Saiva Siddhanta with special reference to Sivaprakasam

UMĀPATHI SIYAM

—Saiva siddhanta Semmal S. GANGADHARA
Saiva Siddhānta with special reference to Sivaprakāsām

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To My Teacher
Dr. Devasenapathi

This book is dedicated to Dr. Devasenapathi, one of the greatest living Saiva Siddhāntin. He was formerly the Director of the Dr. Radhakrishnan Institute for advanced Study in Philosophy. His books 'Saiva siddhānta as expounded in Sivajñāna Siddhiyār and its six Commentaries' and 'Of human bondage and divine grace' are some of the important works on Saiva siddhānta. He is the grandson of Thiru. V. T. Subramania-Pillai, who first published the Tiruppugāḷ.
PREFACE

The present publication "Saiva Siddhānta with special reference to Sivaprakāsam" was the result of my investigations carried on by me under the guidance of Dr. V. A. Devasenapathi in the centre for advanced study in Philosophy University of Madras during the years April 1968-June 1972.

The Sivaṭāṇa Bodhaṃ written by Meykaṇḍar is the basic work, but is very short. The Sivaṭāṇa Siddhiyar, verse commentary on The Sivaṭāṇa Bodhaṃ is a rather lengthy work. The Sivaprakāsam written by Umapathi Sivam is neither too short nor too long as it consists of only 100 verses. I want to bring out in this thesis three important points. Firstly, Umapati Sivam has defined the nature of God clearly in eight verses. Secondly, Umapati Sivam explains the nature of soul elaborately in eighty two verses. Thirdly, Umapati's skill in explaining things in a few verses or in many verses can be clearly seen from this. Umapati's effort to connect the Meykaṇḍa Śāstras with the teaching of the Vedas forms the original contribution of Umapati Sivam and he explains the concept of advaita with this background in view. I have tried to bring out in simple English these factors clearly in my thesis.

It is a pleasure to express my sense of gratitude to one and all who have helped me in this task. I cannot adequately thank my esteemed Professor Dr. V.A. Devasenapathi for his guidance at every stage of my endeavour. Whenever I felt any difficulty, he helped me with his suggestions. I remember with gratitude the late Prof. T.M.P. Mahadevan, Director of the centre and Dr. R. Balasubramaniam, Reader at the centre (presently chairman, Indian Council for Philosophical Research at Delhi) for their concern and encouragement.
His Holiness, the 23rd Guru Maha Sannidānam Seer Vaṭār Seer Sivaprakasa Pandāra Sannidi took special interest in me and in this work. He has been propogating Saivism through correspondence course in Tamilnadu and this gracious help is being appreciated by all people. His Holiness helped me financially to publish this work and I am obliged to His Holiness Meyjāna Vaṭāl Thiru. K. Vaidyanathan, Director of the Tiruvāvaduturai Ādhinām contact classes is carrying out the wishes of His Holiness in an effective manner and is giving able and valuable instructions to all teachers teaching the Tiruvavaduturai Ādhīnām contact classes and I am grateful to Mr. K. Vaidyanathan and Mr. Sundaresan, P.A. to His Holiness for their concern and timely help. I am thankful to the Tirumalai Tirupati Devasthanam for their generous financial aid in bringing out this work. I am grateful to Dr. Thomas Thangaraj, Professor of world Christianity at Emory University who initiated me in the inter faith dialogue which helps me to understand the insights of Saiva Siddhanta.

Dr. C. E. Suriyamoorthy, Prof. & Head, of Solar Energy Science, M. K. University and his wife, my collegues Mrs. Dr. S. R. Gomathi come from reputed Saivite background and I am grateful to them for their counsel and advice. I thank my collegues Dr. Siddhalingiah and Dr. Anandaraj for their help. I am grateful to Rev. Robinson Levi, People Education Trust, Madurai and the rain-bow press for helping me in bringing out this publication. I thank my wife Mrs. D. Thilakavathi, M.A.B.T. and son G. Azhagan for their encouragement and support when I am engaged in publishing this work. I am obliged to His Holiness Thavatiru Kunrakkudi Adigalar for including me in His band of devotees and inspiring me. Finally I pay my obeisance to Goddess Angayarkanni and Lord Sundarar for guiding me in the path of Saiva Siddhanta.

S. GANGADARAN
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Abbreviations

BS — Brahma Sūtras
PA — Pauśkara - Agama
PB — Pauśkara - Bhaṣya
SB — Sivāgra - Bhaṣya
SN — Singarpa Nirākaraṇaṃ (Tamil)
SNP — Sivaneri Prakāśam (Tamil)
SP — Sivaprakāśam
SSS — Sivajñāna Siddhiyār Subakkam
TAP — Tīruvarutpayan
TKP — Tīrukkāṭṭupadīyār (Tamil)
TU — Tīru undiār

Mapādiyam - Sivaiñāna Mapadiyam (Tamil)
FOREWORD

Dr. V. A. Devasenapathy
(Formerly The Director, The Dr. Radhakrishnan Institute for advanced study in Philosophy, University of Madras)

40, Muthiyalu Chetty Street, Vepery, Madras - 600 007.

After securing a First Class I Rank in B.A. degree (Philosophy) and a First Class in M.A. Degree (Philosophy) Mr. Gangadharan joined the Research Department in Indian Philosophy, University of Madras for research in Śivaprakāśam, a Śaiva Siddhānta classic. He was awarded the Degree of Master of Letters (M.litt) for his thesis. Joining the Madurai Kamaraj University, Mr. Gangadharan continued his research in Śaiva Siddhānta choosing Jñānāmṛtām, another classic in Śaiva Siddhānta. He was awarded the Degree of Doctor of Philosophy (Ph.D) for his thesis on Jñānāmṛtām. An opportunity to study as visiting scholar in the Harvard University enabled Dr. Gangadharan to widen his perspective in philosophy and Religion.

The Present Publications "Śaiva Siddhānta with special reference to Śivaprakāśam" was originally submitted for the M.Litt. Degree. Śivaprakāśam is based on the śivajñānabodham and the sivajñāna Siddhiyār, two basic texts in Śaiva Siddhānta. Its author is Umāpati Śivacarya credited by saiva Tradition with eight out of the fourteen major Tamil texts on Śaiva Siddhānta. Śivaprakāśam may be viewed as the svapakṣa of Śaiva Siddhānta like the svapakṣa of sivajñāna Siddhiyār. The parapakṣa of Śivaprakāśam is another work of Umāpati sivacarya known as sünkarpamakaranam. In this work, mayavada and some schools of Śaivism are arranged in such an order that each succeeding school refutes the previous school. Finally, Umāpati refers to Śivaprakāśam so as to
gain a total view of Śaiva philosophy. The lesson implicit in this procedure is that Śaiva siddhānta must be studied by each generation in the context of its contemporary religious and philosophical trends.

I am confident that Dr. Gangadharan will continue his studies enabling the readers of his works to view Śaiva siddhānta as a living system, vibrant and responsive to contemporary needs and trends in philosophy and Religion. I wish all success to Dr. Gangadharan in his research Programme.

Madras  \[27-7-1992\]          Dr. Devasenapathi
His Holiness Namasivaya Murtigañ
the founder of the Tiruvaduturai
Adhīnam
Sivajñana Munivar, one of the greatest exponent of Saiva siddhanta, the sage of the Tiruvāvaduturai ādīnām. In his commentary on 'Śivajñana Māpdiyam, he explains some of the salient points of Saiva siddhanta Philosophy as expounded in Sivaprakāśam.
Accomplished End’. There are two views regarding the origin of Saiva Siddhānta. According to some, Tamil culture alone is responsible for the emergence of Saiva Siddhānta. They maintain that the Śivajñāna Bodham, the basic text of the school, is an original Tamil work and not a translation of the Rauravagama. Others maintain that Saiva Siddhānta is the result of both Tamil and Sanskrit cultures. It is to be noted that though the Śivajñāna Bodham the first systematic text of the Siddhānta belongs to the thirteenth century we may find Saiva Siddhānta concepts and doctrines in earlier philosophical works like the Tiruvundiyar and Tirukkālpirippadiyar as well as in the Tevaram and Tiruvācigam which are the works of Saiva Saints. Traces of Saivism can be found even in the classical Sangam literature, belonging to the early centuries of the Christian era. For example, the invocatory song of the Ainkuru nāru observes).

'The universe demonstrable as of three kinds, (he, she and it) has sprung under the shade of the two feet of the one whose form is shared in halves by His jewel-bedecked consort (Śakti) of the azure hue.' Though differences of opinion regarding the origin of Saiva Siddhānta may be possible, this much is agreed upon by both sides that Saiva Siddhānta bears the distinctive marks of the Tamil genius.

The Vedas and the Āgamas are generally accepted as authoritative scriptures. It may be mentioned that the Śūtā Samhita considers the relative importance of the Vedas and the Āgamas and concludes that the Vedas represent a higher authority than the Āgamas and that the latter are meant only for those who have made less progress.

The siddhāntin does not accept this view and says that both of them are divinely inspired. Tirumālar, attaching equal value to the two sources, explains the different
features of the two works. He draws attention to the practical value of the Āgamas for our spiritual life, while recognising the theoretical importance of both. If the Vedic doctrines are interpreted in the light of the Āgamic principles, there is no difference between the two literatures the Vedas and the Āgamas.

Twenty eight Saivāgamas are recognized by the Siddhāntin. The chief among these is the Kāmika. Among the Tamil sources, the devotional works of the Saiva Saints collectively called as the Panniru Tirumurai and the doctrinal exposition in the fourteen works known as the Meykandā Śastras are considered most the authoritative.

The preceptors of Saiva Siddhānta are classified into two groups: religious preceptors (Samaya Kuravar) and Spiritual preceptors (Sāntāna Kuravar). This may be compared with the classification of the Ālwārs and Acāryas in Vaiṣṇavism Tirujñāna Sambandhar, Tirunāvukkarasar also known as Appar, Sundarar and Māṇickavācirar are the religious preceptors. The hymns of the first three are called the Tevāram, while those of the fourth are known as the Tiruvācāram. The works of these poets are also referred to as the Tamil Vedas; for they resemble the Vedic hymns which are praises and prayers offered to God. We must also note the point that the doctrinal position of Saiva Siddhānta was developed from and supported by these devotional works and the Saivagamas.

The chief among the Meykandā Śastras is the Śivajñāna Bodham written by Meykandar. This is the basic text of Saiva Siddhānta. This book is terse and his disciple Arunandi Šivam wrote a verse commentary on it so that people could easily understand it. According to tradition, the disciple of Arunandi, Maraijñāna Sambandhar did not write any treatise. He taught the Meykandā Śastras to his
disciple Umāpati Sivam who wrote eight important works in Saiva Siddhānta which are called as the Siddhānta asṭakha.
The eight works are Śivaprāḥasam, Tiruvarṭṭpayan, Vīna Veṅbu, Neṇju Vidu tuṇu, Kodikkavi, Purīpahrodayai, Uṇmai Neri Vilakkam and Sankaṭaviṇirēkaraṇam. The four preceptors i.e. Meykaṇḍar, Arul nandi Sivam, Maraijāna Sambandhar and Umāpati Sivam are called spiritual preceptors.

We do not have much information about Maraijāna Sambandhar. The tradition, the invocation made to him by his disciple Umāpati Sivam and Umāpati's writings alone provide some material regarding his life. Maraijāna Sambandhar must have studied the Vedas, and this is clear from the epithet 'Marai' given to him. He was born at Marudur and was initiated into Saiva faith by Arulnandi and this initiation took place in kadandai Maraijāna Sambandhar came to the world for perpetuating the descent of spiritual wisdom on earth and for the popularisation of the many sided Sama Vedas and that of the line of the great Parāsara. Maraijāna Sambandhar went to Cidambaram, worshipped Lord Nataraja and settled down at Tirukkaḷānjeri. Umāpathi become a disciple and received the saving knowledge from him. Maraijāna Samandhar who attained release at Tirukkaḷānjeri, was referred to by Umāpati Sivam, besides the usual name itself, as Sambandhanadan,10 Sambandha māmuni,11 my Lord,12 Sambandha māmunivam who liberated me from the bonds and Maruda Sambandha.14

We do not have authentic history of Umāpati Sivam. We can gather about him from Pulavar Purāṇam, Saiva Sāntanacarya purāṇam and the invocatory poems by various poets who came after Umāpati like the Eṇṇai Kaṇṇi of Tāyumānavar. These indicate that Umāpati was the fourth and the last of the sāntanacaryas. Following tradition, as handed down by the Tamil sources we have the following account of Umāpati. Umāpati was born in Cidambaram and
his father was Nataraja Dīkṣita. Umāpati was a scholar both in the Veda. Agamas and Saiva Tirumurai. He was one of the three thousand Tilaival antaṇar. When Umāpati was going to the temple with temple honours to do pūja for Nataraja, he heard a remark from a passer-by—'One blind by day was riding on a dead wood' (pattā Kattāiyir pakar karudu ekudu) Umāpati, on hearing this, realized that the passer-by was the preceptor for whom he was waiting all along. Maraijāna Sambandhar wanted to test the ripeness of his disciple and drank the rice gruel which was being used for the warp. Umāpati unhesitatingly drank the gruel which trickled down from his master’s fingers. Maraijāna Sambandhar then initiated Umāpati into the Saiva faith and taught him the Sivajñāna Bodham. Umāpati was ostracised by the priest community of Chidambaram for his unconventional act. When Umāpati’s turn to do pūja came, he went to the temple, but was prevented by the priest community from entering the temple. Umāpati returned to his mutt at Koravangudi and did pūja mentally. It is said that the priest could not find the linga in the temple on that day and were instructed by God to allow Umāpati, to do pūja. Since Umāpati came to live at Koravangudi he came to be known as Koravangudi Umāpati or Korangudi Umāpati. Umāpati eulogises the greatness and compassion of preceptor and describes his encounter, ‘seeing others paying their respects to him, I also did. By mere look he destroyed all my demerits and bonds at one stroke and made me realize—the lie (empty thing) that is family life and riches’. From this account we may infer that Umāpati was first the householder and he became an ascetic. After the dīkṣā, he realized that only the sacred ash, the form of Siva and Śiva pūja are of value. There is a shrine over the remains of Umāpati in Korangudi, a few miles away from Chidambaram and visited by pilgrims even today. It is also said that the temple flag, which refused to go upwards, was hoisted by
Umāpati. The flag song (Kōdikaviti) ends with the refrain to the effect that he hoisted the flag. This may be interpreted either literally or esoterically. Tradition records another incident connected with Perrān Samban. It is said that Perrān, an untouchable, who was a brahmin in his previous birth, served Umāpati by providing fuel to the mutt. Lord Siva gave a letter of introduction to Perrān asking Umāpati to give him immediate release in a dream. Perrān Samban preserved the letter and one day he came late to mutt due to heavy rain. Umāpati came to know of Perrān and the letter, and gave him release by performing Sātyonīrāgā dīkṣā. It is also said that the wife of Perrān complained to the king about her husband’s disappearance. When the king ordered an enquiry, Umāpati Sivam made the tree which was watered by the consecrated water attain release immediately. This incident suggests the supernatural power of Umāpati and there is no reference to this in Umāpati’s writings.

It is unfortunate that we do not have a good biography of Umāpati who himself has written the biographies of Saiva saints in the Tiruttondar purāna sāram. Consequently we do not know anything concretely about the life and activities of Umāpati. We are certain of his date. We are in a position to state that he must have lived between 1290 A.D. — 1340 A.D. This is based on a date mentioned in his work Sankarpānirāharaśram which states that this book was approved by scholars in the year 1235, Salivahana year (1313 A.D.). We are able to fix the dates of compositions of other Siddhānta texts more or less with the help of this date. Umāpati must have studied the Vedas, the Vedāṅgas and the Saivāgamas traditionallly. Whenever he refers to the Vedas, and the Agamas, he refers to them as works of God. The study of the Vedas, the Āgamasm and the principal commentaries on the Brahma Sutras enabled him to criticise other schools from Saiva Siddhānta point of view. His main
contribution is to present Saiva Siddhānta as the essence of Vedanta.\textsuperscript{23} That he understood these systems correctly is evident from his exposition of other systems in The Sankaranaraiya\textsuperscript{ram}. It is to be noted that Umāpati is also well-versed in Tamil literature. He wrote the Tiruvannamalai in the metre of Tiukkural.\textsuperscript{24} He quotes Tiukkural verbatim in the Neiṭṭu Vidu tādu. He calls Tiruvalluvar ‘the divine poet’ and his words as the words speaking the Truth in couplet 25. Umāpati uses the ideas as well as expressions of Tirumurai in his writings. This is evident from his arrangement of the topics in his Tevāra aruṇ murai tirattu, where he classifies the Tevaram under the ten headings on the basis of the chapters given in the Tiruvannamalai. Umāpati Sivam wrote six works in Tamil viz. Koilpuranam, Tiruttondar purāṇa sāram, Tirunurai kanda purāṇam, Sekkiyar purāṇam, Tiruppaddikkovai and Tiruppaddikakkovai. Koilpuranam speaks of the history of Cidambaram and the greatness of Nataraja and of his grace. This work emphasises the importance of the sacred ash and also deals with caryā, kriyā yoga and jñāna. Umāpati says that formless Siva assumes-form and the dance of Siva signifies the five cosmic functions. Umāpati was influenced by Sekkilar who emphasised the greatness of Grace and its functioning in various ways. Umāpati wrote exclusive work Tiruttondar purāṇa sāram on the essence of the Periyapurāṇam. Tirumurai Kanda varalāru speaks of the recovery of the Tirumurai in the Cidambaram Temple. Tiruppaddikkovai gives the account of the decades of poems (padikam) sung by the Tevāram authors in praise of the holy centres mentioned in Tiruippadikkovai. In these two books Umāpati Sivam follows Sekkilar very closely.\textsuperscript{27}

Sivaprakasam consists of one hundred stanzas and is divided into two parts podu and upmaɪ. The first fifty verses dealing with podu give an account of the embodied condition of the soul and the remaining verses explain the
umāi part i.e., the released condition of the soul. Uma-
pati first uses the term Saiva Siddhānta in Sivaprakāsam. Tirumālar also made use of the term Siddhānta earlier, but he did not use the term 'Saiva' along with Siddhānta. Aruṇandar also uses this expression 'Siddhāntam' in the sense that it is the essence of, Saivagamas. The term 'Saiva Siddhānta' occurs in the inscriptions of Raja Simha I (690-715 A.D) who is described as a follower of Saiva Siddhānta. Among the Siddhanta Sastras, Śivaprakāsam is the earliest book that contains the full expression 'Saiva Siddhānta'. Umāpati not only first used the expression, but also called it as 'the essence of Vedanta. Śivaprakāsam is the handbook of Saiva Siddhānta explaining the tenets of the system and also meeting the criticisms raised against it by the other schools, both inner and outer.

We have the following commentaries on Śivaprakāsam.

1. Ilakkaṇam Cidambaranada Munivar (edited by K Nagalinga Munivar 1897)
2. Madurai Sivaprakasar. (edited by Saiva Siddhanta Maha samajam 1940)  
3. Cintanai Urai (edited by Saiva Siddhanta Maha samajam 1934)  
4. K. Subramanya Pillai (Paraphrase, Reprint, Dharmapura Ādīnām 1962)  
5. T. A. Srinivasacaryar (Paraphrase Tiruvāvadu turai Ādīnām 1960)  
6. T. S. Meenaksisundaram Pillai (Paraphrase, Tiruvavadu turai Ādīnām 1967)  
7. Tiruvilangam of Ceylon 1918  
8. Tiruvurukamāmalai Adigal 1908.  
English renderings

2. K. Subramanya Pillai (Edited by Dharmapura Ādhīṇam 1945.

Punkur Sivaprakasar’s Śivaprakāśa ākattayai deals with the tenets explained in the Śivaprakāśam. Kāvai Ambalavāya Munivar, a devotee of Dharmapura Ādhīṇam and a disciple of Veḷḷiambalavērya Tambiran wrote the gist. koḻi. Madurai Sivaprakāśar gives great importance to this gist and mentions this under each Śivaprakāśam stanza.

Tiruvarutpayan

The term 'Tiruvarutpayan' means the fruit of Divine Grace. Tiruvalluvar does not deal explicitly with jñāna or mokṣa aspect of the four Hindu ideals, viz., dharma, artha, kāma and mokṣa. Umapati’s Tiruvarutpayan seeks to expound the jñāna aspect by explaining Divine Grace. Umapati explains the essence of Saiva Siddhanta in the Tiruvarutpayan, viewing it from the characteristic angle of Grace. Umapati has ten chapters in this book and they are 1. The nature of God. 2. The nature of soul. 3. The nature of ēravā (which is a principle of darkness) 4. The nature of Grace. 5. The nature of the Preceptor as the incarnation of Grace. 6. The way of knowing reality. 7. The manifestation of the essential nature of the soul. 8. Methods of obtaining bliss. 9. The significance of the five letters (Pancakṣara) and 10. The nature of jīvan muktās.

Saiva Siddhanta deals with the three realities viz., Pati paśu and pāśa. Umapati developed these three into six.31. They are 1. The one and only God. 2. the many souls. 3. Darkness (aravā) 4. Kāma. 5. the śuddha māyā, and 6. the
afuddha maya. On the basis of this couplet Sivajnana Yogin classifies religions as inner and 'outer' ones. Those who accept the six categories, are the innermost schools and those who do not accept it, form the outer religions viz., 1. Innermost. 2. Inner. 3. Outer and 4. Outermost. In short, the Tiruvavarupayanan deals in detail with grace and the importance of the sacred five letter mentioned briefly in the Svaparakasam.

Vinā Venbā consists of 13 verses and the last verse emphasises the importance of this work. Umapati Sivam says that if one does not understand the inner meaning of this book, one will be in the position of a dumb man who is unable to express the contents of one's dream. In other words this work enables a person to understand and express clearly the spiritual truths. This work may be compared to the Irupārūpahāv of Arunānd Sivam. Some very important questions are raised in the book. Light and darkness are opposed to each other and cannot stay together. How do God and ignorance find place in the individual soul? The first 12 verses which deal with important questions form the basic teachings of the school. The eighth and the tenth verses of the Sivajñana Bodham and Vinā Venbā speak of preceptor and advaita respectively. But this does not mean that the two works expound the system in the same order. It appears that the Vinā Venbā is composed for the sake of those who have studied the three basic texts of the system viz. Sivajñana Bodham, Śivajñana Siddhiyār and Svaparakasam. The important contribution of this work is to explain how Saiva Siddhanta reconciles the various difficulties in philosophic investigation-

Porripahrodai: Contains ninety five couplets and a Venbā at the end. This work emphasises the importance of Grace. Siva performs the five cosmic functions out of His grace. Grace provides fields of experiences to the soul
so that the souls may be finally freed from bondage. When the soul attains spiritual fitness, Grace descends upon the souls through the preceptor who, according to Saiva Siddhanta is Siva Himself, Umapati devotes two works viz., Porippah voiced and Neñjuvidutūdu to stress this point and attributes all acts of Siva to Marai jñāna Sambandhar, his preceptor. This book may be compared to Porippiruvagavai of Tiruvōcagam which also glorifies the preceptor and grace.

Kodikkavai: Contains four verses, one in kattai kalitturai and the rest in vebā metres. The first verse speaks of the inherent Ignorance of the soul. Though light and darkness reside in the same place, darkness cannot envelop light. On the other hand, light destroys darkness. The real knowledge is within, but because of Impurity the soul is unable to know it. The second verse speaks briefly of the nature of God, sakti, soul, the kevala and sakala avasthās. The third verse explains the advaita relationship of God with soul. This verse describes God as transcending speech and mind and yet He is associated inseparably with the soul. The last verse deals with the varieties of Pañcakṣara. This is uttered in three ways.

1. Sivāya namah (five letters)
2. Om ham haum Sivāya namah (eight letters)
3. Om nama Sivāyah (six letters)

The flag symbolises the starting of something important. The hoisting of the flag here denotes the making up of one’s mind to turn to spirituality and persevering steadfastly till the end. Umapati says that all actions have jñāna for their purport. This hoisting of the flag also is designed to lead the soul to the path of knowledge. The ceremony of hoisting a flag signifies the initiation of the disciple into the spiritual path which ends in nirvāṇa dikṣā. This dikṣā consists in cleaning the dirt of one’s past deeds
through six adhivas, which is followed by the instruction of guru, who is none other than Siva Himself. The significance of the ceremony consists in the individual attaining release through jñana by preceptor.

Neñjug vidè taudi: Taudi is one of the minor literary forms developed in the mediaeval period. It has for its theme the sending of a message, usually to one’s lover. Umapati sends his message of devotion to his guru, Marajñana Sambandhar. In this work he deals with God’s grace and His compassion towards the souls. He says that grace regulates all events of the world for the benifit of souls. The lover is compared to a king who has ten regal insignia. Umapati mentions the following ten insignia (39-79): righteousness is His mountain; bliss is His river; the land which cannot be reached by the Agamas is His country; Sivajñana is His city. Grace is His garland; Śūkti consisting of icchā, jñana and kriya are His horses; knowledge is His elephant; His banner is beyond the reach of the six religions and removes pain; the eternal sound is His drum; His reign extends beyond the world of Brahma and Visnu. This work emphasises the difference between God and soul even though it stresses the eternality of both. It also makes mention of the immanent and transcendent aspects of Siva.

Unmāi nei vijakam: This book deals with the dasakaryas which means ten steps of the spiritual progress. They are tattva rūpam, tattva darśanam, tattva śuddhi, ātma rūpam, ātma darśanam, ātma śuddhi, Sivarūpam, Śiva darśanam, Śiva yogam and Śiva bhogam. The first verse speaks of tattva rūpam, tattva darśanam and tattva śuddhi. The second explains ātma rūpam, ātma darśanam, and ātma śuddhi. The third verse expounds Śiva rūpam, the fourth explains Śiva darśanam. The Śiva yoga is explained in the fifth verse and the last describes Śiva bhoga.
When the soul knows that the thirty six Tattvas are the evolutes of maya, it is tattva rūpam. After knowing the nature of the tattvas, as jada or unconscious, when the soul realizes that it is different from the tattvas, this state is called tattva dṛṣṭanam. The two states i.e., tattva rūpam and tattva dṛṣṭanam culminate in tattva sūddhi. When the soul is purified from its association with the evolutes of maya, it is tattva sūddhi. This purification takes place with the help of Grace.

When the soul destroys the evil effects of āhava and realizes that he could do so only with the help of Grace, then the state of ātma rūpam occurs. As a result of the destruction of the evil effects of āhava the ‘I-ness’ and ‘my-ness’ (āhankāra and māmakāra) get loosened and this is ātma dṛṣṭanam. Then his assertive intelligence is destroyed, and the soul is asked to practise ‘Soham bhāvāna i.e., contemplative identification in the form ‘I am Siva’. Due to the dissolution of pāda and contemplative identification with Siva, the soul enjoys bliss. At this stage, the soul must realize that the bliss which he enjoys belongs to Sakti and the soul knows the basis of Sakti i.e., Śiva. Then the soul surrenders his independence and action to those of Siva and this is ātma sūddhi.

The soul realizes that all forms of the Lord—Śiva, Sakti, Nādi, Bhūndha are forms Grace, which provides fields of experiences i.e., body, instruments and worlds to the soul. Until the soul attains the state of iruvinaippu (the state of being indifferent to the fruits of actions) God makes the soul experience his karma so that the impurity pertaining to the soul may be removed completely. Thus the soul realizes that everything—birth and death etc. is only due to Grace. This realization is called Siva duraṇam. The soul must understand Siva’s feet, His face and His crown. The understanding of these three constitutes Śiva dṛṣṭana.
When the soul renounces his claims of 'I-ness' and 'my-ness' with the help of Grace, it sees *parai* as Siva's feet. Giving up of claims 'I' and 'mine' he sees Siva everywhere and he knows Siva's face as happiness. As the soul sees Siva everywhere, he enjoys the bliss of Siva which transcends mind and speech and this is seeing Siva's crown as bliss. Umapati Sivam says that the soul must not turn to thirty six *tattvas* at this stage. He must also avoid the practice of *pasu jñāna*, thinking in the from 'I am Siva'. In short, in *Siva darsana*, the soul merges so deeply in Siva that he forgets his separate identity and worships Siva.

When this highest state is disturbed and if the soul in that condition sees an object, he will think of that object as *asa.*, as an object of non-value. The soul must know the importance of grace and thereby realize or become aware of the existence of Siva. In this state of *Siva yoga*, the soul is one with grace. The consciousness of Siva so fills the soul that he sees Siva everywhere. The soul realizes that the individual who forgets Siva, another who remembers Siva, the consciousness - energy of the soul and the experience of Karma are under the influence of Siva and nothing will act without getting initiative from Him. The highest experience that the soul can get is the experience of bliss which is called *Siva bhoga*. This occurs as the culmination of the previous nine steps when the soul renounces all his claims and is wholly under the influence of Siva. When the soul has the true knowledge of *Pati, paśu* and *pāśa*, the experience of *Śivabhoga* is possible and in this stage, all obstacles which stand in the way of the soul uniting with Siva, are destroyed.

According to tradition, this book also was written by Umapati Sivam. Some scholars consider *urmai nerī viyakkam* to be the work of *Śivaśa Tattava mañḍar*. This view was first expounded by the late S. Anavarada vinayakam Pillai in
The second edition of Siddhanta Štrásarasñīrūr  in 1934. He argues for this on the basis of a verse ‘arūrmati uruiyam’ which is found not only in Cintanai Urai but also at the end of the Swajñana Bodha commentary (of the Govt. MSS Library). This verse according to the late Pillai, is also found in the copy available with Tiruvarur Somasundara Desikar of the Ilakkaṇa Viḷakkam family. But Mr Pillai himself admits that there is no emphatic proof to maintain this stand except the commentary of Uṉmai neriviṉakkam, which maintains that this work has followed the steps of Tuguraru Bodham written by Sīkārī Cīrāmbala nādigal.

It may be that Tattuvanadar also might have written a work with the same name i.e., Uṉmai neriviṉakkam. In those days, many authors brought out their works under the same name. For example, we find two Paramārthasāra in Sanskrit; one belongs to the Advaita school and the other belongs to the Pratyabhijña school. In Tamil also, we have three works ‘Dasakārīyam’ included in Padvāra Štrásaras, one by Ambalavana Desikar, the other by Daksinamurthi Desikar and the third by Swaminatha Desikar (all the three scholars belong to Tiruvavudur turai Ādhinam). We have to note that these work were written in palm leaves and preserved by many generations. There was every possibility of one palm leaf getting mixed up with the other. There is also another ground to argue that this book was written by Umapati Sivam. Uṉmai neriviṉakkam is placed in the editions between Neñju vidu śūdu and Sankarpanirākaraṇam both works were written by Umapati if this book were written by Tattuvanadar, it would not have been placed between these two works. Thus until contrary evidence is advanced, we may take Umapati to be the author of eight works including Uṉmai neriviṉakkam.

Sankarpanirākaraṇam: Umapati mentions and criticises the following systems in this work. They are 1. māyāvāda
parināma vada and 9. Saiva vada. He has arranged the
systems in such a way that we have not only criti-
cism of a former by a latter school in the order
mentioned but also an advance by the latter on the
former Arulnandi Sivam dealt with in the pārapokṣa of the
Sivajñana Siddhiyār the systems which were heterogeneous
in nature. Umapati Śivam following him expounds the inner
schools of Saivism which were homogeneous in nature
except māyāvāda and aikyanavāda. Māyāvāda is so called
because it uses the term ‘Māya’ to account for the appear-
ance of the world. We have to note the treatment of māyā
in advaita Vedanta of Sankara and in Saiva Siddhanta.
Māyā as expounded by Sri Sankara is indescribable (anirya-
ntam) whereas in Saiva Siddhanta it is a derivative
power of Siva. It is also one of the three bonds and one
of the categories of the system (TVP 52). Arulnandi ex-
plained māyavādā in parapokṣa of the Siddhiyār. Umapatī
also explained this in Sankarpurānakaranam knowing the impor-
tance of this system and terms Saiva Siddhanta as the
essence of Vedanta.

Apart from these devotional and expositinal work in
Tamil, Umāpati wrote Pauṣkarabhāṣya, Sataratna Sangrah,
Kunjitiṅguṇīstham etc. Pauṣkara bhāṣya is considered to be
the most outstanding of all the commentaries available
in Sanskrit on Saiva Siddhanta. The introductory part of
this work maintains that the author is one of the santanā-
caryas.

There are scholars who question this because it quotes
Nyāgamantra. (PB P. 519), a Madhava work belonging to
the sixteenth century. This was a commentary on one of
the Āgamas, which is ‘general’, as dealing with the state of
bondage, according to the Siddhantin’s classification. This
work contains the doctrines explained in the Sivaprakāśam
and the only difference between the two is that the Paushara bhāṣya is polemical in nature.

Sataratna Sahgrah: It is an anthology of Agamic texts compiled by Umāpati. He has also written a lucid commentary on this called Sataratnolekshini. Umāpati selects 100 texts and this gives the quintessence of Agamanta.

Kunjitanristvam and Natarajadhamani mantrasivam are the devotional works praising the Lord Nataraja and His raised foot. Potanjala śūtra by Umāpati gives in detail the nitya and naimstika pūjā vidihi to be observed in the Nataraja temple. It is said that Umāpati wrote commentaries on Sahasranamam, Sri Rudra Camakam and Vayu samhitā and a minor commentary (tīkā) on Yantra vidanam.

Umāpati’s jñāna caridai contains five small works. They are 1. Jñanapājakomam — This deals with the necessity of Kriya even for one who has attained the sivajñāna in 30 verses.

ii) Jñanapāja — contains 18 stanzas and explains the methods of worship to be adopted by the Jīvan muktas. This is also called jñāna pūjā vidihi.

iii) Jñana dīkṣā vidihi — deals with the theme of initiation in eight verses. This is also known as Jñana dīkkai tiruviruttam.

iv) Jñanantiyetti — consists two stanzas. This work is meant for the householder who also happens to be Jīvanmuktas.

v) Bojana vidihi - deals with the following themes — alms (bhikṣa), offering alms to God, eating arecanut after food and meditation. This jñāna caridai has been commented upon by cañcanadattambiran of Dharmapura Mutt.
Madurai Sivaprakāśar gives the history of Sivaprakāsam in his introduction to the commentary. Srikantha Parvesvara taught Pati, paṇu and pāsa contained in the jñāna khaṇḍa of the Śaivāgamas to Sri Nandi Deva. Sri Nandi Deva taught this to Sanatkumara who in turn taught this to Satya jñāna Darsini. Satya jñāna Darsini taught this to Paranjothi Munivar who again taught this to Meykaṇḍār.

Meykaṇḍār wrote the Śivajñāna Bodham. Aruṇandī Sivam studied the Śivajñāna Bodham and wrote the Śivajñāna Siddhiyār, a verse commentary on the Śivajñāna Bodham. Umapati Sivam found that these books were clear only to persons of tiruvāṭa rākṣinippata and wrote the Śivaprakāśam. He wrote this book with the help of the above two books. Saivāgamas and Grace which helped him by giving directions.

Madurai Sivaprakāśar takes Śaivāgamas to be the original work (muḍal nūl) and Śivajñāna Bodham and Śivajñāna Siddhiyār to be the vaṭī nūl (books based on an original.) Usually the Śivajñāna Bodham is considered to be the original work and the Śivajñāna Siddhiyār is termed as the vaṭī nūl and Sivaprakāsam is considered to be the cārbu nūl a work, drawing from both the original and that depends on the original. Madurai Sivaprakāśar also takes the Śivaprakāśam to be the cārbu nūl and he confirms this by quoting a verse from Jñāna dikṣā vimuṇiruttam. The commentator quotes the verse (gaṇeśa dharmapālā. ṛṣi. guṇeśa gāyati 65) which states the definition for the original work. This verse states that the work of God who has spotless knowledge due to His transcending Karma, is the original work. Following this verse, Madurai Sivaprakāśar says that Śaivāgamams are the original work, because Lord Siva is their author. He quotes two verses from Nannūl 7, and 8 for the definition of Vaṭī nūl and cārbu nūl.

The sūtra (Nannūl 7) for Vaṭī nūl states that the work of a person who, after having studied and accepted the
original work, adds some important differences which are accepted by the learned scholars, is called *Vaji nāl*. The sūtra (*Nannul 8*) for *cārbu nāl* states that the work of a person who accepts the important teachings of the *mudal nāl* and *vaji nāl*, and also adds certain significant differences, is called *cārbu nāl*.

Since the *Sivaprakāśam* is considered to be the *cārbu nāl*, it is interesting to note the important points contributed by Umāpati to the Saiva Siddhanta system. Umāpati clearly says that Saiva Siddhanta is the essence of *Vedanta* (*SP7*). By *Vedanta* is meant here the *upaniṣads*, not any particular school of thought. It was again Umāpati who posited two approaches general and specific (*podu* and *uṇmāi*). This classification into general and specific helped the later writers to look at the whole system in a new light and following the lead given by Umāpati, the later writers commented upon the earlier works like the *Sivajñāna Bodham*. Inspired by the legacy of Meykandār, Umāpati was conscious that he was adding certain new points. In the preface to the *Sivaprakāśam* he says, whatever is old cannot be deemed good (on account of its antiquity alone) and whatever book comes forth today cannot be judged ill because of its newness (*SP 12*).41 We may remember that it was only Umāpati who gave the whole list of the preceptors of Saiva Siddhanta (*SP 5*) and wrote five invocatory verses invoking the grace of the Lord Vinayaka, Lord Nataraja, Goddess Sivakami and Lord Subhramanya. Umāpati declares that he follows the elders and on the basis of their teachings and with the help of Grace that dwells in him, he tries to write the *Sivaprakāśam*.42

Madurai Sivaprakasar holds that Umāpati adds certain significant points in three places and quotes the *Nannul* verse 8 in three places in his commentary.43 Āruṇandī Sivam deals with the treatment of *Śuddha māyā* in the first sūtra
of the Sivajñāna Siddhiyār. Since the Śuddha mayā forms the body of God, Arūṇandi Sivam deals with this topic in the first sutra which expounds God and the cosmological argument. Umapati Sivam explains Śuddha mayā in the second sutra which deals with the bonds, mala mayā and karma. Saiva Siddhānta speaks of five bonds viz., mala, karma, mayā, māyeva and iirodhāna sakti Māyeva is the effect of both Śuddha and Āśuddha mayā. The soul attains maturity of mala, only by experiencing the fruits of karma which again is possible by getting the bodies that are made out of mayā. Release consists in transcending the tattvas of maya. Since the thirty six tattvas include Śuddha tattvas also, the soul can get release only by transcending even suddha maya. Then the commentator raises the question why when Arūṇandi Sivam treats suddha maya in the first sutra as the body of God, Umapati Sivam deals with the Śuddha maya along with other bonds, and answers that this is possible because the Sivaprakasam is the cārhu nul and quotes the Nunnul verse 8.

Arūṇandi Sivam explains the origin of vidya tattvas beginning from kāla, nityati, kāla etc. (Sivajñāna Siddhiyār 2'54). Umapati Sivam explains the origin of vidya tattvas beginning from kāla, kāla nityati etc. After stating the difference in the treatment of the origin of vidya tattvas, the commentator says that Arūṇandi Sivam explains the evolution of tattvas from the point of origin, while Umapati Sivam explains these from the point of view of instruction to the souls.

After considering the nature of jñāna (jñāna vāymai) Umapati deals with the effects of jñāna under three topics ātma darsana, ātma śuddhi and ātma lābha. Ātma darsana deals with the eighth sutra, ātma, śuddhi explains the ninth sutra and ātma lābha expounds the tenth sutra of the Sivajñāna Boatham. In Sivajñāna Boatham and Sivajñāna Siddhiyār the treatment of Pancakṣara comes under the ninth sutra while Umapati deals with the topic after the tenth sutra. Madurai Sivaprakasar says that the tenth sutra
deals with the nature of Sivajñāṇi who enjoys the bliss of Sivajñāṇa. Even if the highest state is to be disturbed i.e., if the Sivajñani happens to see the objects, he will not be affected by the residual impressions of the mala to the extent of being engrossed in the objects. Reciting Pancākṣara is prescribed for him to remain in the state of purity. Thus according to Madurai Sivaprabakar, the recitation of Pancākṣara is explained after the tenth sūtra and quotes the Naṁnāl verse which defines the cārpu nel for justification of Umapati’s treatment. Commenting on the third adhikaraṇa of the ninth sūtra of the Śivajñāna Bodham (cīrurvai), Sivajñana Yogin says that the word ‘तत्त्वा शुद्धि’ in the phrase ‘तत्त्वा, तत्त्त्वा शुद्धि’ in the śivaprabāṣaṇa samhita implies that the recitation of Pancākṣara is prescribed for the śivasamudrakatsa.

It was Umapati who noticed the importance of dasakāryas first and dealt with it in Upmai nerī viṇālakham. As some scholars dispute the authorship of this book, we may note that the treatment of ‘dasakāryas’ is found in the Sivaprabāṣaṇam though in an indirect manner. Following the commentary of Cintanai urai, we may say that tatva rūpam is described in the second sūtra of Śivaprabāṣaṇam which describes among other aspects the nature of sakalavasthi. When Umapati deals with the nature of God, he also explains tatva darsanam in two verses (63 & 64 SP). When Umapati deals with the nature of Sat and asat in verse 68, he describes tatva śuddhi. When Umapati describes the nature of jñāna (jñāna vaymai) in two verses (69 & 70 SP), he deals with ātma rūpam. The author of Cintanai urai makes the above observation regarding tatva rūpam, tatva darsanam tatva śuddhi and ātma rūpam on the basis of Swaminatna Desika’s ‘Dasakāryam’. Umapati includes the remaining six in the three aspects viz., ātma darsanam, śīma śuddhi and ātma lāgbham. Umapati himself mentions these three in (SP 71) and explains these in the verses 72 - 89.
Thus according to the author of *Cintanai Urai*, *Dasaśāryam* is the content (उपप्रय) of Sivaprakasam. According to this commentator, Meykaṉdar explains the three important aspects of *dasaśāryam* i.e., *ātma darśanam*, *ātma suddhi* and *ātma lajham* in the eighth verse of the *Sivajñāna Bodham*. According to him, the phrase' दासाशार्यम् दासाशार्यम् अत्माम् बुद्धिम् and अत्माचन्द्रीः deals with अत्मादासार्यम्, the phrase' किन देवाः देवानाम् देवताम् अत्माचन्द्रीः' denotes अत्मासुद्धि and the phrase अत्मात्राम् दासाशार्यम् अत्माम् बुद्धिम् देवात्राम्' explains अत्मालज्ञाम. In the same way Arulnandi Sivam’s phrases' दासाशार्यम् दासाशार्यम् अत्माम् बुद्धिम् देवात्राम् अत्माचन्द्रीः' बुद्धिम् देवात्राम् अत्माचन्द्रीः’ deal with the same three aspects mentioned above respectively.

Umapati must have expanded the seven aspects viz., *tattva rūpam*, *tattva darśanam*, *tattva suddhi*, *ātma rūpam*, *ātma darśanam*, *ātma suddhi*, and *ātma lajham* into ten aspects by expanding *ātma lajham* into *Siva rūpa*, *Siva darśana*, *Siva yoga* and *Siva bhoga* in *umaineri viśakkam*. Whether Umapati is regarded as the author of *umaineri viśakkam* or not, this much is certain that he is the first preceptor who gives importance to *dasaśāryas* in his works in explaining the spiritual progress of the soul.

Umapati has a unique place in the spiritual line of preceptors. Umapati’s disciple was Arjunamaccivāyar, whose disciple in turn was siddar Sivaprakāsar. His disciple Namaccivāya mārtigal was the founder of the Tiruvavadi turiṇ ādhiṇam. Another disciple of Maraijāna Sambandhar was Maccuccettīyar. The eighth generation of his disciple was Guru jnana Sambandhar, who was the founder of the Dharmapurā Ādhiṇam. The tradition gets institutionalized at this stage of development. The doctrine is preserved and propogated by these institutions. These two ādhiṇams mark
the beginning of what is called the Tradition of Initiate (Abhiṣeka paramparai).

