishes. The velocity of sound is about 1200 feet per second at mean sea level. If ordinary sound is transformed into sukuma vykary vak, the velocity of the sound increases to the speed of the light, i.e; 186,000 miles per second. Sound is made up of waves which have super power and superforce. By transforming our thoughts into mental waves it travels and reaches the Almighty's feet. Thereby we shall be able to attain divinity and advancement in life. It is noticeable that evil thoughts may shadow evils. Blessing words has super power to lift the integrity of a person & Saint Tholkapiar defines this as "Oompadaï" refer stanza Tholkapium. P. 30 Cultured men never curse others. Saint Kamper's curse destroyed Chola kingdom. Saint Thirunavukarasar never cursed the Pallava King or his kingdom, even though he was subjected to many tortures finally tied on a slab of stone and thrown into the sea. Christ too did not curse those who illtreated him or who were responsible for his crucifixion. He knew they were ignorant and blessed them. They are men of "Aram" or Dharmam.



Metals such as gold, silver, copper, zinc and lead have been used by Indians to record sound. Many are of opinion that vacuum is empty space. It is empty of air yet ether exists inside. When cathode rays are charged the vacuum tube becomes filled with phosphorescent. It cannot happen if vacuum is empty of ether.

All writings and records are classified as Sukuma Vyakaraṇam.

### 31. Time

The time is not continuous, but, eternal and infinite. There is a slight difference between Kalam and time. Time is determined in relation to motion of an object. It is inferred from priority and sequences from quickness and slowness from past, present and future. There is nothing to define time except in conjunction with matter, refer chapter 5. Vithya-Thathuvam Kalam.

### 32. Space — is known as "thik"

The Saiva Sithantham congeal "Thik" into Niyathy, by which we were able to understand the regions of the body and poles of atoms and things, but Thik refers to direction of the motion of length breadth and height of an object, refer Tharkasangrakam.

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## CHAPTER VII

# THE SOUL, THE MIND AND THE BODY

### 1 The Mind

The Mind is an inseparable part of the soul. It is also eternal like the soul. Its dimension is less than that of air paramannu. They both are in a unit and exist in a merged state, which is explained as a form of Samavayam. The relationship between the soul and the body though intimate is not eternal and this state is termed Saiyogam.

### 2. Samavayam

Samavayam is an innate relationship between two things. When we say a cow is a black cow, the colour black and the cow possess an inseparable relationship. The blackness of the cow cannot be removed without destroying the blackness or the cow. In Samavayam one component cannot be separated without destroying either one or the other. Samavayam is *A PERMANENT CONJUNCTION*

### 3. Saiyogam

Saiyogam is a casual or temporary conjunction between two things. When a cow is tied with a rope, there is temporary connection between the cow and the rope. The rope is removed when the purpose of tying the cow is



over. The relationship between the rope and the cow is termed Saiyogam.

The relationship between God and the Soul is Samavayam, and that of the soul and matter is Saiyogam but the matter and God is Samavayam. The mutual love between the man and his spouse is Samavayam. The affection between the two is not temporary love. It is an innate connection from previous birth.

Karmam has destiny. The destiny is determined from the self creations. Though association or separation takes place between two a permanent love or hatredness remains as Samavayam. Love and hate are like the poles of an axis. Some spouse die when she hears that her spouse is dead; reference may be made to Selapathikaram when king Pandian found slight fault in his rule he killed himself. When Pandian fell dead his spouse the queen died immediately on seeing the sad incident. Some cupiditic persons die when they find their wealth is robbed. That is also a form of Samavayam.

#### 4. Souls as Medium of Trasmission

Some may think that the universe is empty space. The Saiva Sithantham says that the universe is filled with souls infinitely and endlessly existing in plural form. Without souls everything become non-existent. The souls —

that are in the space act as medium of sight, hearing, tasting, feeling and smelling. The souls medium never varies with time and space. In dark nights looking through space we find millions of stars. The space empty of souls cannot conduct any vibration and we will not be able to see the stars and their rays cannot reach our eyes. When life becomes extinct matter disintegrate. If the space becomes empty empty space or vacuum cannot transmit — heat, light or sound. Medium is a form of samavayam, and samavayam is the outcome of attraction.

### 5. Pervading Power of Soul

Our souls are incarnated with six senses. The six senses are the different manifestation of the mind. The mind is a matter. Though it is a matter it has the quality of the soul as both are under Samavayam. The soul pervades all over the living body. We know the huge banyan tree and its typical minute seed, we do not find the tree in the seed, but it is certain that the potentialities of producing the tree is in it. When it germinates it grows as a huge tree and the soul also pervades all over the tree. It is the pervading quality or character of the soul. So is the mind with the help of the soul it pervades.

When we say my soul, there is a soul in our body. It is this soul and mind that incarnated the six senses. Our body is made of countless



number of atoms. Every atom has a soul or life. The souls of the atoms are different from our incarnated souls. The incarnation is due to na-tham as Sitham.

## 6. The Kundali

The body being a combination of atoms, possess all the nine individual eternal substances of earth, water, fire and air paramannus in addition to ether, time, space, soul and mind. The mind of the atoms are obscured and on such obscured state soul is known as life. Every atom has a life, there are countless number of atoms forming the body. There is difference between our soul and the lives that are in the atoms. Our soul has a developed mind with six senses, but the mind in the atoms of the body are not developed. The soul and the sentient mind has a cosmic power concealed in a casket called Kundali. We can call it the original atom in order to explain the working of this theory. The original atom is at the far end of the spinal cord. The original soul and mind at Kundali never moves out of it except on death. But the soul has the power to pervade all over the body, through the lives of the atoms that compose the body. When we exert some force the whole lives that compose our body apprehend and exert their part of service to assist the original soul in perceiving the object seen or to do any action. When our soul perceives distant object or place it pervades to any distance to apprehend the object or the

vision of the place, but it still exist at the Kundali. Pervading power is a connecting process from one to another life. That is why we find light heat, sound and other rays travel in wave motion. Nothing could move on a straight line unless propelled.

## 7. The Kundali Sakthy

Some people think that the kundali could be lifted to the brain by yoga practice. Some other interpretation is that the Kundali could be lifted to Ladasthana, the top of the brain near the frontal sinus. Kundali cannot be lifted but the perception of the mind on kundali is lifted. The Saiva Sithantham says that the mind is perceptive to Kundali and this incur the soul for incredible character. This perception should be lifted to Ladasthana and it can be done by Yoga practice or by prayer and by conceptional separation of the mind by the soul. That is self-realization. The soul has the power to conquer the mind; reference is made to Thirumurai hymns and Arunakerinather's Thirupukal "Erumile Eari" and Thirumurugatupadi Arumugam by saint Natkeeran.

## 8. False Conception About Soul

Some people think that there is nothing to mention as soul. This is a wrong conception. We know there is no soul in a dead man. Some interpretation is that the soul is a minute part of the Almighty God and postulates that when it at-



tain the bliss it mixes with God. Just as we take some water, boil it and turn it into vapour, and the vapour turns into rain and mix with water again. The omnipotent, omnipresent infinite Almighty God cannot turn into finite credulous souls. The souls are under bondage of paasam. The Almighty God is free of such bondage which is free from bonds cannot turn into bonds. Some people think that the existence of a soul is a hallucination. Perhaps their intellect has failed them. Soul is in the form of spirit and we cannot see it.

### 9. Manam Creates Action

The Manam with Natham is called Sitham, and it is mistaken for the brain because for the reason that it is merged with the soul and body. The functions of the mind and soul are reciprocal in character. Our body is the growth of the mind and not of the soul. The soul does not grow and it cannot function in the material plane without the merged state of the mind. Without the soul the mind cannot function. The function of perception is done by sitham and sitham is the anterior growth of the mind from the sphere of swathisdanam. The mind without sitham is in a latent state. The mind is the cause of all the functions of the body. The mind above the sphere of Swathisdanam is known as Sitham. It is voluntary in thought and direct in action. That is why we are in an illusion regarding the existence of the soul. The Saiva Sithantham does not give any precedence to the

freak delineation of Sitham. The Sitham with the aid of the mortal body interprets the world to the soul; Hence the mind becomes the creator of all evil and good for every man and the creator of the self. The self is the Ego as "I" and the sitham is the mind and not the soul or the body of man. When we say mind it includes Sitham, Puthy and Akangaram. These three are also physical parts of the mind in the brain. The vibration of the soul and mind at Kundali is the cause of all phenomena

### 10. Manam Creates The Universe

The Manam or the Sitham is the creator of the universe and the world for every man. Hence man lives according to the will and pleasure created by Sitham. The defect on the physical mind will be the defect on the Soul and Mind, which is called mental disorders. Poetess Ouvai says man lives according to will and pleasure created by the mind."

Below the sphere of Swathisdanam Sitham is obscured, still the mind and the soul function at Kundali.

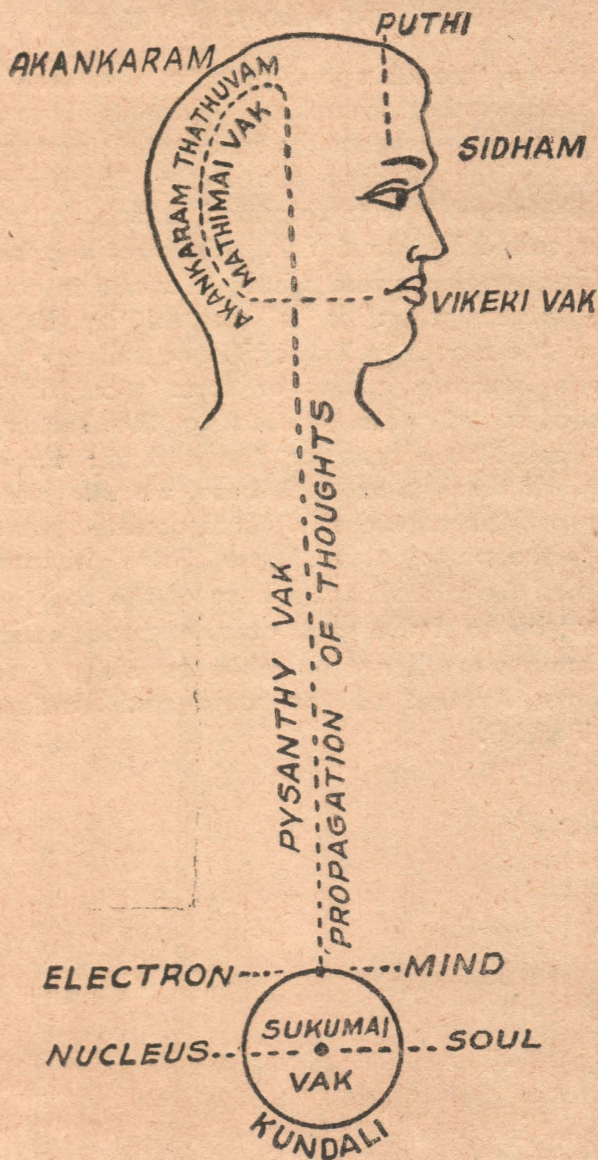
### 11. Thought Force

The vibration of the soul and mind at Kundali emits two kinds of forces. One is the Thought Force and the other is the Kundali Force.

