

# Journal of Siddhānta Studies



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# THE PECULIARITY OF CAUSALITY AND THE SIGNIFICANCE OF SATKARYAVADA

D. V. PATRICK, M.A.

This section deals with the peculiarity of causality in Indian Philosophy and the significance of *satkāryavāda*. It is interesting to note that the concept *satkāryavāda* is so flexible as to accommodate the different metaphysical schools of Samkhya, Śaiva Siddhānta and Viśiṣṭādvaita. While Viśiṣṭādvaita advocates the monistic view, Samkhya and Śaiva Siddhānta follow the dualistic view and the pluralistic view respectively. The metaphysical theories of the above-mentioned schools are totally different from each other, although they all depend on *satkāryavāda* to explain their theories logically. It may therefore be inferred that to these schools *satkāryavāda* is an epistemological tool rather than a metaphysical content.

The four divisions of causality namely, *satkāryavāda*, *asatkāryavāda*, *satkāranavāda* and *asatkāranavāda* have already been discussed previously. Although the differences among them are significant, yet they agree in certain respects possessing common elements. Moreover, theories of causality are again considered here for two reasons:

1. Every metaphysical theory is associated with an appropriate theory of causality. Consequently, the metaphysical theories we have already seen are likely to appear again in the light of the corresponding theories of causality.
2. Significance of Indian reflection on the nature of causality calls for a special investigation.

The peculiar aspects of the theory of causality according to the various schools of Indian Philosophy and their significant deviation from one another in



their philosophical analysis can be seen in the light of the following questions:

1. Are both the cause and the effect real or unreal or is only one of them real and the other unreal?
2. If they are both real, in what sense are they so?
3. Is there a time-gap between the cause and the effect? In other words, does the effect succeed the cause, or is the effect simultaneous with the cause?

Now, in answering the first question, the Samkhya Yoga and the Nyaya-Vaisesika affirm that both the cause and the effect are real. The Advaita Vedānta and the Madhyamika Buddhism answer it negatively; the former saying that while the cause is real, the effect is an appearance; and the latter while admitting the effect as real denies the cause.

As to the question, 'In what sense are both the cause and the effect real?' the Smkhya-Yoga answers it by referring to the cause as real in the primary sense, and the effect as real in the secondary sense and signifying the relation between the two as being expressible in terms of the category of substance-mode. The Nyaya-Vaisesika, on the contrary, does not recognize the relation between the cause and the effect in terms of this category, and considers the effect as a new creation (*aramba*) derived from the destruction of the cause. The Advaita Vedānta views cause as being absolutely real and effect as a relative transformation of the cause. But the Madhyamikas do not regard the effect as a transformation of the cause in any sense whatsoever.

As to the third question, 'Is there a time-gap between the cause and the effect?', Buddhism admits the time-gap between the cause and the effect, since Buddhism substitutes the concept of temporal series for that of substance which presupposes the denial of the ultimate reality of time, and consequently opposed to the temporality of the causal relation. Their recognition of the essential temporality of the causal relation is a remarkable testimony of their philosophical insight. This insight was not recognized by the Samkhya and the Advaita Vedānta, who adhered to *atma-vada* (the doctrine of substance) signalling the cause as substance. Thus, the Samkhya and Advaita Vedānta missed the truth that something is a cause not in itself, but only in relation to its effect. This implies that the concept of cause is relative, and so it cannot be represented by the concept of substance which is absolute. "The attempt on the part of the Samkhya and the Vedānta to remove this difficulty by regarding the effect as the *parināma* of the cause as substance is at best a subterfuge."<sup>1</sup>

However, on the contrary, the Nyaya-Vaisesikas maintained that the doctrine of substance is agreeable with the temporality of causal relation and that the effect is separated from the cause by a time-gap, and is thereby related to the

cause as its consequent without being its modification that implies the destruction of the cause. Hence, the Nyaya-Vaisesikas, unlike other advocates of the doctrine of substance, have succeeded in embracing the fact of temporality of the causal relation at the expense of logical consistency. Ascribing destructibility to substance is a contradiction to their belief that the atom is indestructible. Therefore, it may be noted that the Samkhya-Yoga as well as the Nyaya-Vaisesika have failed to view causality in its entire perspective.

Now considering the position of the Madhyamika school of Buddhism and Advaita Vedānta as regards the inseparability of the effect and its separableness from the cause, we find that both these schools of Indian Philosophy brought about an apparent anomaly of the causal relation. The former having done this by treating the cause as non-existent (*sunya*) and the latter by denying the reality of the effect to the detriment of metaphysics.<sup>2</sup>

The theory of causality in Early Buddhism is referred to as the theory of dependent origination. But the Madhyamika Buddhism does not uphold any belief in the origination.

Nagarjuna maintains in his **Karika** that causality is an illusion. It is based on the fact that all experience itself is an illusion, for it is the result of relations which are self-contradictory. The empirical processes of experience are all real only at the empirical level and they disappear when subjected to philosophical investigation. So Madhyamika Buddhism maintains that causation is not a true relation. It is workable at the empirical level and possesses only a provisional reality, *samvittisatya*.<sup>3</sup>

The common link between the dependent origination of the Buddhists and the Nyaya theory of causality lies in the conceptualization that the effect is different from the cause and that the effect is newly produced in its entirety. However, the Nyaya theory of causality confronts the problem from the point of view of is realistic metaphysics and refers to it as *asatkāryavāda*. The Nyaya and the Vaisesika schools consider the logical relation between the cause and the effect as an inherent (*samavaya*) relation. Such an inclusion of relation is the contribution of the Vaisesikas and is accepted by the Nyaya. "This approach of the Nyaya Vaisesikas to causal relation is indicative of their intellectual approach to the problem. Causal relation is not something that is observable as a physical fact".<sup>4</sup>

The Nyaya-Vaisesika theory of causality is directly contradicted by the Samkhya theory of causality which is described as *parināmavāda* or *satkāryavāda*. Accordingly, cause and effect are distinct in form but not different from each other in essence. Causal relation is possible only with things which are not essentially different from one another. Everything in the world and the world itself are the evolutes of the basic stuff called *prakṛiti* (materiality) or *pradhana* (what was presupposed).



Causal activity takes place owing to the removal of certain factors from the cause which are known as concomitant potencies (*sahakarisakti*). They are the place (*desa*), time (*kāla*) and the form (*akara*) of the thing. The cause referred to by the Samkhya is of two types, namely, the material cause and the efficient cause. The material cause is found in both the states of cause and effect. The efficient cause enables the removal of the concomitant factors and manifests the effect in a different space, time and form.

It may be noted that all the Vedāntic schools generally agree on the establishment of the truth that the supreme end of man is *Brahmagnāna* or the realization of Brahma. But they differ in attaining Him. Among the chief exponents of the Sūtras are Sankara, Bhaskara, Yadava, Nimbarka, Ramanuja, Srikanda, Madhva, Vallabha and Baladeva. At present, the most popular forms of Vedānta are Advaita of Sankara. Viśiṣṭādvaita of Ramanuja and Dvaita of Madhva.

As seen earlier, the concept of *satkāryavāda*, has been found to be acceptable to the Samkhya, Śaiva Siddhānta and Viśiṣṭādvaita, even though each system adopts a separate metaphysics upholding dualism, pluralism and monism respectively. The significance of *satkāryavāda* as an epistemological tool is evident in its utilization so as to establish a sound metaphysics, particularly in Samkhya, Śaiva Siddhānta and Viśiṣṭādvaita.

The Samkhya concept of an independent *prakṛti* apart from *puruṣa* and the Samkhya admittance of the inference apart from scriptural authority were not acceptable to Sankara. From Sankara's **Brahmasūtrabhāṣya**, we get the impression that he was mainly opposed to the Samkhya interpretation of the *satkāryavāda*. Sankara, however, gives the example of herdsmen bottling up the smoke in a jar, by which it is shown that fire and smoke are not always cause and effect, is not merely on the ground of being observed together. Moreover non-difference between cause and effect is not merely on the ground of being wherein the idea of the effect cannot exist without logically being connected with the idea of the cause.<sup>5</sup>

Sankara, however, interprets the text<sup>6</sup> declaring the effect non-existent in the cause, consonant with his own doctrine. The reference to non-existence does not signify absolute non-existence but only a difference in quality or state. Differentiated world of state and form lies potentially as germ in Brahman, similar to any other effect in the world emerged from its cause.

Sankara is of the opinion that intelligibility of our experience arises from the intelligibility of an objective physical order. An objective idealism based on an epistemological realism constitutes the philosophy of reality according to Sankara. He insists that what appears in experience cannot be dismissed by theoretical pre-

supposition. So, the world as an effect is non-different from its cause which is Brahman. Sankara clarifies that Brahman is not the same as the embodied self but the ego involved in the body-mind complex. Ego vanishes with the dawn of right knowledge. What remains is the pure self which is Brahman.