We have to note that Meykaṇḍar was the link between the celestial chain (ahoccaṇḍānām) and exterior chain (puruccaṇḍānām). In the same way Umapati was the link who connected the exterior chain and the institutional One.
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who connected the exterior chain and the institutional One.
answers that Pati is not touched by the Impurity (mala) and is one, while the souls are many and are affected by the Impurity. Then another question arises, when God is one and eternal, ṛṣa is also one (understood in a collective sense for the three bonds) and eternal. what is the superiority of Pati over Pasa? Unapati Sivam replies that when ṛṣa obstructs the intelligence of the souls, Pati removes the obstruction and manifests knowledge. Pati is changeless and formless; its form is bliss and is indispensable for the world of souls as well as of objects.\(^7\) (Cetana prapanca and acetana prapanca). Pati is the final goal of the right-minded and manifests itself in the smallest of the small and is the biggest of the big\(^5\) Here we are reminded of the passage of the Katha upaniṣad which records,

\[
\begin{align*}
\text{anor anīyan mahato mahīyan, ātmasya} \\
\text{jāntor nihitu guhāyam:} \\
\text{tam askratuh pasyati viṭa-śoko} \\
\text{dhatu prasadān mahimānam ātmahāḥ}
\end{align*}
\]

S. Radhakrishnan gives the following translation:

'Smaller than the small, greater than the great, the self is set in the heart of every creature. The unstriving man beholds Him, freed from sorrow. Through tranquillity of the mind and the senses (he sees) the greatness of the self.' Pati is self-effulgent and is named Sivam by men of clear wisdom.

It is the notion of God as endowed with will that contains the answer to the question how God who is essentially transcendent, could yet be conceivably the Lord that performs the cosmic function i.e., Pati. God considered with reference to creatures with whom He is related intimately (advaita) is will (Sakti). The essence of God not only being but also will, so that numerically speaking, God is both one and not one\(^3\). This is one of the important points about the nature on Godhead introduced by Meykandar. It is because
of the fact that dynamic element of will is in the being of God, God could be conceived as performing cosmic functions. While Meykandar and Arulnandi Sivam following him explain the concept of Sakti at some length, Umapati Sivam brings in Sakti in the context of explaining how God who is transcendent, assumes personality out of His own freedom and performs the offices of creation, maintenance etc. Umapati explains the concept of Sakti in the seventy-fifth verse of the Uṇmai (Special) chapter, dealing with the free state of the soul after the impurities are removed. He says that the light of pure knowledge in God is called His power i.e., Sakti. Without God that power does not stand alone. Just as the sunlight dispels darkness and shows the sun to us, so the light of Divine grace dissolves the base bonds of darkness and delightfully shows the supreme Being to the freed souls.

Following the Sivajñāna Siddhiyar, speaking from the perspective of the world, we may state the truth in the following manner: there can be no life in the world (bhoga) or life of spirit (mokṣa) for souls without Divine will. There are eternal 'precesses' in the Divine Reality traceable as differentiation of one Divine power. Divine will like the authority of the state is central. It is freely differentiated according to the different activities for which it is required. Likewise in the reality of God, there is one Central Divine Function which is ultimate (parat) in nature. This function is differentiated as affection (iccha) knowledge (jñāna) and action (kriya) in response to specific requirements. God in contact with these powers of sakti takes up the holy forms of grace, and initiates the five-fold-cosmic functions in a sequence.

This 'thegonic' process of divine manifestation is described in the Sivajñāna sidhiyar as divine genesis and divine drama. "As one actor plays the part of many
characters such as Ravana, Rama etc., so the Supreme one works in all these forms and yet remains one and unchanged. All these forms are His Sakti. He and His Sakti are related as the tree and its inner solid core. Swajñāna Siddhiyār also explains this by giving an analogy. Just as the crystal appears as the various colours reflected in it, yet remains unchanged, so God manifests Himself as variously as His Sakti forms and remains pure and one. He cannot be perceived except when He manifests Himself as His Ārūl Sakti. Concrete operations of different levels and orders are the concretisations of this divine drama, in which the mono-actor assumes the different roles and names, embodying differences of the functions of Sakti. We have to note the important point here that Godhead, in itself beyond all distinctions of personality freely assumes personality. This is indicated by saying that His assuming personality is through nothing other than His own power.

In view of the fact that Saiva Siddhanta does not accept the doctrine of incarnation, how are we to understand the manifestation of Siva as guru to the matured souls? Since God is omniscient and omnipotent, He can take any form He pleases and the substance which constitutes His form is His own cut-sakti. Swajñāna Siddhiyār (1-47) says: 'His form is love; His attributes and knowledge are love; His five functions are love; His organs like arms and feet etc. and His ornaments like the crescent moon, are also love. These things are assumed by the ever-pure God, not for His own benefits but for the benefit of mankind.'

The essential nature of God consists in freedom and that God is totally unlike the things of the world. All things of the world are either with form, or without form, or conceivably having and not having form. Objects like earth which have form (ṛūpa) cannot become objects which have no form (arūpa). Ākāsa has no form. If it comes to have form, it ceases to be ākāsa. Entities like moon which are characterized as form-
formless i.e., (rūpārūpa) cannot become an entity which has no form (arūpa) only or an entity which has form (rūpa) only. If it does so, it ceases to be an entity characterized as rūpārūpa. The point to be noted here is that none of the objects in the world can change its own nature and assume the nature of another. Formless things cannot have form and vice versa. This is what we come across in experience. Whatever is experienced as this or that, is determinate. When we predicate one quality of a thing, we exclude the possibility of a different quality being predicated of that thing. To know a thing in experience is to limit its nature. If God were formless, He also becomes limited like any formless object of experience like ākāsa and will cease to be God by becoming one object of experience among others. Saiva Siddhanta is very careful in defining the nature of Siva. The definition does not in any way limit the reality of God. Saiva Siddhanta admits that God is a person, but maintains at the same time that His personality is not conditioned by any factor, and that it is constituted by its own freedom. It holds that God performs comic functions, but maintains at the same time, that in performing them, He is formless, with form and both. It implies that the kind of form He assumes as required by His function is a case of freely assuming personality. It is this freedom to assume any and every form and no form that stands out as the differentia in the definition of the nature of God. We have to note here that this is not the case with souls. Souls are given forms by God in accordance with their karma. The karmic necessity is not to be found in God, who comes to help the souls out of His own Grace. Thus it is said that when He performs the five-fold activities, He takes the sakeśa from He is free to take any and every form that is required for the purpose.

Now the doubt arises whether God will not be affected by the forms He takes. Umapati explains God’s existence
as Freedom by distinguishing God as spirit from what is non-spirit i.e., \( \text{Pāsa} \) and secondly God as Freedom is distinguished from what is not free, viz., \( \text{pāsu} \). At the level of \( \text{pāsa} \), there is no freedom. At the level of \( \text{pāsu} \) there is freedom but that freedom is limited by the soul’s previous \text{karma}. At the level of Pati only, we have supreme autonomy. The distinguishing characteristic of spirit is its transcendence.\(^6\)

Spirit transcends the finite structures of human experience, which is subject to the categories of space, time and thinghood.\(^7\) What is given to human experience is by definition illimitied to the forms and categories of human experience. If it is here, it cannot be elsewhere; if it is this, it cannot also be that. This is the epistemological side of the finitude.

We may consider the finitude from the side of ontology also. What is given to human knowledge as its object by definition, is again what has a beginning, middle and an end. Whatever is known as an object to a subject is subject to the limitation of temporality.\(^8\) Conversely we may say what is universal or eternal cannot be an object in demonstrative knowledge to a knowing subject. This is exactly the characteristic of spirit. God is all pervasive and eternal. He has all forms, at the same time having no form in particular. God is unique in being beyond the comprehension of all others.\(^9\) God is the sole Lord whom overwhelming likes and dislikes cannot reach.\(^9\) In other words God cannot be attained by human beings who have strong likes and dislikes. They are carried away by their likes and dislike with the result that lacking spiritual poise, they become incapable of attaining God.\(^9\) God is the life inseparable from all that lives. These characteristics clearly distinguish God from souls. The souls have the \text{māla vina} \text{i} which is the cause of the three bonds, and which cause apetition and aversion for the souls, thus involving the souls in the tedious circle of births and deaths. This \text{māla}
vinai does not affect God and therefore He can take up and energise for Himself any form He wills.

This characterisation brings out God's transcendence. God, free from any thing empirical or phenomenal i.e., Nīmalan, is not a thing but Being Itself. But another characteristic viz., His freedom to do or undo or do it otherwise is also equally evident from His nature as the agent performing all cosmic functions. It is this characteristic that explains how God unlike the creature can freely assume a personality as required by the offices of cosmic functions.\(^{22}\)

Umapati does not deal with the arguments for the existence of God elaborately, while Arulnandi Sivam deals with the question in a detailed manner in the first and second सूत्रs. Umapati however, gives the essence of these arguments in the verse beginning with 'Ulagamelam'. He says that God, the everfree (Nīmalan)\(^{23}\) is the causal agent of the universe. Though He is the causal agent, He is not affected by the universe, for He stands as the non-different ground of its existence. The world is a world of male, female and neuter, or to be more specific of he, she and it. Because the world is presented as an object, it follows that it cannot be its own cause, but it must have been created at a time, conserved and absorbed at appropriate levels by one that transcends the objectified world.\(^{24}\) The universe endures and undergoes involution in due process of time. Subsequently it evolves again on account of bonds from which souls have to be freed. Forms change, appear, move and disappear. There must be a cause for these changes. Umapati rejects nature, māyā, karma and the individual souls as the ground of the universe. These are the species of bonds (पाप) or bound souls (पापù). The cause of the world can only be the Lord i.e. Pati who wholly transcends the sphere of bondage and bound. God and only God can be such world-ground.
Umapati Sivam discusses whether the world is its own cause, or māyā, individual soul or karma can be its cause and rejects all these factors. The world is subject to the three process of creation, preservation and destruction and these process occur periodically and purposefully and not automatically and capriciously, for the sake of individual souls. These process are repetitive so that after the resolution of the world back to its cause, there is again creation. It is assumed here that the soul is from the beginning of time defiled by a connate spiritual Impurity. The māla is made fit for removal and this is called malaparipāga. By malaparipāga, it is meant the progressive decrease of the capacities of the māla to bind the soul. Umapati says that re-creation after its resolution by God is occasioned by this factor of Impurity. It may be asked how by these changes of the non-intelligent universe, the impure nature of the intelligent souls can be removed in due course? It is answered in this way that by these natural processes, the impure souls are made to pass through a variety of births and deaths, transmigrating from one form of life to another so that karma fructifies and is removed by experiencing the fruits. The fructification and removal of karma is part of the wider process of the fructification and removal of the original Impurity i.e., māla. Nature and its processes are therefore brought to pass and utilized for the purpose of liberation of souls by a gracious and omniscient God. Māyā is not intelligent and is jāda i.e., unconscious. It is said to be the assumptive Energy of the Lord because He uses it in the evolution of the world. The individual also cannot be considered to be the causal agent of the world. Individual souls though intelligent, cannot exercise their intelligence independently before taking on bodies and therefore they cannot be the initial creative agent that cause the embodied existence. Because of the beginningless defilement the individual souls though they are infinite, become monadic and rendered beginninglessly ignorant and impotent. In short,
they are fettered. One of the bound souls cannot be the cause of the world, any more than one of the bonds could be such a cause.

Umapati considers the view of those who consider *karma* to be the causal agent of the world. He says that *karma* has its being only as generated by the thought that one thinks and the word that one speaks and the action that ensues as one acts.\(^27\) These are possible only after assuming embodiment and not before it. Action depends on embodied existence and cannot be prior to it. Moreover there is a reciprocal dependence between becoming embodied and doing of deeds so that the cause has to be known from something more basic than these two.\(^28\) It has been shown that individual souls also are not the causal agent because souls cannot act before they get bodies, instruments etc. The individual's intelligence cannot be exercised independently of embodiment. The result of the entire discussion is that the cause of the world can only be one that transcends the bound souls and the bonds while at the same time standing non-different from them.

Hindu theology assigns the three cosmic functions to the three Gods.\(^29\) After speaking of God, Umapati speaks of His functions as uniquely connotative of His supremacy.\(^30\) This is done by showing the relative superiority of the functions of universal destruction in relation to other functions of creation and protection. We have to note the point that this lead is given by Meykandar when he says "Andamādi" in the first sutra of the *Śivajñāna Bodham*. The function of universal destruction shows the transcendent nature or supremacy of the Lord. Arulanandi Sivam also refers to this aspect of God when he says that they call Him as one of the devas, but they know not that Siva acts through the three Gods, the half of His body is Uma and that neither Visnu nor Brahma was able to fathom the great Jyoti or Light. And they neither know what form arose out of this
great Jyoti. The episode of Brahma and Visnu searching for His crown and feet and not finding them, proves that God is Viśvadhika. The same story which further states that the gods appeared from the great Light shows that God is Viśvakārāṇa. The story which further states that the great Light subsided into the Linga form shows that God is antaryāmin. The puranic episode that Uma became half of His body shows that God is Viśvarūpi. In this context we must note the distinction between guṇi Rudra, who is one among the Trimūrtis and the Mahā Rudra who is the creator of the universe as shown by Sivajnana Munivar. Guṇi Rudra cannot destroy the worlds above prakṛti maya. The states of laya, bhoga and adhibhāra are attributed to Siva and He is called Siva, Sadasiva and Mahāesvara. There is no difference between these forms of the Lord. The saivagamas hold that Srikāṭhe Rudra is the matured soul among the pratyākhalas. People mistake guṇi Rudra for Mahā Rudra. Sivajnana Munivar gives a long list of quotations along with the Siddhāyār which we have quoted already. All these quotations are important to the extent that Siva in His transcendent aspect is not affected by the changes in the Universe, while at the same time, Siva is the support for all the deities who carry out the command of Siva. The Siddhāntin's point is that Siva is supreme unlike other gods who desired to live long by drinking nectar churned from the ocean and, when, poison came first, ran to Siva and begged Him to save them. Siva took poison and, as ever, is birthless and deathless. It is the lesser Gods who are subject to births and deaths. It is this aspect of compassion i.e., drinking poison to save all living beings from deaths shows for all time both the power and love of Siva.

The idea of power associated with God is sometimes misunderstood to mean only destructive power and hence Śiva, the benevolent is equated with Rudra, the destroyer. So the critics say that the Siddhāntin's conception of Siva
is aesthetically unsatisfactory and morally unedifying. A god, wearing garland of skulls and hissing snakes, dancing at midnight on the cremation ground, surrounded by evil spirits, no doubt, is not likely to call forth religious fervour. The saints ask us to ponder over the significance of the e features. There is again the idea that God has control over the destructive forces. The story of Kāli dancing with the Lord, illustrates the fact that God conquers the destructive forces which otherwise would overwhelm the world. Manikkavacagar brings this out in the form of questions and answers. Question: The Lord of Tillai’s court, by cool palms girt, whence honey drips, there entering does mystic dance perform: what’s that my dear?
Answer: Had he not entered there, all the wide earth had quick become Abode of demons armed with flesh transfixing spears. The Lord is said to have danced Kāli into refinement of character.

Nicol Macnicol, after quoting from Maniakavacagar’s Tiruvācegam says, ‘It is hardly necessary to multiply illustrations of the fervent spirit of this worshipper of Siva’. It is constant marvel to note how the heat of his devotion is able to transmute for its purpose of adoration even the repellent aspects of God. His descriptions of Him seem at times to touch the very brink of all we hate. This is he who ‘wears the chaplet’ of skull’s, he is the maniac.

A dancing snake his jewel, tiger-skin his robe,
A form with ashes smeared he wears?

Though these aspects are repellent, we must also note the description of Siva as the beautiful one, the one of ravishing beauty. He is described as the Beautiful one who conquered Yama, (the king of death); the Beautiful one who drank poison; the Beautiful one who moves about the universe; the Beautiful one who goes out to beg; the Beauti-
ful one who overcame Ravana; the Beautiful one who rides
the bull.\textsuperscript{36} We have to see the beauty of spirit in overcom-
ing death, the beauty of love that suffers for others in
drinking poison\textsuperscript{37}, the beauty of accepting the offerings of
people with all their sins in going out to beg; the beauty
of divine might overcoming conceit in crushing Ravana with-
out destroying him - and as soon as worship takes the place
of Conceit giving him boons; the beauty of divine governance
of the moral realm in riding the bull of righteousness.

What is really implied by this distinction between \textit{mahā}
\textit{Rudra} and \textit{gni Rudra} and beween \textit{maha Rudra} and the
\textit{Trimārtis}, is that Siva, the destroyer God stands distingui-
shed in terms of His function of destruction. Creation and
protection are not coordinate with the function of destruc-
tion. They are subordinated to destruction i.e. what is
creation and destruction have their destiny in destruction
while destruction is not consummated by yet another residual
process. Even though the creative process ensues again after
dissolution it is not by subordinating destruction. From the
very sequence of recreation of the world after its dissolu-
tion, the Saiva Siddhantins asserts the intrinsic pricity of
destruction over creation and protection. Destruction is the
condition of the possibility of recreation i.e. what is not
destroyed cannot be created.

The question may arise as to what happens to Brahma
and Viśn̩u at the time of destruction? The answer is that
they are also destroyed at the time of destruction. If they
are destroyed, how can they be real creator and protector?
Siva is the only supreme Being and He confers His sovereign
power and manifests on them the requisite omnipotence
and omnipresence to perform cosmic operation\textsuperscript{38}. The know-
jedge, and power exercised by them are, therefore, only
operative aspects of the knowledge and power that belong
to one central knowledge. For once they achieve omniscience
and omnipotence they become \textit{muktās} (The liberated) and
cease to function as creator and preserver respectively.
It may be asked why Siva should be said to be responsible for all these activities, when it is usual to speak of Brahma, Visnu and Rudra as responsible for the three acts i.e., creation, protection and destruction. The Siddhanntin replies that Brahma and Visnu, on account of their merit, have been given the high authority of Siva to carry out His mandate. Sivajñāna Yogin in his commentary on the Sivajñāna Siddhiyār quotes the line from Purāṇapahroga written by Umapati. "कर्मभिः सत्त्वः सासु विन्यासान्तरः सामासिकः सर्वत्र अपत्तिः" and claims that the Caturveda śāāyā Sangraha shows this to be the view of the Vedas, Puranas and Itihāsas. Sivagra Yogin, another communicactor on the Siddhiyar quotes the Siddhiyar line "प्रभुम कालावर्ती वत्साञ्चल विन्यासान्तर" and expresses a different view. He says that the conative Energy of the Lord settles in Brahma, causing the predominance of activity. Contative and cognitive activity settle equally in Visnu causing a condition where intelligence and activity are equal to one another. In Kāla Rudra, the cognitive Energy alone settles and thus intelligence predominates. These deities are responsible for creation, maintenance and destruction of the gross products. Just as when red-hot iron ball is seen, what emits the glow is fire, and not the ball, the Trinity appear to function while in reality, they are controlled by Siva. Sivajñāna Yogin says that the supremacy of Siva is established by reason as well as verbal testimony. He quotes from Haradattācarya who gives twenty two reasons for the supremacy of Siva (Maṇḍādyam pp. 80-81)

Saiva Siddhanta holds that evolution and resolution being contradictory cannot both be natural. What is one, should act uniformly. we now say that all these mutually contradictory functions arise from one God though mediated by other celestial beings. How can we reconcile the two? The explanation can be as follows: All these processes do not introduce any difference in God because of His
transcendent nature, while all cosmic functions proceed from one ultimate source, is not to be thought of as the direct agent in respect of these functions. In this respect we compare God to the sun. Because of sun's light, it is possible for the lorus flowers to blossom, to attain full bloom or wither, though the sun is not affected in any way by the activities of the flowers. Thus we may understand Siva to be the transcendent presence implied as the necessary condition for the cosmic operations of creation and conservation.

Umapati next proceeds to describe the nature of the five divine functions of God. These functions which God has taken up are styled the play of His Grace and these are meant to lift the soul from the sea of misery to the seat of abiding bliss. Divine function is describable as sport in the negative sense that it is effortless and implies freedom of action. Sivajāna Munivar explains the nature of the five divine functions in the first adhikāraṇa of the second Sūtra in the Māpātivam. He raises the question for whom these five divine actions are performed, whether for God Himself or for others. These functions cannot have a final cause outside God's reality. If they are performed for the soul, then the question arises what is the relation between God and souls? If the relation is abhedā like gold and the ornaments made of gold, then the divine actions are for God Himself. If the relation is bheda like light and darkness, then there is no connection between God and souls. If it is bhedā-bheda like word and its substance, then it amounts to anekāntavāda. If the performance of divine actions is not for God Himself, then the question arises whether these actions are useless like the actions of children or madmen. Even a wise man like a king performs functions like hunting, gambling and also the ordinary functions of perspiration, sneezing etc. The commentator says that all functions have some purpose. Hunting by the king is for
the purpose of protecting subjects from wild animals, or to keep himself active and thus overcome laziness, or for the sake of food. Gambling is to score a victory over the enemy in an indirect way and the acts like sneezing, perspiration take place for the protection of the body. Even the acts of children like building small houses with the sand have their ultimate purpose in training people for taking care of the family when they assume responsibilities. Thus all actions have some purpose. Though God as an entity is different from souls, He is also one with the souls (ஆத்மப்பூரண் பொருளை) and does these functions for the souls. People quote a line from the Tiruvacakam which says that these actions are the play of God, the explanation of this line is that by play is meant, the ease with which God performs these actions. Manikkavacakar also says that by these actions of God, souls are redeemed from their sins. Divine activity is Grace in the positive sense in that it reclaims the individual souls lost in the sea of suffering and making it an occasion for God to come and bestow Grace.

Umapati Sivam explains the meaning of five divine functions. Dissolution has the aim of wiping out fatigues of birth and death. Death is not simply to be seen from its negative side as mere deprivation of life. On the positive side, it removes the spiritual fatigue of the soul which is caught in the cycle of endless births and rebirths. Tiruvalluar says that death is like sleep and birth after death is like waking after refreshing sleep. The question now arises is - in what sense is this death or destruction a spiritual rest, or renewal of life? Destruction of the body is effected so that the fatigues of birth and death may be relieved and the soul remain alone i.e., without being associated with the instruments of māyā and this basic condition of isolation of the soul precedes the life of empirical enjoyment and suffering. Therefore this condition of isolation constitutes the native existence of the soul. To be resorted to this
condition intermittently in between enjoying the twin fruits of karma is a pre-supposition made with a view to account for the working of the law of karma. Consequences of deeds accumulate because of attachment and aversion and they must serially become 'ripe' for removal i.e., their fruits must be experienced. Therefore as a kind of rest and preparation for experiencing new karma resolution of the world is indicated. This is a gracious act from both cosmic and individual points of view. If resolution is in the service of ripening of karma, recreation is for the eventual ripening of a mala. Protection means making soul enjoy the fruits of karma so that karma may be totally removed and concealment is to make them turn to such enjoyment. The soul persists in attaching importance to the pleasures of the world because of its ignorance of the true nature of things. It is due to its association with ānava that it is misled into craving for the things that are alien to its nature as a spiritual being. The work of deluding the soul is for a certain period of time aided by Tirodhāyi. This is really Siva Śakti which hides from souls the true nature of the subjects of the world so that by experiencing them, maturation of mala may be effected. Its function though apparently characterized by a negative aspect, has actually positive role. The soul which thinks mistakenly that the objects of the world are pleasure yeilding, finally concludes for itself that the pleasures derived from them being evanescent, they are not worth while. Further tirodhāyi enlightens the soul by making the Śuddha tatvas, kāla and other tatvas function. Without tirodhāyi the soul will not seek experiences which resulting in knowledge brings about maturation of mala. What is concealed or veiled by means of the function of concealment is God's own relity in the soul. We must understand the purpose behind the act of obscuration clearly. Obscuration is effected by God to veil the nature of the soul as cit and bring about indifference to fruits of actions, good and bad, by first making them engage in action (or
as Sivagra Yogin puts it, to avoid the avoidance of karma) Grace is the grant of release and all activities are thus indicative of His Grace and there is no ground for attributing cruelty to Him. The saiva Siddhantin does not accept the view that destruction is due to tāmas and obscuration is due to deceitfulness on the part of the Lord. The view regarding obscuration is that as the soul is intelligent, it will not engage in action to workout its karma and attain release, if its true nature is not veiled so as to make it engage in action. Thus tirobhava apparently defeats its own purpose. Obscuration is for removing obscuration once for all. So it is for the ultimate good of souls. Maraiṇa Desikar, a commentator on the Siddhiyar says that tirobhava does not hinder the soul, it hinders the hindrance to the soul. He tries to show in this way that God is not to be thought of as first bringing about obscuration and then removing it. Ānava mala has jaḍa sakti and this sakti loses its power when the soul acts. Ānava’s might is brought out picturequely by Santalinga Swamipal. He imagines anava to be like a mountain of darkness which threatens the soul, exposes it to the contempt of five persons (the five senses) and challanges the Lord Himself. Ānava is supposed to address the soul thus:

I shall cause you to increase your stock of karma and plunge you into birth. If siva comes to save you, I shall test His bravery also; whereupon the soul prays to the Lord, ‘Having said these words, ānava disappeared from my view. Will you not be pleased to change this state of affairs? In otherwords the evil that ānava does is so staggering that without God’s grace, the soul can never hope to overcome it. When the evil effects of ānava are reduced, the soul realizes its true nature and attains God. Thus Siva performs the function of obscuration for the benefit of the soul.'
The first three actions i.e., origination, protection and destruction take place in the rog, intelligent world. These are performed so that the evil effects of mala are destroyed and when this happens, God bestows release on the soul. The last two actions i.e., obscuration and bestowing grace, take place in the souls. Since obscuration can be included in protection and bestowing grace can be subsumed under destruction, the five divine actions may also be reduced to three divine actions: If we consider these five acts from another angle, we may include origination, protection and destruction in obscuration because all these cause bondage, we may say that God performs only two actions i.e., obscuration and bestowing grace. We may consider these sayings:

The Supreme One who is bondage and release.

పామిడిం నియమాపనాం పురुషము

Appar Tevaram.

'Behold the supreme one who ordains, bondage and release.

పామిడిం నియమాపనాం పురుషాలయ కారతాం

Tiruvaacagam.

The Supreme one who gives bondage are release

పామిడిం నియమాపనాం పురుషము

Periyapuranam.

God can be approached in two ways. For example, we see the Sun as a dise. When we know the real nature of the Sun, we come to realize that it is many times bigger than the earth. We cannot see the real nature of the sun with our eyes. We can understand it only with the help of our mind. In the same way we can deduce from our observation of the world that there must be one who is the cause of its origination, maintenance and destruction. God performs the five divine functions for the sake of souls. This is the general nature of God. (తిరువాయాంది) Thus when we consider God with relation to the world, it
is *tatastha lakṣaṇa* (definition per accidens). When we consider God by Himself i.e., without considering its relation to the world, souls etc., it is *svarūpa lakṣaṇa* (definition per essence) *Upaniṣads* say that *sāt, cīt, ānanda* are the *svarūpa lakṣaṇa* of God. Since Saiva Siddhanta holds *S-thārya vada*, sāt here means the abiding existent, for there is nothing which does not exist. *Cīt* means knowledge and *ānanda* means bliss. What the *Upaniṣads* speak of as *sāt, cīt* and *ānanda* is developed as eight attributes in the *Śaivagamaś*. They are self-existence, omniscience, eternal knowledge, unbounded grace, omnipotence, infinite bliss, purity and eternal freedom. Tiruvalluvar also speaks of God as endowed with eight attributes (*enuguñatām*).

This 'general' and 'special' nature must be distinguished from general and specific nature expounded in epistemology. General nature in epistemology denotes the common nature belonging to all entities of the same category, while special nature belongs to one entity peculiarly. This general nature in epistemology is also called *samānya* or *jāti* and special nature in theory of knowledge is *Viśeṣa*. *Sivajñāna Munivar* says that we must clearly understand the general and special nature expounded here.

After considering the general nature of God, we must know the special nature of God. There is a brief reference to the special nature of God in *Sivaprakāsā* and we can understand this with the help of the sixth *sūtra* of the *Sivajñāna Bodham* where the special nature of God is explained in detail. The external objects and their characteristics come under the purview of human beings. The souls know the objects as different from themselves and this intelligence is called finite-intelligence (*aśva āriṇu*). Since this intelligence is limited by time and space, impure due to the contamination of *mālu*, the knowledge got from this is also subject to limitation. Since God is pure without having origin and decay, God is not to be understood by this intelligence.
Meykandar in the sixth śūtra says, "அறியும் அஸ்தமின்" (அசதிரா அசதிரா அசதிரா). The words have to be arranged in such a way that we may understand the meaning clearly as 'உன்னூறு எனினாஸ்த்து' (அசதிரா அசதிரா அசதிரா).

If God is an object of finite understanding, He is also liable to destruction. We cannot say that God cannot be known in any way by us, for He will be non-existent like the horns of a hare. So Maykandar hastens to add 'உராடு எனின் இமயின்' after 'அறியும் அஸ்தமின்'.

It is not correct to say that God does not exist, because we do not perceive Him. We must cultivate the required fitness to see Him. When in the darkness of night, a person enters a beautiful palace which contains good paintings and is of great architectural beauty, he cannot see those pictures and appreciate the beauty of the palace. In the same way when we are immersed in spiritual darkness, we cannot see Him who can be seen only through His grace. Sages who have experience of God give us certain suggestions as to the way in which we may approach Him. Tirujīnā Sambandhar says,

'Do not by arguments and examples, indulge In excessive enquiry. Our lord is a blazing light Ye who wish to be rid of great sorrow live with your mind fixed on Him Come, ye holy ones, unto the lord'.

At the same time, the Saiva Siddhāntin does not neglect the importance of reasoning. Tirumālar says,

'Direct your thinking as far as it can go Express the Truth as best you can Even if denied, our lord verily exists, Seek ye the good well-tried path'.

Appar also says that since he has experience of God, he cannot understand those who say that God does not exist.
To say that 'God does not exist' is possible for those who have no required fitnss (i.e. meyungrum) and not for those who have required fitness and actually experienced Him.

"நீதியானைக்கையார் காண்டு ஓர் பெரும்பாடி பெண் காண்டு ஓர் வூடையும் வெளியே வந்தவோ என்றார்? நீதியானைக்கையார் காண்டு ஓர் பெரும்பாடி பெண் காண்டு ஓர் வூடையும் வெளியே வந்தவோ என்றார்?"

The Lord residing at Tiruvaiyaru, wearing the crescent-moon comes and resides in my intelligence. When I experience this, can I say that 'He does not exist'. This expression of Appar may be compared to the passage which occurs towards the end of the Brahma-sutra bhashya of Sankara. Sankara asks: 'How is it possible for another to deny the realization of Brahman knowledge experienced in one's heart, while bearing a body?'

God cannot be known by human intelligence alone and so He is called Sivam. At the same time, He is experienced by the sages, so He is called Śīta. Thus God is described as Siva sat in the Sivajñāna Bodham. The sixth sutra says,

'If He is knowable, He is non-real; if He is unknowable, He is non-existent. Therefore the truly wise say that He is neither but is spiritual Reality, know-able and unknow-able'. The Tamil word 'Cemporul' gives the meaning which is expressed by the Sanskrit word Sat, This can be known from the Tirukkural text (358).

'ஓமன்களைத் தவிர்மாற் தீர்த்து ஓம்புப்பொரள காலம் அதுந்து'

True knowledge consists in the removal of ignorance which is the cause of births, and the perception of True Being who is (the bestower of) heaven.

Umapati Sivam says that without the instruments of knowledge, the soul cannot known anything. In the Kevala-
vasthā the soul has not experience of objects, because the soul is not associated with the instruments in that state. Again Umapati says that with the help of instruments also, the soul cannot get knowledge about God, because the senses give only partial knowledge. With this partial knowledge, we cannot hope to get knowledge of God. How can the individual realize Divine Wisdom? Umapati says that Divine Wisdom is revealed to the individual soul by God Himself graciously descending as a preceptor. God will come, as a preceptor only when the soul performs penances i.e. cāryā, kriyā and yoga which are called immortal penances. Meykandar distinguishes the ordinary penances like bearing with hunger, living in the forest etc., from the immortal penance (jñānādhyāsa ānukul). Cāryā, Kriyā and yoga are called immortal penances because their fruit i.e., jñāna is immortal while the fruits of ordinary penances are liable to destruction. God coming as a preceptor, shows the way to sever the connection with the bonds and reach His feet. This is effected by the rite of ‘ādhoṅā sūdāhi.’ By this process, the finitizing effects of ādhoṅas are destroyed and the individual’s knowledge, action and feeling which are limited become infinite due to their association with the infinitude of ‘Siva Sakti’. With the grace of God, this expansion of the individual’s faculties can take place even when the soul is associated with the body. In the beginning, māyā is the source of Partial concealment of the soul’s intelligence. (S. S. S-I l. 53). After the onset of grace, the body ceases to conceal and becomes medium of expression of God’s grace.

Now we may ask what is the use of knowing the general nature of Lord Siva? After knowing the general nature, we must worship Him both outwardly and inwardly and this will give Jñāna which is the ultimate means to attain liberation. Tiruvalluvar also emphasises this point when he says, ‘What profit have those derived from learning
who worship not the good feet of Him who is Pure knowledge?"'

Again he says? 'The head that worships not the feet of Him who is possessed of eight attributes, is as useless as a sense without the power of sensation.'

If we know the general nature, we cannot get the benefits like the removal of suffering and the experience of unexcelable joy which can be got only through knowing His special nature. We can know His specific nature when we know through His grace, tiruvamul, abandoning the habit of knowing through the finite intelligence. Then we have the removal of suffering and enjoyment of bliss. God is called 'Siva Sat' only in this context. We may consider these sayings:

'Tiruvacagam

\[ \text{" குருதோன் குருதோன் பார்வுய்க்கு குருதோன் குருதோன் குருதோன் குருதோன் \}} \]

'Tiruvacagam

\[ \text{"நூற்றுற்றுக்கு நூற்றுற்றுக்கு நூற்றுற்றுக்கு நூற்றுற்றுக்கு நூற்றுற்றுக்கு \}} \]

Appar Tevaram

\[ \text{"ஏழு ஏழு ஏழு ஏழு ஏழு ஏழு ஏழு ஏழு \}} \]

Sivajñana Bodham

All these statements in both the devotional and expository works relate to the specific nature of the Lord.

We may consider how God helps the three kinds of souls (Vijnanakalas, Pratyakalas and sakalas) to get release from bondage. Vijnanakalas get release i.e., from attachment
to initsas like kalà due to the special knowledge (Viññàna) they have and God instructs them through their intelligence. The prañayäkulas get release at the end of prañayä i.e., destruction of the universe and for them Siva appears in a superhuman form, like having four hands, three eyes etc. For the sakalas, who are associated with the three malas, Siva appears as a human guru, and bestows grace when the soul attains iruvinaippu (attitude of indifference to the twins fruits of karma). He takes the human form because the soul may not approach Him, if He comes with all his glory. Thus as the stalking horse (Gajasita) is used to catch animals, God comes as a human preceptor and makes the soul turn to spiritual ways. Thus God has a purpose in taking a human form. Siva appears to the prañayäkulas in a superhuman form, performs purificatory rites and removes mala. Siva resides in the intelligence of the Viññànakalas and informs them. In both of these cases, there is nirãdhara Siva diksa. To the Sakalas, Siva appears in the form of a preceptor, performs purificatory rites and removes mala. This is sãdhãra diksa.

As the ripening of mala varies for the various souls, the purificatory rites performed by the Lord are also of various kinds.

Diksa

Nayana Späśa Väcaka Mäñasä Saśra Yoga Hauri
(Seeing) (Touching) (words) (Meditation) (Scriptures.)

These diksas help the soul by removing the evil effects of ârava and bestow bliss on the souls. In nayana diksa, the preceptor sees the disciple with His gracious eye like the fish which hatches its eggs by its look.14

This is also called caheśu diksa. In sparśa diksa, the preceptor performs certain rites to remove the pupil's
bondage to make him like Siva. This may be compared to the birds brooding on their eggs. 

Vacaka dīkṣa is teaching the five sacred letters according to the eligibility of the disciple. In 

mṛṇasa dīkṣa, the preceptor graciously thinks of the pupil even as the tortoise is said to think of the egg. Sātra dīkṣa is teaching the nature of Pott, Puṣa and pāsa in conformity with sound tradition and teaching the union of Siva with souls when the evil effects of ānava are destroyed.

Yoga dīkṣa is teaching the pupil to practise niradhara Siva Yoga. Among the various dīkṣas, hauтри is unique and possesses all other dīkṣas as its parts. The first six dīkṣas are of two kinds

i) They may be performed independently of hauтри dīkṣa.

ii) They may also be performed as parts of the hauтри dīkṣa. These dīkṣas are performed independently of hauтри dīkṣa, for those who are not eligible for hauтри dīkṣa. Hauтри dīkṣa is two-fold as jñāna hauтри and kārtya hauтри. The first is performing the rites by mentally assembling the several things. The second is actually getting the required things and performing the rites.

Umapati then considers the three forms of initiation i.e., Samaya, viśeṣa and nirvāṇa. Samaya dīkṣa qualifies one for the chanting of mantras and viśeṣa dīkṣa qualifies the person for specialising in rites of worship and yogic practice. Samaya dīkṣa is initiating a person into a particular religion and this is done for those who have mandatara saktinipāta. Viśeṣa Dīkṣa is making the person so initiated to do puja etc., and this is done for those who have māndā sakinipāta. Nirvāṇa dīkṣa is completely removing bondage and helping the soul to reach God.
Nirvāṇa dīkṣā is divided into (1) satyo nirvāṇa dīkṣā and (ii) asatyo nirvāṇa dīkṣā. Stayonirvāṇa dīkṣā gives release immediately while asatyo nirvāṇa gives release at physical death. While stayonirvāṇa dīkṣā is performed for tīvrotā śaktinipāta asatyo nirvāṇa is done for tīvra śaktinipāta. Siva comes in the form of a preceptor and purifies six adhvās either by jñāna or by kriyā. Nirvāṇa leads the soul to the path of spiritual wisdom by helping it to purify the six kinds of ways through which the fruits of karma reach it. Adhvā means way and the fruits of karma reach the soul through the ways. In the same way, the soul can attain liberation only by destroying the karmas which are accumulated in the six adhvās. The adhvās are mantra, pāda, varṇa, bhuvana, tattva and kalā. The first of these is absorbed by the second, first and second by the third and so on. When the karmas which are accumulated in the adhvās are destroyed, māyā which comes as the support of karma is also destroyed and is again absorbed by Siva. When Tirodhāna śakti subsides, the soul is freed from mala, birth etc., and comes to have knowledge of Siva. When Tirodhāna śakti subsides, the soul is freed from mala, birth etc., and comes to have knowledge of Siva.

Sivagra yogin, commentator on Sivajñāna Siddhiyār says that adhvās are purified with the help of kriyā, jñāna and sambhava dīkṣās. Kriyā dīkṣā removes the bondage of karma. Jñāna dīkṣā is performed by contemplation done with Siva Sakti, while sambhava dīkṣā is done with cit sakti alone. By these three dīkṣās, impurity of adhvās is removed.

Mantra, pāda and varṇa are the products of śuddha māya; so they are called śuddhādīkṣā. Tattva is the product of śuddha and aśuddha māya. Hence it is called mīśradīkṣā. Bhuvana means world. Since the world is produced out of either śuddha, or mīśra or prakṛti māya, bhuvana is called śuddha, mīśra and prakṛti adhvā. These three adhvās expand into the five, mantra, pāda, varṇa, bhuvana and tattva.
The Lord removes the evil effects of āpava mala and āgāmi karma by His jñāna Śakti; this is like light removing darkness. In order to cause āpava mala to ripen, He makes the soul experience karma, arising from thoughts, words and deeds, which now exist in the six adhvās. When the soul becomes fit, the Lord appears as the preceptor, destroys sañcita and purifies adhvās. To sum up āpava and āgāmi are removed by jñāna Śakti; Sañcita and the products of māyā which support sañcita are removed by Kriyā Śakti; and prārabdha is removed by being experienced.

The question may arise whether God can be experienced by human beings. Umapati says that God cannot be reached through pāśa jñāna or through pāsu jñāna. He can be realized only through Pati jñāna. We cannot experience God through instruments like eye, ear etc., and also by mind, because these are the products of māyā. Since māyā is a category of pāśa, the knowledge which we get through the instruments of māyā is called pāśa jñāna. When the soul discriminates itself as different from all these products of māyā, and considers itself as an intelligent being, this knowledge is higher than pāsa jñāna. The soul is called pāsu and the knowledge which the soul knows about itself is called pāsu jñāna. Umapati Sivam says that God is not to be experienced either through pāśa jñāna or through pāsu jñāna but only through pati jñāna.

The metaphysical propriety of speaking of God as the Infinite which manifests Itself may be questioned. It may be objected that if the separate existence of souls and the world is recognized we thereby limit the Infinite the objector argues that the Infinite is the one without a second. He wants to establish this proposition by quoting the vedic declaration that Reality is one. The Siddhantin answers the objection by explaining the Vedic declaration as meaning that Supreme Reality is one. We are reminded of Manikkavacakar’s
See Him. that one, whose title is the only One! Again the Siddhantin feels that the sense in which the objector understands the infinite does not do justice to the concept of the Infinite. Perhaps the conception of the Infinite, as explained by the Sivasama vādin may be found helpful, in this context. The Sivasamavādin has explained the concept of the Infinite by arguing that [a] spiritual entities do not limit one another in the way material entities do and [b] that there will be no conflict between the will of the Lord and the will of the released soul because these are identical, in intending the welfare of all living beings. There will be thus concord of wills, not discord. In brief there is thus no incompatibility of existence or purpose between the lord and the souls, since both are spiritual entities and both are actuated by benevolence and compassion for souls in bondage and whom they wish to emancipate.

We may also consider another point. It is the mark of a highly evolved soul to take delight in the existence and welfare of other souls. In fact, such souls find their self-fulfilment in sacrificing themselves for others. They are the salt of the earth. They live for others and not for themselves. Hence they promote the interests of others and help these to grow to their full stature. When such is the case of the great ones, it follows a fortiori that God would rejoice in the full blossoming of the souls and not feel himself limited by their existence or greatness. What is more He helps them to realize their real greatness. The Eighth sutra of the Sivajnana Bodham explains how like a king who rescues his prince kidnapped by gypsies and reveals the prince's royal heritage, God also wants the soul to realize their divine heritage as His children. If an earthly father rejoices in the greatness of his son, it follows a fortiori that our heavenly father would rejoice all the more.

V.A. Devesenapathy in his book of human bondage and divine grace, (p.19.) quotes from Dawes Hicks 'The
philosophical basis of theism' to reinforce the Siddhantin's conception of the Infinite. Dawes Hicks says, 'The infinitude of knowledge and of love has nothing in common with the endlessness of space.' To know or to love anything or any one genuinely or intensely is to be 'infinite' in regard to that person or thing. The mind of Peter Bell was limited and imperfect not because it was other than Primrose but because it failed to appreciate the Primrose; the poet was free from that limitation, not because Primrose was, in any sense, part of him but because he could appreciate its beauty and experience the joy of such appropriation. And, so likewise in regard to the world, God may be 'infinite', not because He is the world, not because the world is part of him; but because in and through Him, the world has meaning and significance; because His knowledge of it is complete and His solicitude for it perfect. To me, at all events, it seems simply a misuse of language to call an individual finite or limited, merely because other there oner individuals distinct from himself. If there were no other individuals, then, his being would indeed be impoverished and his sphere of influence is confined.' What Dawes Hicks says about Religion in the concluding sentence of his work is also worth quoting because it throws light on the need to recognize the supreme mind (and, by implication, the finite minds): "Religion in its highest form rests, as I conceive it, upon belief in a supreme living and personal Mind; it loses its meaning if the ultimate ground of things be taken to be a system of thought contents which preserve their timeless being while human souls, such as these are then supposed to be, arise and pass away.'