Our thoughts arise from the Sukumai Vak—the eternal sound that exist in the original atom



As it pass through spinal cord to the sensorium or akangarathathuvam, the sound is known as Pysanthy Vak — means the transient state of sound. Pysanthy Vak reaches the Puthy Thathuvam in the brain and it is transformed into thoughts and ideas called Mathimai Vak. Mathimai vak travels to Akangarathathuvam where it comes in contact with sitham when it is pushed by Uthanan out of the mouth as Vykary Vak or ordinary sound. This is how we speak or form thoughts. The thought sound when emitted to the sensorium, there must be a base for the thought force to exist. If there is no such base, we will not be able to think continually. It is doubted whether this is the pineal gland. Some Saiva sithantheist say that the pineal is the base of the soul but it cannot be so if the soul or the mind exist at the brain we will not be able to sleep — refer the five Avathai of the mind and Arratharam Fig. 7 and 8.



(Fig. 6)



## 12. Kundali Force.

When the soul and mind vibrates at Kundali in addition to the thought force, the kundali emits kundali force. It is the resultant force that keeps the body intact. The force passes through most probably to the pituitary gland and sitham is able to function with the help of this force. The pituitary also must be a base for the mind. If this base is not there we cannot keep awake continually. The function of the body too will be unsteady. Kundali force and thought force are causes of our thoughts and actions.

## 13. Sitham

Sitham is the perceiving part of the mind. The soul and the mind existing at Kundali is able to know the outside vision through a telepathy phenomena. This is possible when the vibrative force of soul and mind at kundali reach the sensorium in the brain through the spinal cord. This is a physical part of the brain just near the frontal sinus inside the forehead. Eyes, ears, tongue, etc perhaps connected to the brain where Sitham functions. The Saiva Sithantham does not accept Sitham as a solitary thathuvam as this is the Ego as "I".

Sitham is not the soul or any other thathuvam but it is the corporal of all the functions like Manam. Saiva Sithantham says it

is Manam that transforms as Sitham and it is the Sitham that functions in sleep as Manam. Sitham originated from Natham at the beginning of Senses.

#### 14. Puthy

Puthy is the intellect. It has the faculty of reasoning. The development of Puthy is called wisdom. When the thoughts are propagated as pysanthi vak it is this part that gives sensible meaning as thoughts. This part is in the brain between sitham and Akangaram. In some cases Sitham overpowers Puthy. Puthy developed from Sitham.

#### 15. Akangaram

Sitham is the anterior development in the mind. Puthy is the successive development and Akangaram is the term given to Anavam that is in the mind. Akangaram is a part in the hind brain. When we meet some people who are familiar and could not be identified it is sitham which perceives such person and search for the correct identity in the Akangaram. Akangaram is the repository of all thoughts and deeds. In animals this thought repository is under developed.

The brain is the development of the Kundali and the spinal cord. The soul and the mind are at the far end of the spinal cord. Akangaram is the transmitter of the outside phenomena to the soul and mind in the form of perceptions. Akangaram is a concomitant force



of anavam and persist on the mind and causes ambitions and avariciousness.

Akangaram is of two types as physical and functional.

- (1) Physical; The physical part is an anterior part of the brain.
- (2) Functional part.

The self — consequence of the energy that excites action on one of the three intellectual powers, even variance and anger is caused by this.

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## CHAPTER VIII.

# THE MAN IS THE UNIVERSE

### 1. The Microcosm And The Macrocosm

Man is Philosophically referred to as Microcosm and the universe as the Macrocosm. The human body is composed of all the substances that are of the universe and the structure of the body also resembles that of the universe. Man could be called a miniature universe. The universe is the manifestation of Anda kundali. The man is the manifestation of Kundali.

The universe is composed of innumerable systems that are similar to the solar system. For man the perceivable centre of the universe is the earth. In Sithantha Astrology the solar system is taken as the centre of the universe and sun as the centre of the solar system. Thus in astrology the sun is considered to be the centre of the entire universe in relation to man.

Planets Mercury, Venus, Earth, Mars, Jupiter, Saturn, Uranus, Neptune and Pluto, even moon and asteroids revolve round the sun in various modes and rates. Beyond the planets lies the Zodiac which comprises Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricorn, Aquarius and Pisces numbering twelve divisions. The twelve divisions of the zodiac are termed signs. Astrology says that the sun is the positive of the entire universe. The moon is the negative planet. Every planet in their rotation



daily faces each sign of the zodiac once. The orbit of every planet is divided into negative and positive. The planetary orbits are signified by the ruling zodiacal sign.

The human body is always under the influence of the planets corresponding to the twelve signs of the zodiac. These twelve divisions in the human body (see fig. 7) from head up to nose is governed by Leo as positive and Cancer as negative ruled by the sun and the moon. The mouth up to the throat is governed by Gemini on the negative side and Virgo on the positive side. The ruling planet is the Mercury — the planet of voice. From throat up to the abdomen is governed by Taurus on the negative side by Libra on the positive side the ruling planet is Venus — the planet of love. The influence of the earth is predominant between the chest and the abdomen in the body. From the lower abdomen to the upper abdomen is governed by Aries on the negative side and by Scorpio on the positive side. The ruling planet is Mars, the lord of food and war. The lower abdomen is governed by Pisces on the negative side and by Sagittarius on the positive side, the governing planet is Jupiter — the lord of children. The matrix lies in this part. Below the lower abdomen is governed by aquarius on the negative side and by capricorn on the positive side. The ruling planet is Saturn — the lord of evil and Karmam. The planets Uranus,

Neptune and Pluto are the exterior planets and exert their part of influence in human beings and they do not possess signs of their own — refer (Fig. 7). The Saiva Sithantham says that the human body is divided into six spheres. These spheres lie between the negative and positive part of the body. They are called arratharam.

## 2. Arratharam

Arratharam means the divisions of six spheres in the body, they are:—

(1) Moolatharam (2) Swathisdanam (3) Manipoorakam (4) Anakaram (5) Visuthy and (6) Aknjai. The six spheres are represented as the six faces of Lord Saravanapavan.

## 3. Moolatharam

This part is at the orbit of Saturn or at the extremity of the spinal cord called Kundali. The Kundali and the original atom of our soul and mind is situated in this part at Kundali.

## 4. Swathisdanam

This sphere is at the orbit of Jupiter in the lower abdomen.

## 5. Manipoorakam

This sphere is at the orbit of Mars right into the depth of the umbilicus.

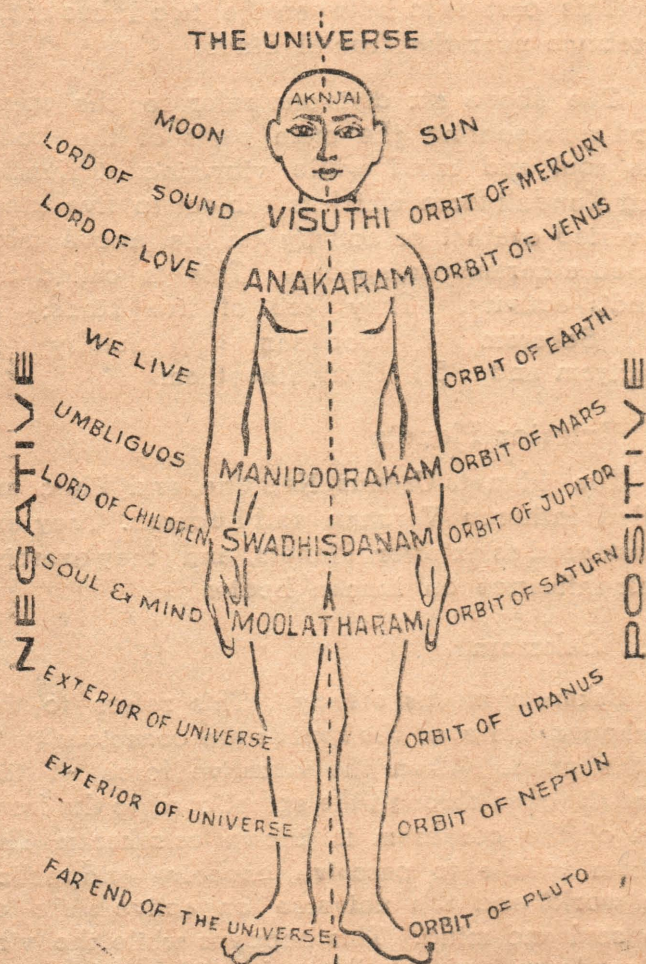
## 6. Anakaram

This sphere is at the orbit of Venus at the heart.



## 7. Visuthi

This sphere is at the orbit of Mercury at the throat.



( Fig. 7 )

## 8. Aknjai

This part is in between the two lobes of the cerebrum near the frontal Sinus.

The above six divisions refer to the spinal cord representing the main parts of the body. The soul and mind while vibrating at Kundali emit Kundali force which is subject to five kinds of varied avathai or activity on the above mentioned atharams or spheres. This is called the mind's activity. They are of five kinds:— as (1) Sakaram (2) Sopanam (3) Sulithy (4) Thuriyam and (5) Thuriyatheetam.

## 9. Exterior Planets

The Planets Uranus, Neptune, and Pluto are called Intheran Varunan and Kuparan. They are considered as exterior Planets, and they exercise their influence on human bodies.

## 10.. Sakaram

Sakaram means steady. This refers to the awakened state of the soul or the conscious state of the mind. When the vibrative force of the Kundali goes through the spinal cord to the front part of the cerebrum is known as sakaram. The Sitham is able to perceive, conceive and realize the world and the universe on active state of the soul and mind. This happens while the vibrative force of mind reaches the sphere of Aknjai at the forehead.



In Sakara Avathai thirty five faculties of the body will function. The five Siva Thathuvam and seven Vithyathathuvam are not counted in any of these faculties. As these twelve faculties are the causes of the soul to take birth and rebirth etc.

