PROCEEDINGS OF A TWO-DAY WORKSHOP FOR THE YOUNG AUSTRALIANS

RELEVANCE OF SAIVA HINDU PHILOSOPHIES TO THE NEW MILLENIUM

29th and 30th April 2000, Sydney, Australia

St. Dominic's Church Hall, The Crescent,
Homebush West, NSW 2140

ORGANISED BY THE HOMEBUSH SAIVA SCHOOL,
The Saiva Manram Inc.
217, Great Western Highway,
Mays Hill, NSW 2145, Australia.
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<tr>
<td>09:00 AM</td>
<td>Lighting the Auspicious Lamp&lt;br&gt;Mr. N. Kanapathipillai, President, The Saiva Manram Inc.</td>
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<td>09:10 AM</td>
<td>Welcome Address&lt;br&gt;Dr. R Sri Ravindrarajah, Director of Educational Activities, The Saiva Manram Inc.</td>
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<td>09:15 AM</td>
<td>Inaugural Address&lt;br&gt;Kalakeerthi Prof. Pon. Poologasingham</td>
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<tr>
<td>09:30 AM</td>
<td>Overview of Saiva Hindu Philosophies&lt;br&gt;Selvi Apirami Arthieswaran &amp; Selvi Sauntharya Sivayogarajasingam</td>
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<td>10:15 AM</td>
<td>Refreshment Break</td>
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<td>Introduction to Sankara’s Vedanta&lt;br&gt;Brahmacharini Sujataji, Chinmaya Mission, Sydney</td>
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<td>11:15 AM</td>
<td>Basic Tenets of Saiva Siddhantham&lt;br&gt;Prof. A. Palaravayan, Loyola College, Chennai, India</td>
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<td>12:00 Noon</td>
<td>LUNCH</td>
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<td>01:00 PM</td>
<td>Youth Forum:&lt;br&gt;Hindu Worship Today in Australia and Overseas</td>
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PROGRAMME FOR DAY 2: 30TH APRIL 2000

09:00 AM  Invocation (Thevaram)

09:05 AM  Saiva Siddhanta and Science  
Mr. M. Arjunamani, Homebush Saiva School

09:50 AM  Bakthi in Saiva Thirumurikaal
Mr. N. Maheson, Saiva School, Sydney Murugan Temple

10:35 AM  Refreshment Break

10:50 AM  Vedanta in Day to Day Life  
Mr. Srikanth N. Parasuram, Homebush Saiva School

11:35 AM  Philosophies and Philosophers
Mr. M. Thanabalasingham, Sydney

12:15 PM  LUNCH

01:15 PM  Review of the Forum - Discussion

02:00 PM  Vedantha and Saiva Siddhantam - A Comparison  
Prof. A. Palaravayan, Loyola College, Chennai, India

03:00 PM  Refreshment Break

03:15 PM  Concluding Session

04:00 PM  Vote of Thanks

04:15 PM  End of Workshop Prayer

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<tr>
<td>8:00 - 8:30 AM</td>
<td>Assembly, Prayer and Meditation</td>
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<tr>
<td>8:30 - 9:15 AM</td>
<td>Saiva Hindu Religious Lessons for Youths and Children</td>
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<tr>
<td>8:30 - 9:15 AM</td>
<td>Upanishad Class for Adults (Tamil)</td>
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<tr>
<td>9:15 - 9:45 AM</td>
<td>Pannisai (Devotional Music Lessons) for Youths &amp; Children</td>
</tr>
<tr>
<td>9:15 - 10:00 AM</td>
<td>Saiva Siddhantha Class for Adults (Tamil)</td>
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HOMEBUSH SAIVA SCHOOL – AN INTRODUCTION

Mrs. Kala Ananthasayanan
Teacher, Homebush Saiva School, Sydney, Australia

The Saiva Manram Inc. established Homebush Saiva School in March 1997. At present, a total of sixty students are attending this school on a regular basis and a total of six dedicated teachers are teaching at a volunteer basis. The students are divided according to their age and the lessons are conducted on every Sundays at the Homebush Primary School premises from 8.00 AM to 10.00 AM. Currently, there are five classes, including one for the university students. These classes are conducted in both Tamil and English depending on the fluency of the Tamil language of the students. In addition, lectures and discussion on Saiva Siddhantha and Upanishad for adults are conducted in Tamil.

The Saiva school begins at 8.00 AM with prayers followed meditation. At 8.30 AM various classes on Saiva Hindu Philosophies and practices are conducted in six groups. The lessons are planned and structured in a way that the students enjoy their classes. From 9.15 AM to 9.45 AM, Pannisai classes are conducted by a dedicated experienced music teacher.

The Homebush Saiva School students jointly with the Saiva school children from the Sydney Murugan Temple take part in Saiva Samaiya Kuravars (Saints) Guru poojas and celebrations. They are held regularly at the Tamil Cultural and Educational Centre of the Sydney Murugan Temple in Mays Hill. At these celebrations, the students perform poojas, sing devotional songs and take part in dramas and speeches. These events are always very successful due the combined efforts of the students, teachers and parents.

In order to promote the selfless service, Homebush Saiva School students and parents recently started a volunteer service at the Sydney Murugan Temple. This service takes place on the FIRST Sunday of each month from 1.00 PM to 4.00 PM.