The supremacy of the Lord is also clear when the Siddhantin speaks of God as the Lord of the Universe. The

Here the argument closely follows Dr. Devasena Kather's work of human pondage and divine grace.
souls are His slaves (those who serve) and the world is His possession (those who are held). Thus the universe, animate as well as inanimate, being under His control and guidance cannot limit His finitude. We have shown that it is possible to admit the existence of souls without compromising the infinitude of God. But the question arises as to whether ṣāra limits the infinitude of God and become rival to Him. The Siddhantin replies that ṣāra the root evil, is a principle of darkness clouding the intelligence of souls. As ṣāra is unable to function unless it is activated by the Tirodhana Śakti of the Lord, it is really under His control. Maya the stuff out of which the material universe evolves, may be considered to be independent of God as coeval with Him. But maya also cannot evolve without the Lord’s resolve. The objection may be raised that if maya is co-eternal with God, then He is not a creator but at best can only be an architect fashioning the universe with the material that is already there. At this state three main answers may be given with regard to the existence of the world. First answer is that matter exists along side of Him. This answer may call forth the objection just noticed that if matter exists independent of God, we are left only with an architect, not a creator. So another answer may be given. It may be said that the world evolves out of God Himself. This would give rise to another difficulty that, if the world evolves out of God, then He would become subject to change. We cannot think of God as changing or as being split up into the world. The third answer that is advocated is that the world is not a real transformation of God but is only an illusory transfiguration. This, the Siddhantin feels that, is not the proper explanation. For if the world is only an illusory transfiguration of God, and there is no existent other than God, then there is really no world, no creation etc. In so far as the Siddhantin accepts the reality of creation, he may not accept that scriptural declarations about the crea-
tion of the world etc., are not the final truth. The Siddhantin also feels that this answer seems to involve a denial of the problem itself by pointing out the difficulties in the answers suggested and thus imply that the problem is inadmissible. Umapati Sivam states the Siddhanta position with regard to creation thus: 60 What is the material cause of the universe? The answer is that maya is the material cause of the universe. If it is stated that God and not maya is the material cause, then it is to be stated that the unintelligent world cannot spring from God who is supreme Intelligence. The question may take another turn as what the need is for a God, if maya itself evolves into the universe, for which the rejoinder is that as maya is inert, it cannot by itself associate with souls as their body, the world in which they live etc. Hence God is necessary. Then one may say that it detracts from God's omnipotence if He is not to be able to create without maya. The right view is that though maya is as eternal as God, it is God who is the master who wields it to create any form He pleases. 61 But (just because maya is eternal like Him) no one would say that maya gives primacy to the Lord. Though maya is eternal like God, it is not intelligent and maya is made to act through energy of the Lord for the sake of souls.

As for karma, again, it may be said that applying the principle of parsimony, we can have either karma or God and that it is unnecessary to have both. If we recognize karma also in addition to God, is it not implied that God is powerless to interfere in the affairs which are determined by karma? The siddhantin's reply is that karma being inert, cannot operate without the help of God. God rules over karma also, though normally He may not overrule karma. Karma is meant to serve a purpose viz, to enable souls to learn to act righteously without caring for consequences and without the sense of agency. When this lesson has
been learnt, God brings the individual under the sovereignty of love after having first placed him under the sovereignty of moral law. Once the individual surrenders to the Lord, Karma ceases to bind him. Siva is described as the destroyer of sins. Manikkavacagar asks challengingly,

‘And are there other sin-destroyers, say! in this wide-world?’ The siddhantin explains the supremacy of the Lord with a telling imagery. The bonds hold in their grip only those who are not devoted to Him. If the bonds attempt to get into their clutches the devotees of the Lord, they will be in the same plight as an ant which attempts to eat fire.

Umapati Sivam explains the nature and form of Divine Wisdom without compromising the existence of souls and bonds. Umapati says that though Divine knowledge pervades the world, it is unaffected by the intelligent and non-intelligent entities. The intelligent and the non-intelligent world function toward their appointed destiny due to the benign presence of the concealing sakti. The Lord transcends the intelligent and non-intelligent entities and these entities are used for helping the soul by the Lord. The phrase ‘पतियिनाः प्रसा जीनां स जीनाः जीनां तत्’ Which occurs (SP. 63) emphasises the infinitude of siva. sivajīna Yogin gives the meaning for this phrase that Pati iñāna alone is independent and paśu and pūsa jīnāna are dependent on Pāti. At the level of pūsa, there is no freedom. The bonds are inert and fuction only when they are activated by God. At the level of paśu, there is freedom but that freedom is limited by the soul’s previous karma. The soul can function only after getting the body, instruments etc., provided by the Lord. In the state of kevala, the soul is not associated with the instruments of māyā. In the sakalā-vasthā God provides the soul with body, instruments etc., and the soul gets knowledge only with the help of these
instruments. Thus while at the level of pāśu even though there is freedom, that freedom is conditioned by the soul's past deeds. Only at the level of Pati, we have supreme autonomy.

This supremacy of Pati is compatible with the existence of souls and bonds, if we understand the concept of the Infinite in the sense explained earlier. Umapati explains the supreme autonomy of Pati with the help of an analogy. Just like the sunlight which pervades all space, the Divine knowledge pervades the world for the good of souls, unaffected by the intelligent and non-intelligent entities in the world which are illuminated by it. The wise consider this knowledge alone as real knowledge or wisdom.

It is interesting in this connection to note what the author of "Śivaneri-prahāsam" gives as answer for the question whether God is not affected by pāsa. He replies by giving the following analogies.

1) Though air pervades the sky, heat, cold, movement etc., which occur in it do not affect the sky.

2) Salt affects water in the sea, not the space which contains water.

3) Though antidote and poison may be found on the same tree, antidote does not remove the poison from the tree. It is useful in removing poison if anyone has taken poison.

4) Though poison is found in the snake, it does not affect the snake.

5) Asafoetida destroys any tree with which it may come into contact, but it does not destroy the tree on which it grows.

Thus the siddhantin tries to maintain the supremacy of the Lord without denying the existence of souls or of the universe.

Cf. P. 52
CONCEPTION OF SOUL

The concept of soul is very important in Saiva Siddhanta. The advaitin says that consciousness (cit) aspect of Brahman is like a lamp placed between two rooms and if we understand it aright, then we can understand all the three aspects of Brahman i.e., Sat, cit and ānanda. In the same way we may say that if we understand the concept of paśu clearly and distinctly, we can understand all the three concepts of Pati, paśu and pāṣa correctly. Umapati Sivam uses three terms i.e., Aruyir vargam (அருயிற் வர்஗ம் SP-8) literally the class of precious souls, Narpaśu vargam (நர்பாஸு வர்஗ம் SP-16) literally the class of good cows, here paśu or cow stands for souls and sadasat (SP. 57) to denote the soul. We must clearly grasp what the Siddhanlin means by the term sadasat.¹

This Siddhantin speaks of the Lord as sat of the soul as ‘sadasat’ and of the bonds as asat. But as pati, paśu and pāṣa are all eternal entities according to Saiva Siddhanta, we must understand the term asat, in valuational and not in an ontological sense. As entites, the three have neither beginning nor end.² We may also point to literary usage both in English and in Tamil to reinforce the point.³ We say of some one who is not important in a given setting that he (or she) is a non-entity. Surely, it does not mean that he does not exist, that he (or she) is a non-entity. It only means that he does not count for a given purpose. Almost the same is conveyed in popular Tamil, when we say, ‘He is not to be counted’. We must understand paśu and pāṣa in this specific manner.
This 'sadasath' nature is denoted by Meykandar as 'adu adu adol' (அது அது அதை) and is paraphrased as yādunru pārin adan iyālāy nīral (யாதுன்று பாரின் யான இயாலை நிர்லா) by Tayumanavar. These mean that the soul becomes one with whatever it is associated with or attached to. That is to say, whatever its own nature or individuality may be, when it becomes united with another, it loses its own characteristics and individuality and partakes of the nature of the thing it unites with and completely merges itself in the other. It is to be noted that the sadasath characteristic of the soul is in general consonance with the Tamil tradition.4 Tiruvalluvar says,

'Just as the water changeth with its soil's taste and hue, So too a man's own nature changeth with his company too!5 The water falling from the sky is colourless and tasteless, but as it touches the earth, it becomes sweet or dirty or discoloured according to the nature of the soil, losing thereby its individuality and purity. So does a man become good or bad according to the association he forms. It is because of the soul's strong tendency to identify itself with its environment that sage Tayumanavar sings,

"Oh! for the day when I shall be in inseparable union with the wise, ever stable One,
Even as now I am in inseparable union with the primal Impurity."6

The Sivajñāna Bodham written by Meykandar is the basic text of Saiva Siddhanta. It is short in extent and very terse in style. Meykandar's disciple, Arunandhi Sivam wrote a commentary in verse on the Sivajñāna Bodham and this is called Sivajñāna Siddhiyār. The Sivajñāna Bodham is called the basic text (mudal nūl) and Siddhiyār is termed as a derivative work (vaī nūl). Umapati Sivam wrote the Sivaprakosam, elucidating points not explained in the two earlier works and leaving out those aspects which were
clearly explained in those texts. Meykandar states the arguments for the existence of soul in eight parts (adhikaraṇas) and Aṟṟaḻrai Sivam deals with this subject although not in great details. Umāpati Sivam does not take up the question of the existence of the soul for discussion. Instead he proceeds to explain the nature of soul in the state of release at great length. The Sivaprakāśam is dependent work (cāru nāl). We may briefly consider the main points regarding the arguments for the existence of the soul as gathered from the Sivajñāna Bodham and the Sivajñāna sidāhiyar.

Replying to the Sānyavādin, the Siddhantin says that the Sānyavādin does not merely say that the soul does not exist. He says that the body, the instruments etc., are not the soul. Here it is not bare negation, but it is a case of significant negation and so the very denial of the soul implies the soul. This reply of the siddhantin is similar to that of Descartes who contends that the very fact of doubting implies the doubter. Dehātmavādin, (belonging to one sect of the materialists) says that what we mean by the soul is the body and therefore the body must be taken to be the soul. The Siddhantin replies that as in the case of a man who, while speaking of his wife and his city, speaks in the possessive sense (as my wife, my city) knows that he is other than they, in the same way when we speak in the possessive sense of the body, we must know that the soul is different from the body. There is also another reason in support of this fact. If the body is the soul, it should be able to exercise its function even after death, because all the constituents of the body are in the dead body also. Since this does not happen, the notion that the body is not the soul is justified. The Indāryātmavādin says that the indriyōs or five organs of sense, which perceive the different sensations, are what we mean by the soul. We can see four defects in this theory. The five organs of sense are capable of having consciousness
but not desire or will. The soul is an entity which is characterized not only by consciousness, but also by desire and will as well. Secondly, each sense organ perceives a different phenomenon and does not know what the other senses perceive. The eye can only see, but not hear etc. The soul is an entity using all these senses, has awareness of the data given by them and thus the senses cannot be the soul. Thirdly, the senses have only objective awareness, but do not have subjective consciousness. The eye can see, but is not conscious of seeing. The soul is a conscious entity which not only has awareness, but is also conscious of its awareness. Fourthly, if the sense organs constitute the soul, how can we explain the cognition of dreams, where the sense organs do not function? It is the soul which perceives dreams in sleep when the sense organs are inactive.

The śūksma dehātmā vādin says that the subtle body (śūksma deha) is the soul. But this is untenable because there is knowledge of dream state on waking up. If this knowledge is said to be due to the subtle body, then there should be no difference between the dream state and waking state in regard to the content of the dream. We do not notice a difference. The content of dream is dim in the waking state while it is vivid during the dream state. Therefore the subtle body cannot be the soul. When we say that the soul distinguishes itself from the body, the term 'body' includes both the subtle and the gross bodies and so the subtle body also cannot be the soul.

The antābhāraṇātmanāvadin maintains that the internal organs of knowledge constitute the soul. This is not acceptable for the reason that the internal senses are dependent for their material on the external senses; and as the internal organs are different from this material, so is the soul different from antābhāraṇas. As the internal organs are only intelligent when viewed in relation to the subordinate "satvām"
but are non-intelligent when viewed in relation to the soul, the internal organs cannot be the soul. As in the case of external senses, the internal organs have only objective consciousness, but not subjective awareness. Hence though the manas doubts, it does not know that it doubts and thus the internal organs cannot be the soul.

It may be said that unlike the subtle body which is present in the dream state, prāna vāyu which is present always, is the soul. The Siddhantin replies that the body is given to us in order that we may have cognition of the world and the experiences of pleasure and pain. These experiences should be available to prāna vāya at all times as it functions at all times. However as these experience are not present in sleep even though the prāṇa vāyu is present in that state, they are obviously not for the benefit of vital air. Functioning for the soul which is other then the vital air, these experiences present themselves when the soul is awake and are in abeyance when the soul rests. It may be suggested that while each of these claimants may be unsatisfactory, all of them together could constitute the soul. But such an aggregate of the body, sense organs, subtle body, vital air and internal organs cannot be the soul as it would cease to be an entity and become a number of things.

Lastly, the suggestion may be made while there is need to recognize the existence of the soul as different from all these, this soul is the Lord Himself. This is unacceptable for the reason that the soul which uses instruments for attaining knowledge cannot be the Supreme Intelligence. The soul knows only when it is made to know—in other words it does not know by itself and cannot be God. The Siddhantin concludes by stressing the need to recognize the existence of an intelligent principle, different not only from matter, but also from the Supreme Being.
We may now consider Umapati’s classification of souls. He explains the distinction of souls into three kinds. They are viśńūnakalar, souls with one primal impurity (āṇava mala), praṣṭāvakalar, souls having āṇava and karma, and sākalar having the three impurities. In the verse expressing humility and deference to others (avaiyadakam-இணவும் காட்டும்) we can find Umapati Sivam classifying men into three other kinds. He says that whatever is old cannot be deemed to be good (on account of its antiquity alone) and whatever book comes forth today cannot be judged ill because of its newness. Men pledged to seek good in everything will not mind the dust that covers a beautiful gem but only appreciate its true worth. People of middle calibre will investigate and welcome the beauty and antiquity of a work. Men who have no capacity to judge the fault, excellences and substantial worth of a production will praise it, if many admire it and will in the same breath condemn it on hearing others speak ill of it, because they have no opinion of their own. Here we find the three kinds of man, uttama, madhyama and adhama. We find the same theme in Kalidasa’s Malavikāgnimitra. In that drama while answering the objections that when there are prominent authors like Bhasa, Saumilla etc., why Kalidasa’s drama is praised so much, Kalidasa answers “All poetry is not good merely because it is old nor is it faulty because it is new. The wise, after examining both, accept either. He is a fool whose mind is guided by the convictions of others.” Here we can find that while Umapati Sivam takes the hint from Kalidasa, he develops it further. Kalidasa described two kinds of men only i.e., uttama and adhama, while Umapati Sivam explains this idea, by expanding the classification of men into three kinds in a beautiful Tamil verse. (SP. 12.)

Umapati Sivam describes the state of the soul in the bound condition in verse nineteen. Śāiva Siddhanta admits a plurality of related souls, relation being possible through
the commonly present medium of God, with which each soul is non-dualistically related (enhariday SP. 19) The souls are many in the ultimate sense also, as it is for Sankhya, but they are not ultimately disparate and unrelated to each other. Umapati Sivam says "The number of free and the number of unfree are equal to the number of days past since creation and the days yet to come." The souls besides being a plurality, are also eternal substances, which is denoted by the word 'nittamāy' by Umapati Sivam. The reality of soul is not the reality of series of states of consciousness, but one of abiding continuity. Being of the nature of spirit (cit), the souls are uncreated. Though uncreated, their states of embodiment are accomplished by the grace of the Lord in accordance with their karma (Yakkai appal arutal nappi SP. 19). Originally sunk in the impurity of spiritual darkness, the soul acquired bodies suited to work out its karma. As a result of embodiment, the class of paśu comes to be differentiated as male, female and neuter. By virtue of identification with the bodies with it is associated; it becomes an experiencing agent (bhokta) and thinks that it is the doer (karta). The soul experiences objects in diverse ways. In the wake of its empirical life, which is one of action both in the negative and positive sense, of doing the good and also of doing what is not good, (hita, ahiita), the soul is led to commission of merit and demerit. And in order to enjoy the fruits of merit and demerit, the soul is launched on in its career of repeated births and deaths. The soul has to experience the fruits of its karma in heaven, in hell and in this world. When this congenital impurity (iruśmalam) becomes ripe for removal by Grace's special dispensation (under the guise of a preceptor), the light which has been shining from within itself is disclosed to it and the darkness is dispelled so that it attains the feet of the Lord. Such is the nature and destiny of the soul in brief as expounded in the nineteenth verse of Sivaprakāśam. The relation between God and soul
is described in Saiva Siddhanta in the paradoxical manner-viz. He is such who is the multiple souls (avaiyeyai SB 2). He is also one Himself (tāneyāy SB 2 and also tānetani TVP 8) and also He is at once both (avaiye tāneyāy SB 2).

After explaining the state of soul in bondage Umapati proceeds to explain pāśa i.e., ānava, karma and māyā and their impact on the embodied soul. Then he defined the nature of individual soul in terms of its three causal states (kāraṇa avasthās) i.e., kevala, sakala and śuddha. These are called causal states in relation to states like waking, dream, sleep etc. Which are called the effect states (kārya avasthās). The causal states include the pre-empirical, empirical and the supra-empirical states. These are marked respectively and the supra-empirical states. These are marked respectively by complete concealment, partial revelation and total revelation of the cognitive, conative and affective states of the individual. He describes these avasthās in the present context, how by means of these states of the individual, is effected a progressive dissolution of bondage. In the upmai part of the book i.e., in the state of release also, Umapati reverts to this topic where he focusses attention on the actual dissolution of bondage in and through a life of purity. (Śuddhavastha). In short, kevala avasthā is a state of preembodies isolation where the soul is devoid of manifestation of knowledge and activity.

Kevāvalavasthā: Of the three states, kevalavasthā is one of total immersion in the darkness of anava and description of this state can only be from the perspective of embodied existence in terms of negations of various positive characteristics. The negative characteristic amounts to saying that the individual soul barley exists, devoid even of the specific attributes which are the special characteristics of individuality. It is compared to a lustrous gem that has been put in an ink bottle, in which its lustrous nature remains obscured, but not destroyed by the ink that envelops it-
Umapati says that the soul is compared to the eye that is enveloped in darkness. The eye is wide open, yet it does not 'see'. What it lacks as a consequence of being enveloped in darkness is not its sight, but the facility to see the object. There is nothing in the situation of its being enveloped in darkness, neither in the eye-sight itself nor in the encircling darkness that points to a possibility of deliverence from the predicament. (aduvaññi nigaññi vañgniriyiri SP 33). The needed facility cannot be provided by anything other than a ray of light from without. This state precedes the individual's association with the apparatus of tattvas that go to constitute the contents of empirical experience. The soul in the kevala state is devoid of the tattvas generative of experience (bhoga kāṇḍa), those that constitute the contents of experience (bhogyas kāṇḍa) and of activity that arises in the sakala state. The soul is unveiled by the operation of instruments beginning with kalā. The soul is likewise devoid of will and agency and of even a rudiment of individuality that is provided by bodily form. It is in fact one with mala in such a way as to make us say that it is nothing apart from the enveloping mala (malamanri onrumisai enum iyabāy SP 33). It has no knowledge either, being unassociated with knowledge-unveiling accessories (arik aruv aṇaïiya ādalinañ SP 33). And does not know knowledge that indwells it inalienably (āṅgu arivai ariviridāy SP 33). Like the eye in total darkness that lacks motivation to see, in the absence of the possibility of facility to see, the soul in the kevala state also lacks motivation to experience. Consequently there is also no beginning or termination such as it has in its empirical existence and no scope for discursive or finite knowledge either, in a condition where there is no knowledge at all. (Here the author of Cintanai urai lists the absence of ten characteristics in the kevala state i.e., kalādi (instruments beginning with kalā, gunādi, icchā, jñāna, kriyā, rūpa, mudanmai
(importance) clinging to enjoyment, the origin and cessation of acts of intelligence and *cuddhāravu* (conditioned intelligence). The commentator also points out that *kevala* mentioned here is to be distinguished form *Kevala* mentioned in the *Śivaśāstra Siddhiyār* (4.37). In this connection the author of *Cintanai Urai* distinguishes five kinds of *kevala*\(^{12}\). They are *añādi kevala*, *kāraṇa kevala*, *kārya kevala*, *nitya kevala* and *praṇaya kevala*. *Añādi kevala* denotes the existence of *añāvamala* in general, *kāraṇa kevala* denotes the very subtle (*ādi sūkṣma*) five acts (*pañcakṛtya*) of the Lord and the *kārya kevala* signifies the *kevala* state in which the five *avasthas* occur in the *jāgrat* state. *Nithya kevala* denotes the existence of five states in the state of *cit* itself and *praṇaya kevala* describes the resolving in *māyā* during the *praṇaya*.

Umapati clearly says that positing *añāva mala* is the special feature of saiva Siddhanta and it distinguishes it from the inner schools of Saivism. The point of distinction is the acknowledgement or postulation of a state as a precondition of the possibility of *mokṣa* as well as *samsāra*. This state is the basis for both the fettered and the released state and this is *kevalavasthā*. Acceptance of this follows as a consequence of *añāva mala*. It is very difficult to prove the existence of *añāva mala* so long as we are in the fettered state. By definition, it is the primordial cause of the conditioned state of existence and therefore eludes understanding. In this respect, it differs from all other factors involved in the process of conditioning. Everything that is important like God, soul, *karma*, *māyā* etc., are demonstrated to be necessary implications of empirical existence. To accept the world of empirical experience is to accept these realities; because these are implied by it. But in the case of *añāva* by its very nature it is not evident as the implication of the world. Umapati’s view is that it is the ultimate implication of distinction between bondage and liberation.
and in relation to the empirical world, mala is a postulate to account for the why and wherefore of experience.

At this stage umapati considers the objection of the Aikya vāda salvēte regarding the existence of āṇava mala. Without accepting āṇava, the root cause of all evil, the Aikya vadins explain his whole system with the help of māyā and karma only. According to his theory, God gives all souls the bodies, minds, words and substances in accordance with their past two fold actions. The soul goes through the cycle of births and deaths and when all the actions are balanced so as to be washed off in a single birth, God by His grace puts an end to all the bonds so effectively that no bond can subsequently affect the free soul which shines in its own essence. The soul attains its own innate, pristine purity i.e., freedom from bonds.¹³

Umapati begins to answer the criticism of the Aikyavādin in the two verses (i.e) thirty fifth and thirty sixth by pointing out the defects which accrue when we do not accept āṇava, the root cause of all sufferings. He says that admission of māyā and karma only will raise the insoluble question of their relative priority. One implies the other and is implied by it as in the case of seed and tree. Umapati gives the example of palm tree and seed. Do they not therefore point to a more basic source of bondage? Further more, the question will arise how the bond can affect pure innate souls? If it is said that bondage is natural, the souls may be affected even after salvation. If it is the case, what is the good of salvation, and how can we speak of ultimate freedom from bondage? In view of these difficulties it is necessary to postulate a factor of beginningless bondage (anādi bandham) presence of which constitutes bondage and the non-presence of which constitutes freedom from bondage. Though beginningless, by God’s grace, bondage is not endless. Umapati Sivam refers to the structure of experience itself in support of āṇava mala. When
the instruments of \textit{maya} enable the soul to know, why is
the latter not enabled also to know itself? If it is the
function of the instruments of \textit{maya} to limit the omni-
sience of the soul and cause discursive knowledge to it,
how is it that when the soul is dissociated from these
instruments, it sinks into ignorance instead of regaining its
omniscience? This state of ignorance, which the \textit{Aikyayādīn}
calls ignorance (\textit{aśiyāmai}) is called by Saiva Siddhantin as
\textit{Aṇava}. This ignorance which ensues in the absence of the
senses and instruments, is the basis for acknowledging a
metaphysical principle called \textit{Aṇava}.

The \textit{Aikyayādīn} asks whether against this experience
one has to postulate the principle of \textit{mala} and whether
ignorance may not be treated as one of the states of the
soul (i.e., \textit{kevala}) or even one of the characteristics of the
soul. Umapati Sivam answers this by insisting on the fact of
\textit{mala}, urging various considerations for making clear the
difference between \textit{Aṇava mala} and \textit{kevala avasākhā} of the
soul. He says that there is a principle that accounts for the
fact of ignorance and is therefore different from ignorance
itself. The state that terminates the state of \textit{kevala} i.e., the
wakeful empirical life, does not however mean the termination
of ignorance. Ignorance persists in discursive knowledge, of
wakeful life also. \textit{Aṇava} conceals the true nature of the world
and also the unfailing Light within the soul which helps the
soul to know God.\textsuperscript{14} The result of this argument is that there
is an active efficient principle of ignorance as different from
the state of ignorance itself (\textit{kevala}).

Ignorance cannot be a component of the nature of soul.
If ignorance were a quality of the soul, it is not intelligible
to say that at the time when Grace prevails i.e., in \textit{mokṣa},
the soul is freed of ignorance and comes to have knowledge
of \textsuperscript{a}God as the only all-prevading Reality. It is therefore
possible that ignorance cannot be intrinsic to the soul, but it
is occasioned by the presence of something other than the
soul viz., mala. Umapati draws the positive significance of this objection, i.e., ignorance could be a mode of soul’s knowledge in the following way. That is precisely mala which persists and functions so pervasively in relation to the souls as to make it appear as though there was no such thing as soul.

Umapati Sivam lists the points of distinction between kevalavasthā and mala, which occasions kevalavasthā. kevalavasthā is continuously interrupted and terminated by māyā and karma but mala is not terminated likewise. Even when kevalavasthā is terminated through māyā and karma, mala instead of disappearing, exerts its harmful influence through māyā and karma and causes delusive knowledge to the soul. Māyā and karma by their association with mala, themselves become a species of mala, even though through this process, māyā and karma make mala fit for removal. Therefore the distinction between kevalavasthā and mala is that while there is termination for kevalavasthā in sakalavasthā, mala is only removed in the sense that its energy is kept under control by the two processes of kevala and sakala and is terminated only in sūddhavasthā.

Umapati answers the objection that mala is not supported by any evidence perceptual or otherwise, and is merely a postulate, by stressing the precise characteristic of mala. It not only conceals the indwelling Grace by preventing its presence being felt, but also conceals itself. In this respect it differs from all known covers which cover things but the cover itself remains uncovered. Thus the characteristic of spiritual or metaphysical darkness is that its own presence and functions are pre-eminently part of what is covered from the knowledge of the soul. There is no discursive knowledge of the existence of mala. We cannot have discursive knowledge of añōva mala, because discursive knowledge depends upon paśu jñāna. Añōva mala becomes evident only upon the cessation of paśu jñāna.
Sakalavastha: Umapati Sivam explains in this state how the soul is associated with the various instruments like kalā, vidya, rāga etc., and how it gains merit and demerit (punya and pāpa) by identifying itself with the environment i.e., body, instruments etc. The soul begins to have the ten features (as mentioned above i.e., kaladi, gunadi etc.) which were not present in the kevalavastha. The disembodied soul becomes embodied acquiring bodies of various kinds. Arunandī Sivam classifies them under kāraya, kancuka and guna, the last including sūkṣma and sthūla bodies. (Sivajñāna Siddhātyār 4.21). The soul’s powers like cognition, conation and affection are partially disclosed by association of the individual with the arousal of tattvas, the individual is made fit for experience. The soul becomes an agent, responsible for its action, acquires merit and demerit, becomes finitized and undergoes an unending series of births and deaths, marked by alternate manifestation and lack of manifestation of its knowledge and activity.

Umapati Sivam states that the individual first comes to be associated with the tattvas, which are the evolutes of māyā and that this happens to counteract the bond of mala. Here it is asked how by coming to be associated with the non-intelligent tattvas, it is possible for the intelligent soul to be freed, however partially from the obscuring effects of mala, and to have the knowledge etc., unveiled. Umapati here replies that these tattvas even though they are non-intelligent, are operated by intelligent Sakti of Siva (Tirodhāyi) and that they function like light, which pierces the encircling darkness.

Due to the operation of Siva Sakti, the individual soul whose knowledge is unveiled by means of kalā etc., comes to have the objects of experience thus unveiled as its objects. While thus the individual is turned towards the object, at the same time he is effectively precluded by the
presence of mala from knowing the Grace that works unceasingly from within.

Umapati says that the distinguishing feature of individual's empirical experience is that it is not one of continuity and the discontinuity is ocassioned by lapses into the kevalavasthā. It appears as if there is a continuous pull from below to thwart the association of the senses and other instruments with the soul. It is thus that even the empirical knowledge is subject to ebb and flow. Umapati explains this with an illustration. The harmful presence of ānava mala ready to obstruct and constrict the activities of the individual, is comparable to the presence of darkness in space which awaits, as it were, its first opportunity in the absence of light. Umapati says that such is the state of sakalavasthā.

The next question is, how do the multiple tattvas function as light in revealing the knowledge and action of the individual soul? Umapati replies to this, by stating the common external condition of existence i.e., the evolution of word (vak). Here by word is meant, what is manifested by the word symbol, oral or written. In Saiva Siddhanta it is conceived as a kind of inner voice (nādam). Consciousness, its meaning, nature and significance are aroused in a primordial sense by the inner voice. The luminous character of experience is in contrast to the darkness of pre-experience and the presence of inner speech is the first evolute of bhūdru or śuddha maya.

Umapati Sivam explains the evolution of speech in the following way. Speech in its original pure form is called subtle (sūksma vak) which has two characteristics. It exists as a sound in the kāraṇa sarīra and makes knowledge possible. Three forms of speech i.e., paśyantī, madhyama and vaikārī evolve from sūksma vak. While the three forms are destroyed, sūksma vak persists in śuddha maya. A reference to sūksma vak is to be found in the Sivajīna Siddhiyar (1-22). One
who is able to see sukṣma vak as it is, as a result of merit gained through the penances, will enjoy the great happiness of suddha maya. Paśvantī, like the contents of the peahen’s egg, which do not show the five colours which are to be manifested later, contains the elements as well as the patterns of differentiation of sounds. It resides in thought and is responsible for indeterminate knowledge.

Madhyama, the next form is different from paśvantī and vaikari and is in between the two. It helps to form determinate knowledge in the mind of one who utters it and is not heard externally. It is heard only by oneself (i.e., subvocally). Praṇa vāyu does not act upon it, but udāna vāyu only acts upon it. It is not scattered by striking against teeth, lips, palate and tongue. Existing in a subtle form of sound internally and differentiation of letters are the two characteristics of madhyama. The last form of speech is called vaikari which can be heard by him who utters it and by him who hears the utterance. It has also the capacity to express what is thought. It has two characteristics. (i) It helps to create determinate knowledge for both the speaker and hearer and (ii) it acts in the following way; the letters are impelled by udāna at the madhyama state and are differentiated. Praṇa vāyu which is directed by ahankara acts on this state i.e., madhyama so that the sound may be clearly heard by both the speaker and hearer. This denotes the intended meaning and is the very symbol of communication. The four stages through which the word unfailingly developed, are due ultimately to the action of Divine power. These stages enable the soul to know things to the extent of its karmic capacity. Knowledge is said to come to the soul in these four stages and that of the five lords of the pure evolutes (suddha tattvas) who energise other tattvas. There are varied accounts regarding this aspect in Śaiva āgamas. We may consider here that Umapati’s account is normative. Umapati classifies the
precise mode of revelation through the tattvas in relation to the vak.

We may explain how the soul knows, through an analogy of the eye seeing objects. Light is necessary in order that the eye may see the objects. Now the question arises, how does the light help the eye? Does it help by externally revealing the objects of the eye? or, does it help by pervading and manifesting light to the eye? The answer is that light helps in both ways. It aids the eye by dispelling darkness that covers the objects. It also interpenetrate the eyelight and helps it to see the objects. Eyelight in the absence of light would still not be able to pierce the darkness that encircles the distant object. This implies that light must help externally also apart from manifesting light internally so that the objects may be seen. Though these two functions are factually simultaneous, we can however distinguish the one from the other. Therefore Umapati says that the individual has knowledge but only by the grace of God. Umapati follows in this respect Meykandar’s phrase "kāṇa uṇattai kṣṇu kāṭalin" Sivajñāna Bodham and Arunāndi’s "manniyavellam uṇinru uṇarrivan" Sivajñāna Siddhiyar 4.8). Umapati sums up the whole argument in a small sentence. Umapati means by Grace, the help of seeing (kāṇum upakāram) that aids individual’s knowledge by knowing ‘with’ it. In order that knowledge may be understandable, it needs to be externalised so that it may result in the revelation of objects.

Regarding the help of showing (kāttum upakāram) Umapati Sivam says that Divine Grece operates through the media of word and through it of the tattvas. The five Siva tattvas work through the media of word and seven vidyā and twenty four ātma tattvas. Before the functioning of vak and tattvas, the individual’s cognitive and practical potencies are obscured by impurity and the individual gets
manifestation of these potentialities through the working of the word (vak) and tattvas.

The Saivagama doctrine regarding this chain of actuation with Divine Grace at one end of it and the resulting experience at the other end, may be described as follows: Śiva Śakti actuates the presiding deities (highly evolved souls) and the presiding deities actuate the Śiva tattvas; the Śiva tattvas operate on four vakṣ. The four vakṣ through the medium of kāla, vidya etc., contribute to the revelation of individual’s knowledge. This doctrine is dealt with in the Mapādiyam in its cosmological as well as mantra aspects. (Mapādiyam p. 165).

The kāla tattva evolved out of impure māya removes a little of the original bond of māla. This results in the partial manifestation of the soul’s kriya sakti. When the kriya aspect is aroused, jñāna and icchā aspects are also manifested. The function of vidya tattva is to be understood in relation to buddhi. What is imparted by the intellect and derived from the sense, have still to be intimated to the soul. Against this intermediary function, we have vidyā tattva.

Desire follows knowledge i.e., when we know about a thing, we desire to get the object and the actuation of icchā sakti follows that of jñāna sakti. This actuation of jñāna sakti is responsible for general attachment towards things, but in strict accord with one’s karma.

The tattva of necessity (niyati) gives the fruits of karma to its author just like the ruler who orders the fruits of actions to be reaped by the doer. The tattva of time which takes the shape of past, present and future, makes the soul realise the limits of the past, experience the fruits of the present and feel the novelty of things to come. All these tattvas act through Divine power which is behind them. The condition of the soul in combination with the five tattvas
(kāla, vidyā, rāga, kāla and nivatī), which incline it to worldly experience, is named by scholars as the puruṣa tattva. The iccha, jñāna and kriya aspects of the soul are manifested partially in proportion to its karma. when thus equipped in a general way for experience i.e., when the soul is motivated for experience, this accomplishment itself is conceived as a tattva. The Śaivagamas speak of the uniqueness of adhvās and their purification. In the purification of adhvās the puruṣa tattva also gets purified, viz. the impulse to empirical experience disappears only with the general disappearance of the physical and psychological basis for experience. This is brought out in adhvā sattvā.¹⁹

Being motivated to experience, the soul now requires objects so that these cognitive and practical functions may find scope for expression. To meet this requirement we have the tattvas from guṇa downwards which is present in the embryonic from the prakṛti tattva. The guṇas are of three kinds: they are sativa, rajas and tamas. These three correspond to three modes of experience i.e., happiness, suffering and a feeling of insensitivity. Each guṇa or constituent functions together in such a way that one of them predominates. Here we must remember the essential quality of soul as sat and cit. When the soul is associated with five instruments, it is called puruṣa tattva. The characterisation of soul as sadasat applies to puruṣa tattva which identifies itself with the environment and acts accordingly and the essential quality of the soul is sat and cit.

Umapati Sivam says that there are countless aspects of guṇa which go to constitute the texture of empirical experience. Brightness and gentleness are the distinct features of sattva guṇa. Movement and exertion distinguish the rajasic guṇa. False conceit and impropriety are the qualities of tamas and their modification are nine in number. These countless aspects of guṇa and their permutation and combination colour the experiences of the soul and dominate its conation, cognition,
and affection. The \textit{tamasic guna} creates interest for the objects through the senses. The \textit{rajasic guna} makes the soul cling to the objects and the \textit{sattva guna} gives enlightenment about the objects.

The \textit{tattva} of \textit{buddhi} which evolves when \textit{sattva} predominates and \textit{rajas} and \textit{tamas} are in subordinate position, serves as the unifying factor, synthesising the countless objects of knowledge in diverse ways. The \textit{buddhi tattva} is also the ground of the impressions of man’s deeds and is the seat of \textit{pu\u{g}ya} and \textit{p\u{a}pa}.  

With the aid of the Divine power, it gives rise to dispositions and determinations in which form, the accumulated merits and demerits are present in the soul. Madurai Sivaprakasar in his commentary on the forty second verse says that the effects of \textit{buddhi} are eight in number. They are \textit{dharma}, \textit{j\u{u}\u{a}na}, \textit{vair\u{a}gya}, \textit{aisvarya}, \textit{adh\u{a}rma}, \textit{aj\u{u}\u{a}na}, \textit{avair\u{a}gya} and \textit{anaisvarya}. We have to note that the first four are the positive qualities and if man is devoid of these due to karma and negligence, then he begins to cultivate the last four negative qualities. After realizing his mistakes, he begins to perform \textit{dharma} and comes to have the first four qualities and in this way the soul is tossed between the determinations of \textit{buddhi}. Umapati mentions fifty such determinations of \textit{buddhi}. (\textit{pa\u{n}cacar bh\u{a}vakamuppa\u{n}uvikkum tane SP. 42}) Madurai Sivaprakasar also describes how the six hundred and sixty four determinations are to be found in \textit{buddhi tattva}. From \textit{dharma} ten determinations, from \textit{j\u{u}\u{a}na} one hundred and eighty, and sixty four determinations, are to be found in \textit{vair\u{a}gya}. In the same \textit{aisvarya}, \textit{adh\u{a}rma}, \textit{aj\u{u}\u{a}na}, \textit{avair\u{a}gya} and \textit{anaisvarya} have one hundred and seventy six, thirty eight, thirty eight, hundred and eight respectively. The commentator says that there are differences regarding the number of determinations of \textit{buddhi} in \textit{Saiv\u{a}gamas}.

The \textit{ahank\u{a}ra tattva} is the moving force behind the breathing process which constitutes the centre for the psychological organism. It is an evolute of \textit{rajas} element of
buddhi and serves as the cause of overwhelming egoism which hardly quits the soul and forms an inseparable part of the soul. Its nature is to make us feel that there is none like me in the world who is equal to me (yān aladu pirarouvar enaiyoppār puviyinillai SP. 43). When the senses (impeled by the soul) enjoy the objects, ahankāra, rises and wills that it will help in deciding the nature of the objects.

The manas tattva is that which in the form of desire impells the senses to get hold of objects. Its function is thought and perpetual motion. The manaṣ does the mediating role between the outer senses and buddhi. Umapati is inclined to treat cittā as an independent tattva against the stage of vikalpa in perception. Thus according to Cintanai urui (p. 794-795), Umapati Sivam enumerates the three internal functions of manaṣ, buddhi and guṇa in answer to the three specific modes of icchā, jñāna and kriyā aspects of empirical experience.12

Umapati Sivam next gives an account of the five-fold senses, the motor organs and the five elements. The five senses are associated with the five tattvas against the function of vision, audition, olfaction, taste and touch whose physiological counterparts are respectively eye, ear, nose, tongue and skin. Likewise there are the five tattvas associated with the motor organs situated in the mouth, foot, hand, excretory and sex organs in answer to the functions of speaking, walking, handling, ejecting and enjoying. The five physical elements beginning with ether attach themselves to the ear, the skin, the eye, the tongue and the nose and aid in the perception of sense objects. Thus the five elements aid in the sensory experiences of the embodied soul. In the external world ether permanently accommodates the other elements, air causes movement and heaping of hings, fire burns and unifies things, water cools and softens
them and earth, the primary element hardens and bears objects.\textsuperscript{23}

Thus there are thirty six tattvas of which five are pure (śuddha), seven are mixed (śuddhāsuddha) and twenty four impure (aśuddha). Māyeya is a generic name for these tattvas. It is māyeya mala that causes sense of agency, karma gives enjoyment, mâyā provides material embodiment. The thirty six tattvas come to stay in response to this need as a common medium through which the Divine sakti energises the pāśa. The soul undergoes a long course of misery of birth and death and in this process, it is associated with these tattvas. When the soul quits the body, it casts its body off like a snake discarding its slough, and like a young bird breaking through the shell of the egg and like a change of personality in a dream.\textsuperscript{24} Even though the gross body is thrown off, the soul remains identified with the subtle body. Instruments like kāla, niyati, kalā etc., are constituents of the subtle body. With this subtle body, the soul travels to other regions and comes back to the earth, by the will of God after duly reaping the fruits of its karma.

Umapati sivam then describes the various sources of birth and the categories of living beings. The sources of birth are of four kinds, namely the egg, the sweat, the vegetable roots and the placenta-born and the categories of living beings are seven in number.

| The plant kingdom | 19 hundred thousand varieties. |
| The creeping creation | 15 |
| The celestial group | 11 |
| The creatures in water | 10 |
| The birds | 10 |
| The beasts on earth | 10 |
| The mankind | 9 |

**Total** 84
Thus all the seven make up a total of eighty four hundred thousand varieties. Thus the soul transmigrates in cyclic succession into all these myriads of birth. It takes its birth in one or other of these forms, acquires karma by committing bad deeds and omitting good deeds and eats the fruits of previous karma. Thanks to the initiative of the Divine grace (Tirūdhāyā), the soul is subject to empirical life and experience in the kevala and sakala avasthās. Thus the soul is caught in the sea of births and deaths.

Śuddhavasthā: Umapati Sivam speaks of the historic transition from empirical experience to a state of existence in which the empirical nature becomes purified and transformed. This is technically called śuddhavasthā and involves transfiguration in the functions of Grace, from the phase of screening indignation to one sweeping benevolence, (murci-namaruṇu tirūdhahāyē karupāiyāyē SP 48). The soul undergoes the misery of birth and death repeatedly. When the store of past karmas attaching to the soul, the set of karmas pertaining to the present birth and the aggregate of karmas bidding for the future birth are all balanced alike so as to be terminated in a single birth, the state of iruvinaioppu (the state of indifference towards the effects of good and bad deeds) occurs. When the soul attains spiritual maturity, the soul is no longer affected by pleasure - pain experiences. It gets an attitude of indifference towards the fruits of actions and not to the actions themselves. When this happens, the concealing grace of God underlying sakalāvasthā and directing the empirical existence of the soul, ceases to conceal the soul, but begins to reveal it. This is technically called the Descent of Divine Grace.

After explaining bondage and liberation and the categories involved in the account, Umapati Sivam proceeds to explain the spiritual life and its ingredients in relation to the previous account which he terms as the general (podu). The account that deals with the spiritual life is called the
true or the real (uṇṇmai). The distinction that he makes between 'the general' and 'the true' is explained in the penultimate verse of Sivaprakāśam. The general and the true estimates are those of the standpoints from the perspective of bondage and liberation. So Umapati Sivam means by 'the true account', to look at the system from the standpoint of spiritual life and he describes in the uṇṇmai part the nature of the soul (52-59 verses), the five states (60-62 verses), the mode of enlightening the soul (63-67), the nature of Divine light and its use (69-89), the holy name of God (90-92) and the nature of realization and of the released soul (93-98). Umapati Sivam says that the truth about the soul that could be known from its own experience is its embodiment. It remains in the body that constitutes, as it were, an inseparable part of it (udāluṣ maṇni SP 52). Staying in the body, it gets hold of object which is known through the senses and has the experience of knowing it through the internal organs, and immerses or sinks into experiences. According to Cidambaranada Munivar, some men give another version of this fact. The soul first knows the object through the instruments beginning with kalā and then through the internal organs and senses, it sinks into experiences. The fact of 'sinking into experience' is common to both the fettered and the free condition of the soul. It does not know that it knows with the help of these instruments, but assumes that it knows directly without any mediation of the tattvas. From this state of knowledge, it stands separated, undergoes states of consciousness from wakeful awareness to dream, from dream to sleep, and from sleep to states below even the biological level. Then owing to the insidiousness of mala, it goes to a state which constitutes the nether limit to consciousness. Umapati terms the state of at-one-ness with mala, the transcendental (aśītam) state of the soul and says that the goal of spiritual freedom is to be attained through spiritual life. The spiritual life must be thought of as at-one-ment with
the Divine light, standing at the end of the scale, constituting the transcending destiny of the individual.

The presumption that is made in the account of the soul is that neither the body nor the senses that belong to the body, nor the internal organs that help the soul to know the object, nor even the bio-motor principle of life (prāṇa) that impels and actuates the soul, can be the soul. They are all species of bondage, being evolutes and extension of māyā. There is an intelligent soul that knows through them with their assistance. Explaining the point underlying the presumption, Umapati says that body as such is senseless matter (uru Uṇar vilāmaṇi yānum SP 52) and begins to function only with the association of the soul. Each sense perceives a different phenomenon and perceives not what the other senses know. (ōroṇu pāḷagāga maruvi nīṇḍalānum SP 52). The mental faculty acting upon the result of sensation functions co-operatively i.e., each one is restricted to its function and supplements that of the other. Even though the bio-motor force i.e., prāṇa underlies the physical and psychical functions, it is non-intelligent. The soul is different from these instruments and is subject to the necessity of embodiment because of its association with the mala.