The thirty five faculties are:— Karmantheriam five ( mouth, hands, legs, anus and genitals, )

Their actions called vasanathy, five

Gnanandriams ( ears, body, eyes, tongue  
and nose ) five

Their action called thanmatherai five

Vayus five

Sub vayus five

Anthakkaranam ( kunam, manam, puthy  
and akangaram four

Purudan one

Total Thirty Five 35

## 11. Sopanam

Sopanam means dream or the sub conscious state of the mind. When the mind's activity retrograde through the cerebrum to the throat or from the sphere of Aknjai to Visuthy it is known as Sopana Avathai. The five Karmantheriams and the five Gnanandriams will not function or they become dormant or inactive. The rest of the thirty-five faculties will function. If a per-

son drops into sleep immediately there will be no dream. Men who do manual work enjoy fine sleep. If the retrogression of the mind's vibration was slow or if men are perturbed and affected with worries or sickness the thought wave may be transformed into dream. In Sakaram previous incidents or happening persist in the mind and transform into Dream or Sopanam.

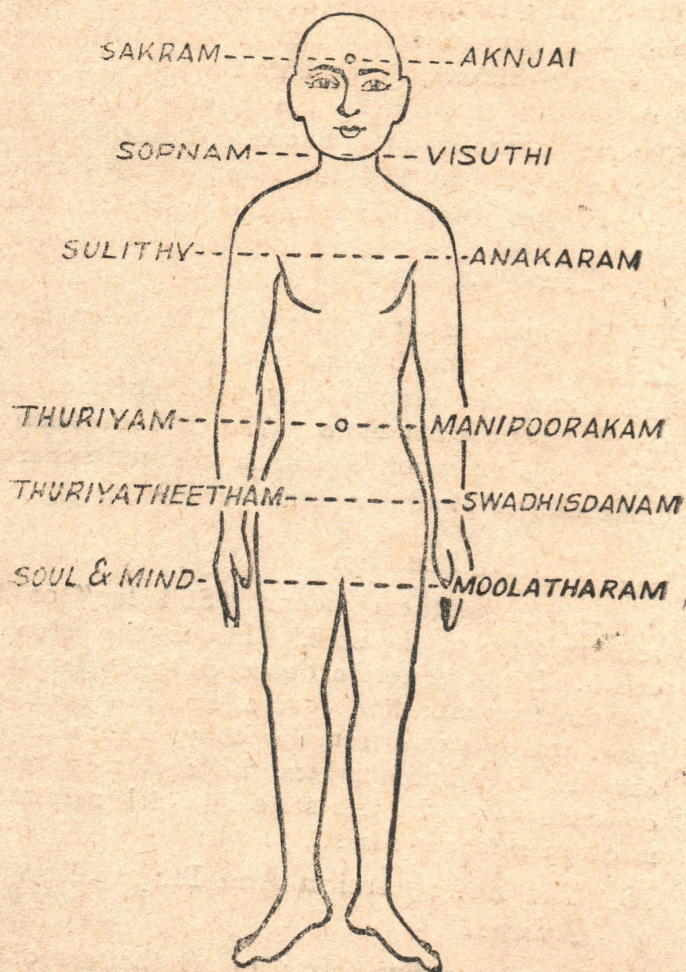
In cultured men this is not so. Cultured men live in mental plane. They have no ambition on worldly affairs. Dream by such men or persons have some purpose. The twelve Thirumurais and the sixty three periapuranams bespeaks of dream by such persons where orders were given in dreams to cultured men by God. These are called revelations.

Kundraiyrkellar was ordered by God in Dream to make use of paddy that was found in his village. — Pathikam 20 Thirumurai 7 refers.

## 12. Why Do We Sleep

Anavam has no continuity and it becomes fatigued. While mind is in action this fatigue will be the cause for tiresomeness. The soul and the mind's vibration at Kundali become fatigued. So sleep is required to refresh for work the next day, or the minds vibration at Kundali while exerting force, energy is lost and in order to revive the lost energy sleep is required.





( Fig 8. )

## 13. Sulithy

Sulithy is the state of sleep. The mind's vibration retreats from Visuthy to Anakaram. In this state Sitham, Puthy and Pranan the palpitation of the air in the heart-will function. The rest of the faculties become dormant and the person is able to feel the sleep as good or disturbed after sleep. This is the work of sitham.

## 14. Thuriyam

Thuriyam means "far" — The deep sleep. In this state the Sitham is obscured. The Purudan and the Pranan only will function. This is the unconscious state. The retrogression of the mind's vibration descends from the sphere of Anakaram to Manipoorakam.

## 15. Thuriyatheetam

Thuriyatheetam means "Still far" or the solitary state of the soul. This is the sign for death. If the vibration descends to Moolatharam, the exerting vibration ceases and the soul and mind will separate from the body. If the vibration ascends to Manipoorakam the soul may regain consciousness. In this state artificial respiration is given in some cases.

## 16. The Retrogression And Propagation Of Avathai

The above five forms of avathai are of two forms as retrogression and propagation. What is



said above are the retrogression of the five avathies. In the same order when the vibration of the mind propagates in each sphere, the soul will regain the faculties that are left in each sphere, and in Sakra Avathai the soul and mind will function with the said thirty five faculties.

The above mentioned avathies are called Sakala Avathai refering to sleep etc. Excepting sakala avathai The Saiva Sithantham postulates two more avathies as Nirmala Avathai and Yoga Avathai. These two avathies refer to the modified stage of the above avathies of the soul and mind on cultured men.

#### 17. Nir-Mala Avathai

Nir means nil-malam means impurities.

Mayai, anavam and Karmam impart impurities or bad qualities to actions, or characters. The man who is free from impurities is called Nirmalan.

Some men who live among us in the same environments are free of such bad characters. They do just gooddeeds and have no worldly ambitions. This avathai refers to such people whose intellect is much advanced to that of wisdom and they can be regarded as living in a mental plane. Transcending this avathai ( that is characterised by pure intellect ) there is a stage where all physical and mental activities lose the hold on Pu-

rudan and this stage is termed nirmala avathai. Nirmala Avathai is characterised by bliss.

**(1) Sakaram in nirmala avathai**

Imparts firmness and steadyness in the contemplation of God. At this stage all the Thirty-five faculties will function.

**(2) Sopanam in nirmala avathai.**

The Karmantheriam and Gnanandriam will not function. The devotee is in an uninterrupted contemplation of God.

**(3) Sulithy in nirmala avathai**

This is the Self-Realization. The Purudan, the Pranan, and the Sitham will function. The Sitham will be in continuous communication with God.

**(4) Thuriyam in nirmala avathai.**

This is a stage where the soul overpowers the mind. The Purudan, and the Pranan — the air in the heart—will function. Here the soul strives to break the dual aspect that is responsible for the separation of the soul for bliss.

**(5) Thuriyatheetbam in nirmala avathai**

In this stage the soul alone will function. There will be no separation between the soul and God.

**18. Yoga Avathai**

People who practice Yoga experience all state of avathai with awareness.



### 19. Sakaram In Yoga Avathai

The abstraction of the senses on the Thirty-five faculties mentioned in sakera avathai with a firm intention to do Yoga with restrained senses is called Prathiakaram.

### 20. Sopanam In Yoga Avathai

This is called Tharanai. Keeping the mind fixed on a part of the body in order to keep the thought without wandering. Here too Karmanthieriam and Gnanandriam will not function.

### 21. Sulithy In Yoga Avathai

The yogi suspends the senses and contemplates on prayer by mental power on almighty God. The Sitham, The Prudan, and the Pranan only function.

### 22. Thuriyam In Yoga Avathai

This is called Samathy. The silent contemplation with God. Even sitham is obscured in this stage. So the soul has overpowered the sitham.

### 23. Thuriyatheetam In Yoga Avathai

This is the Liberation or the Bliss or union with God. The soul alone will function.

Saiva Sithantha hymns Say :—

Do not renounce the world. Over power the Mind by the soul. Do this gradually. When the

mind is vanquished bliss shall be attained : this is Liberation or Mukthy.

Arunakerinather says. There is no purpose in wearing robes or growing long locks of hairs and wandering in the forests with no thought for the body and living on fruits, herbs and leaves. But control the mind and this will reveal the self. The self when realized impart Gnanam. Theruvalluver says. Do not grow long hair nor shave to a bald. Abstain from what ever that is reproached by men or world.

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## CHAPTER IX.

# NATHAM AND VINTHU

### 1. The Three Principles

There are three principles, that exist eternally and infinitely in the universe except the Purudan.

1. The Almighty God. — Sivam
2. The Athi Sutha Mayai — Sakthy
3. The Athi Sukumai Vak — Natham or the sound that make the soul sentient.

### 2. Natham — Athi Sukmai Vak

Natham generally means melodious sound. The Athi Sukumai Vak is the primal sound that is infinite and eternal, is called Natham. This subtle sound is the chief cause for the appearance of the universe or solar systems. It imparts sentiency to the substances of the universe in various degrees. It exists in every atom of matter and permeates the electron, proton and space as Sukumai Vak, For these reasons God Sivam is said to be having the form of sound and He is termed Natha Sorupy to signify the above aspects. Our thoughts also arise from Natham. Natham and thoughts are said to be Love; so St. Thirumoolar has said Love is Cod.

The almighty God is immaculate and free from any kind of activity other than responding

to the call of the souls. He has inherent and eternal love towards the souls, to free them from paasam, His love showers forth as Grace. This effulgence of Grace from God Activates Natham.

### 3. Vinthu - Athi Sutha Mayai

The Athi Sutha Mayai is called Vinthu, Kundali or Kudilai. The Athi Sutha Mayai is so termed because of its powers to propagate matter in combination with Natham. It is like the seed which contains the qualities to produce a tree or a plant. Natham that is activated by the Grace of God joins Athi Sutha Mayai and evolves to form Sukumai Vak and Sutha Mayai. Sukumai Vak and Sutha Mayai again combine to form Sutha Vithai. Sutha Vithai produce Vithyathathuvam.

The Athi Sutha Mayai is termed Sivasakthy or Sakthy and represented in worship as Parasakthy, the consort of Parameshwara. Sivam gives all powers to Sakthy to create the universe. Sakthy with Athi Sukumai Vak and Sutha Mayai causes the universe to appear. Sivam, Athi Sutha Mayai, Athi Sukumai Vak and Sutha Mayai become first, second, third and fourth causes for the creation of the universe. Thus Sivam becomes the Gnana Sakthy and his Sakthy, Parameswary becomes the Kiriya Sakthy.

### 4. The Thirty Six Thatuvams

The universe thus created is classified as consisting of thirty six component parts termed



Thathuvams and grouped into three main divisions as Sivaththuvam, Vithyathathuvam and Anmathathuvam.

### 5. Sivathathuvam

Sivathathuvam is five in number and pertains to Karmam or action caused by mayai with the Grace of Sivam to free the souls from their original bondage.

### 6. Vithyathathuvam

Vithyathathuvam are seven in number and are associated with the soul. The word vithay has a form of correlationship to Sutha Vithai.

### 7. Anmathathuvam

They are twenty four in number and are associated with the soul, but they are non eternal.