The theory of causality enunciated by Sankara in his Advaita is described as *vivarttavāda* or the doctrine of phenomenal appearance as stated in an earlier section. "In the important texts of Advaita philosophy, *vivarttavāda* is defined as the theory of causation that explains the effect as an inexplicable appearance, in a different form, of the cause without actually modifying the cause itself. The world-order in this view is also a manifestation, yet the concept of manifestation here is different from the philosophy of manifestation in *parināmvāda*." Another important feature of the *vivarttavāda* is the assertion that the effect is non-different from the cause and the order of its being is not equal to that of the cause. Thus, Brahman, the cause of the world-phenomenon is said to be of the higher order of truth than the world-order, the effect.

"It is not true that Sankara holds that Brahman as pure intelligence is not the material cause, but only as endowed with *maya*. Brahman or pure intelligence as such is the material cause of the world as Sutra 1.4.28 says. But, because of this, we cannot expect the effect, the world, to be similar to the cause in all respects. This is clarified by Sankara in his commentary on the Sutra 2.1.6. where he says that the world cannot be similar to Brahman in all respects, for if that was so, there would be nothing like cause and effect, nor would they be called by different names. What is essential for establishing the relation of cause and effect is that some qualities of the cause must be found in the effect also, and this characteristic is satisfied in the case of Brahman and the world. Everything in this world exists and this quality is obtained from Brahman which is existence; everything is also illumined by intelligence which is Brahman."<sup>8</sup>

Sankara says that both Brahman and *maya* are the cause of the world. Brahman through *vivartta* and *maya* through *parinama* and the qualities of both are found in the world as effect. Everything in the world has five elements in its make-up, namely, *asti*, *bhasti*, *priya*, *nama* and *rupa*; the former three have their material cause corresponding to the three factors, existence, intelligence and bliss, and the latter two consist of *maya* and are unreal.<sup>9</sup>

Brahman according to Sankara is attributeless, immutable, and pure intelligence. The world is a *vivartta* or an apparent transformation of Nirguna Brahman through *maya*. On the contrary, for Ramanuja, Brahman is not attributeless but an essential personal God, possessing infinite benign attributes. He does not accept the *maya* doctrine, for the world is real being produced from Brahman. Madhva, however, accepts Brahman, only as an efficient cause and not as a material cause.<sup>10</sup>



Considering Ramanuja's commentary, we find that he is not so logical or consistent as Sankara. "The interpretation of Sutra 2.1.28 by Ramanuja is very farfetched. His explanation that because things possess different qualities owing to the difference in their essential nature and Brahman which is unique can possess qualities beyond our experience is not to the point, while Sankara's interpretation is fitting since it gives an idea as to how it is possible for Brahman to create the world and remain immutable."<sup>11</sup>

Moreover, a few objections raised against Ramanuja's presentation of causality may be stated here:

01. Ramanuja dwells only on the logical level and not on the higher level of intuition of reality which is more than mere existence. Isvara, the God according to Ramanuja, is made in the moulds of logic to suit common sense and so suffers from the self-contradictions of the finite-infinite.
02. That the same Brahman is the material cause and the efficient cause of the world is not acceptable. Again, changeless Brahman becoming the changing universe is equally inexplicable.
03. The ethical problem of Ramanuja is the dilemma of determinism. The *purusa* is either determined by *prakriti* and the three characteristics are controlled by the will of God. Ramanuja is caught up between the horns of fatalism and divine determinism. This defect is removed by referring to the freedom of the *ātman* on the moral level. The *ātman* has a will to attain self-sovereignty by overcoming the three characteristics, to seek *mukti* (salvation) and to attune itself to the will of the supreme being.
04. As a system of theistic monism which tries to mediate between theism and monism, Ramanuja's *Viśiṣṭādvaita* shares the defects of both and fails in its task of attaining coherence. As a philosophy of religion, it is inconsistent with itself, as in theory it is non-dualistic and in practice theistic.<sup>12</sup>

Nevertheless, Śaiva Siddhānta, while being theistic and pluralistic, has also based its metaphysics on *satkāryavāda*, as expounded in the *Samkhya* system. "Śaiva Siddhānta inherits from Samkhya not only the theory of causation but also the twenty four insentient principles in toto."<sup>13</sup> The Siva-centered metaphysics of Śaiva Siddhānta has been well-established by the use of *satkāryavāda*.

### Foot Notes

01. BANERJEE, NIKUNJA VIHARI, The Spirit of Indian Philosophy, Arnold - Heinsmann Publishers (India) Private Ltd., New Delhi, 1974, p. 240.
02. Ibid., p. 242.
03. CHENNAKESAVAN, SARASVATI, Concepts of Indian Philosophy, Orient Longman Ltd., Bombay, India, 1976, p. 125.
04. Ibid., p. 127.
05. SUNDARAM, P. N., The Advaita and Other Systems, The Dr. S. Radhakrishnan. Institute for Advanced Study in Philosophy, University of Madras, India, 1981, p. 33.
06. The Brahma-Sutras (11-1-19, 20) according to Sankara, illustrate this fact by the example of the folded cloth. The folded piece of cloth is the same as the un-folded piece of cloth. Only details like its length and width are manifestly known when unrolled. The cloth itself is unmanifest in the causal condition and by the suitable operations of shuttle loom, weaver and so on, it becomes manifest and is then called the effect.
07. NARAIN, K., Critique of Madhva. Refutation of Vedanta, Udayana Publications, Allahabad, India, 196, p. 200.
08. VIRESWARANDASWAMI, Brahma-Sutras, Advaita Ashrama, Mayavati, Almora, Himalayas, India, 1936, pp. xxvi-xxvii.
09. Ibid., p. xxvii - xxviii.
10. Ibid., pp. xiv - xv.
11. Ibid., p. xxix.
12. SRIVASACHARI, P. N., The Philosophy of Visistadvaita, The Adyar Library and Research Center, Madras, India, 1978, pp. 586, 587, 589 & 591.
13. GANGADHARAN, S., Studies in Jnanamirtam, Madurai Kamaraj University, India, 1981, p. 95.

# THE SAIVA SIDDHANTA IDEAL OF JIVANMUKTI

FR. CHACKO VALIAVEETIL, S.J.  
(Christanand)

## 2. The Human Predicament in Samsāra

### The Role of Divine Grace

One of the most beautiful features of Śaiva Siddhānta view of liberation is the role divine grace plays at every stage of man's progress towards *mukti*. There is no treasure in the world more precious than grace.<sup>12</sup> It is a great grace, first of all, to be aware of the human predicament as fettered by the *malas*. Those who run after the fleeting comforts and pleasures of the world and make them their *summum bonum* are not aware of their predicament. They are blind to the presence of grace and deaf to the call of the Lord to draw near and share the divine bliss. Like the fish which, in an ocean of milk chases after smaller fry without drinking the milk, they run after fleeting creature-comforts even while swimming in an ocean of grace.<sup>13</sup> They are like men who go, thirsty in time of floods or walk in darkness when surrounded by light,<sup>14</sup> or like the owl for whom sunlight is obscurity.<sup>15</sup> As a traveller is unaware of the earth that supports him, these souls are insensitive to the grace of the Lord which is the very basis and support of their existence.<sup>16</sup> Their folly is like that of the cat on the milkpot which, desirous of an insect, chases it and is deprived of the milk in the process.<sup>17</sup>

Once he awakes to the divine grace at work, man will not be satisfied with anything less than the full blossoming of this grace. The experience he undergoes is a complex one. On the one hand there is the sense of pain and misery at his helpless condition in bondage separated from the Lord who is his final refuge and supreme blessedness. But on the other hand there is already the experience of joy that the Lord has revealed His grace to him and has given him a share in His infinite bliss. The grace which reveals the sinfulness and misery of man is the same which forgives and raises him to the divine union and bliss. The devotees of the Lord have the experience of both bondage and liberation in their lives. The experience of bliss intensifies as they get more and more detached from creatures and draw nearer and nearer to God. There is thus a continuity between *samsāra* and *moksa*.