Umapati Sivam then takes up the question whether the soul is intelligent by itself. The question may take the form: is the intelligent soul a conscious principle different from the non-conscious matter? If it is, then it does not require accessories like senses to reveal the objects to the soul. (aṇṭenil vayil venḍā SP 54). If it is said, on the other hand, that it is non-conscious by itself, what is the use of accessories and instruments to such a soul, they being in no better position? (aṇṭenil avaiṭām ennai SP 54). Can these material accessories supply intelligence to a non-intelligent soul, even by the will of God? It is not conceivable, for they are themselves non-intelligent and their
function as avenues are made possible because of the intelligent soul. It is again inconceivable that God vouchsafes intelligence to the soul, for that would imply that the soul is non-intelligent and is on par with the non-intelligent matter. Why should God vouchsafe knowledge to one kind of non-intelligent matter and not to the other?

The soul is an intelligent entity and its intelligence is obscured by Impurity. This Impurity is removed by God’s Grace. Thus though the soul is obscured by Impurity, it belongs to the class of intelligent beings. Though the soul is a knowing agent, whatever it knows in the light of its knowledge is asat in character Sat is defined precisely as that which is not known by mere knowledge neither by sense-conditioned discursive knowledge (pāsa jñāna) nor by the finite knowledge of the soul (paśu jñāna). It is only by means of transcendent knowledge that God can be known. The infinite can be known only by knowledge that is revealed to the finite soul. The knowledge that is native to the finite soul by definition, cannot know the infinite and is incapable of it. It is comparable to the light that belongs to retina which, with the help of external light illuminating objects, is able to perceive. Umapati Sivam then gives the difference between the knowledge of the soul and that of the Infinite. The knowledge of the soul is categorised and limited by considerations of space and time, and also by the circumstance that it identifies itself with each of the subject that it knows so that knowledge becomes a determining factor in influencing the character of the knower-knowing each thing by being that (unraj mundi aduvaduvātak kaṃṇa arivu kaṃ SP 55). From this it is clearly shown that what the soul can know with its finite-intelligence is the changing and the perishable, and not the unchanging Reality.

Then Umapati Sivam proceeds to the task of determining which knowledge knows asat as asat. Surely it is not
soul's knowledge (paśu jñāna) independently as held by Īsvara avikāra vādin without the aid of accessories derived from asat. (uyr ariyadu SP56). God, the infinite knows infinitely and cannot have finite discursive knowledge. It cannot also be the sensory knowledge, (paśa jñāna) as proposed by Sivasama vādin for the obvious reason that it is a species of non-intelligence. Again it cannot also be said that a combination of paśu jñāna and paśa, jñāna may know asat as advocated by Sivasankrānta vādin (āvi cēvviya korvi kūdīṛ reśivura SP 56). What cannot know in its own independent light and what by definition cannot act except as actuated by the soul, cannot combine, neither having the needed initiative to do it. Some Saiva philosophers hold that Grace of the Lord and the soul know asat. Umapati Sivam replies that when the soul joins with Grace, then it is the case of freedom from mala and in that case, asat i.e., universe may not be seen. Lastly Umapati replying to the view of Īsvara Aikya vādin says that even a combination of finite knowledge and infinite transcendent knowledge cannot know asat, because such combination is not conceivable. As the finite knowledge of the soul is tainted by mala, it cannot combine with Grace (arnūte cērā). It is only when soul's knowledge is purified of the defects of finitude which arises due to association with paśa that it can unite with the untainted light of God.

The last alternative in this connection is that the finite knowledge, in combination both with the sense-conditioned knowledge (paśa jñāna) and transcendent knowledge (paśa jñāna) knows asat. Umapati Sivam says that it is as inconceivable as, space, which is the locus of both light and darkness, being in combination with both at the same time. Light and darkness reside in space, which is in combination with either of the two only at a given time, in Tīrūvarutpāyam. Umapati Sivam says that there are objects. In the world which become dark in darkness and visible
in light. Likewise even though finite knowledge (*paśu jñāna) is the locus of both the transcendent and sense knowledge, it is only with either of the two at a given time that the finite knowledge is united.

Umapati Sivam considers this analogy of light and darkness in space to be very significant and he repeatedly uses this analogy in many of his works. In the work called "&ita Vyāha" (interrogating) Umapati Sivam says that light and darkness being opposite cannot unite in the same place. Do they not fall apart by their very nature? How do we conceive their togetherness? The reply is to be found in the fact that their togetherness is meaningful from the perspective of the eye, which experience both darkness and light.

In 'koṭīkkavī' Umapati Sivam states: light and darkness have the same locus and when one gains supremacy, the other 'hides', nevertheless it is also a fact that of the two, darkness has no parity with the light. It cannot persist or even be in the presence of light. The predicament of the soul is of this nature. God's revelatory knowledge shines in the soul as a Light within the light and yet the soul is bathed in the darkness of the triple malas. Umapati says in Tiruvarutpayan that like the owl which cannot see even in bright sunlight, the soul cannot perceive God due to its association with mala. The predicament itself implies the solution that it should triumph over darkness by consciously uniting with light. The light is already accessible in the soul and the soul is not aware of the light before the dawn of Grace.

Then the question arises what then is the answer if none of the species of knowledge in themselves or in permutation and combination can know asat. Madurai Sivaprakasar says that the soul knows asat after being informed by the Lord and refers to the verse beginning with ('tannarivadānāl
SP 72') which emphasises that the soul knows with the help of the Lord. The author of Cintanai urai feels that the answer is given in verse 69, which speaks about the nature of intelligence (pannirangavarum SP 69). The crystal reflects the colours with which it comes into contact. The crystal has its own light which makes it possible to reflect the colours. The colours, as it were, dominate over crystal's light and make it only reflect themselves. There is a hidden condition that is responsible for the reflection of colours in the crystal i.e., sunlight which is different from both the crystal and the colours. What the sunlight does is to make free the crystal from the encircling darkness so that it is possible for the crystal to reflect. Sunlight, as it were, confers the reflection capacity to the crystal. It confers on the colours the nature of being reflected by delivering them from the shackles of darkness. Umapati also says that as the crystal reflects itself and several colours in the light of the sun, so the world is related to the light of the Lord. The sun's rays effect this deliverance by its mere presence, without being involved in or bound by what it reveals. In the same way knowledge about God is the common factor which makes it possible for the soul to know and for the objects to be disclosed through the accessories. Divine light is not affected by either or them. By its sheer will (sankalpa) it becomes possible for them to function in that way. We call it gracious will because it enables the soul to reach its appointed destiny just as the sunlight enables the crystal to function. The soul knows with the help of instruments which are evolutes of māyā. God is responsible for the working of the evolutes of māyā for sake of the soul. Thus we know the help of God for the soul in the state of bondage. If it is the case in the state of bondage, it is more true in the state of release. To the question about finite knowledge we find an explanation here. The Divine Sakti makes finite knowledge possible without surrendering its own fulness i.e., without itself
partaking of the nature of finitude. When the soul knows through perception, inference and verbal testimony, its intelligence is the pramôga. Even though the soul is a knowing being, its nature is such that it needs the help of an omniscient being. Thus ātma ciṣṭakti is illumined by Siva ciṣṭakti is pramôga. Meykander says that the soul knows as informed by God: ‘Uñārtha uñārthalin (सुवर्णो विमाणेऽ निश्चलोधनं संस्कृतं SB III Sutra).

Umapati Sivam elaborates the nature of soul as distinguished from non-intelligent pâsa and also from self luminous God. The soul is associated with the instruments of mâyâ by Pati and this is not known to the soul. We may compare the soul in this respect to the eye. The eye that is enveloped in darkness is itself not darkness. Likewise when it perceives with the help of light, it is not itself light. The eye as such is necessarily of a nature different from that of darkness and light. Likewise the knowing soul is of a nature different from that of sat, i.e., God and also different from pāsa i.e., asat. By association with sat it gains knowledge. With the help of the latter, it overcomes ignorance-generating association of pâsa. (asattaic cattudaninru nîkkum SP 57). Because of the variable relationship with sat and asat, the soul is called sadasat. Umapati arrives at this truth by an argument through elimination and he follows his predecessors in this respect. The asat does not know sat as ‘this is sat’, The sat even though of the nature of pure-intelligence need not know asat as ‘this is asat’ to be freed from it, because the sat is always free from asat. Therefore there is an order of reality different from sat and asat which knows them as ‘this is sat’ and ‘this is asat’ and this is the soul which is called sadasat.

In this connection, we must remember the criticism levelled against Siddhanta by Schomeurs and Violet Paranjoti that the soul has no essential character of its own and is only the creature of circumstances all the time and even in release, Siva is content with the change of form on the Part of the soul! 34 Is
the state of the soul in release in any way different from that of a whitened sepulchre, which indeed appears beautiful outward
but is within full of dead men’s bones and of all uncleanness? Schomerus alleges another defect viz. that the soul’s inmost
nature in all the state is sadāsat. V. A. Devesenapathi answered
these criticisms by freely quoting from the standard com-
mentary on the Sivajñana Bodham. As capable of being in a relation of non-difference (advaita) with the objects
with which it is associated, the soul is classified in six
ways as bhūtāma, antarātma, taivāma, jīvātma, mantarātma
and paramatma. But of these six, the first five are indicative
of the artificial states of the soul, characterised by delimiting
adjuncts. It is only the sixth that reveals the essential
nature of the soul on account of the soul belonging to the
same class as Siva. Ātman means pervasive, eternal intelli-
gence. The vadas and the Agamas declare the soul to be
pervasive. The finite soul is not an attribute of a substi-
tance, but is itself a substance like the Lord. It is of the
form of intelligence i.e., its intelligence is not achieved or
brought into existence at some particular time. The Vedas
and the Agamas were brought into existence because soul
is an intelligent being and can make use of these.

The soul is really intelligent, it is only figurative that
it is called inert (as associated with purusa tatva which
takes on the colour of its environment). While the internal
organs are intelligent as compared with what is lower than
themselves, and inert as compared with what is higher
than themselves the finite soul is veryware (विद्यार्थी)
or in all contexts intelligent. Though it is essentially intelligent,
there is difference between itself and the Lord. The soul
has to merge in the objects to understand them (avind
aridal) (आविद्य अविद्र) whereas the Lord knows all things
as they are without such merging.

The soul which is sat, is obscured by anava with
which it has no affinity. Because the capacity of the sou
is rendered ineffective, it exists like asat. When at the time of release, obscuration is removed, its capacity being made manifest, the soul has a right to the enjoyment of Siva's bliss without the possibility of being obscured again and never changing in its nature afterwards. Hence it comes to be called as sadasat. When the soul has a manifester, it has knowledge and as an intelligent being, it is sat: when it does not have a manifester, it does not have knowledge and is therefore asat. This is not anekāntavāda, because we are not predicating opposite qualities simultaneously. soul's condition in the state of bondage indicates its general nature, and its condition in the state of release shows its special or essential nature.

In verse 57, Umapati uses the term 'ōr sottu' (śettottu) for the individual soul. Generally commentators take the word 'ōr' as an article meaning one, but Cidambarananda Munivar takes the phrase to mean 'an intelligent substance' and says that it distinguishes itself from pāsa and Siva. Umapati explaining the same idea in a different context (SP 72) says that for the individual soul, there is no knowledge whatever by its own native intelligence. That is to say that by its own light, it cannot know anything unaided by any manifester. The implication here suggested is that whatever the soul knows, it knows only with the help of the outside help and that it is not an independent knower. Umapati says that the soul is constitutionally limited and even when it is aided by infinite knowledge, it knows only finitely i.e., discursively. That is to say, it knows a thing to the exclusion of all other things and comprehends things in its experience one by one. (tannarivākaellam tani tani payanarundum SP 72) just as even when the all pervasive day, light is available for the eye, it can see 'each' only in succession. The visual sense despite the unlimited character of illumination is limited in its vision severely to its 'span'.

If it is said that the eye has no sight without the aid of external light, then the Śivādvaitin feels that the
eye has no native light of its own. It is outer light that
gives or reflects the light to the eye. In the same way
the Divine sakti gives knowledge to the soul and reveals
objects. This is the position of Śivādvaita. Arguing against
this, Umapati Sivam says that if the outer light supplies the
light to the eye, it amounts to saying that the eye was
devoid of light initially. This position is not tenable for the
following two reasons. At first even if the external light is
supplied, it is only the eye that sees it and not the
other senses. Secondly even if the outer light is supplied,
if the eye is blind, it does not see despite the aid of
outer light. Thus by the method of elimination it is seen
that there is intrinsic light in the eye which helps in
seeing.

At this stage Umapati Sivam appeals to one's own
experience. Objects which are in light are perceivable to
the eye which remains outside the illumined object. The
fact that the eye is able to perceive objects while itself
encircled in darkness lends plausible support to the
presumption that the eye is itself a species of light. We
may not ask the question why the eye which is itself a
light, does not dispense with outer light for its functioning.
For example, why does it not peer through darkness and
perceive objects even when the latter is not illuminated by
light? The eye even though a species of light is precisely
of such nature as to depend on illumination of external
light. without mingling with the elemental light, the
sensory light does not perceive and this is what defines
its nature. Umapati Sivam distinguishes two functions of
light. It pervades objects by illuminating them i.e., by
dispelling the darkness enveloping them. While this is a
necessary function for perceiving objects, it is however not
sufficient. The outer light must mingle with the light of
the eye and show to it the objects that has been unveiled
from darkness. This is the second and necessary
function. The Divine Sakti aids the soul's knowledge in
both these ways what is more specifically suggested by this analogy is that the soul has knowledge in its own right. Its knowledge is of such nature that it is dependent on the Divine source of revelation.

Umapati Sivam concludes his account of the nature of soul by pointing out the defects of many theories. He refutes the theory that the soul is atomic in dimension and is located at some point rather than other in the body (the standpoint of \textit{smrtis}). He also refutes the theory that it is pervasive of the entire body which it fills and is therefore medium dimension, neither atomic nor infinite but of variable sizes varying with the bodies in which it dwells. (the concept of the \textit{jānas}). He also refutes the view of the \textit{Aikya vādin} who says that the soul is all pervasive and as such capable of knowing everything. All the theories are rejected on the ground that the soul is a knower, but is subject to the five \textit{avasthās}, i.e., it knows only as subject to the five \textit{avasthās}. This is the one single argument Umapati Sivam has in mind when he suggests the true nature of the soul on the model of the reflecting crystal (\textit{uŋmai oṯi tarun upalum polum} SP 59). He also criticises other theories of soul that it is immutable consciousness itself as advocated by the Sivasamavadin and not a conscious subject of atomic or infinites dimension. He also dismisses the theory of \textit{Vaiśeṣika} which holds that the soul is non-intelligent something and intelligence is produced in the soul by intervention of something external to the soul. All these theories are incompatible with the experiential fact that the soul knows, but as subject to \textit{avasthās}. The true nature of the soul is that it is like a pure reflecting crystal which has its own luminosity which enables it to reflect colours by means of the presence of light. This fact is exemplified in one’s experience which ranges between two extremes of wakeful alertness in association with senses etc., and sleepy unconsciousness without the senses. Umapati says in \textit{Tiruvarutpayan} that it is a
misnomer to call the soul as consciousness or knowledge what merely reflects and will not perceive without the aid of the senses.⁴¹ The soul’s pervasiveness and knowledge must be understood in the light of its determining characteristic suggested by the analogy of crystal. It is all-pervasive but not like the all-pervasive presence of God which is everywhere and nowhere in particular. The soul’s presence or pervasion is proportionate to its identification with the instruments.

After explaining the nature of the soul, Umapati proceeds to explain the nature and function of kāryavaśṭhās. Avasthā is a state of the soul. Causal states (kāraṇa avasthās) are kevaḷa, sakala and suddha. In relation to the causal states, effect-states like waking, dream, sleep, etc. are explained. Though Umapati has to speak of spiritual life (su dedicate avāstha) only in the upaniṣāt part, he justifies his reference to empirical experience by looking upon knowing act as spiritual in character. There will be incentive to strive for the removal of pāśa only after knowing the nature of pāśa. In relation to the bondage of pāśa, every cognitive act may be looked upon as spiritual, as effecting however partially the removal of pāśa. Umapati Sivam says that empirical experience is a step in the direction of purification.⁴² The help of showing on the part of God is necessary for the act of knowing of the soul. Our knowledge is possible with the revelatory function.⁴³

Umapati Sivam explains the concept of knowing or knowledge through various states called avasthās, before proceeding to explain the mode of enlightening the soul. Even though the soul is spirit, its nature as a knowing subject is determined by its immediate identification with the instruments of māya.⁴⁴ In the kevalavasthā the soul is severed from the instruments and it stands finitized by opava. It is reactivated through the material accessories in the sakala-vastha. The soul stands identified with different centres or
locations in the body moving from one centre to another and is subject to various experiences. The soul experiences various states of consciousness (avasthas) and these avasthas help the soul to get knowledge.

In Sivajāna Siddhiyar the account of avasthas is given in the descending order i.e., from the eye-brow to the mūladhāra. In Sivajāna Bodham the account is given in the ascending order i.e., from mūladhāra to eye brow. Umāpati Sivam follows Sivajāna Bodham by stating the avasthas from the nether side, beginning with mūladhāra. In mūladhāra the soul is bound in a state where it is devoid of cognition, conation and affection and is barely itself. ([hevalum tannugmai, Sivajāna siddhiyar 4.37]). It is the state where the soul does not have any senseation. Umāpati says that being in a state of ignorance, there is no instrument except puruśa tattvā. We can say that this state is below even the biological level and in this state the soul would look like a non-living material object. There is however bliss in this state, but this bliss is not pure. It is the bliss of puruṣa in association with the evolute of prakṛti. (mayaṭian vavv-ril, Sivajāna Siddhiyar 2.63). In the next higher state of experience, vital air functions, and this is intelligible in the state of turiya and the soul is located in the navel. This marks the advent of experience in the most rudimentary biological sense. In the next higher state, viz. the state of sleep, another factor is present i.e., the enquiring faculty of mind called citta and this is located in the heart. Experience now acquires the state of sleepy awareness and this is possible because of the presence of incipient mind. In the next higher state viz. dream the five objects of sense and of action, the three internal organs i.e., mind (manas) judgement (budhī) and will (ahankara) along with nine kinds of air (besides prāṇa) act. The five gateways of knowledge and action will operate in the state of waking consciousness. These act through the medium of outer
The point to be noted here is that the outer elements do not come into operation actually. If they do, there will be no difference between wakefulness as a moment of kevala (*apraśibha jāgrat*) now considered by Umapati and wakefulness as a moment of sakala (*apraśibha jāgrat*) about to be considered. The centre of experience is said to be mid-brow in the forehead.

These facts may be explained with the help of the following table.

<table>
<thead>
<tr>
<th>S.No.</th>
<th>State</th>
<th>No. of instruments</th>
<th>Location</th>
<th>Nature</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Jāgrat</td>
<td>35, i.e.,</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Jūrṇendriyas (Five organs of sense)kanmen-driyas (Five organs of action) (Sabda, sparśa, rūpa, rasa, skhanda)</td>
<td>mid</td>
<td>full-consciousness</td>
</tr>
<tr>
<td></td>
<td></td>
<td>vacana, gamana, dāna, visaraga, ānanda, puruṣa, prāṇa, citta, manas, buddhi, ahankara, nine kinds of air</td>
<td>brow</td>
<td></td>
</tr>
<tr>
<td>2.</td>
<td>Svapna</td>
<td>25 i.e.,</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Sabda, sparśa, rūpa, rasa skhanda, vacana, gamana dāna, visaraga, ānanda, puruṣa, prāṇa, citta, manaś, buddhi, ahankara, nine kinds of air</td>
<td>throat</td>
<td>dream</td>
</tr>
<tr>
<td>3.</td>
<td>Suśupti</td>
<td>3 i.e.,</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>puruṣa, prāṇa and citta</td>
<td>heart</td>
<td>sleep</td>
</tr>
<tr>
<td>S. No.</td>
<td>State</td>
<td>No. of Instruments</td>
<td>Location</td>
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<tr>
<td>4.</td>
<td>Tuṣṭya</td>
<td>2 i.e., puruṣa and praṇa</td>
<td>navel</td>
<td>the soul barely exists.</td>
</tr>
<tr>
<td>5.</td>
<td>tuṣṭya</td>
<td></td>
<td>mañḍad-</td>
<td>The soul is like a non-living material</td>
</tr>
<tr>
<td></td>
<td>atita</td>
<td>puruṣa-</td>
<td>hāra</td>
<td>object.</td>
</tr>
</tbody>
</table>

Ilakkanam Cidamaranada Munivar explains these states by giving examples. The five states are comparable to the five states of an iron ball when it is heated. The ball of iron is red hot when it is in contact with fire. This state may be compared to jāgrat where the soul has full consciousness. In the second state the ball of iron is red (i.e., glowing) even after it is removed from fire. In the same way in the state of dream there is consciousness in the soul even after the five organs of sense and the five organs of action have stopped functioning. It is like a man feeling a whirling sensation even after he has stopped whirling on his toes; a man seeing an elephant with his eye, after he has come away in fear, from a place where he saw an elephant. These two also serve as examples for the dream state. The difference between the waking and dream is that, the soul is in actual contact with the objects in the waking state, while i is not so in the case of dream. The impressions of the object remain in the dream state. In the third state, the temperature of the iron ball is decreasing and there is a tinging of heat in it. The second example for the third state (suṣupti) is the difficulty of the eye to see objects just after a flash of lightning. In the fourth state there is no action except that of praṇa and this may be compared to the inability of the eye to see objects after a flash of lightning and the state of the iron ball which has
all but lost its light and heat and which has only a tinge of heat. In the fifth state called turiyatila the soul is like a non-living material object and this may be compared to the iron ball which has lost all its heat and it is like the eye of the blind man enveloped by complete darkness. These five states are called kevala in sakala or kīṭāl avastha.

Umapati Sivam proceeds to explain the five states that occur in the jāgrat state itself. When the soul experiences the five avasthās by going from eye-brow to mūladhāra then five states occur in jāgrat itself and the five states are called kārta sakāla or sakāla in sakāla or madhyāvastha.

After explaining how the soul knows through the avasthās, Umapati proceeds to explain how God’s intelligence enlightens the soul which is the central topic of spiritual realization. He explains how determinate knowledge arises for the soul through the operation of eighteen factors. These eighteen are: one of the five-fold senses (e.g. eye in seeing) one is the five-fold gross elements which helps in our knowledge (e.g. light which helps the eye in seeing), four internal senses which mediate between objects and the soul, the interior internal senses beginning with kāla (kālā and niyati also included) which form an inseparable vesture of the soul and five Śiva tattvas in their varied combinations which stimulate experience. Umapati says that when the soul experiences an object, it does so with the help of this aggregate of eighteen factors. Without these factors functioning and without the enlightenment bestowed by God, the soul will not know anything. Umapati sivam says significantly that this functioning of the aggregate of eighteen factors is again inconceivable without the light of the intelligent, soul whom they help. Since these factors are non-intelligent they do not initiate the knowing process but they require the intelligent presence of the individual soul. This aggregate thus serves as the helping factor when the soul knows the object.
The soul which has no knowledge for itself cannot grasp or appropriate the tattvas. Therefore the tattvas which are non-intelligent, have much less knowledge for themselves and cannot attach themselves to the soul. It is therefore seen by elimination that it is only through they intelligence of God who has knowledge for Himself, that the soul is enabled to experience all things.

God’s help in helping the soul to know all things is not only at the time of creation when God creates from māyā the body senses etc. and endows the soul with them, but also in every act of knowledge Umapati Sivam refers to the revelatory function that is necessary for knowledge. This is not merely true with respect to supra-emperical experience where the means of Divine assistance is consciously acknowledged, but also with respect to empirical experience where the knowing soul comes to have association with an aggregate of tattvas. This, Divine assistance as the hidden factor of enlightenment with the aggregate of tattvas, is a necessary presupposition. The point that Umapati Sivam makes in distinguishing God from man as having “knowledge for one self” and not having it, is to make clear that (i) the non-intelligent tattvas have no function without the presence of the soul and that (ii) the soul has no function by itself because it has no “knowledge for itself” even though it comes into association with the instruments and becomes one tattva among other tattvas. It is on account of this fact the soul is accounted as a puruṣa tattva. Though the soul is spirit, it has the complexion and form of tattva, because it is not ree. Thus we find that God’s help is necessary even for empirical experience.51

When the soul knows a thing, the initiative for knowledge does not lie with it. If it is stated that just as the soul employs the senses (through the mind) for knowing a thing, it uses God’s knowledge for the purpose then
such an idea will imply that the soul is the master and Divine wisdom is only an instrument in its hand. The author of Cintanai urai says that eight factors are necessary for soul’s knowledge apart from Siva sakti. They are ātma tattva, tātvikas (i.e., instruments made from tattvas) three instruments kāla, vidya and rāga which manifest soul’s intelligence, action and affection, the kāla tattva, the gross body (sthula sarira), the instruments of valid knowledge and the four kinds of speech (vak). The Sivadvaitin says that God is the master and He knows and experiences the objects for the sake of the soul. This statement makes as little sense as saying that on behalf of one who is hungry another can eat the food. Umapati meets the question with a resourceful analogy. when the sun rises and removes the darkness that encircles the object, the people grasp the objects which they were longing to see in the night. In the same way when God removes darkness that hides the soul with the help of instruments like kāla, then the soul grasps and appropriates the object for itself without any thought of Grace that works inside causing the combination of the tattvas with the soul. Just as the people do not remember the help given by the sun to remove the darkness, the soul also does not remember the importance of God’s grace in giving the instruments like kāla to the soul.

In using this analogy, Umapati seeks to answer many questions that arise in understanding God as the inner enlightening factor of experience. If God also knows and experiences to make it possible for the soul to know and experience, in what way is the soul different from God? will He not be subject to the imperfections that pertain to the soul? If it is said that there is no knowledge and experience for the soul without God, then it amounts to the fact that the soul by its own nature is devoid of knowledge. It by the grace of God the soul is made to eat the fruits of its karma, does it not mean that God is cruel in subjecting the soul to the experience of karma?
Lastly the question arises, if God knows in order that the soul may know, is He also not affected by the joy and sorrow accruing from such experience? When the senses perceive objects because of the indewelling light of the soul, it is the soul and not the senses that own the pleasurable and painful experiences. On this analogy God must be afflicted by these experiences and not the soul. The author of Cintanai urai explains the solutions to these questions. When the sun rises, it does so surely not at the request of people suffering in darkness and demanding sunrise. The sun illumines the objects at its own will under no pressure. Secondly, it reveals the object by dispelling invisibility due to darkness and at the same time permeates the eyes that see so that the eyes may see. Therefore it does not become a substitute for the function of seeing. Because it is true that the eyes cannot see without sunlight, it does not follow that the eyes have no light of their own. On the contrary it implies that the function of seeing is characteristic of the eye, which the sunlight aids. Again while the sun provides the general condition of illumination, the responsibility for what the people see and experience, rests with the people themselves. When the sun rises at dawn, the people wake up from the night of invisibility and see whatever they want to see. In the same way though God provides the general condition of illumination, the actions of people depend on their will. Lastly, the sun illumines impartially and impersonally unaffected by specific desires of the people and yet contributes to the fulfilment of their desires. The sun makes experience possible in free compliance with but unaffected by the desires of the people.

The pleasure and pain experience belong to the soul and not to the Lord who is unaffected by them. The soul experiences the objects and is affected by them. Another point is also clear from this that the soul becomes more Godlike, the more it refrains from experience of objects.
It becomes aware of the fact of Divine help which both knows and shows accordingly. When the soul thus surrenders itself and is united with God, then God graciously takes on Himself the activities of the soul.54

Though there is agreement between God and soul in experience, we must not however ignore ontological difference between the two.55 Umapati Sivam cites the analogy of the senses in relation to the soul to bring out the inherent absence of equality between God and man. The absence of equality accounts for and indeed constitutes their complimentary relation. The senses perceive things with the help of the soul. The soul informs them by actively operating on them. The psychic faculties however do not know this fact that they perceive because of their identification with the soul. In the same manner the individual soul knows and experiences things only because of God, but does not however realise its dependence on Him.

God, however being a self-luminous spirit is all-knowing and also the enlightener of soul’s knowledge. The knowledge of God is indendent and autonomous. It perceives and apperceives and initiates knowledge for the individual soul.56 It thus serves as a principle which works along with the soul. The individual is dependent on God.57 Umapati Sivam uses the expression ‘the undefiled’ for God and this accounts for the distinction that is implied in its role as the enlightener of knowledge.
CONCEPTION OF A ADVAITA IN
SAIVA SIDDHANTA

The concept of Advaita plays an important part in the
schools of Vedanta. Umaṉati Sivam begins his Sivaprakāśam by
saying, 'We begin to expound saiva Siddhanta, the essence of
Vedanta' and concludes thus, 'We have given the essence
of the teaching of the Vedas'. It is generally agreed that the
highest teaching of the Vedas i.e. the Vedanta, is embodied in
the four great expressions or mahaṇavakya’s taken from the four
Vedas. They are:-

1. Prajñānam Brahma 'Intelligence is Brahman' of the Aitareya
   upanisad of the Ṛg Veda.
2. 'Aham Brahmasmi' 'I am Brahman' of Brhadāraṇyaka upani-
   sad of the Yajur Veda.
3. 'Tat tvam asī' 'That thou art' of the Chāndogya upaniṣad
   of the Sama Veda.
4. 'Ayam Atma Brahma' 'This self is Brahman' of the Atharva
   Veda.

These mahaṇavakyas indicate both the end and the means
through which one can attain the end. Considering the last
three expressions we may say that each indicates two princi-
ples and predicates a relation between the two. The mahaṇavākaya
'Aham Brahmasmi' gives us two principles Brahman and Aham
and these are related by the the expression 'əsmi'. This relation
is taken to be one of identity by Śrī Sankara and other teachers
interpret it in different ways. The Chāndogya upaniṣad says:
Sādeva Somvedam agra āsid — Ekameva duṣṭhāyam. 'My dear
boy, sat which is one only existed in the beginning in advaita
relation." This is based on the following text that occurs in the Y. jur Veda which is also repeated in the Svetasvatara. "Ekahi Rudro na dvitiya tastuh." Svetasvataara III. 2. Truly Rudra is one, there is no place for a second. The different schools of metaphysics gave different meanings to the word "advaita". The word’s original form is ‘Nadvitiyam’ with the negative prefix Na added on to dvitiyam as found used by the Yajur Veda. Then it has dropped its ‘Na’ and come simply to be used as 'Advitiyam' as in the Chandogya upanisad. Now it has come to stay as Advitiyam and advaitam.

In the mahavakya as especially in the text 'Ekamadvitiyam' if both ekam and advitiyam mean one, then there is redundancy. ‘Doi’ means two and ‘dvaita’ means two-fold state. Dvaitam means affirming firmly the-fold state. Sri Sankara attributes the sense of absence to the prefix ‘Na’ and takes the word ‘advaita’ to mean not-two (really meaning one) for the absence of two is unity, not in other numbers like two,three etc. Sri Ramanuja also interprets advaita to mean not-two. Though both teachers attribute the sense of absence, still they differ in interpreting the tarpaya (the intention behind the word). Sri Sankara reinforces his interpretation by qualifying his meaning of advaita with the word kevala and says that Parabrahman is one only. It cannot bear any implication of duality either in itself or in the presence of any other entity of the same category or of the different category i.e., there cannot be swahata or sajaïya or vijäïya bheda. Of the three entities, anatma, individual soul and Brahman, there cannot be any anatma apart from Brahman, for that would entail Vijayya bheda. There cannot also be individual souls separately, for that would imply sajaïya bheda. Brahman cannot also be conceived as a whole made up of parts, for that would bring svahata bheda Brahman is mere being mere intelligence (cinmatra): nothing can be predicated of it.

Thus it is clear that after taking the word advaita to mean not two (i.e., meaning one) it does not fit in with
the scheme of Sankara unless the word is further qualified by the adjunct kevala.

Sri Ramanuja construes the text to mean the unity of Godhead. Hence the text does not preclude the admission of the reality of anatma and individual souls. These are related to the supreme Being who has infinite auspicious attributes. The individual soul which is sthāla cit, the senses and the object of senses which are sthūla acit and sūkṣma cit, which is known by the Vedas and the sūkṣmu acit from which the Divine bodies of God are formed, are the four attributes of Brahman. The three entities are different, although they stand in a peculiarly close relation to one another, what is meant by describing the doctrine as advaita, 'monism' is not that the complex of these three elements is a synthesized unity of differences, but only that Brahman as embodied in or inspiring the souls and matter is one. The latter viz., souls and matter are not identical with it or with one another, we may interpret the term 'Visistadvaita' as signifying that there is nothing outside this embodied whole.5

Sri Madhva takes the sense of contrariety of opposite (Virodha) and for him also, the text refers to the one which is the opposite of two. Parabrahman is one, but since this one is the opposite of two, the word advaitam does not deny the existence of an entity that is the Opposite of Parabrahman, Hence the word 'advaitam', itself conveys the meaning of dvaitam (two) to him. From this it is clear that these three preceptors assigning meaning to the word 'advaita', best suited to their theories and to fit in their respective schemes of thought, they modify the word 'advaitam, with the help of adjuncts like kevala, Visista etc. So their theories are called kevaladvaitam, and dvaitam. Of these three, the theory of Ramanuja comes near to the theory of Saiva Siddhanta. Even then the correct meaning of advaita is not one or unity as taken by Ramanuja
For if it means one, it is really a repetition of the word 'ekam' that precedes. Moreover if unity is the intention of the scripture, the word 'ekam' is apt because of its clarity, the term 'advaita' which needs reflective thinking need not have been used. According to Saiva Siddhanta the idea of unity does not help in the interpretation of the great expressions. (mahāvākyas).  

We can explain the term advaita in another manner also. When we give the word advaita the abhāva meaning, it would mean 'There are not two'. Interpreted in its sādrśya meaning, the word advaita would mean 'They are not two'. And these two make all the difference. If the sādrśya meaning of advaita is accepted as the saiva Siddhantins do, then it would mean non-difference or non-identity, meaning 'They are not two'. There is also another ground which supports the Saiva Siddhantin's point. The negative prefix 'A' is capable of three important kinds of meanings of abhāva, sādrśya and virodha only when it is used in connection with the nouns. But when it is used in connection with numerals, it would give only the sādrśya meaning. The word 'ekam' with the prefix of 'A' becomes 'aneham' and the word advaitam with the prefix of 'A' would become advaitam.

Umapati Sivam says that Saiva Siddhanta (especially this meaning of advaita) is dark to the outer schools of faith and light to the inner schools. When the views are systematically expressed and are based on the acceptance of certain values, these are called philosophical faiths. These also expound a way of life leading to realizing the values and these faiths are classified under inner and outer groups. The outer group schools are those which are in the dark so far as understanding the spirit of the system of Saiva Siddhanta is concerned. It is not here suggested that some schools are in the dark and only Siddhanta is in the light. Strictly speaking no school of philosophy can be in the
dark. Saiva Siddhanta holds that there can be no school of Philosophy which could arise without the help of illumination. Consequently all knowledge is continuous when they are looked at from their source and the difference is between a better illumined mind and a less illumined mind, and not strictly speaking as between darkness and light.

But still it is meaningful to speak of faiths at certain levels in the dark, at least about the contents apprehended at other levels of illuminations. The latter may have a broad view from which they can apprehend things in a clear and new light. Light and darkness are relative notions. They imply a qualitative, not a mere quantitative difference. Knowledge is manifested to a person according to his progress in spirituality and thus we may have a hierarchical arrangement of knowledge.

In this connection, we may consider one of the earlier verse of SivaPrakasam in which Umapati Sivam distinguishes three kinds of men. The first kind of men i.e., uttama are those who are endowed with an original mind. The second kind of men (madhyama) can compare the merit of the given work with those of previous works and then decide the merit. Men of the third type (aadhama) lacking intelligence, praise a work if others praise it and criticise it if others do so. we must note the difference between the first two types of men. Though both of them have the same amount of knowledge, the first category of men have the capacity to see the merit with their original mind while the second type of men can see the merit only after comparison with similar works In the same way though both the Saiva Siddhantin and the followers of other faiths may know the same amount of fact, the former has knowledge which is explained by an analogy in Tiruvarutpayan. He says that though the sun illumines impartially, it is darkness to nocturnal birds. Thus the man with higher knowledge may see the whole thing in a new light and the man with
lower knowledge may see things, but without the perspective of originality. This is what is meant by saying that the truths of Saiva Siddhanta are dark to certain religions. These religions are considered outer for this reason. Conversely those religions whose perspectives are clear, as judged by Saiva Siddhanta, are termed inner for this very reason. Thus we find that Saiva Siddhanta has affinity with the inner groups.

It is necessary to remember here that the terms 'outer' and 'inner' faiths do not signify doctrinal position but they signify the revelatory nature of religious faiths. We must know the nature of accomplished character of Saiva Siddhanta which is indicated by the term Siddhānta. It follows from acceptance of the criterion of true and authentic revelation. The reliable testimony par excellence is Siddhānta (Śāvagamanas). The other doctrines in relation to this, are only prima facie views (pūrva pakṣa). Saiva Siddhanta accepts the general revelation of the Vedas and the specific revelation of the Āgamas and harmonizes the contents of the two on the basis of the criterion of personal experience illumined by the descent of grace (sākṣinīpāta). This factor is also responsible for making Siddhanta a faith that shapes itself through enquiry.

Saiva Siddhanta adopts a pramāṇa for pramāṇas. The system takes ātma cit śakti (the soul's intelligence - energy) as pramāṇa whereas in the Nyāya Vaiśeṣika and other systems, perception, inference and testimony are mentioned as pramāṇas even though they are only vyañjikas (i.e., manifestors of knowledge.) The reason for this deviation is to be found in the fact that what is pramāṇa should not become prameya. Otherwise the original pramāṇa becomes Prameya. Ātmacitāsakti can never be prameya, whereas perception, anumāna and authoritative sayings are all prameya. So what is pramāṇa for Saiva Siddhanta is the pramāṇa even of the Pramāṇas in the other systems. If perception etc. are referred to as pramāṇas in Saiva Siddhanta works, it is only
by courtesy. (Uparāṣapravayoga) i.e., they are called pramāṇas only by the secondary application of the term. The direct, innate intuition of consciousness as illumined by the Infinite spirit is offered as a solution to the vexed problem of means of knowledge. It is held to be a necessary and sufficient condition of all knowledge. Saiva Siddhanta is vindicated rather than contradicted by systems that are at variance with it. The role of Saiva Siddhanta is all-inclusive. In claiming to be all-inclusive, it finds a place for the schools which oppose it.

Umapati Sivam enunciates the distinctiveness of Saiva Siddhanta in terms of its character as inseparable non-dualism (priyārum attuvidam). He shows the points of departure from the other systems of Vedanta and also from other schools of Saivism. Here the question arises as to what is distinctive of the interpretation of the term advaita given by Saiva Siddhanta?

Umapati Sivam uses two sets of analogies to bring out the significance of the concepts of identity, difference, and identity-in-difference. According to him the second set of analogy explains correctly these concepts. Hence he would prefer the second set to the first.

According to the first set of analogies, we have gold and the ornaments made of gold as illustrative of identity; light and darkness as illustrative of difference; word and meaning as illustrative of identity in difference. If God and man are identical in essence as gold and ornaments made of gold are, then it amounts to saying that there is really one entity. The difficulty would be that if there is only one entity, God's creative function would then be devoid of meaning. Then we would have to say that God's creation is purposeless. Again if there is any purpose of God, then it would imply God's purpose for Himself and will again mean that God is in need of something to be done which He does through creation. Thus if there is
only one entity, creation would be meaningless. In so far as the Saiva Siddhantin accepts creation as meaningful, the analogy of gold and ornaments made of gold, understood in the Advaitin’s sense will take away the significance of creation. According to Umapati Sivam, the niṣkāṭa form of the Lord and the sakāṭa forms of icchā, jñāna and kriyā of the Lord are both the forms of Lord Siva. They are identical in essence as gold and ornaments made of gold are. Hence the analogy of gold and ornaments made of gold will be useful to the Siddhantin to illustrate the identity of essence between sakāṭa and niṣkāṭa forms, but not to illustrate the identity of Brahman with jīva. If on the other hand when we say that God and man are as different as light is different from darkness, then also it makes no sense to say that God is the creator. There must be some relation between God and man such that God is the creator and man the creature. Difference as between light and darkness amounts to opposition which means absence of relation. The position that God is wholly other to man also is not helpful. Thus these two instances deny relation and render the concept of God devoid of significance from the point of view of Theism.

Then may we say that God and man are both identical and different as for example like word and its meaning? word and its meaning—speech and what is spoken—are not one in the sense of identity and not two in the sense of mutual opposition. One implies the other and is determined by its relation to the other. So it is both identity and difference at the same time. This is also not tenable because of the obvious self-contradictory nature of the relation. Bhedabheda does not bear precisely the same significance in all schools that make use of that expression. It may generally be taken to indicate a belief that bheda or difference and abheda or unity can co-exist or be in intimate relation with each other like substance and attribute, universal and particulars, whole and part and even opposites. Aside from the unintelligibility of the notion
of 'and', the example does not advance from the previous one. On the contrary it retains the objectionable features of them. If God and man cannot be wholly identical or wholly different, it is not correct to say that He can be both at once.

The inseparable non-dualism of 'Saiva Siddhanta rejects this abstract Goe-man relationship. Meykandar says: 'For the enlightened, He is not other than the world. He is not one with the world, He is not both other than and one with the world. But because the relation is non-duality which includes all these three, all things are His form. Nevertheless, thou who knowest the truth of non-duality worship as love.' 21 Non-duality thus understood includes the features of unity, difference and unity-in-difference. It conceives the relation organically and implies a kind of dialectic of God-man relationship. 22

According to the second set of analogies we have the relationship of body and soul and of eye (i.e., sight) and sunlight and of the active sense (i.e., eye) and the active soul. 23

Reality has many facets and the first three examples do not explain these facets harmoniously. So Umapati Sivam gives another set of three analogies to remove the limitations in the first set and to explain the many facets of Reality completely and harmoniously. The relation between body and soul is so intimate that the soul is identified with the body unreservedly in such a way that body and soul may be spoken of as one. It is a case of union between the two and not identity or unity as between gold and ornaments made of gold. The relation of body-soul is not identity because even though soul identifies with the body, the soul is still soul and body the body. The example of eye and sunlight brings out the sense of difference as suggestive of transcendence. Transcendence is not opposition as between light and darkness. This is suggested by
the example itself. Though external light and eye are different, they are not opposed to each other. The external light is revelatory in nature while the eyelight is not revelatory. The eye can see only when it is made to see by the help of the external light. Thus even though there is difference between the two, the two are not opposed to each other. One is the condition of the possibility of functioning for the other. Here we substitute transcendence in the second set for mere difference which is implied in the first set.

The third example of the knowing power of the soul and the seeing power of the eye suggests the intimate relation between God and man. Word and the object denoted by the word are different. The word 'tree' is not the same as the object tree. If we take the word and its meaning, the two are related intimately. Thus the analogy of the word and its meaning is used to illustrate the standpoint of bhedaabheda. In the first set, though the identity element is present, it is not so intimate as in the case of the second set of analogy i.e., the knowing power of the soul and the seeing power of the eye. When we see a thing, the intelligence of the soul is so intimately connected with the sense organ i.e., eye that we cannot distinguish the function of intelligence of the soul from that of eye separately. When something is perceived by me, the question arises do I perceive or is it my eye what perceives? Here we have a relation in which both of them are intimately connected. The identity element is more and the difference element is less in this analogy, whereas in the analogy of word and the object denoted by it, the difference element is more and the identity element is less.

Now we may consider the upanisadic analogy in which two birds are described, one unaffected and the other enticed by the fruits of ignorance. These two birds may be compared to the Lord and the soul. The upanisad says,
"Dva supīnā sāyujyā sakhāya, samanam Vṛkṣam pariś-
asvaỹāte
tayor anyaḥ pippalam svād atya naśnann anyo' bhīcāka sīti"  
R. E. Hume gives the following translation:"
"Two birds fast-bound companions
clasp close the self same tree.
of these two, the one eats the sweet fruit:
The other looks on without eating."

This idea is first to be found in the Rg Veda which says
"Two birds with fair wings knit with bonds of friendship in
the same sheltering tree have found a refuge. One of the
twin eats the sweet Fig-tree's fruitage; the other eating not regar-
deth only." Commenting on this Sayana says that the two
birds are the vital and the Supreme spirit dwelling in one body.
The vital spirit enjoys the fruit or rewards of actions while the
Supreme Spirit is merely a passive spectator. The same idea is
repeated in The Munāka upanisad (3.1.1)

"Two birds, fast bound companions,
clasp close the self-same tree.
Of these two, the one eats sweet fruit
The other looks on without eating" and
we can recall the Kaṭha upanisad Mantra also.