These thathuvams appear from Sutha Mayai considered to be given through assutha mayai by the will of Sivasakthy. Therefore, Sutha Mayai, Athi Sutha Mayai and Assutha Mayai are not included in these thathuvam but denoted by Sivam and Sakthy in order to avoid "Athiviapathy" or to be free from redundance of thought.

### 8. Siva Thathuvam Five

Sivam is the first Thathuvam i. e.

His Grace 1

Sakthy is the second Thathuvam 2

i. e. Mother Ummāi	
Natham is the third Thathuvam	3
i. e. Lord Vigneshwaran	
Vinthu is the fourth Thathuvam	4
i. e. Lord Saravanapavan	
Sutha Vithai is the fifth Thathuvam	5
i. e. Lord Sivasooriyan	
9 Vithya Thathuvam Seven	
Kalam is the sixth	6
Neiyathy is the seventh	7
Kalai is the eighth	8
Vithai is the ninth	9
Arakam is the tenth	10
Purudan is the eleventh	11
Prakerithy is the twelfth	12

refer chapter four re Almighty's action and Chapter five re Vithyathathuvam. Kalai is the knowledge gained by study. Vithai is the art of knowledge gained by practice. Kalai and Vithai are different in their functions.

## 10. Sutha Vithai

Sutha Vithai is the precedent thathuvam to Vithyathathuvam and is the begining of the creation of the Universe. It is in Sutha Vithai God manifests Himself for the benefit of his ardent devotees taking any form from His many attributes :— The Lord of Sutha Vithai is Sivasoorian. All miracles are done in Sutha Vithai. All temples



and the images therein, Gurus, Saints, Sithas, Mukthas and their resting places are holy and are considered to function in Sutha Vithai.

### 11. Anmathathuvam — Twenty Four

Anmathathuvam is derived from Pirakirithy. From pirakirithy Kunam and Puthy appear. Kunam means the properties of matter or the character of living beings and is of three forms as Sathuvam, Rasatham and Thamatam.

### 12. Saathuvigham or Sathuvam

People who possess this quality are meek, gentle and calm. Sathuvam produce illumination of thoughts and mildness of speech and actions. It is found in plants like plantains, lentils etc and in animals like cows, deers etc. The colour of this quality is white.

### 13. Rasatham

When this quality predominates, man is very active and takes much interest in material affairs. Plants like hemsps aud Tobacco and animals like lions and tigers possess this quality. The colour is red.

### 14. Thamatham

Thamatham induces laziness in man and he is given to excessive sleep and much eating. Tapioca, ganja plants and pigs, buffaloes etc are

affected by this quality. The colour is black. The above said three qualities exists in equal bases.

Therefore kunam is the thirteenth	
thathuvam	13
Puthy is the fourteenth	
thathuvam	14
Akhangkaram is the fifteenth	
thathuvam	15

15. From sathuvam the organs of perceptions appear.

From mind the Gnanandriams appear	
mind is the sixteenth	thathuvam 16
Ears as the hearing sensitive organs	
is the seventeenth	17
Eyes as the seeing sensitive organs	
is the eighteenth	18
Tongue as the tasting sensitive organs	
is the nineteenth	19
Nose as the smelling sensitive organ	
is the twentieth	20
Body as the feeling sensitive organ	
is the twentyfirst.	21

From Rasatham, Vykari or the gross form sound of action known as Karmantheriam appeared.

Mouth as the organ of speech-	
twenty second	22
Legs as to organs of walking-	
twenty third	23



Hands as the organs of actions— twenty fourth	24
Fundamental as the organs of purgation Twenty fifth	25
Genitals as the organs of procreation Twenty sixth	26

### From Thamasam

Sound the quality of hearing appears—twenty seventh	27
Sight the quality of seeing twenty eighth	28
Taste the quality of tongue appears— twenty nineth	29
Smell as the quality of nose appears — thirtieth	30
Feeling the quality of body appears Thirty first	— 31

The above five are called Thanmatheries  
appeared from the five organs of Gnanandriam.  
The rest are all the five elements.

Earth	thirty second	32
Water	thirty third	33
Fire	thirty fourth	34
Air	thirty fifth	35
ether	thiry-sixth	36

## 16. Intheriam

Intheriam is a subtle property or the contraction of a particular property's essence re-

duced in a subtle form. Intheriam can be called as a very small invisible delicate substance of a matter pertaining to its action. Nyaya philosophy deals Intheriam as an independent category but Saiva Sithantham and Tharka Sangrakam and Visersika philosophy postulates Intheriam as a subtle essence of a property of a matter or substance with a particular action. Gnanandriam and Karmantheriam are matters to be considered with relation to Intheriam. Gnana means intellect. Gnanandriam are organs that produce intellectual actions such as smell, taste, feeling, hearing and seeing. Karmam means action. Ksrmantheriam means certain part of our body that does specific actions. The earth, water, fire, air and ether referred in this thesis refers to their Intheriams. Plants and chemicals have intheriam of a particular character. The medical properties of plants and chemicals depend on their actions on the intheriam of the body.

**For example** Insulin has the quality of providing insulin deficiency of a diabetes patient. The insulin that was injected has the quality of uniting with the insulin providing part of the body. It is the intheriam or the essence of insulin that act on the particular spot of the body Tongue has the intheriam of taste. The tasting intheriam perceives the taste.

Liquor has the alcoholic intheriam. Arrack, brandy, whisky, Gin etc has different intheriam. Love, hate etc are also intheriams. Intheriams



of substances has relationship with that of body. We do not love or hate every one, because there is correlation between the emotions.

### 17. The Total Strength Of The Thathuvams

(1) Siva thathuvam	five	5.
(2) Vithya thathuvam	seven	7.
Anmathathuvam	Twenty four	24.
1. Gnanandriam	5	
2. Karmantheriam	5	
3. Thanmathera	5	
4. Elements	5	
5. Manam	1	
6. Kunam	1	
7. Puthy	1	
8. Akangaram	1	
Total Twenty four	24	Total Thirty six 36

### 18. The Two Groups of Prapanjam

The Saiva Sithantham again groups the thathuvams into Two main divisions: —

(1) Artha prapanjam The material world as explained in this book, which has a purpose.

(2) Satha prapanjam The subtle sound world. Sound is called Natham that makes us Sentient. If this substance is not there we will not be able to talk or be sentient. The sound world was the original creation by

**Natha Soruphi** — The Lord God. Natham transforms into Pysanthy and persists sutha mayai and sutha mayai transforms assutha mayai and Kalai refer panja kalai chapter 5. Thirty eight kalais are merged in Panjakalai and these are the universal inducement for souls to attain Self-realization. This is the reason why **AUM...** is invoked first in any prayer or pooja and Vigneswera or Vinayaga Moorthy. The Lord of **aungaram** or Natham is invoked before we start to do any thing. Natham transforms into Pysanthy and condensed in Vinthu as Mathimai Vak with the assistance of the universal Kalai and Puthy Thathuvam.

Natham, is the cause of etymology and syntax. Sound is shaped into alphabets. Tholkapium Tamil Grammar bespeaks of eluthueyal ( etymological section ) and soleyal — ( syntactical section ) and further postulates ethical and religious principles through Poruleyal, as Aram, Porul, Inpam and Veedu, which are called the Four Vethams.

Sound is the quality of ether or ether is the thoola form of sound, refer chapter 6 para 8. Our thoughts are a form of sound. The highest form of thought is love. Without sound or thoughts we cannot live in this world. Even the world cannot be perceived. Thoughts form ideas. Artha Prapanjam means the world with a purpose. If the material world exists with a purpose, our thoughts also must be with a purpose.



Sound is of four kinds as Sukumai, Pysanthy, Mathimai and Vykari. Sukumai is of two divisions as Sukumai and Athi Sukumai. Athi Sukumai is known in relation to Sivasakthy and it is the first of the creation. As for all purposes it is the sentient substance of the universe of its creation. It is said as Ongaram "Oum" and the Lord of it is Vinayaka Moorthy. Natham and Vinthu are denoted by a dash "—" and a circle "O". Their joint appearance is "O—" symbol of Si-va Lingam and denotes natham and vinthu which represent Sivam and Sakthy.

All the important prayers to Sivam have a tremendous influence on the worshipper when they are said with the Mystical syllable Oum Namasivaya.

The mystical meaning is:—

- NA: The power of God that helps the soul to take birth.
- MA: The impure Paasam.
- SI: God Sivam.
- VA: The Gracious sakthy that frees the soul.
- YA: The bonds of soul and the way they are freed from the bonds.

The Tamil Language has a triple form as Eyal, Eysai and Nadakam. According to grammar prayers must be in Eysai Tamil as God is being Nathasoruphi. Eysai means musical language and its melody. The Twelve Thirumurai refers.

## CHAPTER .X

# SIVAM and SAKTHY WORSHIP

### 1. Sivam.

Lord Sivam does all his actions in the world by His Grace through Sivasakthy. Sivasakthy is also called Parasakthy and Parasakthy is the athi-sutha mayai that pervades the entire universe. Parasakthy is dependant entirely on Paramaswera for she herself cannot perform any action alone. Parasakthy is the compliment of Paramaswera and they both exist together in a form of Samavayam. Sivasakthy manifests in five different forms as Parasakthy, Athysakthy, Itchasakthy, Kriyasakthy and Gnanasakthy.

These different manifestations of Sivasakthy are different from each other though they are of Sivam. Cheese, butter, ghee and buttermilk are identical substances and are different from milk though they are all made out of milk.

### 2. Parasakthy.

Parasakthy gave birth to the universe and controls everything that takes place in the universe. Parasakthy is the consort of Sivam. In temples, they are represented by Moorthy or images as God Paramaswera and his wife Godess Paramasweri.

### 3. Athysakthy.

Athysakthy is that part of Paramasweri that gives three malams Anavam, Karmam and Mayai



to the souls and induce them for liberation by the three sakthies known as Arani, Royatheri and Sananee. Arani is responsible for the creation of matter and evolution of the body from matter. Royatheri induces action. Sananee gives knowledge.

#### 4. Itchasakthy.

This form of Sakthy is the result of God's desire to free the souls from the bondage. This sakthi causes desire in man for good or evil.

#### 5. Kriyasakthy.

In Paramasweri, Keriya sakthy induces her to do action. In man it gives the inducement for his action. Man's service to God is also called *keriyai*.