In conclusion, I wish to stress that religion must play a very important part in one’s life. The younger generation of today is the backbone of tomorrow’s expertise. The children living in foreign climes have to be provided with many opportunities for them to grasp their rich culture, language and religion in order for them to lead a righteous life. They have to imbibe religious knowledge in a language that they can easily understand and it is necessary to present this knowledge in a manner that would magnetise them. In a small way, the Homebush Saiva School is doing its part to benefit our Hindu community in Sydney.
WELCOME ADDRESS

DR. R. SRI RAVINDRARAJAH
Director for Educational Activities, The Saiva Manram Inc., Sydney, Australia
Editor, Aum Muruga Journal

Distinguished Guests,
Invited Speakers, Youths, Teachers and other Participants,

On behalf of the Saiva Manram, it gives me a great pleasure in welcoming the all speakers, parents and participants to the two-day Workshop for Young Australians on Relevance of Saiva Hindu Philosophies to the New Millennium. I wish to welcome Prof. Arunai Palaravayan from Chennai and our own Kalakeerthi Prof. Pon. Poologsingham for this workshop. The purpose of this workshop is to create a forum for the Saiva youths in Sydney to discuss on issues related to the Hindu practices in their daily lives. I am certain that the knowledge and experience of the invited speakers to the Workshop will be of great value to all the participants. I request each one of the participants to involve in the discussions actively to obtain maximum benefit from this rare opportunity.

In this occasion, I wish to highlight past, present and future educational activities of the Saiva Manram for the record. The Saiva Manram was formed in 1986 with the main aim to help the Saivites to practice and preserve Saivaism, Tamil Language and Culture in Australia. Building of the Sydney Murugan Temple was its prime target for many years. It has achieved its goal on the 17th June 1999 with the opening of the new Temple at Mays Hill. The Sydney Murugan Temple is now playing an important part of the activities for many Hindus whose life-style has been changed significantly for the better.

Apart from building the Temple, the Saiva Manram has an enormous responsibility to serve the Hindu wider community by providing opportunities to learn more about Hinduism. Unlike Christianity, Hinduism is not taught in all Public Schools in Australia. Recently, the Ministry of Education in NSW has given approval for the Saiva Manram to conduct regular classes on Hinduism and to take responsibility to the curriculum development including the appointment of teachers. For a number of years, with the support of the Saiva Manram the Homebush Primary School, where more than 45% of the children are from Tamil speaking families, is conducting weekly classes on Hinduism in English to the Hindu children. The Saiva Manram had extended its support to other schools in South Strathfield and Girraween. However, to implement such a program effectively, it requires both the personnel and financial resources. I am confident that the community support can be cultivated to make this program a success. I invite all youths to involve themselves in this program for the benefit of the Hindu community.

Since the inception of the Saiva Manram Hindu lessons and devotional music lessons are conducted. In 1997, the Saiva Manram established the first Saiva School in Homebush. On Sundays, this
school is conducting religious classes, devotional music lessons for children. Saiva Siddhantha and Upanishad classes are conducted for adults. Similar school is conducted at the Mays Hill Temple complex on Sundays. Both schools provide opportunities to our children to learn Hinduism, Hindu way of living, Hindu practices, Hindu philosophies and Saiva Thirumuraikals. The children learn to sing Thirumurai songs correctly to generate devotion in them. In order to encourage and promote the religious knowledge and devotional singing among the children, the Saiva Manram is conducting religious contests. Group singing by the children is conducted at the temple on every Fridays.

The Saiva Manram is now in the process of establishing a Hindu Resource Centre at the Temple complex. Educational activities such as, collecting books, publications and audio-visual materials, producing posters, documenting the temple festivals, setting up a web page, organizing conferences and seminars and publishing a regular Journal are the priorities for the next two years. These activities require significant personnel and financial resources and I am expecting support and help from the Youths to achieve success in my efforts.

I would like to see some of our University students conducting research on topics relevant to Hindu religion and culture in their studies. Since it is possible for the under-graduate students to take limited number of credits outside their field of study, the students should use this avenue to undertake projects, which are useful to the Hindu community. Currently, the interest of non-Hindus in Hinduism is growing and many Religious Studies High school students are visiting the temple as part of their curriculum. Many of them are first time visitors to a Hindu temple. We have the responsibility to project the correct image of our religion to them.

I take this opportunity to highlight the contribution of the Saiva Manram to the Tamil community in the past. The Saiva Manram established the Tamil Study Centre at Homebush in 1987 and at Wentworthville in 1989. It managed them until 1990. Many of the youths assembled here are the old students of these Tamil Schools. The Saiva Manram promoted and published several books on Hindu religion and practices. Last year, the Saiva Manram has published a book, The Philosophy of Saivaism, authored by Mr. Eliyathamby.

The Saiva Manram had invited several musical artists from overseas and organised concerts to promote Hindu culture among the community. During the festival days, children and adults are encouraged to participate in cultural programs which are organised by the Saiva Manram. These programs provided opportunity to the children to display their talents in dancing, instrumental music, singing and public speaking.

Past achievements in educational and cultural activities of the Saiva Manram are to be congratulated. However, many Hindus feel that more has to be done. I consider that the opportune time has come to improve the existing programs and to develop new programs to benefit both Hindus and non-Hindus. I am confident that the Saiva Manram can play a leading role in Australia to promote religious education.
Establishing temple alone is no guarantee for the survival of Hinduism in any country. Recently, I was in Ho Chi Minh City (formerly Saigon) in Vietnam. There are three beautifully built Hindu temples with Raja Gopurams. They were built by the South Indians traders, who came to Vietnam about a century ago. At present, there are more than 4000 Tamils in Ho Chi Minh City but none of them are able to speak in Tamil. All of them have pure Tamil names such as, Muthiah, Palanisamy, Gopal, Kaliammah, Subramaniam etc. These temples have failed to arrest the decline of Tamil languages and culture in Vietnam although the temples survived. Currently, many non-Hindus come to these temples to worship. The isolation of these Indians and pressure from Vietnamese authorities to integrate with the mainstream population had contributed this decay. Similar stories can be said with countries like Fiji, South Africa, Caribbean and Seychelles. I am sure none of us wants this to happen in Australia in the future. The present generation has its responsibility to take necessary actions to preserve our religion, language, traditions and culture.