"There are two that drink of righteousness (ṝta) in the
world of good deeds; Both are entered into the secret
place (of the heart), and in the highest upper sphere.
Brahma-knowers speak of them as 'light' and 'shade'.
And so do the house-holders who maintain the five
sacrificial fires, and those two who perform the triple
Naciketas fire — Kaṭha upaniṣad 3.1.

In the Śvetāsvatara passage first quoted the two birds
are the individual soul (jīva) and the supreme soul
(Paramatman). They are said to be inseparable friends,
because of the relationship of love existing between 'God
and the soul, and the dependence of the latter on the former is eternal. Both the soul and God are said to reside in the same body, because in respect of the soul, the body has to be conceived as its locus and in respect of God also, the body is the locus even though He is transcendent. Because God is immanent in all beings, He is realized by an embodied being through the means of the body. The fruits of the tree are the results of one’s karma, or past actions, which are performed with the help of the body. Out of attachment the individual soul clings to these fruits of actions and suffers consequences good as well as bad, in successive embodiments. But the Lord, its companion bird remains non-attached to actions and their fruits, being the mere witness of the cosmic play.

It is instructive to find that the Advaitin also interprets this passage in his favour. He says that the individual soul is only an image of the paramātman endowed with the cosmic mind and hence both these are inseparable even as the sun’s image is inseparable from the sun. The Siddhantin feels that this Advaitic interpretation is not helpful when we consider the upāṇiṣad as a whole and particularly the passages that precede and succeed.25

In the preceding passage it is stated,

"There is a single Female of red, white and black colours, who is unoriginated, and who produces numerous offsprings resembling herself. By her side lies one unborn Male out of attachment for her, while another Male, also unoriginated, forsakes her after having enjoyed her (Śvetāśatara IV.5). In this passage the former male refers to the individual soul and the latter denotes God. The upāṇiṣad also says:

"Sitting on the same tree the individual soul gets entangled and feels miserable, being deluded on account of his forgetting his divine nature. When he sees the other,
the Lord of all, whom all devotees worship, and realizes that all greatness is His, then he is relieved of his misery. (Śvetāsvarta IV-7). This passage clearly indicates the difference between the Lord and the soul. The idea that all greatness really belongs to Him reminds us of the Tirukkural which says that only God has real greatness or fame. ((poruḷ cēr yugai).  

Tirumālar also explains the Siddhanta point by using a similar analogy. He says that there are two swans on the river bank and the two are inseparable. If one's real nature is to be isolated, then the other has no salvation: The former swan refers to the Lord and the latter which is called as maṉa vannam (ignorant swan) refers to the individual soul. The phrase

“சார்ந்திரவு அருளிலும் தனிப்பாட்டும் நிறைவாக்கத்தும் பிள்ளை மலர்ந்தாம் சம்மூர்த்திகள்” must be clearly understood. This phrase means that so long as individual thinks that he can exist independently of the Lord, it cannot attain liberation. This fact must be understood precisely. Tirumālar is very definite about the eternal nature of the three entities i.e., Pati, paṇu and pūsa. He says.

‘அமைய்க் நிறையாத்து அடிப்பு மண்டி 
அருளிக் குழந்தை பார்ப்பு அண்டி 
அருளிக் குழந்தை பார்ப்பு அண்டி 
அமைய்க் பார்ப்பு விளங்கும் விளையாடும்’  

— சிவகாந்தர

பார்ப்பு விளங்கும் விளையாடும் முன்னி பார்ப்பு விளங்கும் விளையாடும் அண்டி 
பார்ப்பு விளங்கும் விளையாடும் விளையாடும் விளையாடும் விளையாடும்.  

— சிவகாந்தர
The soul which discriminates between Sat and asat is eternal. The Lord who he's the soul to know, is eternal and the bond (pāśa) which binds the soul so that it may not know God, is also eternal. When the intelligence of the Lord descends on the soul, the soul will be liberated. He says that of the three entities pāti, pāsā and pāśa, like pāti and pāsā, pāśa is also eternal.

We can also explain the Siddhanta view from another point of view. Sivajīnā Munivar considers the analogy of the vowel 'A' which is found in all letters, as a refutation of kevaladvaita. He explains that the non-difference in union conceived of by the Siddhanta is to be understood in the sense of pervasion. Meykandar says: "When the Rg Veda says 'one', it means that Reality is one, that the Lord is one. Thou who sayest 'one' understand that thou art soul bound by the fetter. The Veda means that just as there can be no letter if the vowel 'A' is not, so there is nothing '(if Brahman is not)' Turuvalluvar says.

'As A is the first of all letters
So the ancient Bhagavan is first in the world.'

If the point of comparison is merely to denote God's order in place as the first, so many other analogies might be thought of. Parimelañagar says that the order is not order in place, but order in its origin. A is the most primary sound that the human voice can utter and it is the one sound which is present in every other sound, vowel or consonant. A vowel is defined as a syllable that can be pronounced of itself, without the aid of any other syllable. A consonant is an alphabetical element that has to be combined with a vowel to form a syllable. We utter these sounds and yet fail to recognize the mystery in their connection on account of their familiarity. When we try to utter 'A' it comes by the mere opening of the mouth without any modification whatever, and requires no other
aid. When we try to pronounce vowel-consonant say 'Ka' (a), we can note that there is a vowel sound present in it. We cannot pronounce the consonant after eliminating the vowel. There is always a vowel sound present in the consonants, though we never consciously recognize its presence. We dot all our consonants as ʌ, ɾ, ɭ, etc., and the dot or circle in Hindu symbolism represents the letter 'A'. This shows that just like the consonants require vowels even for their pronunciation, so also the souls and matter require God for their meaningful sustenance. J. M. Nallasami Pillai in his 'Studies in Saiva Siddhanta' feels that there is no such unique conjunction anywhere else in Nature, where one subsists not, except in conjunction with the other. Except the inseparable conjunction as noted above, we see that the consonant (pure) is no more derived from the vowel than the vowel from the consonant. The place of origin is distinct. 'A' is pronounced by the mere opening of the mouth. The tongue has to be brought into contact with the palate to pronounce 'Ka' (a) and this same act cannot produce the vowel. So the vowel cannot be said to cause the consonant, nor the consonant the vowel. Nor can we call the consonant and the connection themselves as false, and as a mere illusion or delusion. So J. M. Nallasami Pillai concludes that neither the principle of parigama nor vivarta can apply to this connection. All that we can say of it is that the vowels and consonants are so connected and inseparable and that no language is possible with vowels alone, or with consonants alone and every consonant is at the same time a vowel consonant, in which the vowel is implicit. In the same way, God exists in the world whether we recognize His presence or not. Though we can conceive of the vowels standing alone, to think of consonants as existing by themselves is an utter impossibility. Thus though ontologically God and souls are existents, the nature of their existence differs axiologically.
we may distinguish the terms  tādāmya and  advaita. When Reality appears as guna and guna, substance and attribute, it is called  tādāmya. Saiva Siddhanta means by  advaita the close connection of two things which might be regarded as one. Thus though both  tādāmya and  advaita denote close connection between entities,  advaita denotes the inseparable connection between two entities while  tādāmya denotes the one Reality appearing as two.

Srikantha accepts the  tādāmya view. Umāpati sivam in his Tiruvavuto. says, "As in the compound  tādālai, by combination of letters L+T,D, and these do not remain but coalesce: so know thou, that in the supreme felicity thou shalt be one with the Lord." Here the words  tāl and  talai form into  tādālai. The letter d in the compound is neither one nor two. This is the kind of relation, between God and soul. The letters ‘l’ (ō) and ‘a’ (a) do not lose their entitativity, but their union is represented by one letter. We can explain the word  tādālai mystically. The words  al and  talai mean the placing of God’s, feet on our head to give Sivajñana. The resulting union is anyanāsti. It is claimed that Meykandar, who came after the three celebrated commentators of the Brahmasūtras understood the correct meaning of the term  advaita. Tāyumānavar uses the words freely when he praises Meykandar. "Oh! for the day when I can reach the feet of my Lord, who found the truth of pure  advaita and which could not be comprehended by persons dwelling in untruths."

The  advaita of Saiva Siddhanta is called  Śuddhadvaita because it does not require any other qualifying words like  kevala or  viṣeṣa. Saiva Siddhanta speaks of the  advaita relation of the soul and God as  anādi, i.e., beginningless. It emphasises  udan āthāl (a-lāe śrū Śāhā) or togetherness. God is one with the soul, different from it and is together with it. This is a unique concept of the immanence and transcendence of God. In the bound state this union
(advitiya) is bheka advitiya, because the soul does not know God. In the nukti state, it is abheka advitiya or suddha advitiya. If this difference in relation is not there, then there would be no significance in talking about release at all. Saiva Siddhanta speaks of the dual nature of the soul as sadasat, or being sat when it identifies with sat and asat when it identifies with asat.49 Tayumavananar expresses this;

"Oh! for the day when I will be in advaita relation with God, as I am now in advaita relation with amava."46

We must note the emphasis given to existential man in Saiva Siddhanta. Even though existentialism arose as a school in philosophy only after the second world war, the important ideas of the school are to be found in the earlier systems. The interpretation of advaita given by the various systems of Vedanta is not an answer to the question about the nature of God whether He is one or two, different or non-different from the world without reference to what exists. The concept of advaita gets its meaning from its relevance to existing man. By existence we mean the actual conditions of estrangement from God and consequent suffering under which man exists. He is alienated from Divine Ground and consequently from himself also. This factor is responsible for bondage. Conversely we may say that when the individual knows himself clearly and distinctly, he can also see God who is the support of the individual. Meykandar says that to see God is the test for knowing whether the individual has known himself correctly or not. If one has seen God in the process of knowing oneself, then it follows that he has known himself correctly. On the other hand if he has not seen God in the process of knowing himself, then it implies that he has not known even himself correctly. Pattinattar says, "Those who cannot see you, are those who cannot see even themselves."
Tirunilai Marudur Mummapikkovai, 13. This fact is implied in the Sivajhana Bodham verse expressing homage and reverence to the audience.45

When the individual overcomes the bondage, he is said to be liberated. Illustrations of man's relations with God must bring out this existential factor. The examples of gold and ornaments made of gold, light and darkness, word and its meaning which are given by the classical systems of Vedanta are not adequate from this point of view. These examples are merely metaphysical, speculating about the abstract relations of one-many, cause-effect, substance-attribute etc., without taking into consideration of the human participation Umapati Sivam criticises these analogies and this criticism implies that the conditions of relation which are borne out by these analogies themselves, point to the factor of human being. The terms and their relation get their meaning only when we consider man's experience. Umapati says that the analogy of gold and ornaments made of gold, refers to one who knows them as identical. Gold an unintelligent substance cannot know itself as identical with its ornament or the ornaments gold. Similarly for one who is blessed with the vision, the opposition of light and darkness is meaningful. Word and meaning do not experience by themselves their dependance. The intelligent man knows that word and meaning are mutually dependent. An analogy which deals with the relation of God and man becomes significant if we consider their essential nature and these analogies of gold and the ornaments made of gold, light and darkness, word and meaning are inadequate because they lack the existential emphasis.

When man understands his relations with God, this understanding comes as a liberating experience. The help
which God does to souls is of two kinds. They are causing obscuration in the beginning and bestowal of grace when *mala* is matured. Creation, maintenance, destruction and obscurati - on belong to the category of grace of the stern type. (*mārakkarupatu*) because the four divine acts entail suffering in the beginning and bestowal of grace is grace of the right type (*ārakkarupatu*) because it always brings happiness.49

Mānikkavācagar says that God is beyond the reach of those who are not aware of His grace.50 Thirunāvukkarasar says that God is the great help to those who distinguish the supreme God from the class of elevated higher celestial beings.51 It is also said that the preparatory stages *caryā*, *kriyā*, and *yoga* help man to distinguish the supreme God from the celestial beings.52 When these stages culminate in *jñāna*, God comes as a *guru* and bestows liberation. Thus man's understanding of the true nature of God comes as a liberating experience.

The analogies of the old set suggest that God and the world (under which man also is included) do not undergo any change. God and gold ornaments are identical at all times. The other analogies i.e., light and darkness; word and meaning have the same defect. These analogies do not signify a change in man. A self-understanding from a state of ignorance of the Divine grace and the consequent alienation from God, of a state of knowledge about God where the soul could distinguish the supreme Being from the celestial beings and the consequent union overcoming alienation.

Now we may see the aptness of the new set of analogies. Body-soul analogy gives us the impression that the felt sense of one-ness is the experience of neither the body by itself nor the soul by itself. This analogy is intelligible from a third 'something' which is body-soul i.e., man. Similarly the analogy of eyesight is also clear only from the perspective of man in his seeing. In the same
way the mutual presence of the perceiving eye and perceiving soul is sensible for the reflective man who is different as such from both. Thus these analogies help us to interpret man's relation with God in the medium of man's experience.

The second set of analogies emphasise the existential aspect and do not exclude any aspect of man's experience. The 'existing man' who is subject to the many facets of experience involving memory and forgetfulness, knowledge and ignorance is given full recognition here. Body-soul analogy is more appropriate than gold and ornaments made of gold because the unity of body and soul is felt vividly in our waking experience. Similarly the relation of external light and external light becomes important. When there is some defect in the eye, for example the formation of cataract in the eye, we cannot see even though there may be external light. When the obstruction is removed, one can see with the help of external light. Thus we realize the necessity of the eyesight. Meykandar says (kaṇṭillation caṇ pēra kāṇak kaṭal). The usefulness of the eyesight is even more clear to us when we come to see after an interval where we could not see due to the defect in the eye.\(^5\) In the third example also the experience of the inseparable nature of the perceiving eye and the perceiving soul becomes evident from the possibility of an experience in which their combination is not manifest.

Here we may take the phenomenon of inattention as an example. When something is presented to my eyes, under normal circumstances I see. When I am preoccupied with something, then my eyes may see and yet I may not see. From this experience one comes to know that when one sees, his soul and eyes function inseparably. Thus the second set of analogies used by Umapati avoid the narrowness of the first set of analogies. By formulating the second set of analogies regarding the relation of God and man,
Umapati shows how Saiva Siddhanta is a philosophy of inseparable non-dualism. (pirivarum attuvīdam Sū 7).

Śivajñāna Munivar says that the term advaita used in Saiva Siddhanta does not denote aikya only which occurs in abheda sambandha, not tādātmaya only occurring in bheda bhedābheda sambandha and not saivyoga only which is a relation involving bheda sambandha. Advaita of Saiva Siddhanta is comprehensive in the sense that it includes abheda, bheda and bheda bhedābheda harmoniously.Śiv Saiva Siddhanta does not deny abheda relation that obtains between soul and body in explaining the relation between God and man. It also does not deny the element of bheda that obtains between eyesight and sunlight in explaining that the two are different as entities and finally it does not deny the element of bheda bhedābheda relation that obtains between the perceiving eye and the perceiving soul in explaining that the two are present inseparably. (kalappal onru, poru tanmaiyal veru, ceyal annayal undanādal). Advaita of Saiva Siddhanta combines the three elements harmoniously.

The commentatator raises the question why instances involving aikya sambandha like the river merging in the sea, like the merging of ether in space and the fragrance in earth and instance involving bheda bhedābheda sambandha like tune and sound and like fruit and its essential sweetness and like taste and water and finally instances involving bheda sambandha like magnet attracting iron are used. These may be shown in the following manner.

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<td>1. magnet attracting iron.</td>
<td>1. tune and sound</td>
<td>1. river merging in the sea.</td>
</tr>
<tr>
<td>2. fruit and its essential sweetness.</td>
<td>2. ether merging in space.</td>
<td></td>
</tr>
<tr>
<td>3. taste and water.</td>
<td>3. fragrance in earth.</td>
<td></td>
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</table>
Traditionally fragrance is considered to be the characteristic of earth, sound that of ether, colour that of fire, taste that of water and tactual sensation that of air.

He concludes that these analogies are useful to a certain extent only. The analogy expressing the inseparable relation between God and soul is that of the perceiving soul and the perceiving eye. This analogy avoids the shortcomings of all the above mentioned analogies and contains the good aspects in them. The significance of this analogy is confirmed by Sivajñāna Munivar who quotes the views of the three important teachers of Saiva Siddhanta i.e., Meykaṇḍār, Arulnandi Sivām and Umapati Sivām.

Kaḷum kaḷyukkuk kattumampol
Kāna ullātaik kaṇḍu kattalin

-sivajñana Bodham 11th sutra.

Kattak kaṇḍidum tanmai yudaiya kaḷyukkuk
Kēyumuyir kattik kandiduma pōla viṣan
Kāttik kaṇḍiduvan

-Śivajñāna Siddhiyār 11-1.

aṟivolipol pirivarum attuvidamagum

-Śivaprakāśam.7.
Paśa (BONDS)

Paśa is a general name for the three bonds. The soul is enshrouded by the three bonds. (malas.) They are ānava maya, and karma. Ānava is called Praithbandha because it obstructs the omniscience of the soul. Māya which limits the pervasiveness of the soul is described as sambandha and karma which ceaselessly follows the soul directing it towards enjoyment rather then towards attainment of release is anubandha. They bind the soul in several ways. However while ānava is wholly inimical to the soul, māya, and karma are not so. Moreover if māya and karma are used properly they help in the soul’s emancipation from bondage. It is instructive to note that the author of Thanigai purāṇam calls ānava as mūrppagai (முர்ப்பகை).

Madurai Sivaprakasar in the introduction to the nineteenth verse beginning with eppariday (எப்பறிதைது) shows how Sivaprakāsam follows the Sivajñāna Bodham and the Sivajñāna Siddhiyar by giving parallel ideas from both and concludes that the verses of Sivaprakāsam from nineteenth to fifty (i.e., thirty two verses) deal with the second chapter of the Sivajñāna Bodham and its commentary, the Siddhiyar. However he points out a difference in the treatment of sūddha Maya. In Sivajñāna Siddhiyar, the sūddha māya is treated in the first chapter. (1.68.) Since the first chapter deals with God and
because śuddha māya forms part of the body of God, the śuddha māya is treated in the first chapter in the Suddhiyar. Uma pati Sivam deals with the śuddha māya in the second chapter when he describes the bonds i.e., aṇava, māya and karma.

The maturation of mala occurs only when the soul is associated with nāya and Karma. Since the śuddha māya is also a species of māya, it is dealt with in the second chapter. The commentator also gives another reason that even though the śuddha māya is purer than aśuddha māya, the soul can get release only by transcending even the śuddha māya. Then Maḍurai Sivaprakasar himself poses the question why when Arulnandi Sivam considers the śuddha māya as the body of God and treats it in the first chapter, while Uma pati treats the same in the second chapter. He answers the question by quoting from Nammūl verse⁵, which explains that the author of cārdu nāl can add some significant differences, after accepting the main thesis of the original work (muṭal nāl) and the dependent work (vaṭi nāl) based on the original work.⁶

While the bonds māya and karma come and go, aṇava is the basic bond underlying their coming and going. In the case of the former two bonds, their nature as impurities i.e., agencies of bondage, is conditional. It is conditioned by the presence of mala. Māya and karma function in the service of pipining of aṇava mala, which is the original bond. Aṇava māla is also called Pāsa in general.⁷

According to Saiva Siddhānta what is not one and what is not intelligent cannot be other than the effect of a cause. It cannot be uncaused, eternal. Mala which is non-intelligent and primal, has to be one. The spiritual dirt, which conditions man and other forms of life without beginning to a state of limitation, finitude or bondage is not many but one (though) its energies are many.-

Uma pati says that though mala is one, its oneness is to be understood as the unity of multiple powers⁸
Here the author anticipated the difficulty that if many people attained release what happens to the reality of mala. How is it that though ápava abides in all souls, its presence is not known to one? Umapati Sivam in Tiruvatuppayan Says 'My Lady Darkness has an infinity of lovers but hides herself from even her spouse with strictest chastity.' Umapati says that basic bond ápava is one though it obscures many.

Thus though it is one entity, its functions of binding the intelligent souls are infinite in number and they are co-eval with the infinity of souls. Thus the dissolution of mala which is another name for release, means not the destruction as such of mala but only of its screening powers. The question arises: if destruction or dissolution be admitted for mala sakti, how can mala escape destruction? Can we conceive of something which exists but whose functions are destroyed? To meet this difficulty Umapati says that the countless functions pertain to one bond. These functions are of such a nature as to be removed or subdued at the respective timelimits, typified by release. Thus the connate bond of the individual soul is one but by virtue of its infinite functions, it thwarts the intelligent functions of the infinite number of souls. And these functions themselves though beginningless are terminable in the long run at different times. Madurai Sivaprakasar states that that these functions of mala can be subdued only by knowing the world as asat when the soul abandons the world of sense as a quickly passing mirage, the Lord becomes cool shade (for it).

The above characterization of the connate bond is the part of the Agama doctrine. Umapati adds something of his own to this, when he explains the distinction between physical darkness and metaphysical darkness. Ápava is not merely a principle of darkness but is a positive and powerful entity. It is a species of delusion which makes even physical darkness by comparison look like an enlightening agent.
Umapati in his *Tiruvarutpayan* explains this distinction clearly. Even as physical darkness covers all objects, ānava covers all souls. But there is a distinction between the two—physical darkness shows itself even though it obscures objects whereas ānava, not only hides all objects, but also hides itself.\(^{11}\)

Ānava is responsible for the states of *kevala* and *sakala* (states of complete darkness and partial illumination respectively in which souls find themselves periodically). Ānava is responsible for soul’s ignorance of itself, of its deeds and of the Lord. So long as copper exists, verdigriss also exists therein. In the same way the obscuration of the soul by *mala* will continue as long as there is the assertive intelligence of the soul. i.e., ātmabodha in the fettered state.\(^{12}\) It is the basic bond and is eternal.\(^{13}\) Even in release, *mala* is not destroyed, only its energies are destroyed.\(^{14}\) In the *kevala* state, the soul’s cognitive, conative and affective functions are entirely thwarted by ānava.

The agency of *mala* has nevertheless to be understood figuratively. *Mala* is non-intelligent and material and therefore cannot have independent agency. The individual soul is intelligent and non-material. The problem here is that obstruction of spirit’s functions can only come from what is not spirit and yet what is not spirit can have no independent agency; The solution is to admit a function of God Himself whose nature is that of pure spirit as underlying the veiling function of *mala*. This divine function, described as the concealing power (*Tirodhana Sakti*) makes it possible for the non-intelligent and material agencies of bondage to function.

Therefore this divine function comes to be spoken of as itself a *mala*.\(^{15}\) Umapati rightly says that though this function of God underlying bondage is spoken of as itself a species of bond, this is not literally true. It is only a phase of Grace, which is the very essence of the nature of God.\(^{16}\) Because what is intended to be accompanied by the function of con-
cealing power is to make the individual soul under bondage fit to rise above the condition and become united to the feet of the Lord. Here Umapati uses two expressions parindu (परिनेद्र) and karugaimiga (करुगाइमिग) which can be rendered as compassionately and out of overflowing Grace.

Umapati explains the mode of operation of the concealing power of God which is called an impurity. Really speaking, the concealing power is the pervasive antidote that progressively neutralises soul’s condition of bondage. Experts well versed in rare Agamic sciences say that by the loving will of the Supreme Siva beyond thought, the tattva of Nāda is evolved from pure mâyā, and from Nāda the Bindu tattva emanates. (It is not the same as ‘Bindu’ which is the synonym of śiddha mâyā) From it the brightening tattva of Sādāśiva takes its rise and gives birth to Isvara which again causes Śuddha vidyā. Thus stand serially in function the five arch typal tattvas through which ensues the actualisation of bondage for the souls. Umapati actually says that all these five tattvas are respectively ruled by five agents of divine power who stay in and take their names from them. The author of cintarai urai says that Umapati’s intention is to refer to actual tattvas eventhough he mentions the agents of the tattvas. This is analogous to mentioning light while actually intending to refer to lamp. Madurai Sivaprakasar explains that Nāda tattva is the jñāna Šakti of the Lord which arouses the intelligence of the soul and Bindu tattva arouses the kriyā, Šakti of the soul. Śūdākya is that tattva where jñāna and kriyā of the Lord are equal in functioning. Īsvara is the tattva where kriyā predominates over jñāna and in śuddha vidyā the reverse takes place i.e. jñāna predominates over kriyā. Bindu which is stated to be evolved from Nāda unfailingy gives rise to the word which develops into four forms beginning with the subtlest. There is thus simultaneous manifestation of the realm of speech as a significant corollary and counterpart of the
evolution of tattvas. The manifestation of the realm of speech is closely connected with the general function of stimulating the bonds into action.

The five Śiva tattvas and the four vāks are the media through which the Lord acts. These media are material though of a pure kind. The concealing power of God by means of these pure media, operates māyeya, the derivatives of mayā and thereby bringing into actuality for the individual soul its condition of bondage. There are three conditions which bind the individual soul to its empirical life viz., the condition of enjoyingness (bhoktritvam) and the implied sense of agency which accompanies it, the enjoyment or experience itself (bhogam) and a state of being tied to experience (bandham). These are made possible due to mala, karma and māyā. The conditioning of the individual is made possible through the function of māyā. Māyeya, the effect of māya in turn is enabled to function by the active and Variable presence of Divine Śakti which can be seen in the serial emergence of five Śiva tattvas. Thus the individual is bound by these various factors and this bondage is manifested in the series of avasthās to which the soul is subject. Man experiences his state of bondage in terms of avasthās (five states viz., jāgrat, svapna, susupti, turīya and turīyāñità). Madurai Sivapraksas in his commentary states that apart from the four modes of speech, the fifty one letters, the eighty one words, the seven crores of mantras, the vedas, the Agamas, the purāṇas and the bodies, organs, worlds and objects of enjoyment required for the Viśṇanakalas and Pāṇḍaya kalas also evolve from śuddha māyā.

The Siddhantin recognizes only two types of evolution—one where a substantial change of cause occurs (parināma) and the other where there is no such substantial change. (vṛtti). The evolution of the four modes of speech is of the latter type. The example given to illustrate vṛtti (subtle transformation) is the cloth spreading itself into a tent. As
Jñānapraksāra, the commentator of the Siva-jñāna Siddhiyār says that there is no inherent difference between the two. General transformation (paripāma) is of two kinds partial and full. Partial transformation takes place as when worms are produced from ghee. When milk is turned into curd, we have an instance of full transformation. After considering the vr̥tti of Suddha maya, Umapati proceeds to deal with the aśuddha māya.

Aśuddha māya:

Aśuddha māya is the first cause of the universe. Māya serves as the resting locus of those souls whose karma has fructified and is duly consumed. Māya serves as the sustaining refuge for the people sustaining them against slipping into the darkness of apaya. It is also one of the bonds. Its function is more like that of a type of clay which the washerman soaks the dirty cloth with, in order to remove the dirt of the clothes. The function of māya is part of the function of the concealing power of God and this fact can be seen from this analogy itself.

A crucial distinction that is made here, is between māya, in its causal form and māyā as standing for its evolved manifestations i.e., between māya and māyeyā. Umapati does not use the term māyeyā and means by māmayāi (sp. 32 & 70) the māyeyā which is not Bindu or mahamaya as considered by certain scholars. It is only māya considered in its effect form that is described as a kind of light in relation to the darkness of mala. In its causal form however, it is a bond, which co-ordinates the two other bonds of mala and karma. If it is asked what this māyā is, the answer is that it is the primal cause of the universe. To meet the statement that God and not māya is such cause, it is to be stated that the unintelligent world cannot spring from Supreme intelligence. The question may take another turn as what the need is for a God, if māya itself evolves into the world. The answer is that being un-
intelligent. *māyā* cannot itself develop into forms and substances. Then one may say that it detracts from God’s omnipotence not to be able to create without *māyā*. The right view is that though *māyā* is as eternal as God, it is God who is the master who wields it to create any form He pleases and so *māyā* cannot be said to invest God with its lordship.

Regarding the characteristics of *aśuddha māyā* Umāpati says that it is a formless, motionless, unintelligent and eternal entity.²⁵ *Tattvas* of diverse qualities and functions are evolved from the *aśuddha māyā*. Body, organs, world and objects of enjoyment spring from the combination of *tattvas*. It is pervasive as it endows souls everywhere with bodies, organs and worlds and it permeates all its developments and causes delusion to souls. During final dissolution of all tattvas it is the basic resort of all souls. It is the Assumptive Energy of the Lord, since it is pervaded by the Lord. It is an impurity as it binds the souls before the onset of energy in the individual. It is delusive as causing false cognition. All the processes in the *aśuddha māyā* are due to the energising of it by the gracious might of the Supreme Being.²⁶ It may be argued that if the intelligent agent cannot exercise his agency except with the help of a material cause, it amounts to saying that the agent is not a free agent. He has to depend on the material cause whenever he wants to act. Umāpati Sivam answers that the material cause is eternal.²⁵ Material cause is only an Assumptive power of God and hence the question of its infringing the freedom of the agent by its non-availability does not arise at all. There is no equality of existence or function between the material cause and the agent. The agent is the prior one (*munnovan sp. 23*). The initiative and freedom of the agent to create the world out of its material cause antecedes the material cause itself. The Supremacy that is implied by being the cause of the world does not arise from the material cause, instead supremacy is derived from the Lord. Inexplaining the
phrase *mudanmai adu kodutadana moṭindārē* (sp. 23), Madurai Sivaprakasar says that since God creates the words which has form, out of *maya*, which is devoid of form, He can create the world even without *maya*. It is interesting to note that the Supremacy becomes manifest only in the context of bestowal of Grace, when *maya* as well as *mayeya* like *karma* functions no longer as a bond but deflects the light of Grace i.e., as aspects of the revelatory function itself (sp. 70). When Umapati says that primacy does not derive from the material cause, he implies that it indeed derives from the agent. The causal function of the material world derives from the function of agency which befriends intrinsically to God who is pure spirit. In sp. 70, Umapati Sivam brings this out by saying that *maya* and its evolutes body, sense, world and objects become free media of manifestation of Divine light in the case of freed souls. This is one of the important truths of the Saive Siddhanta that is clearly brought out in Umapati’s writings. Sivajāna Muniver emphasises the importance of this verse. It is likely that Umapati might have had in his mind the verse of the *Tirukkōḷiruppodiyar* beginning with "pālai neyda."22

Umapati raises the question whether the saying that cosmic creation is occasioned by considerations of ripening of mala, does not conflict with God’s freedom. Umapati says that God’s creation of the world is indeed occasioned by a pre-cosmic state of impurity of the soul. He also adds that diversity of creation is to be found in terms of differences in “previous deeds” (*munna iṉāi* sp. 24.) There are two kinds of previous deeds. It may be either the merit or demerit caused by the doing of right and wrong in thought, action and speech. We may also refer to two-fold aspect of will in terms of appetition and aversion. Since the previous deeds referred to here, denote the deeds done in the beginning of creation, Umapati means here the second sense of *karma* which is understood as basic to
man's right and wrong, good, and evil, pleasurable and painful actions. According to him, *karma* is the original auxiliary, accounting for the diversity and manifestations of the nature of divine creation. Therefore both for the cosmic function of creation at all to take place and for its taking place in such heterogeneous manner like the creation of birds, animals, men etc. Umapati admits the function of auxiliary and the occasioning causes. Thus we have two kinds of *karma*: Original *karma* (*mūla vinai*) and the subsequent *karma* (*iruvinaī*). Sivajñāna Munivar also discusses this problem in the *Mapādiyam*. He first mentions the two kinds of *karma* and concludes the discussion by emphasizing the importance of *mūlavinaī*.

God is the absolute cause and the priority or agency pertains to God alone. This is clearly brought out by the statement that *mala*, *māyā* and *karma* are non-intelligent and their function is conceivable only as conditions in the service of a cause. They are freely used for the sake of souls. Umapati says that neither the instruments nor the souls which are incapable of knowing independently without material accessories, can themselves come together and effect the cosmic creation.

Introduction of the factor of *karma* gives rise to many issues. As God's creative function consists of investing the soul with body etc., but in due accord with the previous deeds of the soul, the question arises as to whether the association of body etc., with the soul comes first, or association with the deed. Past deeds will point to previous states of embodiment which are again in turn the consequences of past deeds. Is it *māyā* or *karma* that first enveloped the soul? In answer to this Umapati says that this question remains unanswered so long as a basic state of bondage is not accepted. Indeed if either *māyā* or *karma* could bind a soul not already bound i.e., free and pure, then even after the termination of *māyā* and *karma* as a
result of our effort (aided by Grace), it is logically conceivable that they may again bind it. Māyā and karma are bonds that bind man who is already bound by añava. They do not bind the free—neither the eternally free God, nor the free man.

Umapati states that soul's primordial bondage is as beginningless as the soul itself, and he considers this as the distinctive doctrine of Saivism. Māyā and karma which are the consequences of this primordial bond, also are ulterior and beginningless in their function like husk, bran and sprout which are closely related with the peddy-seed i.e., while the soul exists, the bond of ignorance also exists along with it, and when that exists, the other bonds of māyā and karma also remain with it.

The three bonds are all alike transcendental and not empirical. They condition the soul by forming as it were an inseparable part of it. We must make a distinction between attributes and flaws of a thing. These bonds are flaws like verdigris in copper and can be removed and attributes like consciousness cannot be removed. Thus even though both characteristics and flaws are found in the same being, we must distinguish between the two. Umapati Sivam uses the analogy of sprout, bran and husk of the grain to bring out the inter-relation among the three bonds. Here sprout is compared to karma mala, bran to māyā mala and husk to añava mala. Just like the three factors are alike in the seed without the distinction of priority or posteriority the three bonds are alike in their being. Experience of pleasure and pain (bhogam), the state of embodiment (bandham) and the state of being the experiencing agent (bhoktrivam) are all of them co-evally present conditioning the agent. These three factors are caused respectively by karma, māyā and mala. It is only when the husk is present in the grain that the bran can cause the sprout to germinate and grow into the crop. When the husk is removed, even though the bran and sprout are present, germination does not take
place. In the same way because of the delilement of the soul by āțava, māya makes possible for the experiences of pleasure and pains in accordance with the law of karma. When āțava mala ceases to veil the soul, even though karma and māya are present, the soul no longer experiences pleasure and pain. The logical priority of āțava mala in relation to two other malaś, is conveyed by the example of husk. Before sprout and bran take shape and begin to function, the husk is present and bears in its womb the unformed grain also. This corresponds with what is described in Saiva Siddhanta, the individual's state of transcendental isolation (āțava kevalam). Here we find difference of opinion among the commentators of the Sivajñāna Bodham. Sivajñāna Munivar holds that in the process of the experience of pleasure and pain by the soul the āțava mala acts as the efficient cause, karma mala as the material cause and the māya mala as the instrumental cause. Just like the husk in the paddy which induces the growth of the sprout therein, the āțava mala is responsible for the soul's capacity for experience. Hence it is the efficient cause. Just as the bran aids the growth of the sprout out of the paddy, māya mala stands close to the soul with its body (tanu), instruments (karaṇa), worlds (bhuvana) and enjoyments (bhoga) and induces the soul's experience of pleasure and pain. Hence māya mala is called the instrumental cause. Lastly just as the sprout stems out from the paddy, karma mala creates the pleasure-pain experiences and so it is called the material cause. Sivagra Yigin differs from this and compares the bran which is in intimate union with rice to the āțava mala similarly connected with the soul and the husk with māya which is comparatively apart from the soul. Both commentators accept that the āțava is the root cause of all troubles. Māyeya, the evolutes of māya, are themselves called a species of mala because of the fact that they serve as looi for our experiences of pleasure and pain. Even though these make it possible for our experiences they constrict the cognitive powers of the individual by making him finite. Umapati describes this bond by stating the evolution of ātivas. The ātivas serve as
a kind of invariable vesture and generate experience for the individual soul. Umapati Sivam also states that the order of involution is the same as that of evolution.33

Umapati Sivam distinguishes the \textit{atma tattvas}, \textit{vidyā tattvas} and \textit{Śīva tattvas}. \textit{Śīva tattvas} are not included under \textit{māyeya mala} by Umapati. The \textit{vidyā tattvas} incline the soul to worldly experience. They are \textit{kāla} (animating particle), \textit{nīyā} (time), \textit{nījā} (destiny), \textit{vidyā} (the cognitive intimation) and \textit{rāga} (conative inclination).34 These are evolved from \textit{Māyā} (i.e., impure \textit{māya}) through the agency of Śrikantha. \textit{Prakṛti} is evolved from \textit{kāla}. \textit{Prakṛti tattva} gives rise to \textit{guna tattva} from which emanates the tattva of \textit{buddhi} which again gives rise to \textit{ahankāra tattva}. \textit{Ahankāra} is of three kinds according as \textit{sāttvika}, \textit{rājas} or \textit{tamās} quality dominates. From \textit{sātvic ahankāra} which is called \textit{tajñāsa}, are evolved the mind and the five senses of hearing, touch, sight, taste and smell. From \textit{Rajasic ahankāra (vaikāra)} are evolved the \textit{tattvas} of activity, beinning with speaking. From \textit{tamasic ahankāra (bhūtāti)} emanate the five subtle bases (\textit{tanmātrās}) of the five elements beginning with the principle of sound. The five elements, ether, air, fire, water and solid are developed each out of its respective \textit{tanmātrās}. The titular deities of the five elements are Brahma, Viṣṇu, Rudra, Maheśvara and Sadaśiva of the regions in pure \textit{maya}. Thus the seven \textit{vidyā tattvas} and the twenty four \textit{atma tattvas} constitute the core of \textit{maya mala}

After explaining \textit{māyeya}, Umapati Sivam proceeds to explain the nature of \textit{karma}. \textit{Karma} is beginningless (\textit{anādi}). It is beginningless in the sense that it has no assignable beginning, every beginning of its series pointing backward to preceding causes. \textit{Karma} is responsible for the ever-ensuing embodiment. It is also what accounts for the manifoldness and diversities of experiences in each birth. \textit{Karma} is also what comes in the wake of such experiences issuing in acts of Commission and omission and also serves as the occasioning cause of embodiment for souls in a most imperceptible and subtle form, (\textit{ait sūkṣma karma}). It mani-
fests itself as pleasure-pain experiences when it is technically called Prarabdha (meaning, what has begun). At this stage karma is present in a subtler unseen manner (sūkṣma) accounting for the varied nature of experiences. It is accumulated as the surplus and duly matures at its proper time in their respective experiences which are diverse with different individuals. Karma at this stage is called Sāṅsāra (literally, what is accumulated). Karma manifests as acts of right and wrong in a gross perceptible form accompanying pleasure pain experiences. Karma is beginningless like a stream where the distinction between preceding and succeeding is purely relative. But the underlying impulse behind the manifold manifestations is karma which is an impurity that conditions the man trans-empirically and in this respect it is like ānava. Karma invariably follows the soul.\textsuperscript{40} Karma is performed not only as overt actions but also as speech and inner propensities.\textsuperscript{41} Umapati Sivam makes a significant point here. The three modes of wakeful experience i.e., cognition, conation, and affection are the means whereby one experiences the fruits of karma. The experience of the fruits of karma is due to the benevolent Grace of God who makes it possible for the individual to have experience, thereby bringing about an end to the previous karma. But through the very process of experiencing the fruits of previous karma, fresh karma is earned.\textsuperscript{42} This is the difficulty with regard to karma. The medicine cures the disease from one point of view and at the same time it seems to contribute, as it were, to its perpetuation. Karma operates from the buddhi tattva and colours the thought and action of the individual.\textsuperscript{43} When there is no embodiment at the time of dissolution it has its locus in māya. At the time of its existence in the locus of māya, succeeding dissolution and preceding creation, karma exists in the form of accumulated merit and demerit. Whenever we talk of karma in general, we refer to this accumulated stock of merit and demerit.
Umapati sivam then proceeds to explain the characteristics of prarabdha which presents itself in the form of experiences of pleasure and pain. Pleasure manifests itself in the form of high birth, longevity of life and quality and quantity of enjoyments. Pain presents itself in the form of the opposites i.e., low birth, shortness of life, fugitiveness of enjoyments and the presence of suffering. These are potentially present in the individual in the form of possibilities. When these possibilities manifest themselves in life, the serial order of their occurrence in life is not however commensurate with the order of their cause in previous existance but rather in accord with the degree of 'ripeness'. We liquidate the load of previous karma by means of experience. The experiences come to the individual soul in response to previous deeds in the two distinguishable modes of pleasure and pain. They are classified in terms of the three occasioning factors, the objects, the soul and the deity. Even when the experience of pleasure and pain are occasioned by objects or by souls, deity is responsible for giving these experiences through such agencies. The deity apportions pleasure-pain experiences to the souls according to their karma. In this sense, the deity may be said to know in advance the experiences. But the deity is not fettered by these experiences while the individual is bound by these. The reason for this is to be found in the fact that while God knows these without attachment and aversion and so may not be said to experience these, the soul knows always these, with attachment and aversion. Thus whenever an individual knows a thing, it experiences at the same time with the overtones of attachment and aversion. It is this element of attachment and its opposite i.e., primordial desire for experience and the consequent aversion for anything that thwarts the objects of desire is called karma mala. Karmā mala is the root of which Saṅcita, prarabdha and āgāmya are the fruits.
Then the question arises how the new karma occurs when the previous karma, is liquidated through experience. Umapati Sivam replies that while the effects of past-karma are 'liquidated' through experience, the root karma of the form of attachment and aversion is however not 'destroyed'. On the other hand, the root-karma is active and contributes to the origin of fresh karma in the wake of experiencing the fruits of previous karma.

The apāva mala, the ultimate bond causes beginninglessly the propensity of attachment and aversion and thus we have the three fold experience of karma because of apāva mala. We can consider the new influx of karma also in two ways i.e., doing the good (hitam) and doing the opposite (ahitam). There is also another classification of deeds i.e., the deeds done wilfully and those that are done unconsciously. The individual is responsible for both these kinds of action. When we do an action, we do it with the attachment and aversion. We also perform good (hita) and bad (ahita) actions to others and this constitutes agamyā. The agamyā attaches to the individual soul in the form of punya and pāpa for which another name is sāncita. The genesis of agamyā and sāncita is explained in this way. Umapati Sivam hints here that the prarabdha experience-experience of pleasure and pain arise as a result of the cumulative experience of both agamyā and sāncita.

Regarding Sañcita Karma, Umapati Sivam says that the deeds of commission of good or its opposite, go into the stock of merit and demerit, which is called sañcita. He says that sañcita consists in the sum total of merit and demerit. He says that merit does not cancel demerit and that the only way of cancelling demerit is through experience of its fruits in the form of enjoyment. Karma cannot be written off except through experience (bhoga) of the fruits of Karma. This is the law of karma. Umapati Sivam does not stop here, but suggests rituals for expiating merit and demerit.
The Vedas and Agamas provide a safeguard in the form of recommendation that by means of a commission of good āgāmya with a specific resolve (Saṅkalpa), it is possible that one can free oneself from the effects of particular demerit. If one puts forth effort for expiation in accordance with the scriptural recommendation, the affliction due to saṅcīta can be removed. He also says that if it is not possible for one to do it directly, this can be achieved by indirect means, having it done on one’s behalf by a professional. It is equally also possible that the demerit can be removed by some one else doing it on one’s behalf without one’s knowledge of it. Admission of these possibilities even within the context of the life of bondage becomes significant. It points to the fact that we can have the possibility of freedom from the working of the law of karma itself. Umapati Sivam says that the rest of the residual stock of saṅcīta could be set at naught by God. The Lord appears in the form of a preceptor as a result of Sivapunyā which consists of caryā, kriya and yoga. Saṅcīta karma does not cease to exist until the bonds are destroyed by the grace of God. There is no scope for the termination of karma until God comes and instructs the soul. Further the karma continues to sustain the empirical life until the advent of God’s Grace.