#### 6. Gnanasakthy.

Gnanasakthy means super spiritual force. Gnanam means knowledge. God is the limit of knowledge. Itchai and Kriyai become negated by Gnanam. Sivasakthi grants liberation for those who have attained Gnanam. In man Gnanam means knowledge and enlightenment. Ignorance and nescience are termed *aggnanam* and *aggnanam* remains as ignorance and helps the gradual development of knowledge. Through knowledge enlightenment dawns and breaks the fetters of *paasam*. The quality of ignorance are envy, hatred, arrogance, lust, talking ill of others.

etc. Thiruvalluvar says in his Thirukural to be free from the qualities of ignorance is Gnanam. Gnanam is classified as Aparā-gnanam and Parā-gnanam. Aparā gnanam is the book knowledge called Vingnanam or science. Sithantham is the theory of Vingnanam. Without studying the the theory of Vingnanam the practical knowledge is difficult to attain. Parā-gnanam is the practical knowledge which is not possible without studying the theory of aparagnanam. The word para and apara is commonly used in Tamil to denote the softness and hardness or the lightness and the heavyness etc of substances.

#### 7. Lord Sivam's Five Faces.

It is said Sivam has five faces. They are not exactly faces but they represent the five different Kalais and radiations of Sivasakthy. They are: (1) Esani (2) Poorani (3) Arthey (4) Vamai and (5) Moorthy.

#### 8. Esani.

Esani has five Kalais for universal governing.

#### 9. Poorani.

Poorani has four Kalais to give material development to man in abundance for self-realization.

#### 10. Arthy.

Arthy has eight Kalais to prevent man from committing evil.



### 11. Vamai.

Vamai has thirteen kalais to impart knowledge and illumination that is the evil and good. (Man must be thoughtful not to contact the evil Kalais which itself is gnanam).

### 12. Moorthy.

Moorthy has eight kalais to impose the sacredness and holiness of God to man. This kalai is represented by images in temples. This is also known as upasanamoorthy, or symbol for worshipping. The image worship is only meant for Sakalar because they cannot understand the mysteries of religion. Vignanakalar and Pralayakalar are men of knowledge. It is not necessary for them to have images because they can be in communication with God at will. They are able to have conceptional image.

These kalais by themselves whether the Moorthy be an image in temple or conceptional image in man, it possesses eight kalais. The eight kalais represent the eight Sithy called the *Addasithy*. (These kalais are eternal vibrations in the universe, and our mind is able to contact these kalais).

### 13. Addasithy

Addasithy means the eight form of super human Power obtained by utilizing these eight kalais. They are:—

- |            |             |               |
|------------|-------------|---------------|
| (1) Animah | (2) Mahimah | (3) Lahimah   |
| (4) Krimah | (5) Prapthy | (6) Prakamium |

(7) Vasithuvam and (8) Yeesathathuvam,  
or yesathuvam.

14. Animah.

Reducing the biggest to the smallest or  
reducing Macrocosm to Microcosm.

15. Mahimah.

Mahimah is making the smallest to the biggest  
or making Microcosm to Macrocosm.

16. Lahimah.

Lahimah is making the heaviest to become  
the lightest.

17. Krimah.

Krimah is making the lightest to the heaviest.

18. Prapthy.

Prapthy is getting oneself the thing that is  
wanted immediately.

19. Prakamium.

Prakamium is to take any form at will.

20. Vasithuvam.

Vasithuvam possessing infinite power to at-  
tain any form.

21. Yeesathathuvam.

Yeesathathuvam is becoming the instrument of  
God as possessing the Power of God. It is



said that all the thirty eight kalais are represented in the Moorthy.

Moorthy, or in the image Moorthy the panjakalies are in the following order under five divisions. All the thirty eight kalais are in the panjakalai.

## 22. Panjakalai.

Nivirthy Kalai As Sivam.

Prathisda Kalai As Umai or Sakthy.

Vithya Kalai as Ganapathy.

Santhy Kalai As Saravanapavan.

Santheetha Kalai As Sivasoorian.

## 23. Parts of the body that is referred in prayer

Parts of Body referred	Recite	Lords
Top of head	Easani	Sivam
Fore Head	Thatpurudam	Umai
Chest	Akorem	Ganapathy
Umblicus	Vamam	Saravanapavan
Moolatharam	Sathiosatham	Sivasoorian.

All these kalais exist eternally in the universe in the form of waves. Man is subject to the influence of these Kalais.

They are infinite and the cause of Mayai and are agents of all that happens in the universe.

They produce physical and physiological part of man. When he gets angry he is in union with that appropriate kalai in space. When we pray the thought radiation comes into contact with kalais and produce the required result. This is how man's ambitions are fulfilled. The image whether conceptional or concrete makes this contact of man unite with the kalai easily. It is the mind that contacts these; therefore man shall never think of evils. There are about 13 evil kalais within the 38 kalais that helps the attainment of self-realization.

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## CHAPTER XI

# ETHICS AND RELIGION

### 1. Ethics—The Science of Morals.

Every pursuit of man is motivated by a desire for happiness. The attainment of happiness depends upon the practice of virtues. Man or Society devoid of moral virtues becomes vile and barbarous. The whole of the Moral Law is based on God's Eternal Law of Love. Though ethics is a science of morals, its concern is not only of thoughts, emotions, passions and aspirations but also it postulates the existence of human souls. It is rather naive to assume that man will practice virtues for virtue's sake. Following the Moral Law without believe and faith in God deprives man from everlasting happiness. Eternal happiness could only be attained in Self-Realization.

### 2. Religion—Its Purpose.

The purpose of religion is to make man realize himself and to get rid of suffering. To achieve this end it prescribes certain injunctions for the moral and spiritual upliftment of mankind. Without good morals spiritual advancement cannot take place and in the absence of spiritual advancement self-realization is impossible. God gave Prophet Moses The Ten Commandments explicitly for this purpose. Hence religion is a guide

to salvation. Philosophy seeks to explain the hidden meaning of religion, its different rites and rituals, their limitations and make man to understand himself and his creator. Philosophy is wisdom, and advances the knowledge of man. Through understanding man gets rid of all his evils.

While religion infuses love in man, philosophy enlightens his heart towards universal kinship and love breaks all barriers of race, caste and creed. Lord Jesus Christ preached love and forbearance. Lord Buddah extorted man to be compassionate and tolerant of each other. Prophet Mohamed proclaimed universal brotherhood of mankind. One may be A Christian, a Hindu, or a Muslim but they belief in God. From time immemorial India has been the home land of spiritual wisdom. Ages ago the Indians have found and realized the object of our living. Hatred and enmity obstructs man's progress towards divinity. The attitude of love towards each other awakens the hearts to realize the universal kinship and brotherhood of man. The Saiva Sithantham says that the soul is sacred whether it is in the atom, plant, animal or human being of any caste, creed, or colour. The Indians adore with faith and love those souls that have attained Mukthi. But many are of opinion that there is nothing to assume the existence of the souls and God and that we have taken birth to enjoy life and die, and that there is no other purpose or any objective for our appearance in this world.



Being encouraged by the success of science in mastering the forces of nature — e.g. prevention of disease and pestilence, floods, fire, overcoming poverty, providing abundant amenities and luxuries of life — people pride themselves in upholding materialistic and atheistic ideas as scientific and rational.

The soul and the mind are inseparably merged together like the Negative and the Positive—hence their action in our body is reciprocal. That is why many are in illusion as to whether there is a soul or not? The soul has a non changing character, hence it does not evolve but it is the mind that evolves and becomes pervasive. Some identify the universe as inert matter. The production of atomic or hydrogen bomb and the bombing of Hiroshima during the second world war cannot be considered as the work of inert matter. The might of allied and axis powers have failed to bring peace to mankind. Our hearts are not illuminated by darkness. Our appearance in this world cannot be considered as the work of inert matter. God's grace abides in all of us and makes us to enjoy and suffer, good and evil in the form of nature which we call Karmam.

Karmam postulates self-realization and it has two fold action. That is the action and its re-action. Re-Action is the remedy given by the Almighty God to attain self-realization. Without experiencing of evil and good there will be no

progress for self-realization, divinity and salvation. When an evil karmam is done, the karmam that comes as reaction also will be an evil one or of evil nature. For man to be happy he should perform good Karmam. The ethical value is expressed as do the right and avoid the wrong, never resort to actions that are wrong to achieve something good — Love others as thyself — Honour thy father and mother Thou shall not kill etc., etc., etc...

People behave as though their only concern is to satisfy their desires, passions and urges regardless of the consequences and as to the means they adopt to achieve their objectives. It is here man bids farewell to divinity and ceases to be a moral being. The trust between individuals and that among nations becomes strained. They live in fear of one another.

Today guided missiles are produced in large numbers and the stockpiling of these deadly weapons are a threat to the very existence of mankind. The nations that were agitating for disarmament yesterday are seen today earnestly experimenting on nuclear weapons of warfare. Arming or disarming of man will never bring peace. It is love and good will that is practised in trust will only bring peace on earth.

What is that prevents man from loving each other? Saiva Sithantham says that the root cause