## Experience of Bondage

The hymns of Śaiva saints are replete with the sense of misery and sinfulness of man and the pang of separation from the Lord. Mānikkavācakar complains to the Lord of the weariness he is experiencing through the endless transmigratory process: “as grass and shrub, bird, beast and snake, stone, man, demon and god, born in every species, I have grown weary O Lord”.<sup>18</sup> Like a heron watching patiently for its prey, he has been drooping and wailing night and day, keeping vigil for the divine grace to dawn.<sup>19</sup>

The devotee is keenly aware of much that is sinful and unauthentic in him. Mānikkavācakar gives poignant expression to this when he sings:

“I am false, false is my heart and false my love but if your sinful servant weep he can surely gain you”<sup>20</sup>

He calls himself a cheat, who in his confusion forgot the saving grace offered to him by the Lord.<sup>21</sup> Full of shame and confusion for his sins, Appar confesses that everything about him is evil as sin:

“Evil, all evil my race, evil my qualities all  
Great am I only in sin, evil is my good.”<sup>22</sup>

Another of the Tevaram hymnists, Sundarar, in all humility and self-abandonment considers himself a wicked man (*kotiyeṇ*), a sinner (*pāṇiyeṇ*), a cur (*nāyeṇ*) and a devil (*pey*). He is no more than a slave to the devotees and servants of the Lord.<sup>23</sup>

Whatever be the intensity of their sins and waywardness, the devotees are confident of the forgiveness of the Lord. The Lord is steadfast in His merciful love; in the torrents of His grace all their sins will be washed away.<sup>24</sup> Mānikkavācakar considers himself the greatest among sinners.<sup>25</sup> But he has no doubts regarding the forgiveness of the Lord because “it is the duty of the great ones to pardon offences”.<sup>26</sup> Repentance for sins is sure to bring down the pardon and grace of the Lord. Pattinattar confesses his sins to the Lord and asks forgiveness in the following words:

“The sins of words, the sins of thought  
The deadly sins of my acts, the sins of sight  
The sins of questions against the scriptures  
Forgive, O Supreme Lord, all my sins”.<sup>27</sup>

## Experience of Grace

The experience of the devotee is not always desolation and discontent at his helpless situation. The Lord grants him occasional glimpses of his saving grace. The devotee feels that the Lord is near him and present in his inmost being. Mānikkavācakar, in the opening hymn of **Tiruvācakam** sings of the Lord as One not separated from his heart even for a moment.<sup>28</sup> The Lord has manifested His grace to him and has taken possession of him.<sup>29</sup> The poet even has a vivid experience of liberation.<sup>30</sup>

The whole of **Tiruvācakam** may be considered an account of Mānikkavācakar's pilgrimage from bondage to liberation through the purgative, illuminative and unitive ways recognised in spiritual treatises. These experiences do not belong to watertight compartments. There are ups and downs in the life of the mystic, experiences of consolation and desolation, sometimes the Lord manifesting Himself and bestowing His graces and at other times hiding Himself, as it were, from the soul.

## Longing for Liberation

Once the devotee comes to know the Lord and His infinite love and grace, he cannot bear the pang of separation from the Lord any more. But, on the other hand, the attractions of the world and its pleasures are alluring him and he does not have the strength to overcome the temptations. Mānikkavācakar gives poignant expression to this predicament of the soul again and again in his **Tiruvācakam**.<sup>31</sup>

The soul is like an elephant with two hands<sup>32</sup> trying to serve two masters. It wants to follow the call of the Lord but is tempted by the creature comforts the world gives. Like an ant on a fire-brand, burning at both ends, it is between the fire of lust and the flame of divine love.<sup>33</sup> Without knowing how to drink from the ocean of divine grace to satiety, it is like a dog that laps up water from the ocean and goes about thirsty.<sup>34</sup>

In his shame and confusion at his forgetting the Lord's grace and seeking perishable pleasures, Mānikkavācakar compares himself to a wandering blind pig<sup>35</sup> and to a shameless dog.<sup>36</sup> The allurements of the senses are so fierce and irresistible that the soul under their pressure is like a worm wriggling and writhing in the midst of ants<sup>37</sup> and like a tender plant trampled by wild elephants.<sup>38</sup> Deprived of the Lord's saving grace, its predicament is like that of a hanging creeper with no supporting bough<sup>39</sup> and that of a fish fainting in a waterless pond.<sup>40</sup>



Thus forlorn and forsaken, the soul grows weary day by day.<sup>41</sup> In its extreme distress it realizes all the more vividly that the Lord is its only refuge and salvation. He is like father and mother and is the precious treasure of his life.<sup>42</sup> Fainting and sinking it turns to the Lord for support,<sup>43</sup> crying: "if you leave me I perish, there is none other to support thy servant";<sup>44</sup> "O Destroyer of sins I have no attachment except to thy Feet".<sup>45</sup>

The soul is ready to suffer any hardship, even the pain of repeated births, if only it can love and worship the Lord.<sup>46</sup> Neither afraid of death nor desirous of heaven and earth, it longs for the day when the grace of the Lord will dawn.<sup>47</sup> The longing for the Lord is so intense that it desires that the whole body, from head to foot, may turn into heat and melt in love; that the entire body be full of eyes and shed torrents of tears. But it finds its love so lukewarm that the heart is like stone and the eyes like wood.<sup>48</sup>

The remembrance of the saints who have attained the feet of the Lord makes the soul realize the pang of the separation from the Lord all the more intensely. It prays to the Lord for the same love that burns in the hearts of His true lovers.<sup>49</sup> It acknowledges its sinfulness, but at the same time protests that it has no attachment except to the Lord.<sup>50</sup> The anguish of separation from the Lord slowly grows so intense that life in the body becomes unbearable.<sup>51</sup> It prays to the Lord again and again for a speedy death.<sup>52</sup>

### God's Quest for Man

To its pleasant surprise the soul discovers that the Lord was all the time present, hidden like a thief, in its inmost being.<sup>53</sup> Like the 'Hound of Heaven' He has been pursuing the soul relentlessly to bestow His grace and free it from bondage. Even before it was formed in the womb he had made it His abode.

The love which the Lord bestows on the soul is immeasurable and incomprehensible. The best image the Saiva hymnists are able to think of in order to describe this love, is the love of the mother for her child. With the love and care of a mother the Lord guards and guides the soul through the vicissitudes of life.<sup>54</sup> His love is even greater than that of the mother who feeds her child with her own milk.<sup>55</sup> He is both Father and Mother. The mother cow calls and seeks out its calf wherever it is; so too the Lord seeks out the soul, in spite of all its waywardness, and makes His abode within it.<sup>56</sup>

Out of love and compassion for the souls in distress, the formless Lord assumes forms. He appears not only in human form but even in sub-human form

in order to seek and save souls. The form par excellence assumed by the Lord is that of the Divine Guru. The Lord assumes this form in order to impart saving knowledge to souls. Except the Lord Himself instructs the soul as to its nature and destiny, the soul can never be freed from the fetters.

The condition of the soul in its association with the body and the five senses, and its subsequent liberation through the instruction of the divine Guru is illustrated by the allegory of the prince lost among the savages. (S.B. 8). While quite young, a prince was lost in the forest and was brought up by the savages. Not knowing his real status as a prince, he considered himself one of the savages and led a savage life. The king, hearing about the condition of his son, came to the forest, met the prince and instructed him in person about his true status as the king's son and restored him to his royal status.

The soul's plight in the world is similar to that of this prince. The soul is divine by nature, but in its earthly condition, because of its association with the body and the senses, it is not aware of its true nature. Like colours reflected in a prism, sense-impressions are reflected in the soul. Deluded by these sense-impressions, the soul identifies itself with the senses and lives in total oblivion of its divine nature. The Lord appears to the soul in the form of a Guru, instructs it regarding its real nature and unites it to Himself.

### 3. The Spiritual Sādhana

Though the Lord is always present in the soul offering His grace and help, none can be liberated except through a long and assiduous spiritual discipline. In its earthly condition the soul is fettered by the three *malas* or impurities, *ānava*, *karma* and *māya*. *Ānava* is the root impurity (*mūla-mala*). Only with the removal of *ānava* the soul will attain liberation. *Ānava mala* is compared to a cataract that affects the eye. Just as a cataract cannot be operated upon until it is mature, *ānava mala* cannot be extirpated until it becomes ripe and fit to be removed.

#### The Odyssey of the Soul

The ripening of the *mala* takes place through the painful and pleasurable experiences the soul undergoes through innumerable lives. In the *kevala avasthā*, the state when the soul is fettered only by *ānava mala*, it is most helpless. It is in total darkness and cannot have any experience since it has no instruments or objects of experience. The Lord provides these auxiliaries of experience viz., the body, senses, world and objects of experience (*tanu*, *karanam*, *puvanam*,



*pokam*) in the *sakala* state. Thus *sakala avasthā* is an improvement on *kevala*, though the soul is fettered by all the three *malas* here. Through the experiences of the soul the *karmas* are exhausted and the *ānava* becomes ripe for removal. The Lord now appears on the scene and through His grace frees the soul from the fetters once and for all. The freed condition is the *śuddha* state. If *kevala* is a state of darkness, *sakala* is a state of twilight and *śuddha* is pure illumination. In its arduous journey towards *mukti*, the soul is said to pass from the darkness (*irul*) of the *kevala*, through the confusion (*marul*) of the *sakala* to the grace (*arul*) of the *śuddha* state.

The spiritual discipline required for liberation can be undertaken only by man. The human being is equipped with the most apt instruments for the worship of the Lord. The mind is given to contemplate Him, the power of speech to praise Him and the body and the senses to make obeisance to Him.<sup>57</sup> Those who realize the value of the human birth long to attain liberation in this life itself, even before the body is laid aside.<sup>58</sup> *Jivanmukti* is their goal. They do not pray for gold or possessions or pleasures; the triad of love and grace and righteousness is all that they ask from the Lord.<sup>59</sup>

Even as a human being, the soul passes through various stages in its odyssey towards liberation. The lowest stage is that of the atheist and the materialist who seeks *mukti* in sensual pleasures.<sup>60</sup> He does not have even an inkling into the bliss which he is called to share in the Lord. This is the outermost fringe of the 24 different schools, of which Śaiva Siddhānta forms the centre. After plodding through the various teachings in alien schools, the seeker enters the orthodox fold and there goes through the *varṇāśrama dharmas*, practises *tapas*, learns the teachings of the Vedas and the Vedānta, and finally reaches the portals of Śaiva Siddhānta (Supakkam, 8.11). Lord Śiva Himself, in the form of a Guru, initiates him into the truths of Śaiva Siddhānta.