It is our responsibility to establish a durable and sustainable structural system and programs for the future generation to follow and to modify to suit their needs. We are fortunate to have the Saiva Manram to lead the Hindu community in this aspect. The Saiva Manram, a volunteer organization, belongs to all of its members. There is no one called a privileged member and all members have the equal rights. The membership is open to any interested individuals who believe in the aims of the Saiva Manram. If anyone feels that he or she has something to contribute to the Hindu community then he or she should come forward to join the programs organized by the Saiva Manram. Many Hindus expect the Saiva Manram to lead them in the religious education. I wish to see the talented Hindu youths to support and participate actively in the educational activities of the Saiva Manram. This Workshop, no doubt, is a starting point to know more of your quest and aspirations.

Temple practices must be explained. Religious significance must be explored. Hindus must become proud to call themselves a Hindu. They should be able to explain the belief of the Hindus. They should demonstrate their religious belief through their life styles. Greatness of the Hindu religion must be exposed to both the Hindu youths and the non-Hindus. Hindu philosophy based on Love for the fellow citizens must be promoted. Anbe Sivam. Love is Sivam.

Finally, I wish to congratulate the Homebush Saiva School for taking the initiative to organize this timely Workshop for the Young Hindu Australians. I have no doubt that this workshop will be beneficial to all participants, especially to the youths. The proceedings of this workshop are published and distributed freely to the registered participants. Additional copies of the proceedings are on sale for other participants.

May the Lord Sydney Murugan Bless all the participants of this Workshop.

Thank you.
INAUGURAL ADDRESS

KALAKEERTHI PROF. PON. POOLOGASINGHAM, D. PHIL. (OXON.)

Sydney, Australia

Distinguished Guests, Honourable Speakers, Ladies and Gentlemen, last but not the least important, Children,

I am very happy to be present here this morning at the inauguration of the workshop on The Relevance of Saiva Hindu Philosophies to the New Millennium presented by the Homebush Saiva School, which has been engaged in educating and enlightening those interested for the last few years without any material expectations. Their last attempt at such a workshop in the recent past has spurred them to broad base and intensify this workshop. I convey my sincere regards and best wishes to all those who have worked tirelessly to formulate and execute this workshop today.

Workshops are today an accepted means for the advancement of knowledge and learning. When participants of different background meet together and exchange ideas and views, valuable results can be expected. At this gathering you will no doubt have many problems to talk about with one another. However, I sincerely hope that “Unity in Diversity” be your cardinal objective in such endeavors where sound reasoning alone may be insufficient in die hard circumstances.

The multitude of ethnic communities in the Indian sub-continent is in different stages in advancement with their own culture, which they are not prepared to forego at any cost. The vestiges of Indus civilization of 3rd millennium BC show a highly advanced civilization and culture while the tribal communities of uncultivated Munda and Dravidian languages in the highlands even in the colonial era were barely getting out of their stone-age culture. However, all of them have some form of religion in “Hindustan”, theistical or non-theistical. Our knowledge of them has been sketchy due to circumstances beyond our control.

The identification of Sanskrit with the major European languages in the late 19th century led Indology astray. European scholars turned almost exclusively towards Sanskrit and Vedic studies in order to discover their origins. In their eagerness of creating an “Aryan myth” long before Adolf Hitler they obliterated the main currents of Indian culture. Even persons like Dr. G. U. Pope, couldn’t turn the tide. Saiva Siddhantha heard from the Pallava period or slightly earlier from writings was not known to theology in spite of good translation in European languages. Therefore foreign students interested in Indian Philosophies are not aware of the rich heritage of Saiva Siddhantha Philosophy, outlined in the Saiva Agamas and developed in the Saiva Siddhantha works. They all presume that the four Vedas in Sanskrit - Rg, Yasur, Sama, Atharva - are the sources of all the religious philosophies in India. This is far from the truth. Saivism doesn’t accept the Vedas as primary sources of its doctrines. It differs from
the Vedas in its basic characteristics. This factor is now decried by the protagonists of a unified religion on the basis of the Vedas. A new name, Hinduism, which the Saivites consider a misnomer and degrading status as a sect for very ancient religion have been the outcomes. Unity should respect and value the character of its components, its diversity, without cajoling all or bracketing all causing utter confusion.

The Indian cultures living in a multi-ethnic country like Australia have to present a uniting religion but not a unified religion. This can be done by understanding the common features to all and the important differences of each and allowing and accepting a unity in diversity. I would like to point some common features:

1. The Karmic Theory where once life is decided according to his good and bad deeds
2. The Rebirth theory where one has to finish off his Karma by taking different births
3. The significance of dharmic life
4. The importance of guru
5. The repugnance to intolerance
6. The prevalence of deities of one fold in another with different status
7. The concept of avathar, fully or partially
8. The idol worship where the deity is considered prevalent or existing in spirit.

I have only touched some of the salient common features. Your workshop will illuminate us more on this subject. Ancient philosophies have a charm of their own. Their assessment should not tamper with this charm, but revitalize them to the modern world.

With the greatest pleasure I now declare open this workshop.