Umapati Sivam says that there is no scope for the life of spirit for the individual soul unless these functions are terminated and transformed. Umapati mentions and discusses the five bonds on the basis of their functions. At first, there is the basic bond which is responsible for the soul’s craving of the things which are prohibited. This function is trans-empirical and naturally inclines the soul to agency in respect of experience. Against this we have the bond of anāvo. Secondly we have the bond called tirodhayi which actuates the bonds. This function seems to be hostile to human beings, but if we understand the real nature of this bond, we can realize that this bond is really beneficial to man. This Śakti causes the bonds to act so that the bonds may ripen and ultimately be destroyed. Thus though the


Śakti of God is called a bond, it is not really a bond. Maya is the next bond of the soul. It binds the soul in the form of body (tanu), instruments of knowledge (karaga), world (bhuvana) and enjoyments (bhoga). Before the dawn of the knowledge of God, these four factors function conditioning the soul and after advent of knowledge, these factors deflect the grace of the Lord. Karma is the fourth bond which is invariably present in every individual conditioning him in the form of desire and aversion. This bond subjects the soul to wearying rounds of birth and death. The last bond (Maya) stands for the tattvas accounting for the finite and limiting character of empirical experience. Grace in the positive sense of Saiva Siddhanta becomes intelligible when all these five bonds are transformed and when utrodhana Śakti changes the Aruṣ Śakti of God (para Śakti).
MEANS TO RELEASE

The soul in the kevala state is completely under the bondage of ānava which obscures the capacities of the soul. When the soul is associated with tattvas, the soul exercises the faculties of iccha, jñāna and kriya, but in such a way that it comes under the bondage of karma and is consequently led into seemingly endless births and deaths entailing much suffering. The cause of this miserable state for the soul is its association with ānava the original bond (mūla mala). The soul wrongly thinks that the pleasures of the world will be everlasting and consequently it sinks to a degraded state. This may be compared to a state of a king’s son who in his early years, being captured by gypsies, is brought up in a crude environment and has not had the benefit of living in a palace as befitting his status. When the soul knows the true nature of the fleeting pleasures of the world, it feels disgusted with them and is no longer inclined to seek them. Due to the intelligence of the soul, having the guidance of Siva’s grace, the soul realizes the worthlessness of worldly objects and pleasures derived through them, and feeling thoroughly discontended with its life hitherto, looks to the eternal saviour, Lord Siva.

UmaPati Sivam says that the fruit of Saiva Siddhanta is the result of following the principles laid down in the Śaivagamas. According to the Saivagamas, the soul has to practise caryā, kriyā and yoga and get jñāna before it could meet the Lord.
Umapati Sivam also says that all actions have for their purpose knowledge and the results of carṣṭa, kriṣṭa and yoga lead to sāloka, sāmipra and sārups.² The practice of carṣṭa, kriṣṭa, yoga and jñāna are also called dāsma marga, satputramarga, saha marga and shumarga. The results of the first three i.e., sāloka, sāmipra and sārups are called graded release (partial release). Release attained by jñāna is suṣya i.e., perfect release. The first three are the means to attain complete release. Sivajñāna Siddhiyar explains these carṣṭa, kriṣṭa, yoga and jñāna.³

We have to follow these observances in carṣṭa. They are cleaning the temple, smearing the floor of the temple with cow-dung, wearing garlands of different kinds of flowers for adorning the idol of Siva, uttering the praise of the Lord, lighting the temple lamps, maintaining flower gardens and, offering one’s services to any devotee of Śiva. Those who do these, merit Sivalohi or sālokī. (sāloka - living in the same world as Śiva) Getting ready flowers, incense, light, water (for bathing the idol), food (for offering), etc. are important observances in kriṣṭa. The devotee has to perform the five kinds of purification.⁴ He also has to make a seat out of mula-mantra for Siva to occupy Siva is to be contemplated as having occupied it, externalised (as of the form of light). worshipped with true devotion and He must be willingly praised. Homa is to be performed daily. Following these observances is kriṣṭa and the fruit of such a worship is the attainment of Sāmipra (nearness to Siva). Worship here relates to the formless aspect of Siva and the mind is included with the external senses in kriṣṭa.

Pursuit of saha marga (i.e., yoga) requires fulfilment of the following: the senses are to be turned away from their objects, inhaling and exhaling must be controlled; vital air must be directed along suṣumnā when activities of manas cease; the sequence of mantras for the six ādāstras like the mūlādāhra must be learnt and the deities presiding over these ādāstras are to be worshipped. Ajara existing in the form of Śiva, can be seen in the six ādāstras. Uniting with
the deities like Vinayaka, one must go up from mālādhāra to Brahmārandhāra. The lotus in Brahmārandhāra must be made to blossom. The nectar flowing from the lower part of Candramandala is to be circulated within the body; and contemplation of light that takes within itself every splendour is to crown all these. Those who thus perform yoga, having eight parts in order to destroy karma attain similarity to Siva's form. Lastly we come to sanmārga. One has to study all the āraṇas, purāṇas, karma kāṇḍa in the Agamas and the literature of other faiths before arriving at the conclusion that these are all inferior. Then one has to study by oneself the jñāna śāstras which set forth the nature of Pati, paśu and Paśu defined per accidens and the nature of Pati per essence; hear the truth about these expounded and reflected on them. One who without distinctions into knower, knowledge and object of knowledge, has knowledge of unity with impartite, eternal, pervasive, existent, intelligent and blissful Siva non-differently, attains sāyujya which is supreme release.

Regarding the significance of cāryā, kriyā and yoga for entrance to jñāna, it has been said that in cāryā and kriyā stages, the attention of the soul is diverted from the outer world to Siva through the commandments which are prescribed for the soul in the first two stages. The significance of yoga consists in this, that through this stage, the soul comes to the conclusion that knowledge attained through the outer and inner organs, is not true knowledge and that for the attainment of true knowledge a higher medium than the senses is necessary. Thus the first three are merely preparatory states preliminary to reach the final state. The enjoyments of sañcā, sāmīya, sarāya are not permanent. When the merits of the soul are exhausted, the soul must come back to earth. If the chain of births is to be cut off, jñāna marga is the only way; for, as ignorance has been the cause of delusion and misery, so it is knowledge that can bring about enlightenment and happiness. Even meditation
will not help if we do not have knowledge. Meditation is possible only with the help of instruments and mind, and these instruments and mind cannot take us beyond the material world. Any hope of attaining Siva, by meditation without the aid of instruments is doomed to failure, for as soon as the instruments are dispensed with, then the dark state of kevala sets in. Though meditation and other preparatory stages may be dispensed with, jñāna mārga cannot be ruled out if Siva is to be attained. The vedas, the Āgamas and Purāṇas proclaim that by jñāna alone release is possible.

Umapati Sivam says that this jñāna is of two forms i.e., grace (tiruvaruṭ) and Śaivāgamas which deal with the grace of the Lord. Grace helps the soul to remove the evil effects of mala. While mala itself is eternal, its evil effects, can be removed. One who studies, the Śaivāgamas, gets the knowledge about the three entities Pai, Paśu and Pāsa. Madurai Sivapra-kasar commenting on the verse 10 (p.45) says that the jñāna of the three authors of Tevāram and Karaikkal Ammaiyar is tiruvatuṭ jñāna and the jñāna of the teachers, beginning from Nandi Deva, who get knowledge through the Śaivāgamas, belongs to the second type. He also quotes two verses from the Sivajñāna Siddhiyār (Svapakṣa pāytram 4 and parapakṣa 10) for supporting his view. The first verse mentioned above states that some love Siva (without the help of books) due to their previous good deeds and Siva gives them salvation. The other verse states that Arul Nandi Sivam expounds the Sivajñāna Siddhiyār to those who want to know the means of attaining the feet of the Lord and not to those who are well-versed in the Śaivāgamas or to those who are steeped in complete ignorance. The subject was first taught to Nandi Deva by Lord Siva and Nandi Deva in turn imparted the teaching to sanat Kumāra. Following the guidance given by Madurai Sivapra-kasar, it is clear that the experiences of the Tevāram teachers are important in Saiva Siddhanta. We may take the clue in verse 7 of the Sivapra-kāsam for this fact (perunūl Coona ṣrattirāṇḍai vilaiyodāy SP 7). Here perunūl includes the Tevāram, besides denoting the
Saivagamas, according to the commentary of Madurai Sivaprakasar.

The necessity of a Guru cannot be disputed because it is through His instruction that the true significance of the scriptures can be made known. It is God Himself who can teach the soul about Himself. It is impossible for the soul to know of God without the help of God, as it is impossible for the crystal to reflect without the sun. The instruments of the soul know neither themselves nor the soul that directs them. In the same way, the soul does not know either itself or Pati who guides the soul. Hence Siva who dwells within the soul as imperceptibly as ether in water, will not be known by the soul unless He manifests Himself. Further, it is only God, who can purify the mala fettered soul as it is He that knows best the unhappy condition of the soul, even as the inmates of the house know best the physical ailments of the patient in the house. It is also said that the complete cleansing of the soul is not possible without Siva appearing as a Guru, because the removal of the snake poison is not possible without the aid of the snake-charmer. Further it is said that the attempt to attain release with the help of anyone other than Siva is comparable to the blind submitting to be led by the blind. The release that transcends all tatvas can be reached only through the aid of Siva who is pure cit. Thus we may now conclude that the learning through Siva Himself is the condition, sine qua non for the attainment of blessedness.

Umapati says that in order to make the best use of the preceptor's instruction, one should attend to it with concentration, reflect on what is taught, ascertain the truth of it and fix that result so as to attain the state where Siva comes to be in union with the soul. From the Guru's instruction, the soul learns about its nature so that it can aspire to realize all its inherent possibilities. We may now
consider what Umapati says about the nature of Divine wisdom. (jñāna vāyam). Without the help of the instruments of knowledge, the individual can see nothing. In the kevalāvasthā the soul has no experience of objects, not even of a fleeting nature. Now with the instruments, the individual cannot attain the feet of the Lord. In the sakalavasthā, the senses partially manifest knowledge of the individual. How then can the individual soul realize Divine wisdom?

Umapati says that Divine wisdom is communicated to the individual soul by God Himself graciously coming as a preceptor as a result of long-earned penance.17 God shows the way to sever connection from these instruments and to reach His feet.18 In the sakalavasthā, the ātītvas are provided by the concealing Sakti for the individual soul to effect partial release from the fettering effects of Pāśa. The soul will have finite experience and this will hasten the state of ripeness for Pāśa so that Pāśa may become ready for removal. When this state occurs, God appears as the preceptor and effects purification of ātītvas by means of aśāhaya Śuddhi and thereby effects severance from the finitizing effects of Pāśa. Thus the individual soul will have a new state of knowledge and life in which its knowledge, action and feeling being unconfined, become infinite in due conformity with the infinitude of Śiva. Śakti even in its embodied state of existence. This is technically described as the symbolism of reaching the Divine Feet.

Umapati explains the nature and form of Divine knowledge which is made accessible to the soul when God and man are united as preceptor and pupil. He says that Divine knowledge pervades the world for the ultimate good of the soul unaffected by the intelligent and non-intelligent entities in the world. The intelligent and the non-intelligent world function toward their appointed destiny because of the benign presence of the concealing Śakti. Pati transcends the intelligent and non-intelligent entities and functions for the benefit of giving good equally to all. Umapati Sivam says,
None is dear to Him; none is hated by Him.
All alike are His favourites.\textsuperscript{15}
Appar says,
'He will not be good to those who approach Him not;
He is good to those who approach Him;
Yet He has no partiality, likes nor dislikes.
He is called Sankara as He is beneficent.'\textsuperscript{20}

Umapati Sivam explains this with the help of an analogy.
The sunlight permits the crystal to show its natural lustre
and the power to reflect the colours with which it comes
into contact. When the colours fall on the crystal and when
the sun is not directly above the crystal, then the crystal
reflects the colours with which it is associated. When the
sun is directly above the crystal, then the crystal will
not reflect the colours even though the colours are
associated with the crystal. In the same way, the concealing
Śakti of God makes the soul plunge into the worldly experiences
when the impurity attaching to the soul is not mature. When
the evil effects of mala are made fit for removal, the same
concealing Sakti of God changes into Arul Śakti and bestows
release on the soul. In neither case Śakti is affected by either
the intelligent souls or by the non-intelligent Pāśa.

Now the question arises regarding the nature of māyā and
karma. When Divine knowledge is given to the soul by
God's Grace, māyā and karma were used as instruments by
the concealing Sakti of God in the service of forging of bonds.
What happens to the two species of pāśa i.e., māyā and karma
when the concealing Sakti of God is changed into Arul Śakti?
Umapati Sivam says significantly that when the individual is
under the influence of āpāva, the dark bond, the impure māyā
and its effect māyeyā on the one hand and the inexorable,
karma which would not leave the soul unless it is experienced
function as elements of darkness (maruṭinīl iruṭāy nirukum SP
70). Thus māya, mayeyā and karma bind the soul because
the soul is defiled by āpāva. This is the reason why empirical
experience, though it is an advance over pre-empirical darkness (kevala), is itself a part of one long night. Thus sabalāvastha itself is a constituent of bondage. When the soul comes under the influence of Divine grace which dispels the darkness of bond, then these so called bonds also function as elements of light (arupinil oṣiyāy nirhuma SP 70). Thus when Divine knowledge dawns on the soul, the erstwhile adventitious instruments of bondage become instruments for giving bliss to the soul. Umapati says in Tīruvarulpayon that when there is defect in the tongue, even the sweet milk will be bitter and when the defect in the tongue is cured, then the milk will taste sweet. In this way when āgavā mala dominates the soul, then the bliss of Siva will not be tasted by the soul and when the evil effects of āgavā mala are destroyed, then the bliss of Siva is manifested to the soul. Thus it is explained that even though God is merciful, the soul suffers due to its association with āgavā. If the soul is under the influence of āgavā, then tirodhāyai act on the soul. If the soul is freed from the evil effects of āgavā, then Arul Śakti acts on the soul.

Kanchi Jānanaprakāsa Swamigal in his commentary on 'Uṃmai vitaṭkam' quotes this poem.

“तिब्रितं देशं | काञ्चीशं | कल तिरुटनी अठि | वरुणेंतर करितं अठि | कान्तकरं वितारितं भुविमयं भवितं करितं उंढं घूमं भवितं भवितमयं, अतिकरणं विनिमयं भविमयं भवितं भवितमयं”

and says that the sun is compared to Śiva, the eye to the soul, the light of sun to the grace of God and darkness to mala. The eye which is encircled by darkness gets light through the rays of the sun and becomes light when it comes under the influence of the sun. In the same way when the soul comes under the gracious influence of Śiva the soul enjoys the bliss of Śiva and even the mala subsides under the grace of Śiva. The commentator also says that we must combine the two verses (Sivaprakāsām 32 and 70)
to get a clear understanding of the *Siddhānta* position. These two verses speak about five entities i.e., *māyā* *mayya*, *karma*, (*iruvinai*) *mārul* (*tirodhaiyi*) and *irul* (*āhava*). If *Tirodhāyi* acts on the soul, *māya*, *māmāyai* (here meaning *māyeyai*) and *karma* become darkness. If *Arul Sakthi* acts on the soul, then the three become light.

Sivajīnīna Munivar explains this verse of *Siva prakasam* (70) when he explains the relation between God and *māyā*. The question is raised how the relation of pervasion between God and soul can also hold good for the relation between God and *māyā*. Sivajīnīna Munivar replies that *māya* is pervaded by the soul and since the soul is pervaded by Śiva it follows by implication that *māya* is also pervaded by God and he quotes the verse beginning with ‘*māya*, *māmāyai*’ fully. Then the objector raises another question that if it is the case with *māya* ‘is’ *āhava mala* also related to God in the same way, because *āhava* is also *vyāpya*- i.e., pervaded by the Lord? Sivajīnīna Munivar replies that *āhava mala* is not related to God in the same way as *māyā*, because even though *āhava* is pervaded by the Lord, it is opposed to the Lord, while *māyā* is not so opposed to the Lord. Sivajīnīna Munivar argues that since *mayeyai* is also considered among the eight forms (*astamūrya*) of the Lord like the soul, the same relation that exists between God and soul, also exists between God and *māyā*. Sivajīnīna Munivar says that the only factor we have to take into consideration here is that since the soul is capable of having consciousness the soul has a special relation with the Lord. The commentator also strengthens his interpretation on two other grounds (i) by considering the sense conveyed by the order of words (*Girippū Ṛṣh-kaṇṭha*) and (ii) by relating this verse (sp 70) with the previous verse (i.e., sp 69). He says that the sense (e) (*śatamāyai*) in the phrase *mārul* *mālai* *prakārī* *prakārī* *prakārī* *prakārī* *prakārī* *prakārī* cannot mean definite sense (*Girippū*). Since the phrase
speaks about jñāna definitely, it cannot also have the questioning sense. If the meaning of भ्रमं is taken to mean र्चो, then it amounts to convey the sense that jñāna is jñāna which is tautology. Therefore भ्रमं is used to distinguish between two or more entities (संप्रेषो). The commentator concludes that this phrase is used to convey the sense that only Pati jñāna is independent and पः and पः jñāna are not independent. Thus according to him, पः and पः jñāna are explained in the 69th verse and the remaining pati jñāna is explained in 70th verse. The gist of the 70th verse according to Sivajñāna Munivar is that the function of maya, māyēya and karma depends on the nature of the soul. If the soul is bound by अघ्व, these three i.e., अघ, māyēya and karma bind the souls with the initiative provided by the concealing Śakti. If the soul is freed from the evil effects of अघ, māy, māyēya and karma help the soul like Aru Śakti.

After considering the nature of Divine knowledge, Umapati proceeds to deal with the effects of attaining Divine knowledge. He classifies the effects under three topics, i.e., insight into the nature of the soul (ātma darśana), purification of soul (ātma śuddhi) and benefit to the soul (ātma labham). These three are the effects of attaining Divine knowledge. Umapati says that purification of tattvas (tattva śuddhi) and accession to Divine knowledge are the two factors that constitute 'knowledge of the soul' (ātma darśana). Tattva śuddhi implies freedom from पः which is more specifically freedom from sense of 'I' and 'mine' in respect of tattvas. This is explained by Umapati Sivam as the process whereby the preceptor elevates pupil's knowledge to the infinitude of Divine Sakti. By accession to 'soul-knowledge', Umapati emphasises the indispensability of Divine knowledge for the manifestation of soul's action and knowledge. This is technically called Śivarāpam. Umapati says that God Himself comes in the form of a preceptor as a result of one's penances and reveals this truth to the soul. Soul's surrender of agency is emphasised in ātma darśana.
Purification of the soul is the next stage of realization. This is described by Umapati as surrender of one’s efforts. (tān pāṇi nītīl). Though Umapati terms the phrase, ‘tān pāṇi nītīl’ somewhat negatively, the significance implied by this is positive. Meykandar phrases it in positive terms, as ‘irai pāṇi rīrāl’ which state occurs after one passes through the surrender of agency. Surrender of one’s efforts is a negative way of expressing ‘thy will will be done’. The soul surrenders itself by doing the will of God. The point to be noted here is that the soul must renounce the sense of even ‘I serve’. Here the soul leaves everything to God and is not even conscious of serving. The upper limit of spiritual realization is described as ātma labham. This is explained as immersion in the experience of Being given by the Divine knowledge. This results as the culmination of self surrender and union. This state of immersion in the experience of Being constitutes the content of liberation and bliss is concretely present in it. This state is different from the preceding state of not doing anything but by the will of God (कृष्ण जी, विष्णु मुख, जगत् में भीतरी) where there is only a foretaste of bliss which arises as a negative consequence of dissolution of pāsa.

Umapati explains the continuity of the three levels of experience i.e., ātma darśana, ātma sūdāḥ and ātma labham. He says, that if God is known by the soul, then it can perceive itself by being itself. To understand the importance of this, he recalls how the soul knows with help of Divine wisdom. The soul cannot know anything with the help of its own faculties. The soul is limited constitutionally and it can know only through the means of manifesters of knowledge (vyāñjakaṣ). In the state of bondage, the soul knows with the help of instruments of māyā and in the state of release, it knows with the help of Grace. Thus it can know only with the help of instruments either in bondage or in release. Even when the soul is aided by the Infinite knowledge, the soul has only finite knowledge. It can know or experience only one by one. This is the reason why the soul is said to be a finite knower.
(kincijñan). Divine grace, which is infinite in nature, is the invariable aid and pre-condition of finite knowledge. The question before us is how does the finite knower know himself? Umapati says that if one can look with the eyes of the light of Divine grace, looking at itself i.e., the Divine grace, then one can also see one’s own soul together with Grace. One can see the condition which makes sight possible, not by looking at it, but by looking with it i.e., one must not stand as distinct from the condition and see it, but the eye must transport itself to the place of light and become aware of it. The soul can see itself only from this changed perspective. The soul cannot stand apart from Grace, and know either Divine grace or itself as it does in the case of knowing objects. The soul has to become one with Grace which is the general condition of our knowing and perceive itself only as one with it, never as a knowing subject which stands apart from the things known. It may be seen from this account how knowledge of soul involves the fusion of awareness of Divine presence (Siva rupam) and a similar awareness of oneself (atma darśana) vis-a-vis the Divine presence. Meykandar also expresses the same idea with greater force in the prefactory verse in the Sivajñana Bodham, by using both the negative and positive expressions.\textsuperscript{51}

Umapati explains the continuity of the three levels of realization. If we abandon the habit of seeing with the eyes of the light of Divine Grace, we may know how soul purification (atma ūddhi) and self-realization or gain (atma-labhham) are implicitly contained in it. When the soul investigates the nature of the tattvas and the inner dynamism that is at work in them, it understands the tattvas to be alien to itself and there will dawn on the soul the growing light of Divine Wisdom. If the soul identifies itself with the general condition at work underlying the tattvas, and if the soul is immersed in it without attending to tattvas, the soul gets purified. In this state of purity, there
must be no assertion of the individual consciousness. After this stage is reached i.e., when the soul is purified, the soul knows under the all-pervasive Omnipresence of the Highest (paroṁukti). This is technically called soul’s purity. This can also be looked upon as knowledge of God in His Majesty and Omnipresence (śivadārgaṇ). It is only when this stage of self-emptying and complete subjection to the Divine light without even the consciousness of an ideal distinction between the two is reached, that the supreme Being appears to the soul. When the knowledge of the soul is purified, Being is disclosed to the soul. The soul must not stand apart from Divine grace. It must transcend even the fact of knowing Divine light which is the underlying principle of all tattivas.

It may be asked whether, apart from Divine Wisdom dawning on the soul, there is a Supreme Being that is prior even to the Divine light. Umapati says that the full light of the sun has the sun as its source. Similarly the spotless Supreme Being is the source of grace and bright grace of God is His power. The light of pure knowledge in God is called His power i.e., Śakti. Śakti is pure and transcends the finite conditions of pāṣu and pāṣa. This Śakti at the same time points to its transcendent source i.e., Being. Without Being that power does not stand alone. Just as the sunlight dispels darkness that pervades everywhere and shows the sun to us, so the light of divine grace dissolves the base bonds of darkness and paves the way for the delightful disclosure of Being to the soul liberated from the bonds.

There seem to be two transitions by using the example of sunlight pointing to the sun. First, when we see the object, the light serves as the unobstructive condition showing from behind the perceiver who is unaware of the assistance of light. Umapati says in Tiruvavurṭpayan,
'He who places himself behind the light of truth, arising out of darkness attains bliss. He who places his self before it, endures pain.' This suffering is the characteristic of the soul when it is bound by the bond of ārava. When the eye ceases to be preoccupied with visual objects, it becomes united with the 'condition' where the light as such is perceived. When light in its turn points to its source, the subtle transition takes place. As light and its source are related intimately, Śakti and its source Siva, are also related intimately. At first the soul does not know how the tirodhaṇa Śakti acts and falsely identifies itself with the objects of the world.

When the soul begins to investigate the source of suffering, it comes to know that all sufferings arise due to attachment and aversion. When the soul renounces the sense of 'I' and 'mine' it is freed from the fetter of pāśa and becomes united with Divine grace. This is becoming one with Him and abiding in service unto Him. (ekānēki īrāṇā paṇi nīrpaḷ - Sivādhana Bodham 10th sutra). There is again a transition from this state and the Supreme Being is disclosed in this transition. When the soul becomes one with Him and acts as He directs, it must transcend even the duality of knowledge and revelation i.e., it must not assert its individuality, but must act as directed by the Lord. This is technically called Śivabhogam. The transition from the state of union with Divine grace to that state, where Being as the source of Divine grace is perceived, is a subtle one. At this stage, the soul must not yield to the lingering effects of pāṣutva. This transition is possible as a result of persistent surrender and self-effacement on the part of the soul and this must be followed by a life of union with Divine grace. Umapati Sivam says that when the omniscient grace of the Lord dawns on the soul, there will be a most natural temptation to lay claim to omniscience and omnipotence. Due to its dissociation with the bonds the soul may feel
that it knows everything and it may be tempted to perform cosmic functions like the Lord. A feeble person possessed by a ghost performs the mighty acts of a ghost. In the same way the soul engrossed by the all knowing grace of the Lord, would possess all attributes of God and perform His five functions in the same manner as He does. This is the view of the Sivasama vada. But this temptation must be resisted. If the ghost possesses a blind or dumb or lame man, it cannot make him see or speak or walk; similarly the omniscient grace of the Lord which possesses the soul, can only develop its innate powers, and will not make it do the functions of God, which He does by taking any form He pleases. When the omniscient grace of the Lord dawns on the soul, what happens is a full development of its own innate powers. It will not make it do the function of Lord. When the evil effects of $pasa$ are destroyed, it is the privilege of the soul to take immense joy in the glory of the Lord. If by freedom of the soul, we mean having literal equality with God in function, then it is delusion. To perform cosmic functions by free assumption of appropriate forms that He chooses is the privilege of God that is implied by His transcendency.

The soul should understand the nature of knowledge which it comes to have in its embodied state through the instruments like Kala and other tattvas. If it does so, on reaching the stage in which the base bonds are got rid of, the soul should take shelter under the grace of the Lord so that the soul does not contact the said instruments. At this stage, the soul should not think of Grace as an extraneous condition, which helps its knowledge and action, but must view them as nothing apart from Divine Grace. The soul's intelligence is illumined by Grace. If the soul abides in Grace in this way, then the Supreme (transcendent) gain will be within the sight of the soul. Madurai Svaprapakasar says that leaving the impurities constitute atma
darśana. When the soul understands the nature of the tattvas and when it is associated with Grace of the Lord, the soul gives importance to Grace leaving the assertive intelligence of the soul. This is called ātma śuddhi. When the individual soul persists in its efforts in giving importance to Grace of the Lord, leaving behind the assertive intelligence (ātma bhoda), then the Supreme gain will become accessible to the soul and this is called ātma lābhām.

The Sivaivaśīn maintains that the soul becomes God Himself in the state of release. According to him the question is - why God should appear to the soul as distinct from itself? Why not speak of the goal as consisting of becoming God Himself? Umapati says that if the ‘I’ that becomes one with Grace through union ceases to exist but becomes Being itself disclosed by Grace, then it follows that its knowledge of itself which it gained vis-à-vis Grace was delusion. This implies that the gain of liberation achieved by conquering bondage itself would be a delusion. The soul in its state of bondage, cannot see itself. Umapati says that even in the state of release, if it could not intuit Being with the help of Grace which is accessible through nothing save itself, it is not possible for the soul to realize the wisdom which will enable it to reach the feet of God and consequently it will not attain the goal. Here the phrase 'तत्त्वात सुधिः अत्त्यातित्याति सुधिं तयां ब्रह्मान्यः' emphasised the importance of Grace. We can realize Grace only with the help of Grace. Mānīkavācagar says, 'Even the impulse to worship arises due to Him'. 'अत्त्यातित्याति भोगित अवसरित मन्त्रपुरुषः'. If one has achieved union with Grace and yet fails to understand what is communicated by it, the presumption can only be that such state of union was only a delusion.

Umapati then speaks of the transcendental wakefulness (jāgrāntam) the highest state of consciousness which can be attained even during the waking moments of one’s life. He
says that the highest state can be attained not by efforts, but by renunciation of efforts. The soul can achieve this state only by balancing as it were between the razor's edge of awareness without falling on the side of discursiveness which ensues as a result of association with the tatvas and without also sliding into ignorance which results due to dissociation with the tatvas. The soul must avoid the two phases of bondage i.e., the state of kevala where there is no instruments and consequently no knowledge and the state of sakala where the soul has partial knowledge which will not help to attain the feet of God. The soul must refrain from all actions and must stand steadfastly united with Grace which is present as the condition in one's consciousness. The soul thus submits itself to the control of the highest wisdom and gives up its egoistic efforts, by identifying itself with the Supreme Being. When this conversion of attention takes place even in the soul's waking moments, then the sensory discursiveness and ignorance are conquered and the soul attains the highest state of consciousness even while it is awake.

Explaining further, Umapathi says that the senses which are restricted to the service of enjoying the fruits of karma and earning fresh ones, will not by themselves cease to act. If it is said that the soul by its own intelligence knows the way of subduing the senses, then also the senses cannot be subded, for then the intelligence of the soul will endure and egoism will be the result. If the 'I' consciousness were to disappear with the disappearance of the function of senses, then the soul will sink into ignorance. The only way of experiencing this highest state of pure consciousness is to remain in wakeful alertness without being subjected to the discursive knowledge of the senses but to be absorbed in the presence of the Light of Grace. When the instruments of knowledge help the soul to know the objects, the intelligence of the soul (ātma viṣakṣaṇa) concentrates on the objects
and knows them one by one. If the atma citsakti fades in the Light of Grace, like a lamp before the sun, the soul will realize the Divine wisdom. When the soul refrains from following the lead of the senses, where in other words the Light within is allowed its sway over the senses, the soul may be said to have conquered the ignorance. It is only realizing the transcendental wakefulness (jāgrātiṇam) that the one can get rid of the bewildering births.\(^{26}\)

Umapati says that knowledge-absorption (jñāna niṣṭā) is a state of spiritual tranquillity. It is the culmination of hearing the words, meditating on them and attaining enlightenment. Even after hearing the words and meditating on them, the jñāna niṣṭā does not ensue without a manifestation of the knowledge of God. (Śivajñāna). God is beyond the sphere of word and meaning, beyond even the reflective self-consciousness of the individual. So God cannot be attained either by hearing of the words alone or by meditating on the words. God’s Grace must descend on the individual (iṣṭai aruṭ jñānam nampṛ) and there will be manifestation of Light of knowledge due to the descent of Grace. When there is manifestation of the Light of jñāna due to the descent of Grace, the light of Paśu and Pāśa jñāna fades (tēcurum). With the help of this knowledge the soul conquers the finitude and it achieves a union with the all-pervasive knowledge of God. Thus is achieved an ecstatic absorption in Divine knowledge. It is also a state of ecstatic love when the soul is aware of advaita union with God. The soul’s three faculties of thinking, feeling and willing will function even in the state of release. The soul thinks of God’s help even in the state of release and this love for God increases and thus the soul’s faculty of willing functions. The soul enjoys Śiva jñānā and in this way the soul’s faculty of feeling finds its consummation.

The path consisting of hearing the words from the preceptor, contemplating, meditating and attaining enlightenment is the straight one for achieving the goal of spiritual
tranquillity. Following his predecessors Umapati says that if this path is hard for one to tread, there are other easier means of attaining the goal. The soul must constantly think of the limitations of the instruments that the soul uses and also the dependent nature of the soul. By this consciousness of dependence on the part of the soul and by growing steadfastly in the felt consciousness, one can have a lasting love for God and attain the same goal of spiritual tranquillity. Thus the intellectual method involving an ascent through a hierarchy of knowledge is not the only way of experiencing God, even though it may be the standard one. We can see the influence of the great Saiva devotees on Umapati. There is no conflict between the way of devotion and the way of knowledge in Saiva Siddhanta. Sêkkiâr's phrase 'सन्त एतो दर्शनं ज्ञात हि गुरु एतो दर्शनं ज्ञात हि' means that knowledge consists in loving God. This is taught by Tiruvîna Sambandhar who drank the milk of wisdom. Umapati Sivam considers 'sohambhavana' also as an alternative means to reach the goal of attaining Śiva. He says that tensions and conflicts that are native to the soul can be removed by the contemplative identification. He concludes that for those who have received the grace of the Lord, no meditation involving mind is necessary.

Umapati adverts to the theme of *advaita* in the context explaining the sense of 'oneness' which occurs in *īnâna-nîśâ*. He appeals to one's experience of bondage and says that the nearest analogy for understanding the union of soul with God in freedom is its *advaitic* union with *ânava*. The Tamil word for 'one' is both noun and verb. It stands for the number one and also for the imperative be or become one. Umapati analyses the various shades of the sense implied by this word and expresses the sense of *advaita* as suggested by the proper use of the term 'one'. It is instructive to note that Meykandar uses the word 'onru' when he speaks about *advaita*. Umapati explains in this verse also the precise sense in which the Saiva Siddhantin uses the term 'advaita'. He
says that if it is one that becomes two and later on becomes "one", then no account is taken of uniting. If it is a case of two becoming one, it will imply that one of the two ceases to exist, as there is no other way of understanding things two in number coming to be one. If however it be said that there is no becoming one at all, says Umapati, there is no question of uniting If the two are not united, then there is no union. If however the union of the two is explained in the way in which iron becomes one with fire is explained, then certain consequences follow. Among the two entities the one should partake unreservedly of the nature of the other. As iron in fire acquires the full function of fire, so the soul in union with God should acquire all His powers and perform the cosmic functions. This however is untenable. So the only adequate simile that suggests itself to understand the significance of this oneness is the same in which one has been "one" with ignorance. Following Umapati, Tāyumānavar also describes the union of soul with Āṅgava in the same manner. When the soul is one with ignorance what is implied is that it stands as ignorance itself and not as one which is affected by the impurity called mala. Āṅgava mala obscures the intelligence of the soul in such a way that it is not even conscious of its individuality. It is like the eye enshrouded in darkness where it is intelligible to say that it is indeed darkness. In the same manner the soul experiences the Supreme Being by being one with it.

The question arises regarding the status of pāṅga, when the soul is liberated. The soul that is one with God, does not cease to exist in release. If pāṅga endures with its finitizing function, there is no manifestation of Infinite knowledge. If pāṅga is destroyed in the state of release, then it is not a reality. Umapati says that just as the destruction of the soul is inconceivable, the destruction of the reality of pāṅga is also inconceivable. The eternal pāṅga does not cease to exist. What is destroyed, is its power. It may be recalled here that
Umapati anticipated this difficulty and he defines pāśa as one with energies that may be withdrawn when they are matured. He uses the analogy of light in explaining the destruction of the energies of pāśa. Before light, darkness cannot exist. Darkness is neither destroyed nor does it persist in its function of veiling the eyes. In this way, the power of pāśa is neither destroyed nor does it persist in its function of inhibiting the manifestation of soul’s knowledge and action.

Regarding the destruction of karma, Umapati says that the limitless stock of two-fold karma which gives rise to numerous births (saṃcīra) becomes powerless like fried seed and ceases. The karma that has begun to take effect in the from of present body and its experience of joy and sorrow (prārabdha) does not operate in the normal way, as it does for others. The experiences of the embodied soul with his pleasure and pain are no longer the experiences of the liberated soul, for the experiences are unappropriated by the liberated soul. These remain the experiences of the body before which the jīvan mukta is present as a spectator. The karma for future, which may arise out of present experiences (āgāmi) is consequently destroyed by the fire of knowledge which resembles sunlight dispelling darkness.
PANCHAKSARA AND RELEASE

Even though the bonds may be dissolved, so long as the liberated soul moves in the world of physical elements, i.e., as long as the soul is affected by prarabdha karma, the finite and discursive knowledge due to the tattvas may not cease to affect it. The prarabdha karma will have its course even though the jivan mukta is fixed in wisdom. The difference between jivan mukta and other souls is that for the jivan mukta the experiences are only the experiences of the body and the jivan mukta is a mere spectator, while the others enjoy the experiences with desire and aversion and thus increase their stock of merit and demerit. By the force of his previous habits, he may go the way of the senses. Even as the smell of asafoetida remains in the vessel after it has been taken away, the residual bond (vāsana māla) has lingering effects. Because of these lingering effects, it is quite possible that the soul may be affected by egoity (1-sense) and with the coming of '1-sense', the primal karma (mūlo vinat) in the form of desire and aversion may revive in its wake and the discursive knowledge due to the bond of māyeyā may come back to the soul. The individual may be led to discursive knowledge in this unexpected manner.

In this context, we may consider the view of Umapati Sivam regarding iruvinaioppu. The author of Cintanai urai gives two interpretations of iruvinaioppu and asks us to see
in the Māpādiyam of Sivajñāna Munivar to get the real meaning of this concept. According to the first, merit and demerit (puñyā and pāpa) must become equal, without any of them becoming greater or less. The second holds that the effect of great puñyā, say, āsvāmeda yāga and the effect of great pāpa, say Brahmanottari cancel each other when they become mature. According to the second, iruvinaioppu occurs in this way after all merits and demerits are cancelled-Taking the first case, Sivajñāna Munivar says that it is difficult to have a state in which all merits and demerits have become exactly equal and even if by chance, we come to have that state, the effects of merit and demerit are not experienced by the soul. They cannot leave the soul, without being experienced by it. So the first version is not tenable According to the second, even though great merit and demerit may cancel each other, the remaining merit and demerit are not cancelled and they have to be experienced by the soul before it gets spiritual maturity. Sivajñāna Munivar explains the true meaning of the term iruvinaioppu in the Māpādiyam. Iruvinaioppu refers to the particular state of the intelligence of the soul which is not affected either by merit or demerit (saṅcita) or by their consequences. He refers to Sp 48 and says that the phrase ‘edirvinaiyu muḍivinai udavu payan nera’ (स्त्रिषिद्दि
विनियू मुद्दिनी
यु
पायु नेरा) makes it necessary that even the āgāmya karma must become equal with muḍivinai i.e., Śivapuñyā. The becoming equal of the future āgāmya karma with muḍivinai cannot be obtained except in one’s intelligence. There is also another argument supporting this interpretation; when the mark of mala pariṣṭaka, Śaktinīpāta and Śiva puñyā are to be found in one’s intelligence, the mark of iruvinaioppu also must be found in one’s intelligence. Umapati Sivam explains this in Saivavādi nirākaranaṃ in the Sankarpumirakaranaṃ also. Umapati poses the question whether mala pariṣṭaka is the the cause of Śaktinīpāta or vice versa. If Saiva vādī says that mala pariṣṭaka is the cause of Śaktinīpāta, then he must say that mala pariṣṭaka will occur
at the end of appointed time after a long passage of time, of it must occur in the appointed body at the end of taking many births according to karma. It may also be at the time when both merit and demerit cancel each other or when the soul realizes that merit and demerit are causes of birth. Finally the occurrence of malaparipaka may take place when God out of His mercy may save the soul. Umapati Sivam says that it is difficult to measure karma which is devoid of form. In this context we may note four stages viz., Šiva puṇya, īruvinaioppu, malaparipaka and saktiniipaka. Due to the maturation of šivapuṇya, īruvinaioppu occurs and due to the state of mala paripaka, saktiniipaka takes place.

The descent of Grace consequent on the ripeness of mala is graded and admits of degrees. This is so in regard to the gradual and progressive ripening of mala. Umapati says that we can distinguish four stages viz., very slow, slow, fast and very fast. (mantra tara, mantra, śīvra and śīvra tara). Umapati Sivam says that for those who have reached the ājñapada i.e., the souls of the highest grade who are fit for the very fast descent of Grace, God appears as a preceptor. God who has been one with the consiousness of the individual as its inner light, 'appears directly in a visible form and imparts true knowledge. This knowledge removes the endless alternation between isolation (kevala) and empirical experience (sakala). It removes the bonds and paves the way for the pure state of existence. This state of pure existence is called Śuddhavasthā. The author of Cintanai urai says that the kevalavasthā referred to here is the state that obtains with sakala and not the presakala state of oneness with mala. The reason is to be found in that freedom from the second sense is to be achieved in the sakalavasthā itself.

Umapati deals with various goals (mukti) aimed at by different schools. Enjoying the pleasures of women is considered to be the highest goal by materialism. The Šautrām-
śiṅka school considers the soul as an illusion which arises due to the aggregation of five ākhandas. They are rūpa (form i.e., perception), Vedana (feeling), viññāna (consciousness) samjna (cognition of things by their names) and samskāra (impressions) including accumulated merit and demerit. According to the Buddhists, the goal of spiritual freedom consists in annihilating the aggregates. The Jaina school regards mukti as a quiescent condition of the purified soul. It is an escape from the body, though not from existence. The individual becomes devoid of character by avoiding all emotions. The śuddha state is not the cause or the effect of the samsāra series. It is absolutely unconditional. Others conceive the goal as the dissolution of karma obtained through a due consideration of the general and special characteristics of substances. This theory is viewed as the theory of Vaiśeṣikas by the author of Cintanai Urai (p. 804.). Ilakkaṉam Cidambaranadar considers this as the view of the Jainas and Madurai Sivaprakasar considers this as the view of the Prabhakara Mīmsāsā. The goal of spiritual freedom is viewed as freedom from bondage (māla). This is identified with arūpa Sivasamavada (Cintanai urai p. 804) and Bhedavada (Ilakkaṉam Cidambaranada Munivar) and Pāṣupata Saiva (Madurai Sivaprakasar). The school of Siva sāma vāda considers the immortality of body as release. The Śaṅkhya considers the discrimination between puruṣa and prakṛti as the goal of life. The māyavada also considers discrimination between Sat and asat as the means to release. The annihilation of the soul at the time of release is considered as mukti by the Bhāskara school. The attainment of powers (śidhāhis) and deadening of consciousness like a stone are viewed respectively as goals by the school of siddhar and Nyaya Vaiśeṣika. The author of Cintanai urai maintains that the deadening of consciousness is considered as the goal by the school of Pāṣapa vāda Saiva. All these goals are not worthy of our effort and are reprehensible. (ivai pañīcer mutić SP. 50) What umapati means by the reprehensible
nature is that they are not goals of freedom, instead they lead men into the ocean of transmigration. All these goals are included either in the kevalavastha or in the sakalavastha. But neither kevala nor sakala marks the ultimate freedom from which there is no return to samsara. True freedom can be had only in the life of pure state (Siddhavastha). When the evil effects of mala are destroyed, then the Divine Grace which remains unmanifest till the dissolution of mala, manifests itself in the soul. With the help of this Divine will, the soul attains the feet of Siva. This is described as the suddhadvaita mukti which consists in 1) overcoming of bondage and 2) realization of supreme bliss, through union with Grace. These are treated respectively in the tenth and eleventh sūtras of the Sivajñāna Bodham and the Sivajñāna Siddhiyar. Umapati also discusses these two aspects in arulur nilai and inburi nilai in the Tiruvatiruppayan.

When the old habits which arise due to vāsana mala threaten to overcome the jīvamukta, he should fortify himself against the troubles and must not yield to the influence of vāsana mala. Following Meykandar and Arulnandi Sivam, Umapati suggests mukti pañcākṣara as the antidote against this influence. It is the contemplation of God’s name which has no beginning nor end. By pronouncing this mantra, the soul resolves to remain steadfastly in the manifestation of jñāna and in the consequent perception of Being. The mantra as duly instructed by the preceptor helps its user in preventing him from being affected by the residual impressions of mala.¹

Of the five letters of Pañcākṣara (Śivayanama). Si (Ś) represents God, va (व) His grace, ya (य) the soul, na (न) the screening power of God which involves maya and karma and ma (म) the original bond (mala). It is instructive to note the position of the soul which is preceded and succeeded by other factors. Metaphysically and spiritually speaking, the soul occupies a middle position. Even though

¹ Cf. The Siddhāntin’s conception of sadasat. (PP. 56 58)
the soul is essentially a spiritual being, it has the capacity to identify itself with whatever it is associated. Even though the soul is aware of God in the sakilavastha, it is not drawn towards Grace (ādī) due to the dragging effects of mala and tirodhāyi. The soul is caught in the ocean of transmigration of births and deaths. The mukti Pañcāksara in which God and His grace precede and mala and tirodhāyi recede, will not be helpful to those who are carried away by the pleasures of the world. On the other hand, the mukti Pañcāksara should be given to those who yearn for God as a consequence of transformation of avasīhās from kevala-sakola to sattva.

Mukti Pañcāksara (Sivaya nama) is also known as sūkṣma pañcāksara and Namasivaya is called the sīhāla Pañcāksara. We have to note an important point here. It is not meant here that sīhāla pañcāksara is unimportant, what is meant is that we should be aware of the need for the transformation of kevala-sakola to sattva. Māyākavācagar begins the 'Tiruvācagam' by praising Namasivaya. Appar also says that Namasivaya is the source of jñāna and worldly learning. We find many passages emphasising the importance of Namasivaya. We may say that sīhāla pañcāksara paves the way for spiritual progress and sīhāla in this context means that which helps to know the inner (sūkṣma).