The spiritual development of the soul after its initiation into Śaiva Siddhānta faith is distinguished into four stages: *caryā*, *kriyā*, *yoga* and *jñānā* (Supakkam, 8.18). These four disciplines lead respectively to the states of *sālokya*, *sāmīpya*, *sārūpya* and *sāyūjya* bringing the soul closer and closer to God in knowledge and love until it reaches perfect communion with God.

### The Knowledge that Saves (*Patijñāna*)

Śaiva Siddhānta clearly endorses the teaching of the Vedas and the Āgamas that liberation can be attained by knowledge alone.<sup>61</sup> But the knowledge spoken of here is not to be mistaken for intellectual knowledge. It is an experiential



knowledge of the Lord involving the total person of the *sādhaka*, his intellect, emotion and will, and it brings about a complete transformation in him. This knowledge is called *patijñāna* as distinguished from empirical knowledge (*pāda jñāna*) and self knowledge (*paśujñāna*). The knowledge obtained through the study of the Vedas, the Āgamas and the Śāstras comes under *pāśajñāna* (Supakkam, 9.2). All that the soul knows through discursive knowledge is tinged with self love. This applies also to the knowledge "*aham brahmāsmi*" which is the self's knowledge of itself and so belongs to *pāśujñāna*.<sup>62</sup> *Pāśajñāna* and *paśujñāna* are gained through the senses and sense-experiences and are called *anarajñāna*. They do not lead to liberation but to *pati jñāna* which is the higher knowledge, *para jñāna*, that saves. *Pati jñāna* is knowledge permeated by the Lord's grace.<sup>63</sup> It not only removes the *malas* but unites the soul to the Lord's Feet.<sup>64</sup>

Of the traditional paths to release recognized in Indian spirituality, viz., *karma*, *bhakti* and *jñāna*, the Siddhantin rejects none. He professes that his system is *jñāna marga*, but *karma* and *bhakti* too have a significant role to play in it. Mere action cannot lead to release. The situation of the one who tries to reach liberation through action is like that of a person who eats to satisfy his hunger but becomes hungry again.<sup>65</sup> Tirumūlar expresses graphically the fruitlessness of ascetical practices when they are not accompanied by knowledge and love: "Even if a person cuts his flesh to pieces and using his own bones as fuel, fries it in blazing fire, the Lord who is my precious jewel, cannot be gained except by those who, melting in love, interiorly long for Him."<sup>66</sup>

*Tapas* and austerities performed without reference to the Lord, and vedic sacrifices offered to the gods, are only *paśu punya* and they cannot lead to liberation. Actions, to be fruitful, must be consecrated to the Lord. They are then called *śivapunya* which leads to the saving knowledge. Śaiva Siddhānta, therefore, does not advocate renunciation of action as a means towards liberation. In the spiritual history of man, active life (*sakala avasthā*) in itself is an advance over the night of sleep (*kevala avasthā*). But actions can lead only to *paśupunya* unless there is conscious self-surrender to *Pati*.

The Siddhāntin does not divide action, knowledge and love into watertight compartments. In each of the four *mārgas* knowledge and love are present in different degrees. If there were no knowledge and love present in *caryā*, *kriyā*, and *yoga*, these acts would have been sheer superstition and hypocrisy. Knowledge and love increase gradually as the *sādhaka* progresses in his spiritual realization. Tayumanavar compares the outcome of the four *mārgas* to the bud,

flower, unripe fruit and ripe fruit.<sup>67</sup> The love which, initially, is self-centred or tinged with self-love, gradually gets purified till it becomes absolutely selfless and centred on God. There is a hierarchy in the actions dedicated to the Lord: *caryā*, *kriyā* and *yoga* leading to *jñāna*. Thus *jñāna* is also a stage of action, continuous with the previous stages and is their culmination. The *jñāni* does not cease from worship through *caryā* etc., but continues to perform them as an expression of his realization and as a safeguard against possible relapse (S.B., 12).

*Bhakti*, according to Śaiva Siddhānta, is more than a means to liberation. The history of Śaiva saints speaks of many *nāyanārs* attaining liberation in this life through loving self-surrender to the Lord. Here devotion, expressed in self-surrender, is not a mere *sādhana* but a participation in the fruit of final liberation itself. Umapati describes the state of release as a state of love.<sup>68</sup>

### The Descent of Divine Grace (Śaktinipāta)

The dawning of the saving knowledge presupposes the descent of divine grace (*śaktinipāta*). The grace of the Lord is at work all through the spiritual odyssey of the soul. In the early stages it remains unmanifest as *tirodhana śakti* and allows the *karmas* to work out and the *malas* to ripen. The descent of grace is progressive according to the spiritual condition and needs of the *sādhaka* as he advances in the divine life.

The descent of grace presupposes two other conditions in the soul; *karma sāmāya* or *iruvinaiooppu* and *malaparipāka*. *Karma sāmāya* is the balancing of the two-fold *karmas*. Some Śaiva schools interpret this term literally saying that the most wicked act like the slaying of a Brahmin and the most virtuous deed like the performance of the *asvāmedhayagā* cancel out each other as the two Asuras Śunda and Upaśunda, slew each other for the love of the same woman Tilottame. This explanation is not satisfactory. For, it does not answer the question how the fruits of the smaller acts are cancelled.

The Siddhāntin interprets *karmasāmāya* as the equanimity of the *sādhaka* with respect to the twin *karmas*. Like the *karma yogi* of the **Bhagavad-gīta** (2.47), he is detached from the fruits of his actions. He does not perform virtuous actions for the sake of reward nor eschew evil ones for fear of consequences. All his actions are dedicated to the Lord and he considers them as belonging to the Lord Himself. This attitude of enlightened indifference prevents the *malas* from affecting the soul. They become ripe for removal. This condition is called *mala paripāka*. *Tirodhāna śakti* now becomes *anugraha śakti* and, in the torrents of grace, the *sādhaka* becomes a *jīvanmukta*.



## 4. Growth in the State of Jivanmukti

In Śaiva Siddhānta, as well as in other Indian systems, *moksa* is conceived as a state of freedom from the bonds that bind the soul to *samsāra*, the process of births and deaths. But, according to Śaiva Siddhānta this is only the negative aspect of *mukti*. The positive aspect of *mukti* is the experience of union with the Lord. Both freedom from *pāśa* and union with the Lord take place simultaneously like the removal of darkness in the presence of light. But it is a gradual process which continues all through one's life. In the life of the *jīvanmukta* too the process continues. His life is a continuous process of detachment from *pāśa* and more intense attachment to the Feet of the Lord. Total freedom from the fetters of *pāśa* is possible only at *videhamukti*.<sup>69</sup>

The gradual process of the removal of the *malas* and union with the Lord, or the destruction of the *malas* and the manifestation of the Lord, is compared to the waxing of the moon, which, day by day, dispels more and more of the darkness that clouds the eye until finally it shines in all its brightness as the full moon. The Lord who is ever abiding in the soul through His grace, gradually dispels the impurity in the soul until finally He shines in all His splendour.<sup>70</sup>

### Freedom from the Bonds (*pāśa vīṭu*)

The secret of the removal of the *mala* is the realization of the fact that the soul is one with the Lord. The state of bondage is nothing but the oblivion of this fact and the illusion which makes the soul think that it is one with the *mala*. The realization of identity with the Lord takes place at three levels: at the level of being, knowledge and volition. By the first *ānava* is removed; by the second *māya* and by the third *karma* cease to affect the soul".<sup>71</sup> It is all one and the same act of union.

(To be continued)

### Foot Notes

12. "அருளில் பெரியது அகிலத்து இல்" திருவருட்பயன், 31.
13. "பாலாழி மீனாரும் பான்மைத்து" திருவருட்பயன், 32.
14. "வெள்ளத்துள் நாவற்று யாங்கும் விடிந்திருளாம்", திருவருட்பயன், 34.
15. "ஊமன் கனி போல ஒளியும் மிகவிருகள்", திருவருட்பயன், 39.
16. "திருவருட்பயன், 36 - 37.
17. "பாற்கலன்மேல் பூசை கரப்பருந்த நாடும் கடன்", திருவருட்பயன், 39.
18. "புல்லாகிப் பூடாய்ப் புருவாய் மரமாகிப்  
பல் விருகமாகிப் பறவையாய்ப் பாம்பாகிக்  
கல்லாய் மனிதராய்ப் பேயாய்க் கண்களாய்

வல்லசுரராசி முனிவராய்த் தேவராய்ச்

செல்லா அ நின்ற இத்தாவர சங்கமத்துள்

எல்லாப் பிறப்பும் பிறந்திளைத்தேன் எம்பெருமான்", திருவாசகம் 1. 26-31.