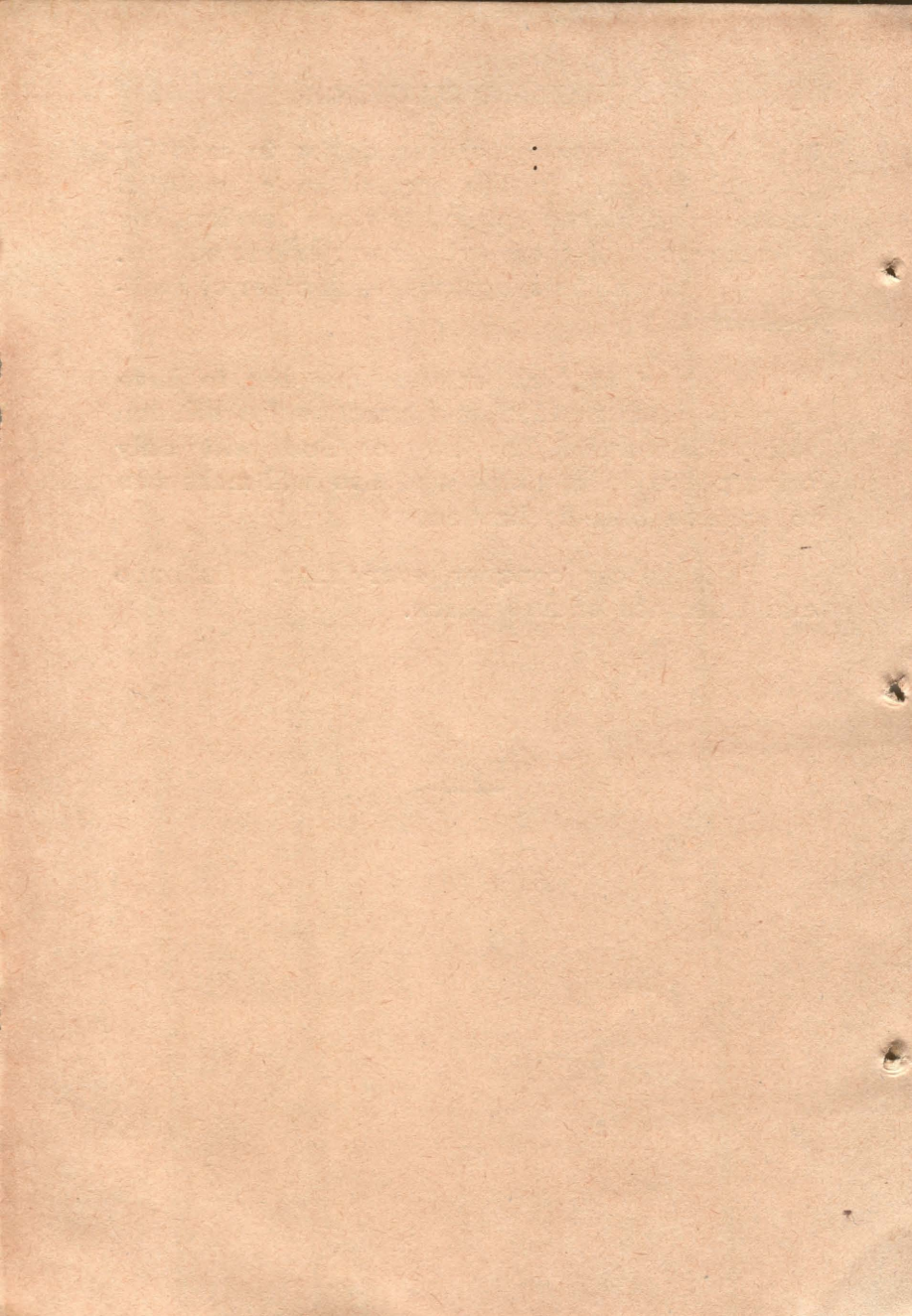


is Anavam. Anavam causes desire in man for material things. In the acquisition of material things envy, hatred and other vices develop. The ultimate result of these evils is war among nations. The warring nations accuses each other of belligerency.

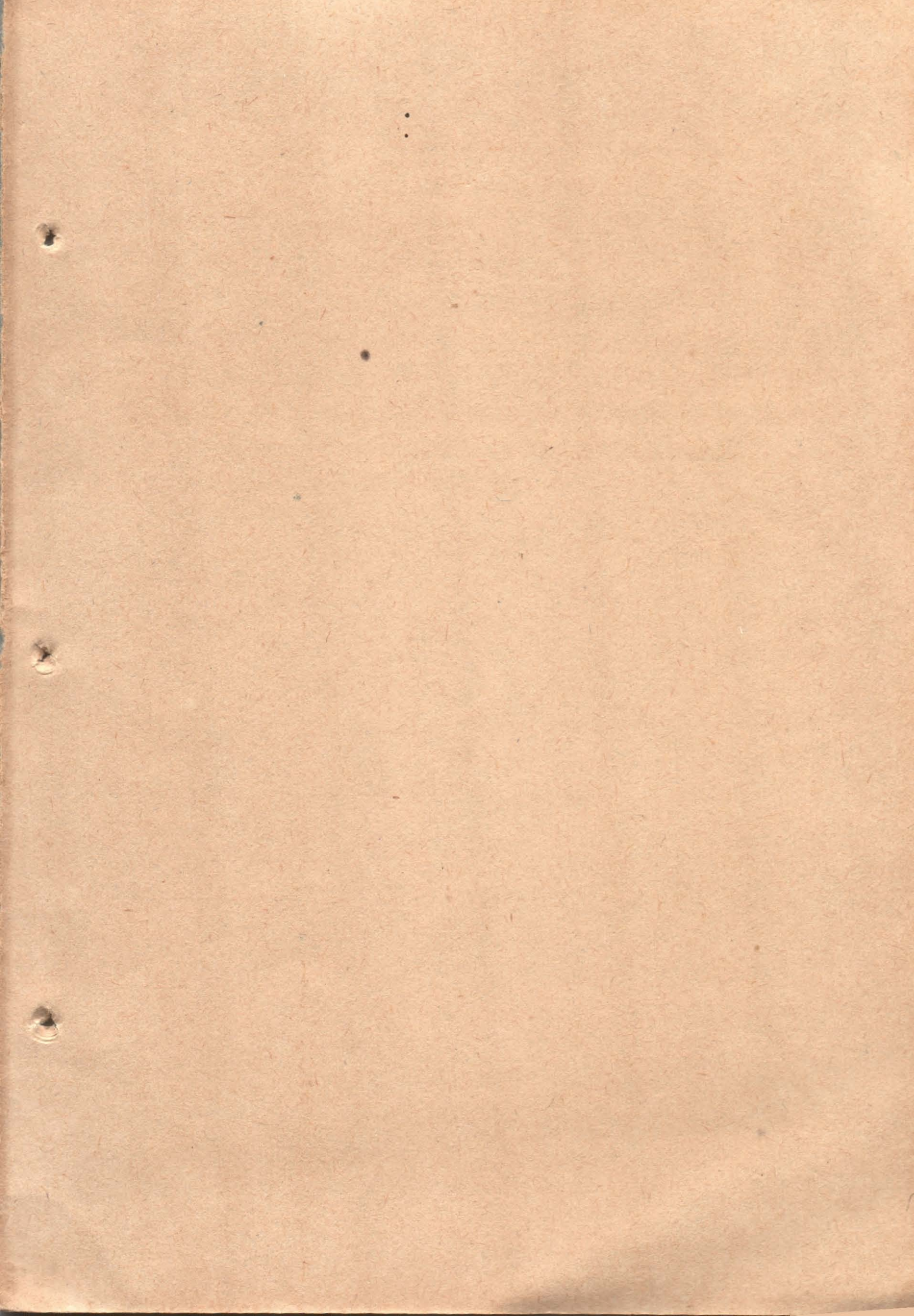
In order to curb anavam one has to have absolute faith in God and practice his religion with all sincerity. The love of God will only bring peace to mankind and also will make man to achieve Self-Realization.

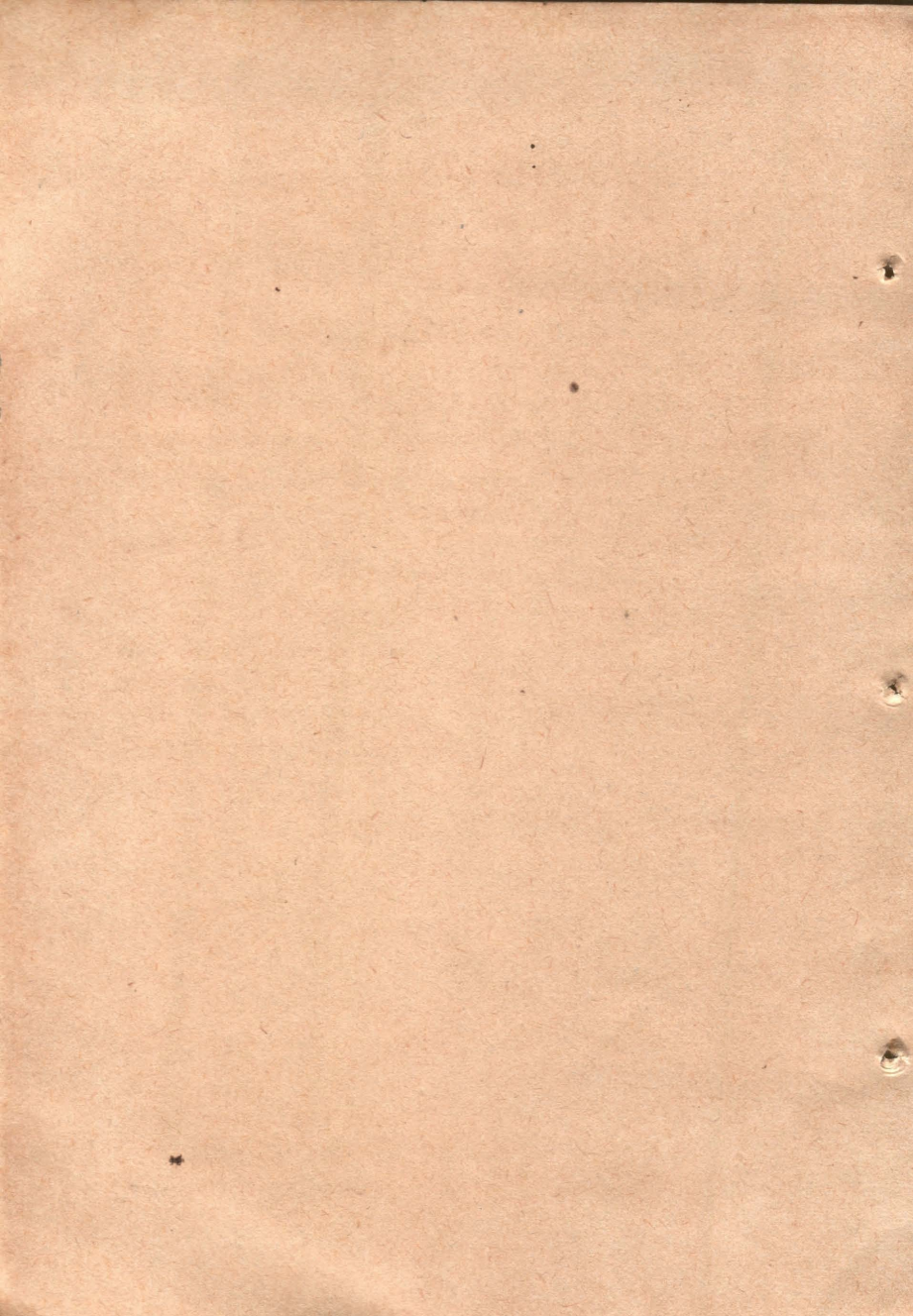
Patience can conquer everything. Patience and Tolerance endure peace.

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# GLOSSARY



## A

- Aanmah - ஆன்மா : generally means the soul.
- Addasithy - அட்டசித்தி : eight supper human powers.
- Aggnanam - அஞ்ஞானம் : ignorance
- Akangaram - அகங்காரம் : egoism
- Akamium - ஆகாமியம் : karmam done in the present birth.
- Akankarathathuvam - அகங்காரத்தத்துவம் : The faculty of egoism and also means a part in the hind brain where this thathuvam is supposed to reside.
- Akash - ஆகாசம் : sky or space.
- Akasham - ஆகாசம் : sky or space.
- Aknjai - ஆஞ்ஞை : the location between the sinus and the pituitary gland.
- Akoram - அகோரம் : One of the faces of Lord Sivam.
- Alithal - அழித்தல் : Destruction or the action of destroying.
- Alivupatapavam - அழிபாட்டபாவம் : Intermediate change of form without losing the identity.
- Anakaram - அனாகரம் ; central portion of the chest.

(2)

Anavam - ஆணவம் : cohesive force.

Anandamayakosam - ஆனந்தமயகோசம் : A subtle form produced by happiness that adheres to the soul.

