The soul sees and enables the eye to see. Even so the Hara sees, knows and enables the soul to see and know. The soul by ceaseless devotion attains the Feet of Hara.

The three-fold evils (malas) prevent the soul from attaining the virtues puissant Feet of Hara. After washing off their stains, the liberated soul should keep the company of devotees, full of devotion, devoid of delusion and worship the forms and images in temples as Hara Himself.

Sivajnana Bhodham taught by Lord Shiva was handed down to the generation of holy saints. The one that had it first was Nandi Devar and the saint who had it last and gave it to the world was the immaculate Meikanda Devar, the Truth-Seer. These are the Revelations of Saint Meikander. They are the essence of religions. They are the Truth of the soul, of the universe and of God. They harmonise everything in God. They lead man step by step from the vale of tears to the height of Bliss where the soul can find its identity with the Divine who is Sat-Chid-Aananda. They are Revelations of Love and Light. They give the soul the highest freedom of Divine living; at the same time they keep the fire of devotion alive.

He, She, It – These are the three terms in which cosmic entity is spoken of. This cosmos undergoes three changes – birth, growth and death – triple functions. It appears, stays, and disappears; but it reappears by dint of the ego-consciousness, which binds it. He, Hara is the Supreme Master: so says the seers of knowledge.

He is one with souls; yet He is Himself, unattached, beyond all. He is identified with His will-power, His knowledge-force in inseparable union. Through this force He pervades all and submits souls to birth and death, allowing them to eat the fruits of their dual acts.
The body is the mechanism of nature. A soul dwells in its core. For it responds, "Yes or No". It asserts, "This is my body". It feels the five sensations. It is conscious of dreams. It does not hunger, nor eat, nor act in deep sleep. It knows when taught.

The soul is none of the Anta-Karanas (The Inner Instrument). The soul does not feel shrouded by egoism. It is cognizant only in conjunction with the Inner Instruments, just as the king knows the state affairs through his ministers. Similar is the relation of the soul with the five planes of experience too.

The senses perceive and carry impressions of external objects to the mind. But they cannot know themselves, nor do they know the soul. The soul perceives through the senses and the mind. But similarly, it cannot know neither itself nor God. It is the Divine Grace, (the Chit-Shakti) that actuates it, just like a magnet, which activates iron.

Sense perceptions are Asat (mutable). That, which is not perceived, has no existence. God is neither Asat nor Nihil. He is Shiva-Sat, (or Chit-Sat). He is Bliss-Truth: He is Truth-consciousness. He is Shiva when realized by human intelligence, and He is pure Sat or Truth when seen in the light of intuition.

Shiva is one with the soul. The soul must merge its individuality, become one with Him and do His Will; then there shall be no stain of maya and karma left in its immaculate self.