19. "உன் அருள் நோக்கி இரை தேர் கொக்கொத்திரவு பகல் ஏசற்றிருந்தே பேசற்றேன்", திருவாசகம், 5-90.

20. "யானே பொய் என் நெஞ்சும் பொய் என் அன்பும் பொய் ஆனால் வினையேன் அமுதால் உன்னைப் பெறலாமே", திருவாசகம், 7.39.10.

21. "நீ அளித்த அருளினை மருளிருள் மறந்த வஞ்சுவேன்", திருவாசகம் 28.6.

22. தேவாரம் 6.95.9.

23. "பத்தராய்ப் பணிவார்கள் எல்லார்க்கும் அடியேன்" திருவாசகம் 7.39.10.

24. "மாறில்லாத மாக்கருணை வெள்ளமே" திருவாசகம் 5.91.

25. "வினையென் போல் உடையார் பிறர் ஆருடையான்" திருவாசகம் 5.37.

26. "பிழைத்தவை பொறுக்கையெல்லாம் பெரியவர் கடமை" திருவாசகம் 5.66.

27. "சொல்லால் வரும்குற்றம் சிந்தனையால் வருந்தோடஞ்செய்த  
பொல்லாத தீவினைப் பார் வயிற் பாவங்கள் பண்ணிய நூல்  
அல்லாத கேள்வியைக் கேட்டிடும் தீங்குகள் ஐயவுமற்  
றெல்லாப் பிழையும் பொறுத்தருள்வாய் கச்சியேகம்பனே.

28. "இமைப் பொழுதும் என்னெஞ்சி வீங்காதான் தான் வாழ்க" திருவாசகம் 1.2.

29. "சுர்தென்னென யாட் கொண்ட வெந்தை பெருமானே" திருவாசகம், 1.74

30. "மெய்யே, உன் பொன்னடிகள் கண்டின்று வீடுற்றேன்" திருவாசகம், 1.32.

31. (4) திருச்சதகம் (5) நீத்தல் விண்ணப்பம் (6)

32. "இரு கை யாவளைய ஒத்திருந்து" திருவாசகம் 5.41.

33. "இரு தலைக் கொள்ளியினுள் ஏறும்பொத்து" திருவாசகம் 6.9.

34. "கடலினுள் நாய் நக்கி ஆங்குள் கருணைக்கடலின் உள்ளம்  
விடல் அறியேனை" திருவாசகம் 6.13.

35. கண் கெட்ட ஊரேளுவின்குழல் வேனோ" திருவாசகம் 5.33.

36. "நாணமில்லா நாயினேன்" திருவாசகம் 5.60.

37. "ஏறும்பிடை நாங்குமெனப் புலனால் அரிப்புண்டலந்த  
வெறுந்தமியேனை" திருவாசகம் 6.25.

38. "ஆனை வெம்போரிற் குறுந்தாறெனப் புலனால் அலைப்புண்டேனை" திருவாசகம், 6.21.

39. "சொம்பரில்லாக் கொடிபோல் அமைந்தனன்" திருவாசகம், 6.20.

40. "பெருநீர் அறச்சிறுமீன் துண்டாங்கு" திருவாசகம், 6.26.

41. "மெலிசின்ற என்னை" திருவாசகம் 6.10.

42. "அன்னை ஒப்பாய் எனக்கத்தன் ஒப்பாய் என் அரும் பெரும் பொருளே" திருவாசகம் 6.16.

43. "தளர்ந்தேன் எம்பிரான் என்னைத் தாங்கிக் கொள்ளே" திருவாசகம் 6.23.

44. "விடிவோ கெடுவேன்: மற்றடியேன்றனைத் தாங்குந் இல்லை" திருவாசகம் 6.23.

45. "பாவநாசா! உன் பாதமே அல்லாற் பற்றுநான் மற்றிலேன்" திருவாசகம் 28.9.

46. "வேண்டு நின் கழற்கண் அன்பு.....

மாண்டு மாண்டு வந்து மன்ன, நின் வணங்கவே" திருவாசகம் 5.74.

47. "உன் அருள் பெறுநான் என்றென்றே வருந்துவனே" திருவாசகம் 5.12.

48. "உள்ளத்தான் நின்றூச்சி அளவு நெஞ்சாய் உருகாதால்  
உடம்பெல்லா கண்ணாய், அன்பு வெள்ளத்தான் பாயாதால்  
நெஞ்சம் கல்லாம் கண்வினையும் மரமாய், தீவினையிதேற்கே" திருவாசகம் 5.21.

49. "மெய் கலந்த அன்பர் "அன்பெனக்குமாக வேண்டுமே" திருவாசகம் 5.75.

50. "ஐய, நின்னதல்லதில்லை, மற்றொர் பற்று" திருவாசகம் 5.73.

51. "தினைத்துணையேனும் பொறேன் துயராக் கயின் திண்பவையே" திருவாசகம் 6.39.

52. "எனை செத்திடப் பணியாய்" திருவாசகம் 23.3.

53. "ஒளிக்ஞஞ்சாரனைக் கண்டனம்" திருவாசகம் 3.141.
54. "தாயேயான் வளர்த்தனை போற்றி" திருவாசகம் 4.87.
55. "பானினைந்தாட்டும் தாயினும் சாலப்பரிந்து" திருவாசகம் 37.9.
56. "ஆண்கன்றுதேடி அழைக்கும் அதுபோல்.....  
நாடி வந்துள் புகுந்தானே" திருமந்திரம் 2581.
57. மானுடப்பிறவி தானும் வகுத்தது மனவாக்யாயம்  
ஆனிடத்தைந்தும் ஆடும் அரன் பணிக்காக வன்றே" 2.92.
58. "சட்டையொத்த இவ்வுடலைத்தள்ளு முன்னே நான் சகச  
நிட்டடை பெற்றையொ நிருகற்பங்காண்பேனோ" தாயுமானவர், 32.
59. "..... யாம் அம் இரப்பவை  
பொருளும் பொன்னும் போகமும் அல்ல நின் பால்  
அறனும் அன்பும் அருளும், மூன்றும்" பரிபாடல்
60. சிவஞான சித்தியார், சுபக்கம், 8.12.
61. "ஞானத்தான் வீடு" சுபக்கம் 8.27.
62. "காதலினால் நான் பிரமம் என்னும் ஞானம்" சுபக்கம் 9.2.
63. "இறை அருள் ஞானம்" சிவப்பிரகாசம், 84.
64. "இறைவனடி ஞானமே ஞானம்" சுபக்கம், 8.27.
65. "பசித்துண்டு பின்னும் பசிப்பாணை ஓக்கும்  
இசைத்து வருவினையி லின்பம்" - சிவஞானபோதம் 8.1.2.
66. "என்பே விறகா இறைச்சி அறுத்திட்டுப் -  
பொன் போற் கனலிற் பொரிய வறுப்பினும்  
அன்போடுருசி அகங்குழை வார்த்தகன்றி  
என்போல் மணியினை எண்ணவொண்ணாதே" - திருமந்திரம், 259.
67. "அன்பு நிலையே அது" திருவருட்பயன், 80.
68. "விரும்பும் சரியை முதல் மெய் ஞான நான்கும்  
அரும்பு மலர் காய்கண்பால் அன்றே பராபரமே" - பராபரக்கண்ணி, 157.
69. சிவஞான சித்தியார், பக்கம் 11. 3-4.
70. "மன்னும் இருளை மதி துறந்த வாறன்பின்  
மன்னும் அரனே மலந்துறந்து" - சிவஞானபோதம் 11.2.2.
71. "ஏகனாகி இறைபணி நிந்த  
மனம் மாயை தன்னொடு வல்லினை இன்றே" சிவஞானபோதம் 10.



# SIVAJNANA BODHAM

## SUTRA 2 (IV)

A. GUNANAYAGAM

### Karma

In our article (i) of Sutra 2 reference was made as to how man is vested with a body and bodily faculties in order to enable him to gain release from the stranglehold of the *ānava malam* which binds him. Freeing himself from the grip of *ānava* can be secured only through the deeds which he performs. These deeds may be good or bad. The common name for these two kinds of deeds is *karma*. This word is sometimes used to denote the effect of these deeds. *karma* can arise through the channels of speech, the mind and deeds of the body. Good deeds beget pleasure, bad deeds beget pain. This is the law of *karma*.

The relation between God and *karma* is the same as that which exists between a king and his deputies. The king punishes those who go against the law, and protects those who keep it. He does not do this directly but delegates these powers to his subordinates. In the instance that we are dealing with, God's deputy is *karma*.

*Karma*, being the generic name for the fruit of the deeds also, comes to be classified in three ways according to the time of its fruition.

*Agamiam* consists of the good and bad deeds one performs during a given birth, the first of which is to be experienced in the future.

*Sanchitham* is the accumulated *karma* of former births. It consists of those results of the *agamiam* which have not come to fruition. *Sanchithan* is the *karma* which is carried forward from the time a deed is done to the time when the first of that deed is experienced. This experience may occur during the present birth or in future births.

*Prarabdham* is the enjoyment or suffering which one experiences in the present birth as a result of past actions.