Thank you.
OVERVIEW OF SAIVA HINDU PHILOSOPHIES

Selvi Apirami Arthieswaran & Selvi Sauntharya Sivayogarajasingam
Students, Homebush Saiva School, Sydney, Australia

Slide 1:
An Overview of Saiva Hindu Philosophies

- History
- Pre Vedic
  - Upanishads
  - Nyaya, Shankhya etc
  - Geeta
- Vedic
- Medieval
  - Sankara’s Vedanta
  - Ramanuja’s Vishishtatvaita
  - Madhwa’s Dhwaita
- Modern
  - Saiva Siddhantha
  - Swami Vivekananda

- Contain Upanishads, which started the philosophical tradition of mankind as we know
- Tholkappiam (Tamil) 1500 BC
  - Describe the life style of people lived 3500 years ago
  - Has philosophical connotations
  - Mentions Siva (Cheyon), Sakthi (Kotravai) and Maayon (Vishnu) worship
- Thirukkural
  - 2100 years old
  - Deeply religious but mentions no specific name for God
  - Authoritative work of secular ethics

Slide 2:
History of Saiva Hindu Religion - Ancient

- Indus valley Civilization
  - Harappa, Mohenjodero
  - 2500 BC - 1500 BC
- Vedas
  - Pre historic
  - Written in around 1000 BC in Sanskrit

Slide 3:
History of Saiva Hindu Religion - Medieval

- All Saiva Hindu religious texts written only in Sanskrit
- Buddhism & Jainism used local languages for religious worship
- Saiva Hindu traditions got splintered as Ganapthyayam, Saaktaism, Vaishnavam etc
- Vedic orthodoxy lost ground to radical Buddhist and Jainist teachings
- Adi Sankara, the most intelligent of Acharyas unified Hinduism (750 - 800 AD) and defeated Buddhists in many encounters
But still Buddhism & Jainism were pervasive throughout Indian sub-continent

- Bhakthi movement & Hindu renaissance
- Hindu religious worship started in people’s languages
- Sambhandar, Appar, Sundarar. Manickavachakar and Alwars brought back the glory of Saiva Hindu traditions in Tamil speaking areas.
- Basava Lingappa (Kannada), Nama Deva (Gujarati), Tulsidass (Hindi) and many others did the same in other parts of Indian sub-continent
- Jainism and Buddhism were practically eliminated from most of the Indian sub-continent (Buddhism is still the dominant religion in Sri Lanka)

Slide 4:
History of Saiva Hindu Religion - Modern

- Judaism, Christianity and Islam entered South India through trade 1500 years ago
- Hindu kings become politically and militarily weak - 700 years ago
- Muslim invaders captured Delhi and Islam started to spread in north, east and western India
- Cast divisions among Hindus and support from the rulers helped Islam to spread rapidly

Slide 5:
History of Saiva Hindu Religion - Modern

- Christianity got a fillip when British came to India
- Those who were converted to Christianity got free education and better jobs
- Rampant casteism in Hindu society and devoted service of the Christian missionaries helped Christianity to spread.
- Swami Vivekananda brought self confidence among Hindus

Slide 6:
History of Saiva Hindu Philosophies - Pre-Vedic

- Tholkappiam (Tamil)
  - Defines what is Mantra
  - God and Soul’s inter relationship
  - Has philosophical connotations but not a full fledged philosophical work
  - Mentions Siva, Sakti and Vishnu worship

Slide 7:
History of Saiva Hindu Philosophies - Vedic Upanishads

- The first philosophy of mankind Brihad-Aranyaka & Chandokya Upanishads
- Uddalaka (800 BC), the first philosopher
- Yagjnavalkia (800 BC) student of Uddalaka
Slide 8:
History of Saiva Hindu Philosophies - Vedic Upanishads

- Saiva Hindu Philosophies
  - Deals with intimate interior (spiritual) human experience
  - Says the whole Universe is made up of ‘one thing’ (Brahman)
  - Concerned about the suffering of human and tries to find answers for all root causes causing these sufferings
- Western philosophies
  - Deals with ethical and political issues of their times
  - Rolls around the city-state relationship

Slide 9:
History of Saiva Hindu Philosophies - Agamas

- 28 Saiva Agamas
- Each Agama has four divisions
  - Chariyai (Service)
  - Kiriyai (Duty and devotion)
  - Yogam (Deep meditation)
  - Gnanam (Knowledge)
- All temples are based on the Agama’s design
- Primary reference for all schools of Saivaist philosophies
- Vaishnava Agamas

Slide 10:
History of Saiva Hindu Philosophies - Five Vedic Dharsans

- Saankhya (500 AD)
- Yoga
- Vaichediga
- Nyaya
- Mimamsa

- Saankya means complete knowledge. It is the first one to propose 24 tatvas based on which this world is created. Saiva Siddhanta and Ramanuja’s Vedanta accepts this part of the Tatvas
- These philosophies have no following, but extensive literatures are available
- All accept Vedas and treat Upanishad as the primary scripture
- Each one of these is a major philosophical school

Slide 11:
History of Saiva Hindu Philosophies - Five Vedic Dharsans

- Vaichediga
- Nyaya
- Mimamsa

- Vaichediga and Nyaya schools have extensive atomic theories
- Talks about different atoms like fire atom, water atom, air atom etc
- Considers atoms are indivisible.
- Jains and Greek philosophers also talk about atoms, but they say there is only one type of atom.
Slide 12:

**History of Saiva Hindu Philosophies - Three Vedantas**

- Sankara’s Vedanta
  - Monism, only the Brahman is real, souls and universe are illusions and not real
- Ramanuja’s Vedanta (Vishishtat’vaita)
  - God (Vishnu), souls and universe are all real
- Madhwa’s Vedanta (Dh’waita)
  - Brahman and Soul are distinct and always remain distinct

Slide 13:

**History of Saiva Hindu Philosophies - Saiva Siddhantha**

- Based on Saiva Agamas
- Accept Upanishads (and hence Vedas)
- All 14 texts are in Tamil and belongs to 1200 AD - 1400 AD
- Accepts Pathi (The supreme God), Pasu (Atma or Soul) and Pasam (bondage) are sat (real)
- Pathi (Supreme God) is embodied by pure knowledge and made up of a different substance than that of matter and souls

Slide 14:

**History of Saiva Hindu Philosophies Modern**

- Vallalar, Ramana Maharishi, Arumuga Navalar, Yoga Swami and many others
- Swami Vivekananda
  - Bhakti Yoga
  - Karma yoga
  - Raja yoga
  - Gnana yoga

Slide 15:

**Overview of Saiva Hindu Philosophies**

- Conclusions
  - History of Saiva Hindu Religion
  - History of Saiva Hindu philosophies
  - Overview of Pre-vedic, Vedic and Agama based philosophies
  - Relevance of these philosophies to this century will be explained in the forthcoming lectures of this workshop.
Civilization of a society increases with culture and breaks down as cultural values deteriorate, as we have seen in the fall of the Egyptian, Greek and Roman civilizations. Sage Vyasa arrested the deterioration in Indian culture by compiling the Vedas. The Buddha, in his time, revived it. Once again, in Sankara’s time the culture of the country had deteriorated. When culture deteriorates, there is an increase in barbarism and immorality, philosophy is misinterpreted and utter disaster follows. Sankara appeared at such a stage and brought about the great renaissance in Hinduism. Thus, many such mighty Masters have contributed towards the maintenance of the great culture of this country.

Hinduism does not center around any particular personality or book. In ancient India, men of wisdom spent their days in the lap of nature’s beauty and luxuriance. The valleys and forests of the great Himalayas and sacred Ganges were the teachers who kindled in their hearts a hunger to know the mysteries of the Power that gives life to the lifeless. The reflections and revelations of these perfect Masters formulated the Scriptures, which later came to be known as the Vedas.

The Vedas are four in number, namely. Rig, Yajur, Sama and Atharvann. Each Veda is divided into four sections and these are called Mantra, Brahmana, Aranyaka and Upanishad. In the Mantra portion we find the ecstatic administration of Nature’s beauty expressed in lyrical poetry by these contemplative seers. The Brahmana portion deals with rituals and sacrifices; they are meant for mental integration and self-purification. The Aranyakas are in verse and prose. "Aranya" means forest. Aranyakas intend to guide those who assume Vanaprastha. They deal with inner significances and internal disciplines like withdrawal of the senses and elimination of attachments. The last portion [Upanishad] contains the philosophic wisdom known as Vedanta.

Besides, the Vedas (Sruti), the Scriptural literature includes the Smritis, Itihasas and Puranas which contain Philosophy, Ethics, Social sciences and laws of society and so on.

The Vedas were not written by any one individual - they are inspired declarations of several Rishis from the height of their intuitive experience. And when they were absorbed in the Transcendental Experience they had gone beyond the realm of ‘I’ and ‘mine’. This explains why they never appended their names to the Holy texts.

The material scientists enquired into the world of objects and, by close observation, intelligent and rational analysis, deduced scientific laws of nature. The Rishis undertook with the same process of analysis and deduction, the subjective enquiry into the personality of man and gave out philosophy and religion. The difference between the two types of enquirers lay...
only in their respective fields of enquiry. Naturally, therefore, in the Upanishads, the discussion was about Life and its meaning and purpose.

The term ‘life’ is easier to understand by analyzing and understanding its antonym, ‘death’. An organism is said to be dead when it completely ceases to receive or respond to the stimuli from external objects. In other words, ‘death’ is a state of total cessation of experience. Life, therefore, is defined as a continuous series of experiences - anubhavadhara.

Since life is a series of experiences, each experience becomes a unit of life just as a brick is the unit part of a wall. The strength or weakness of a wall will depend upon the quality and texture of the bricks constituting it. Similarly, the type of experiences that an individual goes through will determine the character of his life. If his experiences are happy, his life is happy and if they are miserable, his life is miserable.

An individual gains an experience when he receives and responds to a stimulus from the external world. An experience, therefore, is constituted of the following three entities:

1. The Experiencer - the subject
2. The Experienced - the object
3. The Experiencing – the relationship between the subject and the object.

The field of enquiry of the Rishis was the “Experiencer”, whereas that of the physical scientists was the “Experienced”. Investigation about the “Experiencer” is philosophy, while investigation about the “Experienced” is science. The Rishis tried to develop the inner personality of man and make him independent of the environment and happenings in his world. Thus their goal was to raise the “Standard of Life” in man. The scientists, on the other hand, tried to beautify and make the world a better place to live in; their attempt was, therefore, directed to raising the “Standard of Living”.

On a further analysis of an experience, we find that our experiences emanate from different levels of our personality. For example, when someone offers a cup of coffee disrespectfully to us, our physical personality may want it, but our emotional and intellectual personality protest against it because of the attitude with which it is offered. The Rishis made a thorough study and scientific analysis of the structure of a human being and formulated his spirito-physical personality. They discovered that human personality comprises of the Divine Spark of Life, called the Atman, with five layers of matter enveloping it.

The Atman or the Self, is represented in the diagram by the sacred mystic symbol OM (ॐ). The five [concentric] layers of matter enveloping the Atman are called Sheaths or Koshas. The term “Sheath” or Kosha indicates that it is a mere covering for something, which is more vital. Just as the sword and its sheath remain separate from each other, so too, there is no mutual contact between the Divine Spark of Life and matter vestures covering it.

There are five distinct sheaths called Pancha Koshas:

1. Food Sheath or Annamaya Kosha
2. Vital Air Sheath or Pranamaya Kosha
3. Mental Sheath or Manomaya Kosha
4. Intellectual Sheath or Vijnanamaya Kosha
5. Bliss Sheath or Anandamaya Kosha
**THE FOOD SHEATH**

The physical body, the outermost precincts of our personality beyond which we do not physically exist, is termed as the Food Sheath. It is so called because it has emerged from the essence of food assimilated by the father and is nourished in the womb by the food taken by the mother; it continues to exist because of food eaten and it ultimately, after death, goes back to become food, is naturally and most appropriately termed as the food sheath.