Umapati enjoins the recital of mukti pañcāksara thus: "pronounce the form in which the letters for God and Grace stand first; in which case the screening power will turn into Grace and destroy the potency of aṇava". Then with the help of Grace, the soul will realize God and become one with Him. By meditation and contemplation, one is fixed in God. In this context we may consider Prof. S.S. Suryanarayana Sastrī's views on this aspect. After warning us against hasty generalization about Tamil genius, he asks, 'May we then conclude that the emphasis on the practical vaguely indicated in Meykandār and Arul nandi and forcefully
developed by Sivajnana Yogin is a characteristic of the Tamil genius and contributes to Saiva doctrine?' and concluded that 'in so far as Saivism appealed to the characteristically Tamil genius, it had a more practical turn than in other cases, and adopted doctrines like that of jñāna-kurma samuccaya.' He compares the commentary of Sivagra Yogin for the Sivajñāna Bodham with that of Sivajñāna Yogin. Sivagra Yogin says that actions mentioned in the twelfth śūtra are descriptions of the devotee who follows the path of service (dāsa mārga) and this may not relate to the jīvan mukta. He again says that even if this passage may be taken to relate the jīvan mukta, actions mentioned in the twelfth śūtra are descriptions pertaining to him and not prescriptions. This is rejected by Sivajñāna Yogin on the basis of injunctive words like worship (गृहयोग) which occurs in Meykandar’s elaboration of the śūtra. It is to be noted that only descriptive words (िच्छाचर्य ज्ञावरित्व) are used in śūtra itself. The professor remarks that Meykandar and Arulnandi have not left us any book in Sanskrit, while Umapati Sivam left works in both Sanskrit and Tamil. If the Sanskrit tradition be presumed to be antagonistic to the laying down of injunctions for the jīvan mukta, then we may expect a trace in Umapati’s writings. In Tiruvāruttapyan there is no mention of prohibitions pertaining to the jīvan mukta. But there is an explicit description of the jīvan mukta, his illimitable bliss, his immeasurable compassion, his non-cognition of worldly things and his freedom from aversion and attachment. While Meykandar and Arulnandi deal with the treatment of pāñcākṣara in the nineth śūtra, Umapati explains pāñcākṣara after the tenth śūtra. Sivajñāna Yogin says that though Umapati may not have written explicitly about the prescriptions for the jīvan mukta, his treatment of pāñcākṣara lends support to the view that it is a prescription. He argues that in the phrase ‘तद्योग बृहस्पति सिद्धो अनुत्तमो भक्तिविलम्बि स्वरूपितः’ the word तद्योग बृहस्पति refers to the state of jīvan mukta after the three bonds are destroyed.
It is instructive to consider Maraimalai adigal's treatment of Pañcākṣara. He deals with ati sūksma Pañcākṣara, besides sthūla and sūksma pañcākṣara. In atisūksma pañcākṣara, we have to leave out the two letters naḥḥ and maḥḥ which stand for tirodhāna and mala and concentrate on Śivaya Siva (Śivāya Siva). He quotes the Tirumandiram verse which says that if we meditate on Śivaya nama through concentration of the mind, then bliss occurs after the transformation of tirodhāna into arul saktī.14

If the soul is liberated from the bond of karma, then it will not take on bodies. The instruments of māya are given by God so that the souls may experience the fruits of pernicious karma and if karma is destroyed, then there is no necessity for taking on bodies. The author of Ĉintanai urai says that liberation from karma takes place in three ways.15 By the application of jāna and kriyā sakti of the preceptor, āgāmyā and saṅcita are destroyed, prārabdha karma is destroyed by being experienced by the soul. When thus māya and karma are destroyed, impurity (āgava) is dispelled. The state of union with Grace leads the soul into the bliss of Śiva. Madurai Sivaprakāsār says that the liberation from karma is possible through three kinds of knowledge viz., knowledge pertaining to the soul, knowledge pertaining to karma, and knowledge pertaining to God.16 The disciple knows that he has no independent knowledge and karma is unconscious. So Śiva must be understood as uniting the two in order that the soul may experience karma. The disciple must learn the lesson that since all actions are ordained by Siva, he must rise above desire and aversion. If he does so, then Grace helps him to see Siva. When Grace helps the disciple, he must know the source of Grace i.e., Śiva. Even the consciousness of realization i.e., being aware of such experience should be viewed as the manifestation of bliss and bliss is the very nature of God. Thus the goal of unmediated and uninterrupted sleep (tūṅga-ḍal) occurs and the disciple is in advaitic union with God after the destruction of the evil effects of bonds. The jīvan
mukta who is devoid of imperfections, is fixed in Siva and he will remember God's help even in the state of release. Umapati uses the term 'tonmayil' which implies that Grace is one with the soul beginninglessly. It is interesting to note that Manikkavacakagar also talks about tonmaikkolam.\textsuperscript{17} Umapati refers to the accomplished character of scul's experience of Siva.\textsuperscript{18} He implies that it is a state of ecstatic love. If we long for that experience, the longing itself paves the way for attaining that experience. In release the cognitive, active and conative functions of the soul as spirit are exercised, but they are not exercised in the same way as they were exercised in empirical life. The cognitive functions are not exercised toward space, time, quarters. Yogic seats, doctrines, seat, quality, excellence and name. Likewise their conative faculties are not exercised toward fasts, rules of conduct, penance, uttering prayers or mystic words, meditations and so forth. The faculties of jivan mukta are focussed only on Being. He is asleep to all other things and is sensitive to Being only. All other things are like things in the hands of people who are asleep.\textsuperscript{19} In Tiruvavurupayan also Umapati uses the same simile to express the idea.\textsuperscript{20}

Such experience is neither like the external worship of God nor even like the internal worship of the Yogin and is completely unlike anything pertaining to this world. The state of knowledge with its subsequent revelation of Being is on a higher level than that of caryā, kriyā, and yoga. Caryā, kriyā and yoga are species of worship and are practised either internally or externally. What is sought after in all these three modes of worship is Being that transcends the structure of experience. Umapati explains in Vinā vēmba (11) that what the soul experience in bondage is the world and what it experiences in release is Siva. In both cases if the three factors viz., knower, the one who shows (Siva) and the object known are not united, then there is no experience. It is comparable to the situation where the soul, its tongue and
the sweet honey were not related, then there is no experiencing of tasting honey. If these were related and then if, any one of the factors were removed or destroyed in their union, then also there is no experience of tasting honey. The three factors of knower, the one who shows and the object known must be related in such a way that none of them are destroyed in their union.²¹

The worship of knowledge implies worship without the presumption of subject-object distinction. Therefore knowledge is qualitatively superior to the three modes viz, carya, kriya and yoga. Such worshipper who is fixed in knowledge lives and moves among the ordinary souls and even keeps company and participates with them. Even though the jivan mukta mixes with ordinary souls, he is superior to them because of his broad outlook resulting from his knowledge. The jivan mukta mixes with the ordinary souls in order to help them. But just because he mixes with them, we must not fail to note his superior nature. The jivan mukta may be described as being truly above law. Because the cognitive and conative faculties of the jivan mukta are not affected by the discursive knowledge, he neither has to obey commands, because it is right or prescribed for one’s benefit, nor abstain from them for opposite reasons. He has the all pervasive knowledge. The implication is that since he has all-pervasive knowledge, he will not do any harm to others, instead he helps them to achieve this all-pervasive knowledge. The analogy used by Umapati in this context is the man of the world under the spell of tamoguna (tamomayamāy sp.95). The worldly man lives in a state of ignorance and his discriminatory power does not work. He goes the way of the senses, surrendering without let or hindrance to the drift of events. The man of spiritual wisdom also behaves spontaneously, but in a different way. He is spontaneously inhibited from distraction in his cognitive and practical life. He is guided by Being perceived by him as Divine Light and he is firmly established in
Its all-pervasiveness. Since the jivan mukta is guided by Siva, he has no sorrow, but only a uniform experience of Being.

From this one should not come to the conclusion that jñāna is discontinuous with the preceding states of worship and meditation. We can also view the states of worship and meditation as moments of knowledge itself. In a sense the claim is true that jñānī alone has the right of competence for other modes of worship. He is the devotee, doer of actions par excellence, and yogi par excellence. Umapati follows Meykandar in emphasising that the jivan mukta's functions spread in the direction of yoga, kriyā and caryā making them all alike merley moments of the experience of jñāna. The element of ether gives room for all things within its sphere and permeates them all in their very being. Similarly God's grace permeates and comprehends all things. If things are seen in their proper light under which they shire, it is conceivable that one can achieve in this process realization of oneself as identical with God. The author of Cintanai uurai says that at this stage, the jivan mukta must realize that Siva is his soul and he is the body of Siva. In this way the jivan mukta should regain the highest state of realization if he slips from it.

Where the jñānī performs rites and worship, his attaining jñāna will be perceptible even in his rites and worship. The tattvas from earth upward should be looked upon as nothing in themselves except as energised by Divine Grace. In this way what is seen and the subject that sees them, are perceived as aspects of grace. In addition, if the meaning of the holy five letters (Pāñcaśāra) in the God-ward form in which Śī and 'va' come first, be meditated upon, the omnipresence of God be realized and He may be worshipped as such. The Jñānī's rites and worship are thus based on the awareness of grace's omnipresence. Likewise in respect of outward worship also, the Jñānī shows the same spontaneity.
Umapati says that those who drink the nectar of Divine Bliss arising from the ocean of Divine Wisdom, look upon the devotees and the holy images worshipped by the devotees as identical with Supreme Being unreachable even by the gods. The realized Jñāni is also the exemplary devotee who lovingly worships the Lord with tears of joy and lisping tongue.

Regarding the Jñāni's right of competence for other three modes of worship, we may consider Sekkilar's view. In Candesvara nayanar purāṇam, Sekkilar says that candesvarar attained jñāna due to his previous good deeds.²³ Candesvarar realizes that the essence of limitless sciences is the feet of dancing Nataraja.²⁴ Though he had the highest wisdom, he could not bear the sight of the cows being beaten by the cowherd. He took charge of that work and due to his careful protection of the cows, the cows yielded more milk. From this it is clear that the Jñāni out of compassion for souls and other sub-human beings, does things by being one among them so that they may follow him. Even though he acts like this, he is always fixed in God. The devotee's love of God should find expression in his love of all beings, because He lives in all of them. A nineteenth century saint Ramalinga Swami, brought up in the Saivite tradition sings, 'The deeds of all those who treat all living beings alike and help them are deeds of Divine grace'. Umapati Sivam also says that Jñāni out of the depths of his love, is troubled and tossed about for the sorrows of his erring mankind.²⁵
NOTES AND REFERENCES

INTRODUCTION

1. There is archaeological evidence to show that five thousand years ago, Siva worship was known in the Indus Valley, Vide Mohenjodaro, Preface VII; The scripts of the Indus Valley Seals p. 25 as quoted by Prof. Ramanujan's Saiva Siddhânta. p.1
2. '... Our English people must have the means of attaining some insight into the living system which exercises at the present day such a marvellous power over the great minds of the great majority of the best Tamil people.

For, under some form or other, Saivism is the real religion of the South of India, and of North Ceylon; and the Saiva Siddhânta philosophy has, and deserves to have far more influence than any other.'


3. Ibid.
4. Prof. S-S Suryanarayana Sastri The Philosophy of Saivism, cultural heritage of India Vol. II, p. 35.

5. ‘இருக்கியது அல்லது எங்கு

ஒரு முதலை குறிப்பிட்டு

நீட்டம் போடு விளக்கம் மட்டுமே’


7. Tirumular says: 'The Vedas and the Agamas are true revealed by the highest. Know that the one is general and the other special. Both are revelations of God. When one says that a difference exists, know that for the great, no difference exists'.

'இந்திரு வைத்திரு வைத்திரு அவளை வைத்திரு

நேருறுப்பு செய்ய உயிரிய உயிரிய உயிரிய

செய்ய உயிரிய உயிரிய உயிரிய’

-Tirumantiram 2358

8. 'உயிரிய வைத்திரு அவளை வைத்திரு வைத்திரு வைத்திரு

நேருறுப்பு செய்ய உயிரிய உயிரிய உயிரிய

செய்ய உயிரிய உயிரிய உயிரிய உயிரிய'

-Śivajñāna Siddhiyār Subakkaru 8.15
cf. also.


9. Mr. Arunachalam thinks that catamaniikkovai was written by Marai jñana Sambandhar. He builds his theory on the basis of a verse from jñana dikkai tiruvirudam beginning with 'துண்டு தீர்மானம் காந்தை செய்யப்படுங்காலே'

He argues that since catamaniikkovai comes between sivajñana Bodham, sivajñana Siddhiyar on the one hand, and Umapati’s Tevāra arupmurai tirattu on the other, catamaniikkovai must have been the work of Marai jñana Sambandhar.

M Arunachalam, Tamil Ilakkiya varalaru- 14th century - 1969-P.P 139. 140.

10. Porripahroḍai couplet 70
11. Porripahroḍai venba and Neñjuvidu tādu couplet 84
13. Porripahroḍai Venba.

16. 'துண்டு தீர்மானம் காந்தை செய்யப்படுங்காலே'

Neñju vidu tādu 89—90.

18. ——Neñju vidu tādu 91—92.

19. cf. for esoteric interpretation of flag hoisting p.11.
20. 'பெருமாள் துண்டு தீர்மானம் காந்தை செய்யப்படுங்காலே மையந்த வியந்திகளும் பெருமாள் அர்க்காட்சியான மூலம் செய்யப்பட்டாளை’

—M. Arunachalam, Tamil Ilakkiya varalaru 14th century 1969, p. 144.
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21. ‘நீதியில் என்கிறது சுருக்கம் எனும் குறிப்பிட்டத் தின்ப மேற்கு மயிறியுள்ளது’

22. ‘நீதியில் என்கிறது’
—Sivapraksamam 91.

23. ‘புருஷா’
—Sivapraksamam 7.

24. ‘சந்திரகரை மென்பெரும் என்ன’
—Poriamkodi venba.

25. ‘சிறுகரை’
—Saiva vadi varakarayar line 36.

26. ‘புத்திய செல்வன் கொச்சித் திறக்கும்’
—Sivapraksamam 7.

27. ‘செந்நுத் திட்டியில் வேண்டும் என்ன’
—Nenu tu idu tido couplet 24.

28. ‘செந்நுத் திட்டியில், வேண்டும் என்ன’
—Tirukkural 348

29. ‘செந்நுத் புத்திய இல்லங்கள் கொச்சித் திறக்கும் என்றும் வேண்டும் என்றும்’
—Nenu idu tido couplet 25.


27. Umapati follows the lead given by Sekkilar in explaining the categories of Siddhanta also.

‘சம்பந்தமுடியும் தொன்முடியும் முதலான கிருஷ்ணர் முக்தியான் வந்த வருமான சிற்றியான் இருந்து கொச்சித் திறக்கும்’

‘சந்தையான் புராண புராணங்க’

‘செந்நுத்திட்டியில் வேண்டும் என்ன’

—Sivapraksamam 348

28. ‘செந்நுத் திட்டியில் வேண்டும் என்றும் வேண்டும்’
—Sivapraksamam 7.

29. ‘செந்நுத் திட்டியில் வேண்டும் என்றும் வேண்டும்’

—Sivajjana Siddhiyar 8.15.

30. South Indian Inscriptions. Vol I quoted in Saiva Siddhanta ‘by’ Prof. Ramanujacari, Published by the Annamalai University P. 6.

31. ‘சந்தையான் புராண புராணங்க’
—Tiruvurarupayar 52.
32. The outermost schools.

These schools do not accept either the Vedas or the Saivāgamas.

The outer schools

These schools accept only the Vedas.
This is not strictly true, for the Pāncarātra has faith in its own set of Agamas.

The Inner schools

These accept both the Vedas and Agamas. At the same time, they recognize other human works which criticise Vedas and Agamas.

The innermost schools:
1) Pasānā vāda Saiva. 2) Bhedavāda Saiva 3) Sivasāmanvayā 4) Sivasankrānta vāda Saiva 5) Isvara aikya vāda saiva and 6) Sivadvāda Saiva.

23. கண்டவர் காயம் தினமை காலம் காயம் என்று ஆர்வது வந்து காயதற்கு வந்து

—Vīnā Vena 13.

24. பிறம் பெரும் திறம் திறக்கிய மலர் எதிரில் திறமையானை பார்க்கிறேன் — வசமாக பொருள் உண்மையானை உண்மையானை இருந்து பெரும் என்

—Vīnā Vena 1.

கண்டவர் விளக்கத்து செங்கர் செங்கர் செங்கர் செங்கர் காரல் ஆர்வது காரல் ஆர்வது காரல் ஆர்வது காரல் ஆர்வது காரல் என்று

—Kōṭikkavī 1.

35. It is not certain if this commentator is identical with the fourth of the Tamil santānacarayas. Hultzsch in (B. SSM, Report on the search for Sanskrit Manuscripts II p. 18) considers the identity probable. The editor of pāṇkara bhasya definitely identifies the two. Umapati and Schomerus too followed the tradition (D.C.S. p. 28) as mentioned by Suryanarayana Sastri. (The collected papers of Prof. Suryanarayana Sastri p. 386)
36. வேத வாகனத்தில், முதலில் இணைப்பு
"தீர்வுகளுடன் தீர்மானிக்க வேதமூலத்தில் வழிபடும் தீர்வுகளை இச்செய்திகளின் மூலம் அவ்வெழுத்தைச் செய்தல் கூறினார்: பெரும்பான்மையில் சுவாசத்தியலில் வழிபடும் போது வேதச் சமயத்தில் அர்சனமூலம் அடுத்தடுத்து வழிபடும் போது வயது ஏதும் மட்டிலாம் வழிபடும் போது வயது ஏதும் மட்டிலாம் என்று தெரிகிறது. ஆனால் முடிகும் என்று தெரிகிறது. வயது ஏதும் மட்டிலாம் வழிபடும் போது வயது ஏதும் மட்டிலாம்

-மூடியம் pp. 9 - 10.

37. prof. P. Thirujiangam Sambandham Suiva Siddhanta I vol. I
No. 2. p. 143.

38. Sivaprakasam, translated by K. Subramania Pillai, published
by the Dharmapura Adinam, preface.

39. "நூற்றாண்டுகள் அண்டை அறிய வல்லளவு
காற்று பெருந்தொய்கு சடை.

-தொக்காணியம்.

40. "நூற்றாண்டுகளும் பெருந்தொய்கு வருவது
குழிக்கு குழிக்கு நூற்றாண்டுகளும்
அறிய பெருந்தொய்கு என்று நூற்றாண்டுகள்
தொக்காணியம் சுவாசத்தில் இயற்றி
சுவாசத்தில் வழிபடும் போது வழிபடும்

-Nanrud Sutras 7 & 8.

41. "சுவாசத்தில் சுவாசத்தில் இணைந்து
சுவாசத்தில் சுவாசத்தில் இணைந்து

-Sivaprakasam 12.

42. "நூற்றாண்டுகளும் பெருந்தொய்கு வருவது
சுவாசத்தில் தெரிகிறது என்று
சுவாசத்தில் இயற்றி
சுவாசத்தில் இணைந்து

-Sivaprakasam 11.
43. Madurai Sivaprakasar's commentary p. 78, 113, 226.

44. 'இயந்திரை செங்கள்ரா அணிபிக்க காளமுழு 
ஏழு வெள்ளி விழுவிக் கொண்டு கொண்டின்று 
பல வருத்தங்கள் வரலக... இயந்திரை 
பலவகையான பொல வருத்தங்கள் அறிவுற்று அதிகங்க அட்சரப்பின் 
இன்றான திகழ்த்த அட்சரின் காலமண்டம் 
தன காலத்து முறலையாகாங்க'

—Sivajīṇā Yogins commentary (ciṟṟurai) on Sivajīṇā Bodham 9.3.1.

45. 'இயன்என்று செந்தோ குரிய கூன்றுங்க'

—Swaminātha Desikar's Daśakāryam.
CHAPTER I
NOTES AND REFERENCES

1. ‘திருச்சுவோதாயசு சார்த்துப் பாடம்’ மாற்றம்

Madurai Sivaparakasam’s commentary published by the Saiva Siddhanta MahaSamajam 1940. p 54.

2 Madurai Sivaparakasam’s commentary p. 280 cf. also Cintarai urai p 840, published by the Saiva Siddhanta Maha Samajam. Meykandar also uses the word Turparam to denote God in two places.

3. SB- 31 1

"திருக்குருணாய்சு சார்த்துப் பாடம் மூலக்கூற்று திருப்பான காப்பு தோன்று பாடல் கருவல் திருச்சுவோதாயசு மாற்றம் அல்லாஹ் நாயக்கா வந்தும் தார்வர்சா செய்யும் மகாமகத் தேவையும் அல்லாஹ் நாயக்கா வந்தும் தார்வர்சா செய்யும் மகாமகத் தேவையும் அல்லாஹ் நாயக்கா வந்தும் தார்வர்சா செய்யும் மகாமகத் தேவையும் அல்லாஹ் நாயக்கா வந்தும் தார்வர்சா செய்யும் மகாமகத்

Sivajñana Swamigal’s commentary on the Sivajñana Siddhiyar 2.1.

4. ‘The Phrase’

"இறையோ காது பராமரிக்கு கொடுந்து, பர்ப்பு பராமரிக்கு "

is such that it can also be interpreted in the following way. The Vedas and Agamas deal with the three concepts of Pari, Pāru and pāsa explicitly. The other sciences also deal with these concepts implicitly though not explicitly. This implies that other sciences are not complete in themselves. They have to be supplemented by the Vedas and Agamas. In Sivajñana Siddhiyar also we have the same phrase.

Sivajñana yogin writes:

—Sivajñana yogin’s commentary on Sivajñana Siddhiyar 8 22.

5. ‘பர்ப்பு’ Sivaparakasam. The phrase has to be arranged in such a way that ‘பர்ப்பு’ only God is important,
and 'e' used in this sense, stands for exclusion (பீதிபத) and conclusion (தடிபத).

6. Cintanai urai, p. 748.

7. Madurai Sivaprapakas takes the phrase (அரண்மீர வஜலபெறும்) to mean that God is above the reach of the perverted. Cintanai urai takes this way that i.e., without God, no work is possible either for the intelligent soul or for the non-intelligent world.

(அரண்மீர வஜலபெறும் அவர்க பரமையந்த வழங்க வள்ளிய பாதிப்பு மகனான இன்னம்)

—Cintanai urai p. 748.

8. அற்றராயம - Smaller than the small, smaller than the minute atom. When the self is thought of as physical principle, its smallness is emphasised. In the same upanisad (II 2.3) it is said to be 'the dwarf' and it is described as 'thump-sized'. In these cases, the old animistic language is used. When it is thought of as cosmic, its vastness is emphasised. In Chandogya upanisad III. 14.3 it is said to be greater than the earth, greater than the sky, greater than all these worlds.

cf. Dionysius, De div nom IX 2-3. 'Now God is called great in His peculiar Greatness which giveth of itself to all things that are great and is poured upon all magnitude from outside and stretches far beyond it. The greatness is infinite, without quantity and without number.'

It is also instructive to remember

'அரண்மீர வஜலபெறும் அவர்க வழங்க வள்ளிய பாதிப்பு மகனான இயலாக' (அற்றராயம)

Karuvar Devar, Tiruvinaippa.
Published by the Saiva Siddhanta Maha Samajam 1939. p. 153.

9. Sivajñana Bodham 11 sutra
10. Sivajñana Siddhiyar 150
11. நாம் பரமையந்த வரலை வழங்க வள்ளிய

Sivaprapakasam, 14.

12. 'சிறிய தத்துவ பல்ல வழங்க'

Sivaprapakasam, 14.


—Sivajñana Siddhiyar 5.7.
14. Taivittiriyu upanisad (ii 5) also holds,
His head is surely love; joy, His right wing, delight His
left; Bliss is His self, Brûhman whereupon He rests”.

15. Sivajñana Siddhiyar 1.43 44.
cf. also.

"Sthuvam yotteti Saivasam Bryhmanam"
—Tiruppârur m. Sambandhar.

16. Appar Tevûram
—Appar Tevûram

—Sivaprakasam 13.

18. Sivaprakasam 15
—Sivaprakasam 15

19. Sivaprakasam 16
—Sivaprakasam 16

20. Nettair Tirumugarrupal
—Nettair Tirumugarruppoal

21. In this connection we may refer SP 29. In this verse, for the phrase ‘Jñânânavâdins’ the author of Cintânai urai says that God knows the pleasure and pain of the individual without attachment, apportions these to the individual and so He is not affected by the experiences of the individual even though He knows them. Madurai Sivaprakâsar takes this phrase to mean that the soul is affected by pleasure and pain.

22. Sri Aadyam manivadinaâm Sri Vâriyâm
—Sivaprakasam 15.

23. ‘Nimâla’ literally means the Taintless, the taint being the defilement of unfreedom.


Sivajñana Bodham 1.
The expression he, she and it were used by Meykandar. Following Meykandar, Arulnandi and Umapati Sivan paraphrase in the above way. Meykandar's original and the paraphrases have the decided advantage over the sanskrit expression 'Sripram na pramsabdai' which merely mean male, female and neuter. The Tamil expressions indicate the genders (of human beings) and serve as the demonstrative also.

—Sivajña Siddhiyār I.,

26. Madurai Sivaprapakasaras takes the word 'Prapanca' to include human souls and their embodiment. He quotes 'Taitva Vilakkam (9)'.

—Madurai Sivaprapakasaras's Commentary p. 62.

28. Madurai Sivaprapakasaras argues that to explain 'muñinda' as orgination, 'Ganam' as destruction and 'Sivam' as protection is not correct because the meaning has already been conveyed by the words 'Thirum Aram Jevi Thulai' in the same verse. Hence the fault of repetition will occur. He also maintains that the word 'Akkilai' denotes the souls and cannot mean atoms. He cites the 'Tiruneri Vilakkam' which follows and explains Sivaprapakasam closely. In Tiruneri Vilakkam we find 'Ganaim Aaṉi Tharum Thirum Sivamaiyinthu' for 'Akkilai' in Taitva vilakkam (SP10). Madurai Sivaprapakasaras reinforces his view by quoting Arumai Thirum Siyam Arumai Thittam (Taitva vilakkam 12) and Tiruneri Siyam Tharum Thirum Sivamaiyinthu (Sivajña Siddhiyār 166) It is regretted that Tiruneri Vilakkam has been lost. This work would have been helpful in understanding the meaning of Sivaprapakasam 29.

—Parimēlaḷagar. Introduction to the first chapter of Tirukkural.

—Sivaprapakasam 16.

Cf. also.

—Tiruvandhalayam. 4.
31. ஸிரோஜ்ஞானா மாதாநாதர் அறிவுடைய கவனிகரா என்று ராமாயணா பாடல்களின் பகுதியில் குறிப்பிட்டுள்ளார். ஸிரோஜ்ஞானா பாடலின் நூற்றாண்டுகளுக்கு முந்தைய காலங்களில் செய்யப்பட்ட விளையாட்டுகள் மற்றும் பாடல்களின் வளர்ச்சியை காணலாம்.

—ஸிரோஜ்ஞானா Siddhiyar 1.49

32. 'ஸிரோஜ்ஞானா மாதாநாதர் ப் 63-64.

33. புதுக்கோட்டை - பாசியின் மலரங்கள்

—புதுக்கோட்டை பாலக்குடியார்

34. திருஞான சாம்பால திருஞானசாம்பால்

—திருஞானசாம்பால் சாம்பாலார், திருமந்தரம் 1.

35. 'ஸிரோஜ்ஞானா மாதாநாதர் ப் 63-64.

36. சுருங்கம் மாதாநாதர் மாதாநாதர்

—சுருங்கம் மாதாநாதர், திருக்கத்தகம்-9.

37. பாளக் குருமூலர் குருமூலர்

—பாளக் குருமூலர், திருவேஷ்புரேச்சி 6.

38. கொயில் குருமூலர் கொயில் குருமூலர்

—கொயில் குருமூலர், 30 திருவகாணம்.

39. கறுப்பு 5, திருவகாணம்.

40. திருப்பாசுசீக்கு 8, திருவகாணம்.

41. திருக்கோயிலாயா பனவலா 9.

42. பொன்வாதியர் 95

36. 'A favourite epithet is the black throated one' This epithet suggests to the devotees the grace of Siva. The devotees meditate on this epithet and praise and worship Him. The account of Tiruneelakandar reveals to us the greatness with which the epithet is honoured by the devotees of Siva. The account of Siva drinking poison shows siva's concern for the souls and the devotee constantly reminds himself of the black throat as the act of His Grace.

—Indian Theism pp. 174-175.

37. V.S Chengalvaraya pillai.

Gadangam Muttai Kanniyakumari quoted by Dr. V. A. Devesenapathi. Of human bondage and divine grace' Annamalai University publications, 1963 p.27.

38. Sivaprakasam 17.

39

Sivaprakasam 17.

40. Explanation of this concept (advaita) pp. (118-121).

41

Sivaprakasam 18.

42.

Sivaprakasam 18.

43. Tirukkural 339.

44. According to Saiva Siddhanta the native existence of the soul (tannuyai SP 51) is not being infinite spirit but soul in beginningless association with the evil of ignorance. In Saivaparayanakaragam Umapati systematically refutes the views of the soul which regard it as in essence underfied spirit.

45. Sivaprakasam 18.

46.

Sivaprakasam 18.
47. According to Marai Jāna Desikar, a commentator on the Siva jāna Siddhiyur, tirodbhava does not hinder the soul, but it hinders the hindrance to the soul. We must clearly understand the function of tirodbhava. We must not think that God first brings about obscurcation and then removes it.

48. —Santalinga Swamigal, Vairāgya Sarakam

49. "(...)"


51. —Tiruṭṭāna Sambandhar, Tiruppūsraram.


53. —Māpādiyam 335.

54. —Tirukkural 2.

55. —Tirukkural 9.
56. Sivagras yogin speaks of three kinds of nayana dikṣa:

1) Sṛṅgara Just as a yogic person who has achieved identity with garuda heals the person bitten by snake, the preceptor heals the disciple by his kind look. Nigrāhāvalokanam is done by the preceptor to remove identification with pāśu by his identification with intelligence. Anugraha- lokanam is performed for the satisfaction of soul.

57. Maraijnana Desikar a commentator on Śivajñāna Siddhiyar says that when ignorance leaves the soul, the eight qualities are made manifest so that Śivajñāna may be intuited without distinctions of knower, object known and the process of knowing. It may be here noted that when ṣāṇā is removed its seven qualities are removed and the eight qualities of God are manifested in the soul.

58. Maraijnana Desikar a commentator on Śivajñāna Siddhiyar says that when ignorance leaves the soul, the eight qualities are made manifest so that Śivajñāna may be intuited without distinctions of knower, object known and the process of knowing. It may be here noted that when ṣāṇā is removed its seven qualities are removed and the eight qualities of God are manifested in the soul.

—Sivaprakāśam 84.

cf. also

‘परासात्तेतेन वर्णक्षेत्रशास्त्रं’

परासात्तेतेन वर्णक्षेत्रशास्त्रशास्त्रं

शास्त्रात्तेतेन वर्णक्षेत्रशास्त्रशास्त्रं

—Sivajñāna Siddhiyar 9.1.

59. पण्डितम् साक्षाद् न नाना कारणं

—Tiruvanaiappagudi, Tiruvacagam.

60. Sivaprakāśam 23.

61. The author of Cintanai urai says that the importance of māya given by the Lord is explained in the unmuni part cf. p. 188.

62. பிரித்துக்கப்பையுதிர் குடியாலோயிலிடி

—Uyir uypipattu 4, Tiruvacagam.

63. மாரியாலுகிறது பிறந்தவர் கைத்து கைத்து

—Nambiyyāndar Nambi, Vinuyakar ur viyiraitai maqimāl.

64. கோவின் கூக்கலின் பிற்கு சென்டில் கொண்டு கூக்கலின் பிற்கு சென்டில் கொண்டு கூக்கலின்

—Sivaprakāśam 69.

65. Ibid

66. Sivarneriprakāśam 63, 64, 65 & 66.
NOTES AND REFERENCES

CHAPTER II

1. மதத்திலிருந்து வெள்ளியுடன் விளைந்தது நா விளைந்த விளைந்தது
   —Sivajñāna Siddhiyar 9-7.

2. மகளாயம் வெள்ளி வெள்ளி வழக்கு வழக்கு
   —Sivajñāna Bodham 3.1.1.

In the beginning the soul wrongly identifies itself with the material world. After the soul comes to realize that it is an intelligent Being, it makes another wrong identification by taking itself for the Infinite Spirit. The true nature of the soul is that though it is intelligent, it is dependent on the intelligence of God. Thus it is different from both the material world and from God.

3. அம்மய விப்லவமானம்
   —Quoted by Dr. V. A. Devesenapathi, 'of human bondage and Divine Grace'. Annamaloi University publications 1963 p. 46.

4. It is interesting to find that J. M. Nallasami Pilli deals with the concept from the psychological and the biological points of view. J. M. Nallasami Pillai, Studies in Saiva Siddhanta, Meykandar Press 1911, p. 317. He quotes the proverb, ‘Youth and white paper take all impressions’. He also gives examples from biology as to how persons associated with pigs, get piggy faces, and with horses horsey faces etc.

5. விட்டிருந்தும் வெள்ளி வெள்ளி வழக்கு
   —Tirukkural 46:2.

6. அக்கால விளைந்த விளைந்த விளைந்தது விளைந்தால்
7. Purana mithey va na sadhu sarvam, na caapi kavyam
    navami thyavadyam, cantah pariksyanantar bhajante,
    maha para prayayaneya buddhi", Kaliadasa,
Malvika mitra with the English translation by Sankara
    Rama Sastri Balamorama Press, Mylapore, p.3. (1955)

8. 'Sthasath Gauda Sthapthavand Gaudam
    apabhram sam poignant
-Tiruvaitpayan 11.

9. By the help of inner light that shines as knowledge within
    knowledge, thanks to the timely intervention and help of
    the teacher, who is none other than God Himself, the
    soul eventually dispels the darkness of impurity and
    accomplishes or achieves union with the Divine feet.
    (2-58 Sivamulukarupanaam Sthapthavand SP 19). Cintani
    urai says that 'apabhram samapitham' literally means
    knowledge within knowledge. This may be taken to mean
    the knowledge (Pattarhan) which is the source of all
    knowledge during embodied existence. Attaining that
    knowledge is liberation. And that knowledge though
    present is of no use in the kevala State. This knowledge
    being the source of knowledge has been mentioned
    by others also. 'apabhram samapitham'. SP 19.'apabhram samapitham'
    -kandar Koliveytha

Arulandhi Sivam also describes mukti as Sthapthavand Sthapth
    'Adiceral' is symbolic of dissolution of all bonds, and this itself is further consummated in the experience
    of Divine bliss.

10. Asava, Karma and maya are explained under the tittle
    pada.

11. "sambhut srstha svarupam samapitham"
    -Sivaprakasam-33.

The author of Cintani urai says that kuri (srstha) denotes
    desire, following Sivajana Yogan's commentary on
    Sivajana Siddhiyar (4.38). Another reason is that the
    word 'kuri' is juxtaposed with the word (koladi) which
    are the instrument for the presence of desire.

12. The five kinds of kevala, Cintani urai (p. 781.)

13. 'pattarhan samapitham samapitham
    avabhumikam vishishtham samapitham
    -Sivaprakasam 34.
14. Umapati uses the causative verb (*upartitii SP 36) meaning that the false understanding of the universe as everlasting is caused by Impurity, cf. also. *śākhā śākhā śākhā śākhā śākhā śākhā śākhā śākhā śākhā śākhā śākhā śākhā śākhā śākhā śākhā śākhā śākhā śākhā śākhā śākhā śākhā śākhā śākhā śākhā śākhā śākhā śākhā śākhā śākhā śākhā śākhā śākhā śākhā śākhā śākhā śākhā śākhā śākhā śākhā śākhā śākhā śākhā śākhā śākhā śākhā śākhā śākhā śākhā śākhā śākhā śākhā śākhā śākhā śākhā śākhā śākhā śākhā śākhā śākhā śākhā śākhā śākhā śākhā śākhā śākhā śākhā śākhā śākhā śākhā śākhā śākhā śākhā śākhā śākhā śākhā śākhā śākhā śākhā śākhā śākhā śākhā śākhā śākhā śākhā śākhā śākhā śākhā śākhā śākhā śākhā śākhā śākhā śākhā śākhā śākhā śākhā śākhā śākhā śākhā śākhā śākhā śākhā śākhā śākhā śākhā śākhā śākhā śākhā śākhā śākhā śākhā śākhā śākhā śākhā śākhā śākhā śākhā śākhā śākhā śākhā śākhā śākhā śākhā śākhā śākhā śākhā śākhā śākhā śākhā śākhā śākhā śākhā śākhā śākhā śākhā śākhā śākhā śākhā ś...
Cirrambalangīdigal also emphasises the importance of God’s knowing in our knowing the objects.

(Kātyānakalitturai 4).

19. Regarding adhāśuddhi, Madurai Sivaprakāsar says that we must destroy the hide-out of snake, if we want to drive it out. In the same way if we want to free the soul from the adhvās we must occasion the destruction of adhvās through the preceptor. When this happens, the soul reaches the ārul, sakti of God.

Madurai Sivaprakasār’s commentary p. 42. The soul is supported either by māyā in the fettered condition or by Siva’s grace in the state of release. In reflecting the environment i.e., as supported by the instruments of māyā it is not true to itself. When these instruments of māyā are destroyed by the preceptor, the soul comes to be supported by Siva’s grace which is the true support of the soul.

20. The Cintanai urai splits the verse in order to get this meaning in this way.

Puṇṇi śrīmadvijayam -
Puṇṇi śrīmadvijayam
Svābhāvam eva niścrito
Svābhāvam eva niścrito

—(Cintanai urai p. 783).

21. Manikkavacakagar also points this out when he says that he has been immersed in the countless determinations—

—Tiruvacakagar.

22. Siva rahasam 43.


24. Tiruvalluvar also uses the analogy of the bird breaking through its nest.

—Tirukkural 34, 8.
According to the cintanai urai these three examples are illustrative of the change of the causal, subtle and gross bodies. *Cintanai urai* p. 797. Some scholars maintain that these three are illustrative of transformation of the body, place and intelligence.

25. It is also necessary to note that Nirembaveleigir accounts for the 84 hundred thousand variations in another way thus:

<table>
<thead>
<tr>
<th>Type</th>
<th>Variations</th>
</tr>
</thead>
<tbody>
<tr>
<td>Egg</td>
<td>25 hundred thousands</td>
</tr>
<tr>
<td>Sweat-born</td>
<td>10 ”</td>
</tr>
<tr>
<td>Seed-born</td>
<td>19 ”</td>
</tr>
<tr>
<td>Placenta-born</td>
<td>30 ”</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>84 ”</strong></td>
</tr>
</tbody>
</table>

Maraippāna Desiker, another commentator on Siddhiyar says that souls begin their career as plants and go through progressive births as insects, birds, animals etc., and finally as human beings.

We are reminded of following lines of *Tiruvacakam*:

> பலையில்வான் பலையில்வான் மற்களிற்கு
> பலையில்வான் பலையில்வான் பெருமாள்
> மனிதனை எழுதினால் பெம்பர் கண்டிப்பனை
> மனிதனை எழுதினால் பெம்பர் கண்டிப்பனை
> இதிலொன்றும் இதிலொன்றும் வருமையும்
> வருமையும் பிரித்தியும் பிரித்தியும்

> –Sivapurānām - 26-29.

26. மனிதனை பெம்பர் கண்டிப்பனை

> –Sivaprakāsam 99.

27. Umapati’s word for this transcendent knowledge is ‘நேர்நிதியால் அறியு’ as distinguished from mere ‘அறியு’

Manikkavacakar also speaks of ‘நேர்நிதியால் காணும்’

> –Tirukkottumbi 18.

28. இதிலொன்றும் இதிலொன்றும் வருமையும் பிரித்தியும் பிரித்தியும்

> –Tiruvavutpayan 18.

29. இதுவே உம் சிதைகின்ற இல்லை

> உம் எவும் நேர்நிதியால்-பிரித்தியால்

இந்தியக் காலை அப்பன் மத்திய் கொண்டு விளங்கும் உம்மை உம்மை

> –Vina venba 1, see commentary by Namaccivaya Tambiran for explanation.
33 Here we must know the fact that when we say that sat need not know asat, it does not mean that asat ceases to exist before sat. Asat exists like lamp in day light. It is necessary for the soul to distinguish Sat from asat in order that it may be free from asat. This necessity does not exist for God. The nature of the soul is to know objects one by one in succession. The infinite may see all things with a glance and may not be forced to see things one by one as is the case with the individual soul. The necessity of seeing things one by one in succession does not exist for God. Meykandar says that everything becomes like non-existent before sat.

—Sivajñāna Bodham 7th Sūra.


35. Schomerus, Der Saiva Siddhanta pp. 204-205. Quoted in Saiva Siddhanta by Paranjothi. p. 150.

36. V. D. Devasenapathi, *Saiva Siddhanta* p. 216.

We may consider two verses of Tirumantiram which indicate that the soul’s essential nature is intelligence and its obscuration is caused by impurity.

—quoted by Dr. Devesenapathi. *Saiva Siddhanta* p. 216.
37. Cidambaranāda Munivar takes the phrase 'ōr sottu' as an elliptical compound in which a verbal root forms the first component. (வில்கேர்கோள்) We can find the usage in Tirukkural (35-7)

ct; Sivajñāna Swamigaḷ's commentary on

—Sivajñāna Siddhiyar 1.

The commentator also says that the term 'Śī' may also denote intelligence, as can be known from the commentary 'செஞ்ச்செய்து' in the work called 'நூற்றாணிபை'.

The meaning of 'அதைர்' is to consider attentively, examine, investigate and that of 'அதைர்' is to select, choose.

Tamil Lexicon Vol I part II p. 626.

38. Sankarpā Tirakaraṇam, Nimmakaraṇa vāda Sankarpum 63-68.

39. Here the author of Cintanai urai makes an important distinction. The light that is mentioned here does not refer to partial illumination through accessories of knowledge (p. 814). The latter are also called light but as mediation agents like moon in relation to sun. Most of the commentators of Sivaprakāśam have confused between the two.

40. Umāpati Sivam sums up the forty verses of siddhiyar subakkam (191 to 230) in this verse (i.e. SP 59).

41. தீர்த்தம் முகியம் புராண பிராைதா
அம்மையுஸ்லைதா

--Tiruvavulpayan 15.

42. தீர்த்தம் முகியம் உய

—Sivaprakāśam 18.

and the commentary of cintanai urai.

43. The way in which God helps the soul may be compared to the way in which the teacher helps the students in the class. The teacher works out the problem on the black board first and this may be compared with 'the help of showing'. After having done this, the teacher
stands by the student and helps him to work out the problem for himself so that he does not commit mistakes.

44. பாலரெலி கைத்திரிகள் திகை
    முடிந்த குறிப்பு

Ulagūdai Nāyanaṉ Kaṉidedil, cited in Māṇḍīyām. p. 313

45. The author of Cintanai urai says that the three internal organs mentioned in the dream state do not include mind, because citta, the enquiring faculty of mind functions in the state of sleep itself. Therefore according to him the three internal organs are guna, buddhi and ahankara. He also says that these five states occur in the kevala state itself and the use of these states is that the soul gets intelligence in these five states with the subtle body (śūkṣma sarīra) in the body (śīlā sarīra).

46. களர்வை கைத்திரிகள் திகை

—Sivaprakāṣām 60, cintanai urai p. 818.

The anatomical location of these centres is a difficult problem and there are various theories about them. However no one theory is supported or verified by science.

47. Turīyātīta is a state of the soul. Objects must be there even in turīyātīta, even though the soul may not be aware of them. Madurai Sivaprakasar explains this by giving the example of body and soul. When we say that the soul exists (obviously in saṃsāra or the embodied states), we mean that body and soul exist together. In the same way when we say that puruṣa is alone in Muladhāra, it means that prakṛti exists along with puruṣa, even though the puruṣa may not be aware of it.

48. இடம் கோல்களில் பலம் செய்தம்
    குறிப்பு

—Sivaprakāṣām. 63.

49. கீழ்க்கோட்டில் கோல்கள் திகை
    முடிந்த குறிப்பு

—Cirrambala nadigai, Kattapaikkalitturai 37.

50. கீழ்க்கோட்டில் கோல்கள் செய்தம்
    —Sivuprai. āsams. 63.
50. The hevala represents the svarūpa lakṣanā of pāku and sakala the tatastha lakṣanā. In the terminology of post-Umapati literature svarūpa lakṣanā is called svarūpam or rupam and tatastha lakṣanā is called guṇa.

51. The fact that the intelligence, desire and action of the individual are influenced by those of God, is emphasised in the following passages.

‘ஒருவர் விளை’ ‘விளைவான விளை’
‘குக்கை விளை’ ‘குக்கை விளை’

—Tirumājigaittevar, Tiruvissippa, Koil Padigam.

52. குறிப்பிட்டு பக்தர்கள் காலக்கச்சங்க குறிப்பிட்டு
குறிப்பிட்டு தொடர்ந்து தந்த குறிப்பிட்டு
குறிப்பிட்டு வியாயம் குறிப்பிட்டு
குறிப்பிட்டு விளையாட்டு குறிப்பிட்டு

—Sivajñāna Siddhiyār 5.4.