In accounting language, when the business of life is represented by a Balance Sheet, *prarabdham* can be called the brought-forward-balance at the beginning of one's birth. *Sanchitham* is the carried-forward-balance at the end of one's life. *Agamiam* represents the overall transactions that take place during the present birth.

Looked at from another angle, the cyclical process of *karma* can be compared to the act of cultivation. A cultivator goes to the field, irrigates the land, plants the seed, tends the growing grain. At harvest time he harvests the grain and stores it in his granary. This accumulation is *sanchitham*.

During the day he takes a little of the grain and consumes it. This is *prarabdham*.

While the former experiences the result of his labour by eating from the stored grain, he continues with his cultivation for the coming year. This is equivalent to *prarabdham* giving rise to *agamiam*.

The accumulated result of his cultivation at the end of the entire season is *sanchitham*.

Good deeds are called *punya*, and the bad deeds are called *papa*.

According to the ***Sivajnana Siddhiyar***, sixteen acts are considered to be especially good.

ஒழுக்கம் அன்பு அருள் ஆசாரம் உபசாரம் உறவு சீலம்  
வழுக்கிலாத் தவம் தானங்கள் வந்தித்தல் வணங்கல் வாய்மை  
அழுக்கிலாத் துறவு அடக்கம் அறிவொடர்ச்சித்தல் ஆதி  
இழுக்கிலா அறங்களானால் இரங்குவான் பணி அறங்கள்.

- 2 - (2) - 23

1. Good behaviour which is in conformity with the laws laid down in the Scriptures
2. Love which consists of friendship, benevolence and affection
3. Grace, good deeds seasoned with mercy
4. Ceremonial and personal cleanliness
5. Civility, courteous reception, politeness and attention to guests
6. Amity or intimacy
7. Virtue which results in good character, good sense

8. Blameless austerity
9. Gift in charity, donation, meritorious deed
10. Respect and reverence to elders
11. Worship and adoration
12. Truthfulness
13. Faultless *sannyasa*, asceticism, renunciation
14. Humility and self-control
15. Discriminative sense to decide between what is proper and what is improper.
16. Offering of flowers, leaves etc. to the Supreme Lord

*Papa* or bad action consists in violating the moral and religious codes laid down in the sacred scriptures. As with goodness, the acid test is the effect the respective deed has upon others. *Papa* or sin is the opposite of *punya*, and consists of deeds that injure living beings, or give them pain. A deed cannot be decided to be a *punya* or *papa* by the very external appearance of the deed. It is the motive that counts. This is what the **Sivajnana Siddhiyar** says about the matter:

“Even the sins of the Lord’s devotees become virtue  
The virtues of loveless man are sinful”

Siddhiyar 2 - (2) - 29

The cyclical process of *karma* has been brilliantly expressed in another verse of the **Siddhiyar**:

மேலைக்கு வித்துமாகி விளைந்தவை உணவுமாகி  
ஞாலத்து வருமாபோல நாம் செய்யும் வினைகளெல்லாம்  
ஏலத்தான் பலமாச் செய்யும் இதம் அகிதங்கட் கெல்லாம்  
மூலத்ததாகி யென்றும் வந்திடும் முறைமை யோடே.

சித்தியார் 2 - (2) - 12

Even as the harvested grain serves as food, and also provides seed for the future, so also all our acts done with the motivating sense of the “ego” while yielding physical experience become seeds for the future in proper order by being good or bad acts depending on the motive behind them.



# GURU AND THE SPIRITUAL DIRECTOR

## A Comparative Study

FR. XAVIER IRUDAYARAJ, S.J.

In order to point out the characteristic differences between the Spiritual Director and the *Guru* we could relate the two in three basic aspects, respectively:

**The nature of the relation** of the Spiritual Director to the aspirants and that of the *Guru* to the Disciple;

**The Role and the function** of the Spiritual Director and the *Guru*;

**The Manner of contact** the Spiritual Director and the *Guru* have with the guided or the disciple.

### A. Fatherhood of the Director

All through the Christian Tradition - from the time of the Desert-Fathers (Antony, Pacomius), among the Fathers of the Church (Jerome, Ambrose, Augustine), in the Coenobitic and Monastic traditions (Benedict, Dominic), later among the great mystics like St. John of the Cross and St. Theresa of Avila, and up to the modern spiritual Masters like St. Francis de Sales - the Spiritual Guide has always been considered as the Father.

The first Christian literature which speaks of the first great Masters and Ascetics describes the great man as 'Pneumatikos Pater'. In fact the collections of the Sayings of the Fathers of the Desert are called "Paterika". From the IV Century onwards, the Director is also named 'Geron' (in the tradition of the Greek Fathers) and 'Staretz' (in Russian tradition).

Thus the meaning of the relation between the Spiritual Father and the Spiritual Child is entirely new and Christian.

Particularly the Orientals never questioned the legitimacy of calling the Director as the Father. Even the commentators of Chapter XXIII of Matthew expressed the least admonition with regard to this point. As Origen interpreted it, Matthew. XXIII 8, was understood as a warning against pharisaical vanity. Hence in the Oriental Hagiographies we find a constant affirmation of the pre-eminence of the Spiritual generation over the Natural birth.

On the other hand, *Guru* in the Tradition of Śaiva Siddhānta as described in **Cittiyār** (8.18-26) and **Siva-Pirakācam** (4-6) assumes different types of relation towards the souls. Vg. a friend to a friend, and a lover to the beloved, according to the needs and situation of the souls. In fact Manikkavacakar calls upon his *Guru*, as Father, Mother, Master, Lord, King, the Mighty One, the Beloved etc (IV) ( 4 & 51). The *Guru*, therefore, guides the souls gradually through the different paths such as *Dasa Marga*, *Satputra Marga*, *Saha* and *San Marga* till they become mature enough for his final manifestation. The pedagogical relation of the *Guru* is, thus, unique with regard to each soul. The *Guru* guides the soul unknown and unseen even before he manifests himself to it (*Payan* 34 - 36).

## B. The Function of the Director as Mediator

The Spiritual Director, as St. John of the Cross says, is neither the superior of the client nor the Master of the Souls but a humble instrument: Hence the function of the Director is instrumental, since mediation in the order of grace is always instrumental.

Spiritual authors like St. Francis de Sales and Jean-Nicholas Grou describe this mediating function as that of conducting and leading souls in the ways of God like a traveller's guide.

The Spiritual Masters, to-day, consider the function of the Director as a service. However, it is evident that the Director is considered to fulfil always the **mediating function** in his different roles such as counsellor, Educator, Doctor, Guide, Friend, etc. . .

But the *Guru*, in the Siddhānta-Tradition, is neither an instrument nor does he perform the role of mediation. As **Tirumantiram** states, the *Guru* himself offers grace removing the *mala* of the souls (T.M. 161 & 2 019). Again according to Tirumular the *Guru* is both the Way and the Guide (T.M. 2 018). Hence finding the *Guru* is not a means but attaining the goal itself, since the Lord himself is the *Sat-Guru*. (T.M. 2 011).

## C. Manner of Contact - Dialogue

In the early monastic tradition, as the Rules of St. Basil testify, the aspirants and monks obtained direction by means of confessing sins and faults. So also, in the Spiritual Exercises of St. Ignatius, particularly in the Annotations (Vg. 15, 16, 17) we see the pattern of Direction built around the manifestation of conscience - opening of the soul with all its inner movements, to the Director.

In fact the Director's principal function of discerning and counselling cannot be realized except in the open dialogue between the guiding and the guided. Indeed it is significant that Fr. Jean Laplace entitles his book on direction



Direction de conscience ou le Dialogue Spirituel'. Also Father Raymond Hostie depicts succinctly the situation of Pastoral guidance in a representative dialogue of search and acceptance.

On the other hand, 'Dialogue' is not the common way the *Guru* contacts the *Sisya*. As Manikkavacakar sings (T.V. : II: 25-28 and 26: 29-30) the *Guru* communicates by his gracious and transforming touch. In fact, he communicates more by his silent presence than by his speech. **Cittiyār** (12.6) says that the *Guru* will convert the disciple into his form by means of touch, thought and sight in the same way as the owl tortoise and fish hatch their eggs by touch and thought and sight respectively. Hence in **Tirumantiram** the presence of the *Guru* is compared with the alchemy which transforms the materials by its contact. (T.M. 2 010 - 2 013).

In general the *Guru* initiates the *Sisya* by *Mantra* and *Diksa*. Both Manikkavacakar and Tirumular offer a beautiful description of their own experience of the initiation. (vg T.V. 26: 29-31 and T.M. 15 & I 571).

Consequently, while the Director discerns the movements of the Spirit in the client, the *Guru* enlightens and illumines the soul of the disciple by his grace of *Jnana* (T.V. I : 37, 68, 69). And so the contact with the *Guru* is not so much a process of education and formation, which is the way of the Director, as an instantaneous experience of inner-change and conversion. Even a single contact with the *Guru* is efficaciously powerful to change one's life.

From the above consideration of the difference between Spiritual Director and the *Guru* we could make the following personal observations:

First of all, the Spiritual Direction, in the words of Gregory the Great, is the 'Art of Arts' - a gift acquired in the light of experience and the power of the Spirit. And like every art it needs apprenticeship.