Anavamalam - ஆணவமலம் : impurities produced in man by egoism.

Andakundali - அண்டகுண்டலி : The Solar System.

Animah - அணிமா : one of the eight super human powers of reducing the biggest to the smallest.

Anmathathuvam - ஆன்மதத்துவம் : Faculties of Soul.

Annamayakosam - அன்னமயகோசம் : A subtle form produced from food by the Soul.

Annu - அணு : atom.

Anthakkaranam - அந்தக்கரணம் : Mind with Sitham, Puthy and Akankaram.

Apanan - அபானன் : one of the five vital airs that inhabit the lower abdomen.

Aparagnanam - அபரஞானம் : knowledge gained in learning.

Appu - அப்பு : water.

Apavam - அபாவம் : negation.

Aram - அறம் : Charity done without expecting any return.



- Arakam - அராகம் : One of the seven vithya-  
thathuvams.
- Arani - ஆறணி : One of the Sakthies that in-  
duces creation
- Arisham - அரிசம் : Thinking that others do not  
possess as much as his own.
- Arratharam - ஆருதாரம் : The six divisions of the  
body where the mind  
functions.
- Arthy - ஆர்த்தி : one of the five kalais of Siva-  
sakthy.
- Arthapirapanjam - அர்த்தப் பிரபஞ்சம் : The materi-  
al world.
- Arumugam - ஆறு முகம் : The central positions  
of the six divisions of  
the body where the  
body functions.
- Assurar - அசுரர் : Demons.
- Assuthamayai - அசுத்தமாயை : The impure mayai.
- Athisutha mayai - அதிசுத்தமாயை : the purest of  
mayai.
- Athrudam - அதிருட்டம் : The Karmam that reacts  
in the subsequent life
- Athi Sukmai - அதிசுக்குமை : The pure eternal and  
infinite sound.
- Athi Sukmai Vak - அதிசுக்குமைவாக : the pure  
eternal and infinite sound.
- Athiviapathy - அதிவியாப்தி : To be free from re-  
dundance of thought
- Athysakthy - ஆதிசக்தி : The original function of

Parāmeswari is referred  
to as Athysakthy.

Aum - ஒம் : The mystical sound.

Aungaram - ஒங்காரம் : The mystical sound.

Avathai : அவத்தை : Different activity of the  
soul in the body.

## B

Brahmam - ப்ரஹ்ம் : Total negation of matter.

Boham - போகம் : enjoyment of good and evil.

## D

Devas - தேவர் : Divine Beings

Dhanu - தனு : Body or its parts.

Dharmam - தர்மம் : Charity and gifts done with a  
purpose.

## E

Esanam - ஈசானம் : one of the five faces of Lord  
Sivam.

Esani - ஈசானி : one of the Sakthies face.

Eruthal - இருத்தல் : residing.

Erangal - இரங்கல் : pitying.

Eysai - இசை : Tune and melody in music.

Eyal - இயல் : common.

## G

Ganapathy - கணபதி : Lord Vigneshwara.

Gnanam - ஞானம் : Knowledge or Enlightenment.

Gnana



Gnanasakthy - ஞானசக்தி : Sakthy that is responsible for knowledge.

Gnandirium - ஞானேந்திரியம் : organs of perception.

Guru - குரு : Spiritual Perceptor.

I

Indiran இந்திரன் : King of the Devss or Uranus.

Intheriyam - இந்திரியம் : a subtle essence of substance and here refers to the functional organs of the physical body.

Inpam - இன்பம் : pleasure and happiness.

Itchai - இச்சை : craving or insatiable desire.

Itchasakthy - இச்சாசக்தி : One of the Sakthies that induce desire.

J

Jevanam - யௌவனம் : Youthful, The period of life that is between the ages of 16 years and 32 years

Jaathana Sareeram - யாதனாசரீரம் : the astral body of the soul.

K

Kalai - கலை : erudition, learning, arts and sciences, one of the seven vithyathuvams, forms of energy or radiations or effulgences of Sivam or Sakthy.

Kalam - காலம் : duration or period.

Kalan - காலன் : God of Death.

Kanams - கணம் : demons, tribes, clans

Kandapuranam - கந்தப்புராணம் : A purana that deals with the divine works of Lord Skanda.

Intheranvathai padalam-

இந்திரனவதைப்படலம் :

the chapter in Kandapuranam that deals with the encounter of Lord Skanda and Intheran.

Karanam - காரணம் : cause, reason, principle etc.

Karthal - கார்த்தல : preserving, protecting, etc, Warding the substance of the Universe by God.

Karma - கர்மா : Moral actions of man that involves the soul to take birth in order to suffer or enjoy the results of those actions.

Karmam - கர்மம் : see karma.

Karmic - கர்மிக் : pertaining to karma.

Karmamamalam - கர்மமலம் : impurities brought by karmam.

Karmaithiriam - கர்மேந்திரியம் : organs of actions.

Karu - கரு : the material requirements like plants and animals for the



living of the soul in the material world.

**Keerthithiruakaval** - கீர்த்தித்திருவகவல் : A chapter in the book 'Thiruvagam' by St. Manikavasagar praising God.

**Kevala Avathai** - கேவலா அவத்தை : The solitary state of the soul in the unembodied state.

**Kiriya** - கிரியா : pertaining to kiriyai or action.

**Keriyai** - கிரியை : this is the second stage in the religious path where the devotee is allowed to perform certain religious rites or pujas.

**Kiriyasakthy** - கிரியாசக்தி : Sakthy that is responsible for actions.

**Karima** - கரிமா : one of the eight super human powers of making the lightest to the heaviest. Khrima also means the same.

**Kosam** - கோசம் : sheath or case refers to the five forms that superimpose on the soul.

**Krakalan** - கிருகலன் : one of the five sub vital airs.

**Kudastham** - கூடத்தம் : partial negation of matter.

Kumarasamium - குமாரசாமியம் : an astrological book.

Kumpakam - கும்பகம் : retaining of the breath in the chest.

Kundali - குண்டலி : the life energy that is situated in the base of the spinal cord.

Kundaly sakthy - குண்டலிசக்தி : the vibrations of Kundali.

Kunam - குணம் : character or properties of matter or quality.

Kuperan - குபேரன் : the lord of wealth or Pluto.

Kurman - கூர்மன் : one of the five sub vital airs.

## L

Ladasthanam - லாடத்தானம் : Area above aknjai.

Lahima - லகிமா : one of the eight super human powers of making the heaviest to become the lightest.

## M

Maha Panjakrithiyam - மகாபஞ்சகிருத்தியம் :

The five gracious actions of creation, protection etc. of the universe by God Sivam.

Mahima - மகிமா : one of the eight super human powers of making the smallest to biggest.

Malam - மலம் : impurities.

Manam - மனம் : mind.



Manipuragam - மணிபூரகம் : area around the navel.

Manomayakosam - மனோமயகோசம் : the form produced by the mind that adheres to the soul.

Marithal - மறைத்தல் : one of the five gracious actions of Sivam.

Maranam - மாரணம் : the period of life after the age of fifty five.

Matham - மதம் : One of the evil qualities of Anavam.

Mathimai - மத்திமை : Thoughts.

Mathymai Vak - மத்திமைவாக் : Thouget, Sound.

Mayai - மாயை : the illusive power.

Mayamalam - மாயாமலம் : Impurities caused by mayai.

Meikandar - மேய்கண்டார் : A Saivite Saint.

Moola - மூல : plants.

Moola prakirithy - மூலப்பிரகிருதி : the primordial substance.

Moolatharam - மூலதாரம் : space above coccyx.

Moorthy - மூர்த்தி : Images of religious value.

Moovasai - மூவாசை : three desires.

Moola vayu pirakirithy - மூலவாயுப்பிரகிருதி :  
the origin of the primordial substance.

Mukthas - முத்தர் : People who are freed from the bondage of paasam.

Mukthy - முத்தி : Liberation;

Muluthumapavam - முழுதுட்பாவம் : Total nega-  
tion.

Munn - மண் : Lands and their earnings.

Munapavam - முன் அபாவம் : state before nega-  
tion.

Munivers - முனிவர் : Self realised ascetics.

Muthal - முதல் : first.

N

Nadagam - நாடகம் : All forms of poems exclud-  
ing musical poems.

Nagan - நாகன் : one of the vital sub vayus.

Namasivayam - நமசிவாயம் : The most mystical  
of Saiva prayers de-  
noting God and  
Creation, reciting  
which hastens Libe-  
ration.

Natham - நாதம் : sound.

Nathasoruphy - நாதசொருபி : refers to Lord Sivam.

Nyaya philosophy - நியாய சித்தாந்தம் : logic per-  
taining to  
philoso-  
phy.

Nirmalam - நிர்மலம் : without impurities.

Nirmalan - நிர்மலன் : Man without impurities.

Nirmala avathai - நிர்மலா அவத்தை : Activities with-  
out impurities.



Nivirthikalai - நிவிர்த்தி கலை : one of the five kalais.

Nithya Panjakirithyam - நித்திய பஞ்சகிருத்தியம் :  
Continuous five gracious actions of the Al-  
mighty.

Niyathi - நியதி : Destiny.

Nyaman - நியமன் : God of Death.

O

Ondrinondrapavam - ஒன்றின் ஒன்றுபாவம் : a tran-  
sient  
state.

Om - see Aum and Aumgaram.

Ongaram - ஓங்காரம் see Aum and Aumgaram.

Oompaday - ஒம்படை : Blessing words.

Ooir - ஓயிர் : life.

P

Paasam - பாசம் : the illusive power includes  
matter in all its form.

Padaithal - படைத்தல் : creating-one of the five  
actions of God.

Palam - பாலம் : Is the period of life up to the  
sixteenth year of age.

Panjakalai - பஞ்ச கலை : Five forms of Kalais.

Panjakrithyam - பஞ்ச கிருத்தியம் : the five forms  
of actions done by God.

Paragnanam - பரஞானம் : knowledge gained by  
practice.

Prama annus - பரம அணு : components of the  
protons and electrons

Parameshwara - பரமேசுரா : one of the name of Lord Sivam.

Parameshwari . பரமேசுவரி : one of the names of Sakthy.

Parasakthy - பராசத்தி : one of the names of Saktthy.

Pasu - பசு : Soul.

Pathikam - பதிகம் : a hymn.

Pathy - பதி : The Supreme God.

Penn - பெண் : woman here refers to sex.

Peruthevy - பிருதிவி : earth.

Periapuranam - பெரியபுராணம் : a purana dealing with the lives and works of sixty three Saiva Saints.

Piralayakalar - பிரையகலர் : The second class of people who are affected only by Anavam and Karmam.

Pirararatuvam - பிராரரத்துவம் : Karmama committed in the previous birth.