The food sheath consists of the five sense organs or organs of perception, the *jnanendriyas* and five organs of action, *karmendriyas*. The five sense organs are ears, skin, eyes, tongue, and the nose. The organs of action are speech, hands, feet, the genital organ and the organ of evacuation.

**THE VITAL AIR SHEATH**

The *Pancila Prana*, which corresponds to the five physiological systems described by the biologists, represents the *Pranamaya Kosha*. Their activities which support the body take place as a result of the air that we breathe in. Hence it is termed as the Vital Air Sheath, the five *pranas* comprising this Sheath are:

- **Prana** - The faculty of Perception: It controls the perceptions of the five-fold stimuli received from the outer world of objects through the five sense organs.

- **Apana** - The faculty of Excretion: All things thrown out of or rejected by the body such as seeds, sputum, perspiration, urine, faeces, etc., are expressions of Apana.

- **Samana** - The faculty of Digestion: Digests the food received in the stomach.

- **Vyana** - The faculty of Circulation: The Power by which the digested food is properly conveyed to the various limbs of the body by the blood stream.

- **Udana** - The faculty of Thinking: The capacity in an individual to raise his thoughts from their present level so as to conceive a possibility of or appreciate a new principle or idea - the capacity of Self-education.

These five faculties gradually weaken as man advances in age. The Vital-Air Sheath controls and regulates the Food Sheath. When the *pranas* do not function properly, the physical body is affected.

**THE MENTAL SHEATH**

The mind regulates and orders the Vital-Air Sheath. For example, when the mind is upset due to some shock, the functions of *pranas* and the body are affected.

**THE INTELLECTUAL SHEATH**

The intellect controls the Mental Sheath. To get a clear idea of what exactly the mind and intellect are, they have been differentiated below in five ways. These multiple differentiation serve to give us a clear and comprehensive picture of the exact significance of the two terms and basic differences between them.

1. The mind is that which receives the external stimuli through sense organs and communicates the responses to the organs of action. Though the stimuli received through the five sense organs are distinct and different from one another, an integrated experience
of them and that is called the mind. The intellect is the judging capacity, the discriminating and discerning faculty, which examines and judges the stimuli received by the mind and communicates to the mind its decision on the type of responses to be executed.

The mind is like a receiving and despatching clerk who mechanically receives the office mail and despatches as per the instructions of the officer-in-charge. The intellect may, therefore, be compared to the officer sitting in judgement over the disposal of papers received from his clerk and directing him as to the type of action to be taken. The mechanism of the mind and intellect and their functions are better understood with the help of an illustration. When an individual steps on a live cigarette he quickly removes his foot but before he does so a series of reactions take place. As soon as the man's foot comes in contact with the fire, the skin carries the stimulus of heat to the mind, which, in turn, puts it up before the intellect, with the help of the experience and knowledge gained by it in the past, orders the mind which in turn communicates the order to the muscles of the body to move the foot away since the object contacted is dangerous to the welfare of the individual.

2. Again, mind is a continuous flow of thoughts. If each thought is likened to a bucket of water, then the mind may be compared to a river, which is a constant flow of water. A bucket of water has no dynamism of its own, but, when a large number of them continuously flow, the river gathers dynamism and strength. So, too, when thoughts flow continuously they cause a lot of agitations and they become the most powerful tyrant of man.

The intellect has the storehouse of all memory of one's past experiences and knowledge. This storehouse of experience is the guiding factor in man's actions. In the above simile, the intellect can be compared to the banks of a river which determine its direction and course.

3. The mind can also be described as the seat of emotions and feeling and the intellect as the spring-board of all ideas.

4. Another approach to the study of the mind and the intellect is to examine the realm in which they operate. The mind has a capacity to travel only to the 'realms known' but the intellect, besides remaining in the realms known, can further penetrate the 'realms unknown' to investigate, contemplate and comprehend new discoveries.

5. The mind and the intellect also differ in their nature and quality. The mind is ever in a state of flux. It is always the 'doubting element'. But when the thoughts stabilize themselves to form a "walled judgement" they are called the intellect. For example when a man is indecisive as to whether he should be a vegetarian or a non-vegetarian, his thoughts in that condition of doubt and indecision are called the mind but when they take a firm decision, whatever it be, his thoughts acquire the status of an intellect.
Therefore, what is a mind can be developed to an intellect at the next moment, and conversely an intellect can be reduced to the status of a mind when its decision is shattered by the suggestions of a more powerful intellect. The above differentiation, meant for our clear understanding of the mind and intellect, is purely functional. In essence, however, they are both constituted of thoughts and in the study of Vedanta, many a time either of them is used to indicate the other as well.

**The Bliss Sheath**

This is the innermost of the five sheaths consisting of **vasanas**. It is made up of Ignorance in which we exist during our deep-sleep state of consciousness. It is considered blissful, because whatever be the condition in which the individuals are in their waking and dream states, once they reach the hands of sleep, be they rich or poor, successful or disappointed, healthy or sick, young or old, all of them experience relatively the same undisturbed peace and bliss due to the cession of agitation experienced by them in the other two states of consciousness. The Bliss Sheath controls the Intellectual Sheath, since the intellect functions under the control and guidance of one’s **Vasanas**.

The synonyms for the Bliss Sheath are **Vasanas**, **avidya** [ignorance of the Self], Non-apprehension (of Reality), Causal Body and the state-of-deep-sleep. In a textbook of Vedanta these terms are so frequently used that knowledge of them becomes essential for our study. Although these are, in their essence, the same, each one is used to indicate a particular aspect of the same thing in its particular context.