But, the grace of 'being a *Guru*' cannot be merited. Although Direction is also a gift, a charism which helps the Church and the members, the order of *Guru* pertains to Mystical grace, entirely gratuitous; no amount of practice or exercises could make a man a *Guru*. One could not strive to become a *Guru*. In fact, the *Guru* himself never poses to be one; he is, usually, acknowledged and approached by others as *Guru*.

Secondly, the way one reaches the *Guru* and the Spiritual Director is different from each other. The Director is normally chosen by the novice or the aspirant, whereas it is by the grace of the *Guru* himself one finds the *Guru*; it is *Guru* himself who calls the disciples.



Again the principal function of the Director is to listen to the client and serve him in his search for and growth in God. On the contrary, it is the *Guru* who is listened to and served by the disciples.

In brief, the Spiritual Director is like a mirror who reflects the soul of the novice while the *Guru* is like a luminous crystal which is transparent before the disciple. In a word, the Director guides while the *Guru* transforms. However the image of the Spiritual Director in the Eastern Tradition of the Church seems to be closer to the Siddhānta's vision of the *Guru*.

Also, it is relevant to note that, to-day, in the Occident there is a growing expectation to find the Spiritual Director more like a *Guru*. The image of the Tertian Instructor (of Jesuits) projected in the 'Jesuites Canadiens' is a typical case of this trend.

Hence, the concrete differences we find between the Director and the *Guru*, instead of leading to contrast the two, help us to relate them as the two complementary ways of approach to grace. Thus, the Director could be viewed as fulfilling the Ecclesial (Mediation) service and the *Guru* could be said to offer 'Pneumatic' grace operating personally in the soul.

In this perspective, we could see, then, how souls are led either through directors or directly by Christ Himself as in the case of Saints like St. Francis of Assisi, Ignatius of Loyola, etc.

Thirdly, one could ask whether and what is the special significance offered by our consideration of *Guru* to the vision of the Spiritual Director in Christian Tradition? In response we could do nothing better than to narrate the dialogue between a Kashmiri teacher and a psychiatrist who enquired as to how he could profit from the Indian wisdom: "Whenever I listened to the Indian sages, I always asked myself whether I would not have to overhaul my whole psychotherapeutic knowledge or give it up entirely. I was so perplexed by the contradictory experiences of my Indian journey that finally my tormenting doubts overcame me in the presence of my Kashmiri teacher. He could see my trouble in my face, broke off in the middle of a sentence and went on: 'Do not think you would have to apply in some way, in your profession, what you have learned in India, or derive from it new psychotherapeutic technique . . . the best thing you can do as a conscientious doctor is quietly to assimilate your Indian experiences. If these have impinged deeply enough, everything else will follow of itself. Your patients will sense that your actions are becoming meaningful in and for themselves!."

After hearing the Kashmiri Teacher, the psychiatrist said to himself: "In this intimate contact with the Master, I gained for a while the great peace that simply allows all things to come to pass. This simple thing was the certainty that what our

psychotherapy needs above all is a change in the psychotherapists. If our science of mental health is to become more effective, psychological concepts and techniques should be integrated with a contemplative awareness".

Like the psychiatrist, we could also conclude that the Spiritual Direction would be enriched if it is offered with a contemplative and mystical awareness which is the characteristic mark and grace of the *Guru*. Thus science and art of Direction would be complemented by the personal realization of the Man of God.

# I WISH TO LIVE MY ROOTS

J. JASWANT RAJ

The editor of the Journal of Śaiva Siddhānta had a lengthy conversation with Rev. Fr. J. Jaswant Raj, the author of **Grace in the Saiva Siddhantham and in St. Paul : A Contribution in Inter-faith Cross Cultural Understanding** (Madras 1987). This took place a few months back at Don Bosco Higher Secondary School, Madras.

Given below are few excerpts from this interview:

**From whom did you learn the basics of Śaiva Siddhānta?**

I was blessed to have been instructed by Śrī La Śrī Gnanaprakasa Desika Paramācārya Swāmikal of Thondaimandala Ādinam, Kānchipuram. It was unalloyed grace that offered me this chance of learning it from such a pure source, a living saint.

**Why are Christians interested in Śaiva Siddhānta? Are there ulterior motives such as conversion?**

This interest is nothing new. Scholars such as Pope and Mac Nichol showed great enthusiasm. The theism of Śaiva Siddhānta together with its mysticism come very close to the theological core of Christianity. The Tamil Śaiva Siddhānta gives prominence to jñānakānda. This Agamic trend also comes very close to Christianity.

**How do you relate yourself to Śaiva Siddhānta?**

I have inherited Christianity from my forefathers; in the same way, Śaiva Siddhānta, a product of my Tamil ancestors, is also my heritage.

As much as I strive to promote Christian culture, I would also endeavour to propagate Śaiva Siddhānta because "it is mine".



I should like to look at the world with the eyes of a Siddhantin. Besides, I wish to live my roots.

### **Would you hesitate to be critical with your Siddhānta heritage?**

One should remember that the Siddhānta System as such is different from the interpretations placed on it. I should say, in the past, the “social consciousness” was weak and the social dimension of man was very much neglected.

### **Is it possible to experience God and neglect one's duties towards society?**

The hundredth verse in the Tiruvarūdpayan exhorts one to help others. One should not remain in God-experience but come down to the social, existential level of the society in which people dominated by “egoism” cause suffering to themselves and others. All the ills of people are ultimately created by spiritual defects and spiritual slavery. People are enslaved in their spirit. That is the meaning of “ānava”. Once liberation sets in motion, social concern for a better society will also dawn. This is the strength of both Christianity and Śaiva Siddhānta. Unfortunately the latter has not drawn the necessary implications of such a doctrine.

### **Are there reasons why the study of Śaiva Siddhānta does not get the place it deserves in the West?**

In the first place, the literature of Siddhānta is in poetry form in Tamil. At times, even Tamil pundits find it hard to interpret it correctly. G. U. Pope has commented that “nothing, not even a corrupt Greek chorus, so defies the efforts of the student, as these verses of Tamil poetry”.

In the second place, there is certainly racial bias in favour of Sanskrit.

In the third place, unlike their Sanskritist counterparts (foreigners and Indians), Tamil scholars have largely failed to make known to the world the riches of what is found in Tamil Saivism.

### **Could you mention certain specific doctrines or attitudes in Śaiva Siddhānta to which you are attracted?**

The Theology of God in Śaiva Siddhānta is something very original. God is father and mother; his presence is hidden and he is immanently at work with his

grace even in a soul stained with sin; he works advaitically and brings the soul to the moment of illumination.

As already opined by Swami Gnana Prakasar and Maraimalai Adikal, it would seem that only Saiva Siddhantam and Christianity go so far, in their revelations, as to trace all evils experienced by man and mankind to a certain radical bondage innate in man from time immemorial. Christianity takes it back to the very beginning of human history by etiologically tracing it to the story of the "fall" of the first man and woman, and to the resultant enslavement of mankind to hamartia - the power of sinfulness ruling over man, his society and his environment. The Saiva Siddhantam traces it philosophically to the principle of *ānavam* which, even before the *prapancam* (universe) came to be, holds all the finite spirits in bondage, with the result that the *ahankāram* in man usurps a certain epicentral role in his empiric existence. The intuition of *ānavam* itself is very deep, in as much as it is the cause of the finite spirits, which by nature possess an all-pervasive consciousness (*vibhu*), becoming congealed into operating with a limited, monadic consciousness, coming under illusion (*ānavam* causing *anuvam* in the finite spirits).

# THE NEGATIVE APPROACH TO SIDDHANTA PHILOSOPHY

SAIVA NANMANI SELLAPPAH

Orthodox religious followers do not mostly welcome a negative approach to the discovery of truth. They think that it leads to nihilism. Those who follow the negative path are often mistaken to be atheists. They will do well to investigate in detail the *Nivrutti Mārga*, enunciated by Siddhānta and Vedānta Schools of philosophy.

*Nivrutti* is a Sanskrit word which denotes the non-modification of the mind. *Mārga* signifies a path or approach. From this explanation we are able to understand that *Nivrutti Mārga* and negative approach are identical. The objective of both is to negate the duality of the mind. The path is only negative, but the end is positive - benediction.

Siddhāntists are of the view that the human mind is relative. It is incapable of discovering the Absolute or Totality. As such, any effort of the mind to acquire knowledge in a positive way will not enable an aspirant to discover Truth or God. The negative approach to discover Truth is to perceive the false as false. In other words it is to negate the modifications of the mind and come upon a state of total silence of thoughts which gives insight.

Saint Thirumular who lived in Thiruvaavaduthurai in South India, was the first Tamil Siddhar who spread this negative approach to Hindu education. Even the modern general educationalists of the Western World admit that a negative approach to education is the best of all systems in awakening the creative intelligence of students. Acquisition of knowledge and development of skill are not means of awakening creativity. Negative approach to modern education is to remove all barriers that obstruct the spontaneous awakening of creativity.