Pirathisdakalai - பிரதிட்டா கலை : the kalai that prevents man from doing evil and getting into a lower stage.

Pirapanjam - பிரபஞ்சம் : universe.

Pirathyaharam - பிரத்தியாகாரம் : restraining the sences.



Prakrithy - பிரகிருதி : earth.

Prakerithy Mayai - பிரகிருதிமாயை : refer Moola  
Prakirithy.

Prakanium - பிரகாமியம் : one of the eight human powers of taking any form at will.

Pralaya - பிரளய : the involution and evolution of the universe.

Pranamayakosam - பிராணமயகோசம் : A form produced by prana, or the primary vital air, that adheres to the soul.

Pranan - பிராணன் : the primary vital air.

Prapthy - பிராப்தி : one of the eight super human powers of getting the things that one desires.

Prithal - பிரிதல் : seperation.

Pon - பொன் : gold and also refers to wealth.

Poorakam - பூரகம் : inhaling by one nostril.

Poorani - பூரணி : one of the five Sakthies.

Poothathara sareeram - பூதாதரஸீரம் : the astral body that is taken by the souls of those who have done good karmam.

Poruleyal - பொருளியல் : The portion of Tholkarpium that deals with the materiel things.

Purudan - புருடன் : Soul.

Purananooru - புறநானூறு : one of the literature in Tamil.

Punarthal - புணர்தல் : associating.

Puja - பூசை : worshipping with the performance of rituals.

Puthy - புத்தி : Intellect.

Puthy Thathuvam - புத்தித்தத்துவம் : that part of the fore brain which transforms the Py-santhi Vak in- to intellect.

Puvanam - பூவனம் : World.†

R

Ragam - இராகம் : Inordinate desire for things that are out of one's reach. Refers to one of the qualittes of Anavam.

Rasakam - இரைசகம் : exhaling by one nostril.

Rasatham - இராசதம் : one of the three principles in creation that determines the quality of activeness in nature.

Reshis - இருசிகள் : Sages.

Royatheri - ரோயத்திரீ : one of the Sakthiis that induce action.



Rudracham - ருத்திராட்சம் : the holy beads worn by Hindus.

S

Saathveegam - சாத்வீகம் : The first of the three principles in creation that determines the gentle qualities or meekness, calmness etc in nature.

Sakalar - சகலர் : People who are affected by the three Malams of Anavam, Karmam, and Mayai.

Saivaism - சைவசிம் : The religion pertaining to the worship of Lord Siva, The Supreme God.

Saivaite - சைவ : The followers of Lord Sivam.

Sakthy - சக்தி : the divine energy, Sakthies.

Sakaram - சாக்கரம் : wakefulness.

Samavayam - சமவாயம் : Inate relationship.

Samanan - சமானன் : One of the main vital airs that inhabit the abdomen.

Samathy - சமாதி : Communion with God without the aid of mental and physical faculties.

Sananee - சனனி : Is the Sakthy that gives knowledge.

Santheethakalai - சாந்தீத கலை : The Kalai that gives bliss.

- Santhykalai - சாந்தி கலை : The kalai that balances the pains and pleasures in the soul.
- Sanjeetham - சஞ்சிதம் : the accumulated Karmam.
- Sathapirapanjam - சத்துபிரபஞ்சம் : the sound world.
- Sathiosatham - சத்தியோசாதம் : one of the faces of Lord Sivam.
- Saravanapavan - சரவணபவன் : one of the names of Lord Skanda.
- Sakala avathai - சகலாவதத்தை : The state at which the soul becomes sentient.
- Sariyai - சரியை : This is the first stage in the Saiva religious path where the devotee tries to live according to accepted good morals.
- Sariya - சரியா : pertaining to Sariyai.
- Sathuvam - சத்துவம் : refer saathveegam.
- Seevan - சீவன் : life, soul.
- Seeva - சீவ : refer Seevan.
- Silapathigaram - சிலப்பதிகாரம் : A tamil Literature
- Sitham - சித்தம் : an aspect of the mind.
- Sithas - சித்தர் : Demi - Gods with divine powers.
- Sivam - சிவம் : the Supreme God.
- Sivathathuvam - சிவதத்துவம் : The five powers of God Sivam.
- Sivalingam - சிவலிங்கம் : the mystical symbol of Lord Sivam.



**Sivasakthy** - சிவசக்தி : Combined form of Sivam and Sakthy.

**Sivasooriyan** - சிவ சூரியன் : one of the form of Lord Sivam.

**Sivapuranam** - சிவபுராணம் : The purana dealing with Lord Sivam.

**Suthavathai** - சுத்தஅவத்தை : Is the stage in which the soul's mental and physical faculties are fully developed.

**Sutha mayai** - சுத்தமாயை : The all-pervading form of Mayai.

**Suluthy** - சுழுத்தி : Sleeping Stage.

**Sukuma** - சூக்கும

**Sukumai** - சூக்குமை

**Sukumam** - சூக்குமம்

} astral form.

**Suwathisdanam** - சுவதிட்டானம் : The region above Moolatharm.

**Soham** - சோகம் : one of the evil qualities of Anavam.

**Sothy** - சோதி ; Divine light.

**Sopanam** - சொப்பனம் : dream.

**Syyogam** - சையோகம் : combining.

**T**

**Thamatham** - தாமதம்

**Thamasam** - தாமசம்

} The third of the three principles in creation that is responsible for producing qualities like laziness,

stupidity, envy etc in nature.

**Thananjayan** - தனஞ்சயன் : one of the sub vital airs that decompose dead bodies.

**Thanmathirai** - தன்மாத்திரை : The function of a particular organ.

**Thathu** - தாது : The basic substance of anything  
Here refers to the soul in the unembodied state.

**Thathuvam** - தத்துவம் : In Sithantham the universs is divided into thirty six camponent parts and each is termed a thathuvam.

**Thatpurudam** - தற்புருடம் : one of the five faces of Lord Sivam.

**Tharanai** - தாரணை : Fixing the mind in a part of the body in meditation.

**Tharanam** - தரணம் : the period from the 32nd year to the 55th year of age.

**Thevathathathan** - தேவதத்தன் : One of the five sub vital airs that is present in the joints of the body.

**Theyu** - தேயு : fire or the heart giving element.

**Tharkasangrakam** - தர்க்கசங்கிரகம் : Treatise on Philosophical logic.



Thayumanaver - தாயுமானவர் : A Saivaite Saint.

Thik - திக் : Space.

Thirudam - திருட்டம் : The karmam that is committed and their reaction is felt in the same life.

Thiruddathirudam - திருட்டாதிருட்டம் : The karmam that reacts on the subsequent birth and on that birth.

Thirugnanasambandar - திருஞானசம்பந்தர் : A Saivaite Saint.

Thirukural - திருக்குறள் : A leading Saivaite work in Tamil that deals with human life in such aspects as Dharmam, Truth, Happiness, Liberation etc.

Thirumurai - திருமுறை : Saiva Scriptures.

Thirumurugatupaddai - திருமுருகாற்றுப்படை : Hymns that were composed by poet Nakeeran in praise of Lord Skand.

Thirupalieluchi - திருப்பள்ளிஎழுச்சி : Saivaite hymn.

Thirupugal - திருப்புகழ் : Hymns that are composed by Saint Arunagirinathar in praise of Lord Skanda.

Thiruvalluvar - திருவள்ளுவர் : Author of Thirukural.

Thiruvassagam - திருவாசகம் : One of the Thirumurais.

Tholkapiam - தொல்காப்பியம் : The original Tamil grammar.

Tholkapia - தொல்காப்பிய : pertaining to Tholkapiam.

Thoolam - தூலம் : gross matter.

Thoola - தூல : pertaining to thoolam.

Thoola Vykary - தூலவைகரி : The audible form of Sound

Thuriyam - துரியம் : deep sleep.

Thuriatheetham - துரியாதீதம் : the unconscious state in sleeping.

U

Udal - ஊடல் : feigned dislike.

Ulathu Elatthu - உளது இலது : A philosophical term used to denote the transitory nature of the Universe.

Umai - உமை : One of the names of sakthy.

Upasanamoorthy - உபாசனமூர்த்தி : The image used in worship.

Uri - உரி : The result or the fruits of Muthal and Karu

Uthanan - உதானன் : The vital air that is responsible for making the inaudible sound to audibility.



V

Vak - வாக்கு : sound.

Vamai - வாமை : one of the faces of Lord Sivam

Vamam - வாமம் : refer Vamai.

Vasanathy - வாசனாதி : The functions of the organs of actions or Karmantheriams.

Vasithuvam - வசித்துவம் : one of the eight super human powers.

Varunan - வருணன் : Neptune or God of Water.

Vayus - வாயுக்கள் : vital airs.

Vayu - வாயு : vital air.

Veedu - வீடு : Liberation

Veddaiveli - வேட்டைவாழி : Maggot or larva.

Vichithriyam - வைசித்திரியம் : A quality of Anavam that makes man to accuse God for his own actions and fault.

Vingnanakalar - விஞ்ஞானகலர் : People who are only affected by Anavam.

Vingnanamaya Kosam - விஞ்ஞான மயகோசம் : A subtle sheath.

Vinthu - விந்து : The complimentary thathuvam of Natham.

Vingnanam - விஞ்ஞானம் : Knowledge, Science, Intellect etc.

Vinayagamoorthy - வினாயகமூர்த்தி : Lord Vigneshwara.

Vikalai - வீகலை : one sixtieth of a degree.

Visatham - விசாதம் : One of the qualities of anavam regretting for not getting what was desired.

Visershika Philosophy - வைசேஷிய சித்தாந்தம் : The Philosophy of Kan-nadar

Visuthy - விசுத்தி : the area below the throat.

Vithya Thathuvam - வித்தியா தத்துவம் : In Saiva Sithantham the seven of the thiry six thathuvams that persists the soul until it works out its Karmam for liberation.

Vithyakalai - வித்தியா கலை : One of the five ka-lais that gives know-ledge.

Vithay - வித்தை : One of the vithyathathuvam that gives practical knowledge.

Virutham - விருத்தம் : The period of life from the age of 55 to 100th year.

Vyanan - வியானன் : One of the five vital airs that is found all over the body.

Vykary - வைகரி : audible sound.

Y

Yaman - இயாமன் : the god of death.

Yogam - யோகம் : this is the third stage in the religious path where the devotee does certain exercises or phy-



sical postures which aids contemplation, meditation etc and ultimately takes the devotee to Gnanam and liberation.

Yoga - யோகா : pertaining to Yogam.

Yoga-avathai - யோகாவத்தை : Experiencing any form of avathai with awareness.

Yeesathuvam - யீசத்துவம் :

or

Yeesathathuvam - ஈசத்துவம் :

Becoming the instrument of God with powers that

are similar to those of God.

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