The subtlest of all is the **Atman** which is the core of the five-sheath structure. The **Pancha Koshas** are like the layers of clothes worn by a person, which are totally different from the wearer. So too, the **Atman** is distinct and separate from the five matter-layers.

The Vital Air Sheath is said to be ‘within’ the Food Sheath and the Mental Sheath, Mental Sheath is ‘within’ the Vital Air Sheath and Intellectual Sheath and so on; and the **Atman** is the innermost. This may give us an idea that the **Atman** is something very minute located inside the matter layers, which is contrary to the declaration of the **Upanishads** that It is all-pervading. The term ‘within’ has, therefore, to be understood in the philosophical context in which it is used. When a **Kosha** is said to be interior to another, it only indicates that the inner one is subtler than the outer.

The subtler controls, regulates, feeds and nourishes the grosser. Hence the **Atman**, which is the subtlest, is the Controller and Nourisher of all of the five layers. Again, subtlety, in philosophy, is measured by pervasiveness; for example, when a piece of ice melts, the water so formed occupies a larger area and hence we would, in philosophy say that water is subtler than ice. Also when the water is boiled, the steam generated spreads itself in the entire atmosphere of the room. Steam, is therefore considered subtler than water.

Similarly, the **Annamaya Kosha** or the physical body is the grossest and it cannot expand more than perhaps a couple of inches around the waist-line.
after a heavy meal. The Pranamaya Kosha consisting of the five pranas is more pervasive than the Food Sheath since the perceptions go beyond the boundaries of the physical body. The mind is subtler still since it travels to realms (known only) which are beyond the area of perceptions and other physiological functions. The intellect, which has the capacity to travel even beyond the realms known and penetrate realms unknown, is obviously subtler than the mind. The vasanas or the Bliss Sheath is the subtest of the five layers since it rests in all the above four layers and also independently in the state of deep sleep where none of the other layers has access. [The five sheaths have no separate existence as such; they are analyzed only for our study].

The food sheath is called the Gross Body or Sthula Shareera. The Vital Air, Mental and Intellectual Sheath together form Subtle Body or Sukshma Shareera. The Bliss Sheath is termed the Causal Body or Karana Shareera. The human structure can, therefore, be said to comprise of the Gross, Subtle and Causal Bodies or the five Sheaths enveloping the Consciousness or the Life Principle.

When the consciousness, the Self within, identifies with the Gross Body, it expresses itself as the waker who enjoys the waking world and its experiences. The same Self, withdrawing from the Gross Body and identifying with the Subtle Body, manifests itself as the dreamer experiencing the dream world. Similarly, withdrawing from the Gross and Subtle bodies and identifying with the Causal body, it functions as the deep sleeper who goes through a homogeneous experience of nothingness.

This phenomenon is like an individual being, called the ‘father’ of his children, the ‘officer’ in his office and the ‘tennis player’ on the tennis court, though, in fact, these are only different names given to one and the same person without whom none of these manifestations are possible.

So too, our real nature is Pure Consciousness, which transcends the three states of the waking, dream and deep sleep. It is because of the identifications of Self with the matter layers that the sorrows pertaining to the latter are superimposed on it.

Consider for example a tin containing an assortment of chocolates of different types, shapes and colours preserved in wrappers. A child, in its ignorance, chews the chocolate alone with the silver paper wrapping. No doubt it enjoys the sweetness, but, the enjoyment is intercepted by the bitterness of the silver paper. So too, the Atman is the Bliss Absolute, existing within the five layers of matter but labeled as Brahmin, Non-brahmin, Indian, European etc., in the world (tin). We, the children of Ignorance, try to enjoy Bliss along with the matter-layers. Flickers of joy are, no doubt, experienced but they are followed by sorrow and bitterness. To experience the Absolute Bliss, therefore, we will have to analyze and discard the five superimposed layers of personality and recognition of one’s own pure Self is termed Pancha-Kosha Viveka.

The five koshas can also be classified under three categories as the Gross, Subtle and Causal bodies which are the
three vehicles in and through which the Self functions.

The world of objects, beings and happenings around man is not under his control. Disagreeable and painful events are bound to reach him time and again. But man alone has the capacity to control and regulate his reactions to such events and avoid getting adversely affected by them. In order to intelligently respond to them and gain happy experiences, he should know the equipment with which he has to face the incessant challenges of the world. Hence analysis and study of the koshas becomes essential for intelligent living.

**WHAT IS ATMAN?**

On an analysis of the human being, the Rishis discovered that the five layers of personality are mere matter and that matter by itself is inert and insentient. Though constituted of matter, the individual is sentient. Though constituted of matter, the individual is sentient and conscious of the world around him. It follows, therefore that there is in him something other than matter which lends to it the sentiency or consciousness. This sentient or Conscious Principle is Atman or God. It is like magnetism in a magnet, which is something other than the iron piece that it is.

The Atman is that which gives the capacity to the sense organs to perceive; the mind to feel and the intellect to think. Hence it is often referred to in the Sastras as the Perceiver, Feeler and Thinker in the physical, mental and intellectual planes respectively. It is likened to electricity, which manifests differently through different equipment.

Hence, the Atman is indicated as something other than the Gross, Subtle and Causal bodies, beyond the five sheaths of matter; a Witness to the waking, dream and deep sleep states of consciousness and the Perceiver in the sense organs. Feeler in the mind and the Thinker in the intellect.

**Total field of objects perceived**

\[
\text{Total field of objects perceived} = \text{Total thoughts entertained} + \text{Total emotions felt} + \text{Total thoughts entertained}
\]

**Perceiver + Feeler + Thinker = The ego or individuality [PFT]**

**Body + Mind + Intellect = The equipment of the individual [BMI]**

The Gross Body contains the five organs of perception (ears, skin, eyes, tongue and nose) and the five organs of action (speech, hands, legs, genital organs & organs of evacuation). It is the medium through which the individual contacts the outer world of objects and experiences his joys or sorrows.