53. Cintanai urai pp. 825-826.

54. காணிய தொ குறுக்கு காரஞ்சன்
கிொங் காணிய தொங்

—Unmai neri viīakkam 6.

55. இற்றையா குறி வெளிர்கள ஆட்சுறிக
இற்றையா கறுத்து தொங் அறியா
ஆட்சுறிக் பற்அு உறியா

—Sivaprakāśam 67.

c.f., also Sivajñāna Bodham 5.1 and Sivajñāna Siddhiyār 231

56. சூப்பு முக்கியமாக அறியியா
சூப்பு முக்கியமாக அறியியா

—Sivajñāna Bodham 8th sutra.

57. ... காணிய குறுக்கு அறியிய காணிய குறுக்கு

—Sivaprakāśam 67.
CHAPTER III

NOTES AND REFERENCES

1. "புரோ சாந்தாவும்தாயணம் தமக் தம்பதியாக்கலும்... சந்தக்கிழான்கு அந்தந்தகாலம் இவ்வுறை வேட்டலாறு:"

—Sivaprakāśa 7.

The idea that Saiva Siddhanta is the essence of Vedanta is also emphasised by Kumara Gurupara Munivar who compares the Vedas to a tree and says that Saiva Siddhanta gets the essence of the fruit of the tree of the Vedas.

2. "சுக்கை உற்சுமை...சுக்கை உற்சுமை..."

—Sivaprakāśa 99.

"தமக் சாந்தாவும் புரோ சாந்தாவும் மாடமறியும் புரோமாடமறியும் சந்தவும்,

சுக்கை உற்சுமை...சுக்கை உற்சுமை...சுக்கை உற்சுமை...சுக்கை உற்சுமை...சுக்கை உற்சுமை...சுக்கை உற்சுமை...சுக்கை உற்சுமை...சுக்கை உற்சுமை...சுக்கை உற்சுமை...சுக்கை உற்சுமை...சுக்கை உற்சுமை...சுக்கை உற்சுமை...சுக்கை உற்சுமை...சுக்கை உற்சுமை...சுக்கை உற்சுமை...சுக்கை உற்சுமை...சுக்கை உற்சுமை...சுக்கை உற்சுமை...சுக்கை உற்சுமை...சுக்கை உற்சுமை...சுக்கை உற்சுமை...சுக்கை உற்சுமை...சுக்கை உற்சுமை...சுக்கை உற்சுமை...சுக்கை உற்சுமை...சுக்கை உற்சுமை...சுக்கை உற்சுமை...சுக்கை உற்சுமை...சுக்கை உrifrac{5}{12} 


There is another verse which compares the Vedas to a cow, the Agamas to the milk the songs of the Tevaram teachers to the ghee churned from milk and the virility of Meykandar's work to the taste of the ghee.

—Quoted by Arunuivadivel Mudaliar.


3. Cf. K. Vairavelu mudaliar,

Lectures on Saiva Siddhanta, (published by the Annamalai University, 1965) p. 4.
We invite the attention of the scholars to the uses of the word in 'Adiśītām' listed by Isvara Murthy Pillai, published by The Tiruvavadruturai Adhinam 1929 (p.4). According to Isvara Murthy Pillai, Pantanjali gives six meanings to the prefix 'Na' which is also called 'Nanj'. Isvara Murthy Pillai writes:

1. The first meaning is tāt sāḍṛṣyam which means 'equal to that'. The example for this 'that which is not the horse - 'anaśvam' (अनाश्वम) i.e., which is like horse but not horse i.e., zebra.

2. Abhāva i.e., non-existence is the second meaning. aśṭaṇgah manusheḥ अष्टांगः मनुष्य is the example which means that man does not have horns.

3. The third meaning is tadanyattvam (तदन्यत्वम्) as in anākāsah bhūḥ अनाकाशः भूः which means that earth is different from ākāśa.

4. Tadalpatā (तदलपता) is the fourth use, meaning 'deficiency' as in Anudāra kanyā (अनुदारा कन्या) the girl who has a small stomach.

5. The fifth is aprāṣṭiyam (अप्राणस्त्यम्), non-existence of largeness as in 'amarā devā' (अमरा देवा) i.e., the celestials have no death i.e., like the human beings they are not affected by sufferings like death.

6. Virodha (विरोधः) is the sixth meaning as in apruṣyam which is the opposite of puṇya i.e., pāpa.

We must consider the three important meanings for the present i.e., sāḍṛṣya, abhāva and virodha. There are four kinds of abhāvas i.e. aiyantābhava, prāgabhava, pradvaṁsabhāva and anyonyabhāva. Pragabhava or antecedent non-existence is the non-existence of a thing before its production. Pradvaṁsabhāva is the non-existence of a thing on account of its destruction after production. Aiyantābhava or absolute non-existence is the absence of a connection between two things for all time-past, present and future, e.e., the non-existenc
of colour in air. It is thus different from pragabhava and pradvamsabhava. Pragabhava is the non-existence of a thing before its production. Pradvamsabhava is the non-existence of a thing after its destruction. But aitianabhava is the non-existence of a thing not in any particular time, but for all time. So it is subject neither to origin nor to destruction i.e., it is both beginningless and endless. (anādi and anantu). When one thing is different from another, they mutually exclude each other and there is non-existence of either as the other. 'A table is different from a chair' is the example. This means that a table does not exist as a chair, or more simply, a table is not a chair. If we take all four kinds of abhava, then we have nine kinds of meaning for the Prefix 'Na'. Pragabhava and pradvamsabhava are not important. The last meaning i.e., anyonyabhava is included in the meaning of tatanyutvam. The remaining meaning of abhava is aitianabhava. So we can conclude that Patanjali must have taken aitianabhava under the term abhava. When we mean abhava in general, we mean only aitianabhava.

5. M. Hiriyamma, the essentials of Indian philosophy, (p.178).

'Visistaniar bhava eva aikyam', Śrī-bhasya of Ramanuja with sūtraprakāśika, Sūtras 1-4, page 132.

6. 'अत्यन्त मम महृदयं विस्तारितं ज्ञानं प्राप्तं, गुरुस्थे सदावै लोकसाधनं, महत्तमपरिवर्त्तनं स्वरूपं अभिभुज अभिभुज लोकसम्पादनं'—Sīvajñāna Bodham - Second sutra, second adhikarnana Vārtikam.

7. If there is only one entity, there is no need for it to refer itself as one. The fact that there is mention of one, implies that there are more than one entities. The negative prefix 'na' will have only sādrśya meaning when it is used in connection with numerals.

Māpādiyam 'Sīvajñāna Muniver' p. 114. Cf. also K.M. Balasubramaniam, Special lectures on Saiva Siddhanta. Published by the Annamalai University- (p.36)

8. "पुरुषशास्त्रीविद्वानेन अद्य एवात्मक अस्तित्वम्"

—Sivaprakasam7.
9. It is interesting to note in this connection that Tiruvñañã Sambandhar criticises the Buddhists and Jainas in every decad of verses (except of a few). He also says that even Buddhism and Jainism were created by Lord Siva. From this it is clear that Sambandhar did not criticise the good principles of Buddhism and Jainism but he opposed the evil ways in which the good principles of religion were practised.

—Tiruvñañã Sambandhar. Tiruirumbûṟṟi P. udigam p. 964 Tevaram, Talamuori Tiruppenandal Mu'ir. (1962)

10. The Siddhantin says that human beings have to pass through numerous births before they are born as Saiva Siddhantins. They resort to the outer faiths, the inner faiths, the ārasma dharmas penances; they study the several sciences, Vedas, puraṇas, upaniṣadś before they become Siddhantins. Even as Siddhantins they have to pass through the stages of cavyă, kriya and yoga before they attain jñāna whereby they reach Siva. So it is clear that salvation is worked out by stages, not all at once

—Sivajñana Siddhiyar Subakkam 8-11.

It is interesting to find that jñānaprakāṣaṇa, one of the commentators of Siddhiyār takes a catholic view. He says that though for supreme release, Saiva Siddhanta is necessary, the followers of other faiths also can achieve this end, because release depends on the ripening of mala which is an essential condition. The temporal sequence relating to faiths, is not condition of release, (quoted in 'Saiva Siddhanta' V.Ä. Devesenapathi p. 246.)

11. Sivaprakasam 12 சிவப்பிக்காணியா
12. செவேசேனாபதித் தொடர்பால் முக்கியமான கருத்தை

—Tiruvwarutpayan, 19.


14. Sekkijär's Periyapurāṇam deals with the life of devotees. We have, in the Periyapurāṇam devotees of various types, of both sexes of all ages, of different walks of life and
of all castes. Some of them did the humanly impossible for the love of the Lord. Others dedicated their lives and avocations to the service of the Lord. Whatever they thought, said or did was with full awareness of the Lord. The golden thread that binds these different persons as members of one great community is their unswerving devotion to the Lord.

15. 'புரூர் வாழ்வோடு தொன்றுன்'

—Sivaprakāsam 7.

Here Madurai Sivaprakāsar takes the phrase (puṟṟul cāvuku kāvavāği) and interprets that Saiva Siddhanta is vindicated by pramanus which are praised by all.

16. ‘புரூரேசிப்பற்று புரூர்கும் நூர்த்தை다 மூலமாக்கு பீடு எனாவதுமுற்றின்று நூர்கும் பீடு என்று

—Sivaprakāsam 7.

17. ‘அர்த்தம் மற்றும் தொன்றகுத்து சொல்லடை நூற்றைர் கற்று முற்றிலும் மூலமாக்கு

Sankarpa Nirākaraṁ, Nimittākaraṇa parināma vāda Nirākaraṇam 9-12.

18. புரூரேசிப்பற்று புரூர்கும் நூர்த்தென் மூலமாக்கு பீடு என்று இடையிலே முற்றிலும்

Sankarpa Nirākaraṁ, Nimittākaraṇa parināmavāda Nirākaraṇam 55-57.


20. The defects of Bhedābheda view are clearly given as follows. "Bhedābheda is logically and chronologically midway between the philosophies of Sankara and Ramanuja and mediates between the two systems by pointing out the subjective dangers of the one; and the anthropomorphic accretions of the other. Both Sankara and Ramanuja agree in refuting Bhedābheda as a philosophy of self-contradictions and Ramanuja rightly rejects it on the additional ground that it attributes imperfections to the Absolute and not to the confusions of the karma ridden jīva.' P.N. Srinivasacari, 'The philosophy of Bhedābheda,'

21. அதில் எண் அளவைய அம்மைது அதில் எண் யுடனும் அம்மை - விழு அவ்ல் அறிந்து பெரும் அகழ்வை அன்று அழகும் ஆயிரம் போகும்.

—Sivajñana Bodham 12.4.1.

22. Madurai Sivaprakasar takes only the first two relations i.e., body-soul and eye sight and sunlight

—Madurai Sivaprakasar’s commentary p.29.

He takes the word ‘arivu’ ஆறையு ‘in the phrase’ ஆறையும்போது to mean the soul. He says that this indicates the insensible-ility of body and soul in knowing a thing and that of eye and sun in seeing a thing. Sivajñana Munivar in his Māpādiyam (p.121) mentions this interpretation and refutes it by giving two reasons. Umapati Sivam gives a new set of three analogies in answer to the old set of three analogies and the commentary of Madurai Sivaprakasar goes against the sense conveyed by the order of words (காட்டலம்) Incidentally this gives a clue to the temporal priority of the commentary of Madurai Sivaprakasar, since Sivajñana Munivar refutes this interpretation even though he does not mention the commentator by name.

23. என என் என் அதில் அகழும் பெரும் பெரும் பெரும் பொழுதுபோகும்

Sivaprakasam-7.

24. When we utter a word, we are reminded of the object denoted by the word. But when we see the object, the word and the object are (in a sense) different, - (in a sense) one and yet two (again in a sense).

—Madurai Sivaprakasar’s Commentary p. 28


29. Kadavul Vēzithu, Tirukkuraḷ 5
The Saiva Siddhanta works publishing society, p. 775.
31. Tirumular compares the life of the individual soul to the river bank. Meykandar also uses the same analogy.
‘ciraie ceyga ninra cezhum punalin ugam’
—Sivañāṇa Bodham 8.4.1.
34. Tirukkural 1.
35. Tirukkural Parimelalagār’s commentary Edited with notes
W.M. Gopalakrishnamacari Triplicane, 1949, p. 6.
36. Consonant- Alphabetical element other than vowel; sound
that in forming a syllable is combined with vowel,
Vowel :- Each of the more open sounds uttered in speaking,
sound capable of forming a syllable, (opposite to, but not sharply divided from consonant.)
The Concise Oxford dictionary of current English.
37. J.M. Nallasami Pillai, “Vowels and consonants” — in ”studies
in Saiva Siddhânta” published at the Meykandan press
p. 60. 1911.
38. We may explain this by comparing the first vowel ‘A’ to
God, other vowels to souls and consonants to matter.
The other vowels and consonants get their syllable only
due to the first vowel. In the same way souls and matter
get their meaningful existence due to God only.
It is instructive to note the Tolkappiyam verse.
‘‘நாமே ஹுலுகே அர்த்தமே தூர்த்த’’
For Tolkappiyar, the movement of consonant is possible
not because of a vowel in general, but because of the
vowel ‘A’.
42. 'இறுவனர் நான் பாதுகாப்பு காட்டிக்கொண்டிருக்கிறது
சொடருக்கு பிறந்து பாதுகாப்பு காட்டிக்கொண்டிருக்கிறது'
Tirumânavar, Gurumarabîn Vañrakham 4, Ernâkânpî.
43. There is also another sâdhanâvidâta of Vallabacarya
(later part of the 15th century). Vallabha called his
system sâdhanâvidâta as distinct from that of Sankara
which Vallabha regarded impure because of the doctrine of
mâyâ. Vallabha holds, 'Brahman and jiva are real.
The knower of Brahman is absorbed in Aksara Brahman
and not in Puruṣottama. If knowledge is associated
with devotion, the seeker is absorbed in Puruṣottama'.
44. Regarding the ultimate existence of more than one
entity, we may consider the following kural.

_—Tirukkhurul 351_

Birth lacking in excellence occurs because of the
delusion of attaching importance to things which lack it.
Here the word used is (alla) ‘டேல்’ and the meaning is
of the two things before us, say a copy of kural and a
copy of Sivajîrâna Bodham, if one mistakes one book for
the other, this would be delusion or ignorance. Here
the existence of two books is not denied. But if the words
used were ‘பொம்மன்ற ஆடுமாலேயை’ instead of ‘பொம்மன்ற
ஆடுமாலேயை’ then the meaning would be altogether altered
and it would mean, there being no copy of kural before
us at all, we fancy there is a copy of Kural before us. In
the former case, the reality of the two objects is not ques-
tioned, while in the latter the reality of the object presen-
ted before us is denied.
45. ‘அய்வைது ராஜா மாணு’ Sivajîrâna Bodham second Sutra.
Sivajîrâna Munivar splits it as ‘அய்வைதுமாணு’, ராஜா
and emphasises the togetherness aspect of God's help. The commentator takes his clue to split like this from Sivajñana Siddhiyar II. 1 which says 'இந்தகுழினானே கைப்பற்ற உன்னை' This fact is emphasised by Tiruvalluva sambandhar. 'என்றாலே வந்தே உன்னை' Tiruvalluva Sambandhar, Tiruvalluva sambandhar. Tirukkariippadiyar which is earlier, than Sivajñana Bodham says,

—Tirukkariippadiyar 86.


46. See for explanation of this sadasat aspect (in chapter II.)
47. Tayumanavar Nirukunjai, 28 - Ennaikappi.
48. avaiyudikam, Sivajñana Bodham.
49. The classification of grace into அர்த்தம், வர்த்தம் is based on the explanatory notes on Tiruvacagam by Arunai vadivel Mudaliar. Tiruvacagam. Edited with notes by Arunai Vaidivel Mudaliar published by Dharmapura Adhinam 1966, p. 11.
50. புருவேங்கு சிவசுர்யன் பும்புகைக் கேத
—Sivapurānām, Tiruvacagam. 1-
51. 'அதியானசம்...புருவேங்கு சிவசுர்யன் பும்புகை நேத'
—Appar Tevaram, Cidambaram Padigam.
52. Eighth Tirumurai Edited with notes, Arunai Vaidivel Mudaliar. Published by the Dharmapura Adhinam 1966- p. 11.
53. —Sivajñana Bodham 8, 4, 3.
54. 'இரும்பாண்டில் அழின் கோயிலின் கீழ் பெருந்து, குப்பையும் நாளின் பெண்ணின் கோயிலின் வெளியில் அழுத்து கொள்ள்வேன் கும்பையும் கோயிலின் கீழ் பெருந்து பெருந்து கிண்ணக் கும்பையும் நாளின் பெண்ணின் கோயிலின் வெளியில் அழுத்து கொள்ள்வேன்'
—Maprādyam p. 373.
55. ஏனைய நிற்பு காண்டிருளின்
—Sivajñana Bodham 8. 4. 1.
56. 'ஏனைய நிற்பு காண்டிருளின் காண்டு நிற்பு'
—Tugalaru Bodham 57.
57. பாரதா முனிவர் புதுமை புலம்பை படையும் தங்கும் பொருளேபிறை
—Sivajjñāna Bodham 2.1.3.

58. திண்ணு தத்தும் பார்க்க
—Tugjjaru Bodham 36.

59. சின்னுபால உண்மை உண்மையாக பார்க்கும்
—Sivajjñāna Siddhiyār 11-12.

60. We can realize the importance of this analogy when we know that Sivajjñāna Munivar frequently uses this in his Maṇḍāṇi to explain the Siddhānta view of advaita. He says that the first adhikaraṇa of the second sutra explains the second set of analogies used by Umapati Sivam.

1. "நாம் கிருஷ்ணர்கள் புதுமையை பார்க்க முடியும் அப்போது செய்யப்பட்ட முனிவர்களுடன் பொருளேபிறை பார்க்க முடியும் மபோலவேலியில் வடிவாக வாட்குகிறே அப்போது செய்யப்பட்ட அது வெளியீடும் வாட்கு வடிவாக வாட்குகிறே

—Maṇḍāṇi p. 119. and he gives the full verse of Sivapakasam 7.

2. "மாண்வர்கள் முனிவர், சின்னுபாலர் பார்க்கவும், மாண்வர்கள் முனிவரின் நாய் பார்க்க முடியும்

—Maṇḍāṇi p. 120.

3. "அவங்கள் பார்க்கும் பொருளேபிறை குறிப்பிட்டு வாட்கும் பொழுது பொருளேபிறை குறிப்பிட்டு வாட்கு குறிப்பிட்டு வாட்கு குறிப்பிட்டு வாட்கு குறிப்பிட்டு வாட்கு "னாம் கிருஷ்ணர்கள் புதுமையை பார்க்கும்

—Maṇḍāṇi p. 373.
5. மரப்படச் சங்கிலையும் வரும் சித்தற்பூச்சையை அல்லது பெருமானுடையது குர்ப்புக் கிணக்கு வைப்பதற்கு பண்பை வைவு உண்டைய சுருச்சார் செய்து இல்லைத் தொடர்வலவாக அளவியாம், பல மிள்கம் சூடு கலன்கு பிரதிவந்த அவ்வாலமைப்பின் கரையைப் போன அத்திகார விளக்க சாரும் பாதிச்சங்கு முதல்வந்த பிரதிவிப்புக்கு செய்யாமல் அவ்வாலமைப்பின் மூன்றும் முதலியார் வ தங்கியது பராமரிக்க ஆனால் அத்திகார விளக்கத்தின் சிற்றுற்று வெளியுள்ள பரிவேதத்தை, தொடர்ந்து அம் சார் அச்சாரமாகத் துறையியுள்ள; அவ்வாலமையின் பின்னணிக்கோள்

—Mapadiyam p. 493.

Commenting on the Siddhiyar (Second — sutra first verse). Sivajnana Munivar says:

"ஒருவன் முக்கிய கைது, பார்க்க அது வென்றுக்கும் வேறுபட்டு மக்கள், என அதிகார அச்சாரமாக விளக்கத்தினை, அவ்வால முன் வெளியுள்ள குருதிகள்

—Mapadiyam p. 467.
CHAPTER IV

NOTES AND REFERENCES

1. வியாயத்காலக்கால வகுப்பு பக்திக
   முடிய வாழ்வு படுத்திய முடிய முடிய காய்களையும் கிளையால்களையும் தருவது காய்களையும் கிளையால்களையும் தருவது
   
   Nandi upadesappadalam, Thayigai puranam.

2. இவ்வதை தத்துவக்கால வகுப்பு பக்திக
   வியாயத்கால நுழைவு
   —Nannul. 8.

3. புத்தக பகுதிக
   —Sivaprakasam 13.

4. காவல
   —Sivaprakasam 20
   
   —Tiruvarutpayan 22.

5. தங்க கிருஷ்ண குட்டிக
   —Sivaprakasam 20.

6. வாழ்ப்பு பாலைநாய் வியாயக்கால நுழைவை
   காய்களையும் கிளையால்களையும்
   —Tiruvarutpayan 25.

7. தங்க கிருஷ்ண வாழ்ப்பு பாலைநாய் நுழைவை
   —Sivaprakasam 32.
   
   cf. also.
   
   குறுகைகள் வாழ்ப்பு பாலைநாய் வியாழ் நுழைவை
   பாலைநாய் பாலைநாய் பாலைநாய் பாலைநாய் பாலைநாய் பாலைநாய் பாலைநாய் பாலைநாய் பாலைநாய்
   வாழ்ப்பு பாலைநாய் வியாயக்கால நுழைவை
   —Tattva Viyakkum 19.

8. தூண்டு சுட்டிகள் சிக்கலையாக
   காய்களையும்
   —Sivaprakasam 20.

9. Madurai Sivaprakasar quotes the line
   அலைய சாட்சியாலை முடிக்க நீங்க
   புத்தக கிளையால் வாழ்க
   —Sivajñana Siddhiyar (9.1)

   Here the world is realized to be asat not ontologically
   but axiologically.
   
   cf. also.
   
   அலைய சாட்சியாலை முடிக்க நீங்க
   புத்தக கிளையால் வாழ்க
   —Sivajñana Bodham 9th sutra.

10. ஓர் குற்று குற்று காய்களையும்
    —Sivaprakasam 20.
The Tamil word 'Marul' which rhymes with 'irul' and 'arul' brings out the positive sense of delusive darkness which deludes without even creating a suspicion of its presence. The author of Cintanai urai explains by giving quotations from Appar and Tiruvalluvar.

—Appar 4. 76. 1.

The expression 'ava' is also used both as a synonym of 'Marul' and also more often as one of the consequences arising from it.

—Tirukkural 361.

—Tiruvacakam.

—Tiruvacakam 35.

In this two-fold usage Tamil word 'ava' corresponds to the senses in which the word 'moha' in Sanskrit is used.

11. ஆனாளை உருண்டாகும் விதத்தில் கொள்ள வேண்டும்

—Tiruvavurtpayan 23.

12. அவ்வியலை காஞ்சிகு நாடலை கவ்வாமல்

—Tattva vijayyam 20.

13. திறை ஹுலலை

—Sivapraakasam 20.

14. குதிரையின் திறை துங்கியுள்ளது

—Umaiai vijayyam 50.

15. குறுக்குச்செறித் தென்றுத்துங்கம்

—Sivapraakasam 20.

Madurai Sivaprakasam quotes the line என்று துங்க புரோப்பிசேதுக்கு தொடர்பியால்

from Tiruvembavai, Tiruvacakam.

16. திறை ஹுலலை திறையான திறை

—Sivapraakasam 20.
17 Madurai Sivaprakāśar quotes these verses when he explains the Siva tattvas.

—Sivajñana Siddhivār 1.65.

18. In the phrase, Madurai Sivaprakāśar takes 'um' to suggest that all other things necessary for the partially released souls also are evolved from the sūdha māyā. He quotes these verses in support of his view.

—Koyil puram 231.

—Sivajñana Siddhivyār 1.25.
22. Writers after Umāpati distinguish the causal and the effect forms of *maya* as the difference between its substantive (*gaṇī*) and its attributive form (*gaṇam*).


Cf. also. *Saiva Siddhānta* Dr. Devesanapathi p. 143-144.

24. Madurai Sivaprakāśar in his commentary on the verse beginning with ‘*urudvati*’ (which deals with the *asuddha mayā*) says that the souls have (*kāraṇa mayā*) as their resting locus and when they come again, they come with the evolutes of *kārya māyā*. He deals with the question whether *āṇava* itself is sufficient when the souls have their rest at the time of destruction of the world. He considers these sayings,

—*Sivajñāna Siddhiyar* 4.38

—*Sivaprakāśam* 33.

These imply that apart from *āṇava*, there is nothing with the soul in the state of *kevala*. The commentator says that just as the verdigris conceals the actual colour of the copper and wood veils the fire, *āṇava mala* obstructs completely the intelligence of the soul in the *kevala* state. Now the question arises whether the obstruction of intelligence by *mala* itself may form the support of the soul in the *kevala* state. Umāpati says that though *āṇava* veils, it may not be the support for the soul in the *kevala* state and for the sake of support, we need *kāraṇa māyā* besides *āṇava* for the soul in the *kevala* state. He further says that in the analogy of copper and verdigris, when we melt the copper obstructed by verdigris, the copper is supported by the support like the earth. This is the case with the analogy of wood and fire also. In the same way when the soul is in the sleep state, all instruments are obstructed by *āṇava* and the soul
is supported by the body, the product of māyā. Madurai Sivaprakasar quotes the following passages in support of his argument.

"&mash;Sivaţţa Bodham 3.4.

"&mash;Sivaţţa Siddhiyar 4.32.

"&mash;Iruparupadhu 9.

He also gives another reason to support his view. The kevala state, veiled by āṇava, is followed by the sakala state, through the operation of tattvas beginning with kala. The effect can come only from its cause. In this way since the operation of tattvas beginning with kala is found in the sakala state, the cause of these tattvas i.e., kāraṇa māyā must necessarily be found in the kevala state. Madurai Sivaprakasar says that the tattvas beginning with kala are produced from māyā in the kevala state and quotes these passages.

"&mash;Tirumandiram 21 68.

"&mash;Sivaţţa Siddhiyar 2.54

He raises another question whether there is anything apart from āṇava for the viţţanakalas. He says that the viţţanakalas reside in the (kāraṇa) suddha māyā and they live with the help of the instruments which are made of suddha māyā until the time of liberation.

He quotes the following passages:
The commentator infers from the *Tattva Prakāṣam* text that the *vijñānakālas* have *tirodhāyī* and *śuddha māyā* apart from *ākāra*. Thus Madurai Sivaprakāśa concludes that even though the *Vijñānakālas* are affected by *ānāgāra* only, they are using *śuddha māyā* and *tirodhāyī* until they get liberation.

He quotes:

>... and gives the full explanation of the latter verse, supporting some passages from Saivagamas. He says that the phrase (*odunga varukālam* (ஓடுங்க வருகாலம்)) must not be split up into 'odunga' and 'varukālam' because the author speaks about creation in the beginning and ends with destruction. There is no cause for speaking again of creation which is implied by the splitting up of the words. He also observes that this verse speaks about *kāraya māyā* and so creation may not be meant here. He also strengthens his argument by quoting the *Tirunēri Viṣṇuvas* verse which closely follows *Sivaprakāśam*, the parallel word for 'odunga varukālam' is 'viṇai onruñj ceyyada viṣṇukālam' (விணை ஊருங்க சீய்ய விஷ்ணுகாலம்). Thus he argues elaborately for his thesis that the souls must reside in the *kāraṇa māyā* in the *keśula* state and must come with the evolutes of *kāraya māyā* at the time of creation.
5. அலைய அல்ல பொருள் நிகழ்க

-Sivaprakāśam 23.

He also quotes two verses, one dealing with the objection
of the சுற்றுப்புறை

பழைய தமிழ் பொருள் கூறும் சிற்றுருக்கையில்

ஒல்லி கூறினால் கையெடுக்கும் படி கூறும்

தமிழ் விருத்தில் காணப்படும் சிற்றுருக்கை

-Śivajñāna Siddhiyār Paramākṣam 225.

26. மங்கலமால் பெருமாள் பாப்பியர் பாப்பியர்

வரும் காற்றில் குருசியவர்-பாப்பியர்

மங்கல விருத்தில் சுருக்கி எழுதும்

- Tīrūkkāṭiguppadiyār 12.

27. 'பாப்பியர் பாப்பியர் பாப்பியர்'

-Sivaprakāśam 24.

28. The author of cintanai urai gives these quotations.

பழையம் பெருமாள் கூறினால் கூறும்

சிற்றுருக்கைக்கு கூறும்

-Periyapurāṇam.

Cf also

-Jīvanamṛdayam.

'சிற்றுருக்கை கூறும் கூறும்

சிற்றுருக்கை கூறும் பெருமாள்

பெருமாள் கூறும் சிற்றுருக்கை

சிற்றுருக்கை கூறும் பெருமாள்

-Tirumandiram 2611

29. Śivajñāna Munivar quotes 'சிற்றுருக்கை கூறும்'

(பழையம் பெருமாள் கூறும்)

to reinforce the point that there is விசா விநாய apart from விநாய.

He takes the word விசா விசா as the object of the verb-

யூக்கையாக நாமுக்கையாக

'சிற்றுருக்கை கூறும்'

தூக்கை சிற்றுருக்கையாக, இன்னொரு

சிற்றுருக்கை கூறும் விசா

-Mapādiyam p. 135
36. K. M. Balasubramanian, Special lectures on Saiva Siddhanta, pp 82-83, published by the Annamalai University.
37. Sivajñāna Siddhīyār 2.86 and Sivajñāna yogin’s commentary on it and Sivaprakāśam 25 and cintāna urai on it give the clear picture of the bonds.

CF. also: Tiruvuruka mamalai Swamigal’s Commentary p 80. It is interesting to note that among the Commentators of Sivaprakāśam, the author of Cintanai urai follows Sivajñāna Munivar and Madurai Sivaprakāśar and Sivagra Yogin agree on important points. Both Sivajñāna Yogin and Sivagra Yogin accept that sprout may be compared to karma, but they differ with regard to the other two: Madurai Sivaprakāśar quotes.


and

- Vituneriippal.

38. 'धृष्टानि तत्त्वम अवगते कर्म निविविक्षिताः' - Sivaprakasam 27.

39. In Sivajnana Sidhaiyar, the kāla tattva is mentioned first, while in Sivaprakasam kalā tattva is mentioned first. The reason is to be found in the fact that Arulnandi Sivam explains the creation of the world and so kāla comes first. Umapati Sivam explains the way in which the soul knows and in this process kalā has to come first. Madurai Sivaprakasar justifies this difference by quoting the Nānul sutra 8

40. 'अत् तत्त्वं रीतमात्रं बलिवर्धती' - Sivaprakasam 28.

41. 'रीतिमात्रं तत्त्वं रीतिमात्रं बलिवर्धती' - Sivaprakasam 28.

42. Cintanai Urai p. 772

43. '.... तत्त्वं रीतिमात्रं बलिवर्धितमुत्त्वं रीतिमात्रं बलिवर्धितमुत्त्वं रीतिमात्रं बलिवर्धितमुत्त्वं रीतिमात्रं बलिवर्धितमुत्त्वं रीतिमात्रं बलिवर्धितमुत्त्वं' - Sivaprakasam 28.

44. 'रीतिमात्रं हिंदुनकोणि अत्त्वं रीतिमात्रं बलिवर्धितमुत्त्वं रीतिमात्रं बलिवर्धितमुत्त्वं रीतिमात्रं बलिवर्धितमुत्त्वं रीतिमात्रं बलिवर्धितमुत्त्वं' - Sivaprakasam 28.

45. 'अत् तत्त्वं रीतिमात्रं बलिवर्धितमुत्त्वं रीतिमात्रं बलिवर्धितमुत्त्वं रीतिमात्रं बलिवर्धितमुत्त्वं रीतिमात्रं बलिवर्धितमुत्त्वं' - Sivaprakasam 29.
CHAPTER V
NOTES AND REFERENCES

1. "அப்பால் வேளக் ஆதிபேர் தம்மந்து அய்யால்" —Sivaprakāṣānam 7

2. இவ்விதமான பதிப்பு மாறும் காலம் நன்மையானது இங்கு என்று —Sivaprakāṣānam 10

3. Umapati does not explain ārya, kriya and yoga in Sivaprakāṣānam. So the treatment here follows closely the Sivajñāna Siddhiyār and its exposition by Dr. V. A. Devesenapathi’s Saiva Siddhānta as expounded in the Sivajñāna Siddhiyār and its commentaries, pp. 250-251.

4. Jñānaprakāṣānam, one of the commentators of the Sivajñāna Siddhiyār says that they are related to dhāma, dhārana, jñāna, mantra and śrīpa.

5. Schomerus p. 271. (quoted in Saiva Siddhānta V. paranjoti p. 179)

6. இவ்வகையில் எப்போது யாவான காலமும் மாறாது என்பது —Sivaprakāṣānam 10.

7. பார்த்த பாலி விபத்தில் மாறிய கருத்தில் பிள்ளையாறு தொடர்மை தொடர்மையான புத்தகம் —Sivaprakāṣānam 88.

8. இவ்வகையில் எப்போது யாவான காலமும் மாறாது என்பது என்பது என்பது விளக்கம் —Sivajñāna Siddhiyār 8.27.

9. வேலை புறநீல் விளக்கில் புத்தகம் என்ற புத்தக புத்தகம் புத்தகம் —Tiruvanurupayanan 50

10. இவ்வகையில் எப்போது யாவான காலமும் மாறாது என்பது என்பது என்பது என்பது என்பது என்பது என்பது என்பது என்பது என்பது என்பது என்பது என்பது என்பது என்பது என்பது என்பது —Sivajñāna Siddhiyār 12.6

11. இவ்வகையில் எப்போது யாவான காலமும் மாறாது என்பது என்பது என்பது என்பது என்பது என்பது என்பது என்பது என்பது என்பது என்பது என்பது என்பது —Sivajñāna Bodham 8.2.3

12. மாற்றம் பருவங்கள் விளக்கு அரசு செயல் சுக உலக அரசியல் புறநீல் —Tiruvanurupayanan 42
13. ‘அருவியல் செய்து வட்டப்பலகையில் இருந்து போக்கும் விளக்கம்’

—Tiruvartopayam 47

14. ‘வாக அதிகம் கவனாக வளர்த்து விளக்கு

—Tiruvartopayam 49

15. Schomerus p 304 quoted in Paranjotis Sniva Siddhania p. 188

16. ‘மயைத்துத்தம் பிரபலங்கள் விளக்கத்தில் மேலாக காரியம் பெறுவதற்கு உறுதியான அளவையாக பெரும் பிரபலம் கூடிய கொள்ளளையாக இருந்து போக்கும் இல்லை போக்கும் இல்லை’

—Sivaprasakam 83.

17. ‘செய்ய சிறப்பில் விளக்கு விளக்கும்’

—Sivaprasakam 68.

18. கவனம் கசிய கருதுவது அவும்

—Sivaprasakam 68.

19. தமிழ் பொருளில் குறுக்கு குறுக்கு கூடிய விளக்கு

—Tiruvartopayam 9

20. தமிழ் பொருள் குறுக்குகளின் பெறுவதற்கு உறுதியான அளவையாக பெரும் பிரபலம் கூடிய கொள்ளளையாக இருந்து போக்கும் இல்லை

— Appar Tevaram, Namacivayatiruppadi gam.

21. குறுக்கு பொருள் கற்பாது பல குறுக்கு குறுக்கு

—Tiruvartopayam 62.

22. Kanchi Jnanaprakasa Swamigal’s commentary on unmai Vijakam p. 100. He also says that mamayai here denotes mayeya i.e., instruments made from maya, and not sruddha mithu. He quotes

பெரும் கட்டு கருதிகத்தில்

— Tiruvanaikka puranam, Jñānaupadesa padalam 17, 18.


24. ஆவியாக்கம் ஸ்ரீசுவாமி பரந்து எந்தப்படி

— awaiyadakham, Sivajñana Bodham.
25. 'சிவபெருமான் தேவஸ்வரூபை சுருக்கினான் பெருமானின் கம்பாபாரத்திற்கு வந்து வந்தன்' —Tiruvarupilayam 71.

26. பெண்முட்டை அலங்காரம் —Sivaprakasam 82.

27. 'தவிர்ந்து வாண்டு சிந்து வவ்வதா என்று தமிழ்மொழியில் காட்டிய வாண்டு சிந்து வவ்வதா என்று இந்தியச் சமயத்தில் தவிர்ந்து வாண்டு சிந்து வவ்வதா என்று காட்டிய வாண்டு' —Tirujñana Sambandhar puraṇam 844. Periyapurānam.

28. 'சொல்லாதேன் குளால் பாண்டை' —Sivaprakāsīsam 87.

29. 'தவிர்ந்து வாண்டு சிந்து வவ்வதா' —Sivajñāna Bodham 2.1.2.

30. தவிர்ந்து வாண்டு சிந்து வவ்வதா வித்யார்த்தா வித்யார்த்தா வித்யார்த்தா வித்யார்த்தா

—Sivaprakasam 87.

Cf. also.

31. மாணவர்கள் தமிழ்மொழி குறிப்பிட்டு குறிப்பிட்டு குறிப்பிட்டு குறிப்பிட்டு

—Aikvavadi nirakaranam 26-27 Sankarpānirakaranam

32. 'பருக்குணர்கள் தமிழ் பொறுப்பிட்டு

—Mayāvadi nirakaranam 63-64 Sankarpānirakaranam.

33. மாணவர்கள் தமிழ்மொழி குறிப்பிட்டு குறிப்பிட்டு குறிப்பிட்டு குறிப்பிட்டு

—Nirkunilai, Ennakanni.

34. 'அகியிட்டு சான் தமிழ் சிந்து வவ்வதா என்ற சிவபெருமான் காட்டிய வாண்டு சிந்து வவ்வதா என்ற சிவபெருமான் காட்டிய வாண்டு சிந்து

—Sivaprakāsīsam 88.

35. 'அகியிட்டு சிந்து வவ்வதா என்ற சிவபெருமான்

—Purīpakrodai 77-78

36. 'தவிர்ந்து வாண்டு சிந்து வவ்வதா என்ற சிவபெருமான்

—Sivaprakāsīsam 20.

37. 'அகியிட்டு சிந்து வவ்வதா என்ற சிவபெருமான்

—Sivaprakāsīsam 89.
CHAPTER VI
NOTES AND REFERENCES

1. Cintanai Urai. p. 800
2. Mápáiypam p. 411
4. Sívaprakááśam 49.
6. "...atithi, áthithí saibhavata haitkam
   bávam abhúvam"
   —Sívaprakááśam 19.
7. "...námá samáthi káthi saihí saíhí kántam kántam
   dhírákarum gámbhíra karubá gámbhíra"
   —Sívaprakááśam 90.
8. "...náma náma náma náma jiva jiva
   kántam kántam kántam kántam
   jiva jiva jiva jiva"
   —Sívaprakááśam 91.
Cf. also.

9. "...atithi, áthithí saibhavata haitkam
   bávam abhúvam abhúvam"
   —Uýnai výrakkam 41.
10. "...námá samáthi káthi saihí saíhí kántam kántam
    dhírákarum gámbhíra karubá gámbhíra"
    —Tirúvarútpayam 83.
11. "...náma náma náma náma jiva jiva
    kántam kántam kántam kántam
    jiva jiva jiva jiva"
    —Tirúvarútpayam 84.
12. "...atithi, áthithí saibhavata haitkam
    bávam abhúvam abhúvam"
    —Sívapúrápam, Tiruvácakam.
13. "...námá samáthi káthi saihí saíhí kántam kántam
    dhírákarum gámbhíra karubá gámbhíra"
    —Appar Tevaram.
14. "...náma náma náma náma jiva jiva
    kántam kántam kántam kántam
    jiva jiva jiva jiva"
    —Sívaprakááśam 92.
15. "...atithi, áthithí saibhavata haitkam
    bávam abhúvam abhúvam"
    —Tirúvarútpayam 86.
12. S. S. Suryanarayana Sastri, "Saivism and Tamil Genius"
an article included in "collected papers of Professor Suryanarayana Sastri". University of Madras, Madras.

13. Sivajñāna Munivar's Commentary (vīṟṟurai) on Sivajñāna Bodhān 9.3.1.

14. "இனீலுள்ளது கொடி சுவை மாறி மூன்று வாசன குருகை சிவம் சூர்யம் வெண்டியே சிறை அமைந்த தந்திரம் குருகை மராமைலை ஆத்மாலை கூற்றும்

Maraimalai Adigal, Tiruvācaga virivurai p. 17

15. "இந்தியாவில் இணையான அரசியருக்கு அகரியின் கிளவு, கிலியர் நீதியில் நாற்கால் காலக்கட்டு குறிப்பிட்டு பார்க்கிறேனே இந்தியாவில் தொடுநீர் நீதியில்

—Cintāmai Urai p. 852


17. "சுருங்கு சூர்ய கருதியது கல்கிசுயம்
பாரியக்கான கதையும் காட்சிகளும் காலங்களிலும்
துறை நீராக குச்சித்து வேலைவடைந்தது
தொடுநீர் நீதியில் நீதியில்
Tirukkotiumbi, Tiruvacakam.

18. "திருப்பார்கழி இலக்கணம் காலத்தை எந்த இந்தியா அதை?

Tiruvanarupayam 30.

19. "சுருங்கு சூர்ய கருதியது கல்கிசுயம் காலங்களிலும் வானத்தை வேலைவடைந்தது
Sivaprakāśam 94

20. "சுருங்கு சூர்ய கருதியது கல்கிசுயம் வானத்தை
தொடுநீர் நீதியில் நீதியில்
—Tiruvanarupayam 78.

21. "சுற்றும் சூர்ய கருதியது கல்கிசுயம் வானத்தை
சூர்ய கருதியது கல்கிசுயம்
சூர்ய கருதியது கல்கிசுயம்
—Vinā vera II

22. "...சுற்றும் சூர்ய கருதியது கல்கிசுயம்
வானத்தை வேலை வேலைப் பரிவக்கு வானத்தை
—Sivajñāna Siddhiyar 12.

Cf. also:

"சுலப்பாற் சங்கா பக்தல் பெரிய வீரர் குணம்
சுருங்கு சூர்ய கருதியது கல்கிசுயம்
சுருங்கு சூர்ய கருதியது
—Tirukkuralappadiyar 15."
The Commentator of *Tirukkalippadaiyar* says that if the evil effects of *apapa* are destroyed and if the disciple follows either *carya* or *kriya* or *Yoga*, then also he is called *jñānī*.

— Sekkiyar, Candesvara nayanar puranam 13

24. '...உம் கடையில் பிரார்த்திஞ்சின்றிய பூட்டு பூட்டு பூட்டு பூட்டு பூட்டு பூட்டு பூட்டு பூட்டு பூட்டு பூட்டு பூட்டு...'
— Sekkiyar, Candesvara nayanar puranam 15

25. 'எம்பக்கொல்லா துறைத்தில் மத்த பொல்லா துறைத்தில் மீன்...'
— Tiruvarutpayan 100.
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About the Author

Prof. S. Gangadaran studied B.A. Philosophy securing the William Miller Gold Medal for I class I Rank and M.A. philosophy I class II Rank in Madras University. He was awarded the Dr. Radhakrishnan prize, S. D. Sargunar, Mackenzie, Skinner and other prizes from the Madras Christians College for his proficiency in philosophy and Tamil.

After getting M. Litt from Madras University as Junior Research Fellow, he got his Ph.D. for his “studies in Jñānamrtam” under the guidance of Prof. K. Vajravelu Mudaliar. He got his diploma in Sanskrit and Certificate in German.

He worked as Assistant Professor in philosophy in Sri Vivekananda College, Madras during 1972-1974. He joined the Dept. of Saiva Siddhánta philosophy, Madurai Kamaraj University from its inception and is now Reader in the same Department. He was a visiting scholar in the center for the Study of world Religions, Harvard University during 1985-1986 for two semesters. He conducted Saiva Siddhánta classes in Małaya Arulneri Tirukkottam, Kuala Lumpur during 1989, 1991 and participated in international and national conferences by presenting papers. He was conferred the title, “Saiva Siddhánta Sennal” by Thavatiru Kunrakkudi Adigalār.

Important Publications

1. Studies in Jñānamrtam
2. Ed. Sivajñana Bodhamum Vārtikamum (Co-editor K. Vajravelu Mudaliar)
3. Basic principles of Saiva Siddhānta (Tamil)
4. Religions from Saivite perspective (Tamil)
5. Sruti Ilakkiyam (Tamil)
6. Hindu Religion (Tamil)
7. Kandar alankārak kaniamudu (Tamil)

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