**Thirumanthram** is the first primary text in Tamil composed by Saint Thirumular, a few centuries ago. It consists of three thousand verses. Most of the verses are mystical. As the negative approach is couched in mysticism readers of **Thirumanthram** find it difficult to understand the real meaning of what *Nivrutti Mārga* is.



Here is a typical verse from **Thirumanthram** which depicts the negative approach aptly in Tamil:-

தலைப்பட லாமெங்கள், தத்துவன் தன்னைப்

பலப்படு பாசம் அறுத்தறுத் திட்டு

நிலைப்பெற நாடி நினைப்பற உலகில்

நிலைப்பட லாகுந் தருமமும் தானே!

English version of this verse:-

We can come upon our Lord

By negating the strong fetters of the soul

Seeking permanency with thoughtless thinking

We can attain Virtue also.

There are three fetters of the soul that obstruct enlightenment of Truth. They are egoism, dual action (*karma*) of the mind and the delusive appearance of *māyā* (world). These fetters are to be negated. The central theme of **Thirumanthram** turns on the pivot of thinking without thoughts. Both *Vēthantham* and *Siddhāntam* signify the art and *sādhana* or practice of thinking without thoughts. In order to think without thoughts the controlling or suppression of thoughts will be of no use. It is the complete understanding of thoughts that is necessary.

Let us investigate what thought is. It is the idea of anything registered in the subconscious layer of the brain as memory. Thoughts are always of the past. The hidden thoughts arise when we recall them as memory. Thoughts always pose themselves as the present. That is why psychological problems arise in our brain. The problem set by Thirumular in the above verse is how to come upon God and Virtue? These are of the present. The present cannot be realized by the past. No amount of thinking with thoughts can ever give us the total realization of God, Truth or Virtue. That is why Thirumular is guiding us to think without thoughts in order to realize God and Virtue. What we call knowledge is nothing but a bundle of thoughts.

Scholars usually try to realize God and Virtue through the acquisition and development of knowledge. Whereas saints attempt to realize these through wisdom. The great mystics and philosophers of the world exclaim in one voice that the cessation of knowledge is the beginning of wisdom. That is the basis of the negative approach to realize God and Virtue. We are concerned only about the guidance given by Śaiva Siddhānta to come upon God and Virtue by proper

*sādhana*. We are not to emulate the concepts or theories of Siddhānta. We are to obtain a pure perception of what God or Virtue is. No amount of memory or thoughts of **Thirumanthram** will ever enlighten us. Concepts do not give enlightenment.

Three main *sādhana*s or practicals are given in **Thirumanthram** to end knowledge and come spontaneously upon Wisdom. They are *Sivoham Bhāvana*, *Panchādchara japa thyaana* and *Iruvinai oppu*. Rituals and outward *poojahs* or offerings are not required to perform these *sādhana*s. With this understanding let us enquire into the three *sādhana*s in detail and perform them properly in order to discover the Truth.

## 1. Sivoham Bhāvana

This is similar to and deeper than the psychological auto-suggestion. It is a type of meditation based on pure faith on the Vedic *Maha Vakkiam* (great saying) of *Tatwam Asi* which means "Thou art That". Thirumular has converted the third person in this mantra into the first person as *Sivoham* which means "I am Sivam" (the God Head or Totality). *Sivoham* consists of two words combined together as *Sivam* + *Aham* = *Sivoham*. *Sivam* means the Absolute or Godhead. *Aham* denotes myself as the pure soul which is not the psychological self. God and Soul are said to be in *Aththuwaitham*, i.e. in union as one without being separate. It is the mind that distorts God and Soul as separate. It is the mind that seeks God with the aid of rituals and outward *poojahs*. In this type of meditation, the aspirant is to have the firm conviction and pure faith that he is one with God. Jesus also guides us with his sermon, "The kingdom of God is within you" and "Empty thyself and I will fill thee".

While doing *Sivoham Bhāvana* we are not to develop any concept or thought about it. Thirumular has abbreviated this mantra as *Soham* so that we can utter it easily. We have only to think without thoughts in the present with faith as we utter in meditation, the mantra "*Soham*". Upanishads and Siva Agamas exclaim. "*Yat Bhāva yasi, Thath Bhavasi*" You become one with what you think. Such thinking is *Soham Bhāvana* that is to be free from all past thoughts of the mind. Further details about *Sivoham Bhāvana* is to be obtained from an able Guru. This *sādhana* leads to the ending of knowledge and beginning of wisdom.

## 2. Panchādchara japa thyaanam

*Panchādchara* is a holy Vedic mantra or term that is chanted inwardly in silence while an aspirant meditates. The continuous chanting of a mantra is



*japam*. The particular mantra taken up for chanting here is called *Panchādchara*. *Pancha*, means five and “*Adchara*” denotes characters of alphabet. The five letters that combine to make this mantra are *சி+வ+ம+ந+ய* which sounds as *Sivaayanama*. These five letters signify the five existents of the universe. They are God, soul energy, *ānavam* (egoism) *karma* (action energy of the mind) and *maya* (the primordial matter). An aspirant who does *japa* meditation with the aid of this mantra is not expected to do any research on this mantra. He has only to understand that the soul is fettered by three *pāsams* or bonds. The aspirant has to negate the three fetters that keep him separated from God. Lord Theḍchanamurthy is the Guru of all Gurus who expounds the mystical meaning of this mantra in Silence through the aid of the sign of His hand. The five letters of the mantra are illustrated by the five fingers of the hand. When all the fingers of the hand are fully stretched, we can see the thumb standing separate from the other four fingers. Out of these four, the first one is the pointer. It stands in alliance with the other three. It has to disjoin itself from the three fingers if it has to join the thumb. The thumb stands for god. The pointer finger signifies the soul and the rest indicate *pāsam*.

As Lord Theḍchanamurthi is the symbol of Silence He does not verbalize the mysticism of Siddhānta. He guides the disciples in Silence with the sign of His hand. The disciple has to learn by inference what the Lord teaches by symbolism. The inference is that the soul has to detach itself from its fetters in order to come upon God. This detachment is the negative approach of Siddhānta. Without the Grace of God the detachment of the soul is impossible. The first two letters of the mantra denote the Grace of God. They are Śiva. It is enough if the aspirant chants these two letters as *சிவ சிவ* in silence while performing meditation. Maturity in meditation ensures the benediction of God.

### 3. Iruvinai oppu sādhana

The purpose of this *sādhana* or practice is to attain a state of equanimity of mind. The word *iruvina*i means the dual action of the mind. Even the ancient Greek stoic philosophers practised this method of attaining equanimity of mind. The cause of all human suffering is due to the dual action of the mind called *karma* by the Indian philosophers. Lord Buddha teaches us how to attain equanimity of mind in order to overcome *karma* through a process of meditative awareness. The overcoming of *karma* is the ending of human suffering, which is *nirvana* or perfect bliss.

Those who wish to attain the state of *moksa* or *nirvana* are to adopt the method of enquiry and awareness or watchfulness on the modifications of the



mind. The energy of the mind is the same as the energy of the atom that has opposites within it. The opposite energies of the mind are in pairs as evil and good, knowledge and ignorance etc. Every thought and word of the mind has its opposites. It is impossible to end evil without good or ignorance without knowledge. Followers of religion who are unaware of this fact acquire more and more of knowledge and perform meritorious deeds to overcome all sufferings and to obtain salvation. They try all means to end evil thoughts. By such efforts they are unable to attain a state of equanimity of mind.

Unlike the knowledge and the good of man the wisdom of God and His Goodness have no opposites within. The wisdom of God is not called knowledge. Siddhāntists call it *Gnana Bhodam*. Devotees can obtain it in a state of equanimity of mind. Real God is separate from the God created by the mind with human qualities of likes and dislikes; anger and calmness etc. Worship of such an anthropomorphic God with offerings to pacify his wrath and obtain favours is not advocated by Siddhāntists. Instead of believing in a God with dual mind, the aspirants are guided to end the duality of the mind and thereby facilitate the natural flowering of Wisdom from within.

In spite of all the evil qualities possessed by the mind it has an appreciable quality of pacifying itself to silence when it realizes its own limits, its conditioned power and incapacity to realize Totality. That is why the Hindu philosophers consider the enquiry method of meditation as pragmatic in attaining a state of mental equilibrium. In this enquiry the aspirant has to focus his attention on the relative nature of the mind in duality that causes confusion and conflict.

At the end of this investigation a very important problem arises regarding mind and knowledge. Without the aid of knowledge how can man perform his routine and technical works? Of course it is impossible to carry them out without the aid of knowledge and memory. So we have to utilise them in this sphere. At the same time we have to realize that no psychological or spiritual problems of duality are caused when we do routine and technical work. But when knowledge and mind are taken beyond this limit into the human problems of suffering and ignorance they are found to be of no use. In the spiritual sphere or ethical world, knowledge and mind are the main source of creating problems. That is why Siddhāntists advocate a negative approach to the discovery of Truth or God.

Let us not allow knowledge and mind to trespass their limits. "Let us be as cautious as serpents and innocent as doves"! That is real meditation!

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