The subtle body is made up of the Mental or Intellectual sheaths, which respectively contain emotions and feelings of the mind and ideas and ideals of the intellect. All these are mere thoughts. The Subtle Body, is, therefore, constituted of thoughts just as gold ornaments are made up of gold or mud pots of mud.

However, there are functional differences in these thoughts, which have given them four distinct statuses known as:

1. Manas or Mind
2. Buddhi or Intellect
3. Ahamkara or Ego
4. Chitta or Memory,
These four put together constitute our inner equipment, \textit{Anthakarana}, in contrast to the outer equipment, \textit{dashendriyas} [organs of perception and action]. These four components are merely functional designations, not separate organs. Organs have both structure and function; however, these four have no structure, but function only.

1. \textbf{Manas}: When a stimulus from the external world first enters us through the organs of perception, it causes a disturbance in thought, restlessness and indecision. Thoughts in this condition of doubt or indecision of thought are called the mind.

2. \textbf{Buddhi}: After the first impact is over, the disturbance dies down, and there is a quietude of decision and determination. Thoughts in this condition of decision are called the intellect.

3. \textbf{Ahamkara}: A disturbance (doubt) and a decision are related to each other only if they belong to a single individual. When both of them reside in a person, he is aware that the doubt and the decision are his. The awareness that an individual possesses a given thought, such as a decision, is yet another thought, and its functional name is ego. Simply said, it is a feeling of “I-ness” and “my-ness”, “I doubt” and “I decide”. The ego exists in reference to the past. A sense of ego develops in us on a foundation built of memories of certain facts of life already experienced:
   \begin{itemize}
   \item I am the daughter of so and so
   \item I was educated at such and such
   \end{itemize}

4. \textbf{Chitta}: \textit{Chitta} is the illuminating aspect in our thoughts that makes us aware of the other three functions. Through this function, we become aware of our mind and intellect and know that any thought we entertain is our own.

Pure Consciousness is unconditioned by any type of human equipment. However, when pure consciousness functions through the mind, the intellect, and the ego, it becomes as though conditioned by these types of equipment. This ‘conditioned consciousness’ is called \textit{Chitta}.

The essential nature of man is Absolute Knowledge; so when intellect fails to apprehend a thing, a mind refuses to accept it non-apprehension and instead, starts misinterpreting and creating a false unreal projection upon the object. In the analogy of post and the ghost, a man mistakes a post for a ghost. The non-apprehension of the post is the root cause of the misapprehension that it is the ghost. This illusion of the ghost can never be removed except by gaining the knowledge or apprehension of the post.

Similarly, by the non-apprehension of the Reality \{\textit{Avidya}\}, the intellect is veiled [\textit{Avarnna}] and the mind is agitated \{\textit{Vikshepa}\}. Consequently, the mind projects misapprehension on the Reality and identifying itself with them gives rise to the world of plurality.

- I loved, hated, won, lost, and so on...

In short, we are the sum total of all of our retained memories of our experiences in the past. That “I” concept also includes our hopes for the future.
This phenomenon of projection and identification of the mind is called superimposition. With the dawn of knowledge, avidya or Ignorance is removed and the concept of the pluralistic world vanishes leaving the supreme Reality. In our day-to-day experiences, we find that as the subject gets subtler and subtler, language becomes less and less effective in conveying our ideas. For example, the objects seen can be vividly described, but the emotions felt are more difficult to express, while intellectual ideas and ideals become, at times, almost impossible to convey.

The world represented by the MBI, PFT and GET is the terrestrial realm of the realm of samsar. Above the realm of samsar i.e., Transcending the limitations of the BMI, PFT & OET is the Transcendental Reality.

Language is useful only to express the ideas appertaining to the terrestrial realm but when employed to express the Transcendental, it proves a failure unless it is manipulated and scaffolded with words having deep suggestive import. Hence we find that, scriptural language is cryptic and not easy to understand; we require preceptors to interpret and explain the scriptures.

Sanskrit is the language which has gone through purification and preparation and has been successfully employed by the great Rishis to indicate as best as possible the Inexpressible.

Philosophy in India has sprung from the spiritual experience of the ancient sages; it is not the result of mere intellectual speculation. Since it aims at the knowledge of the Transcendental Reality, it is termed in Sanskrit Darshana, or ‘Vision of Truth’. Every Indian school of philosophy holds, in its own way, that there is a direct realization of Truth. A man of Realization enjoys total liberation from the strains, stresses and limitations of the terrestrial realm; one who fails to attain Realization is entangled in them and is lost into oneself.

Vedanta stands out as the most significant and clear native philosophy of India. It answers at once the strict demands of metaphysics and the deep requirements of a sound religion. However, the system of Vedanta derives its doctrines from the Prastana Traya which comprises the three great text books viz., the Upanishads, Bhagavad Gita and Brahma Sutra.

Vedanta is the clearest and most comprehensive summary ever made of the perennial philosophy; hence its enduring value is meant not only for Indians, but for all mankind.

The quintessence of the Vedantic philosophy is found in the four great declarations (Maha Vakyas) of the four Vedas. They are arranged in the following ascending order:

1. **Prajnanam Brahma**
   [Consciousness is Brahman]
2. **Tat Twam Asi** [That Thou Art]
3. **Ayam Atma Brahma** [This Self is Brahman]
4. **Aham Brahma Asmi** [I am Brahman]

The 1St Maha Vakya gives an objective definition of Truth. It declares that the Consciousness, the Spiritual Core which makes one’s personality layers dynamic and active, is the Consciousness that pulsates in all beings and pervades everywhere.
The 2nd Maha Vakya is addressed by a Master to a disciple after having defined that Brahman is Consciousness. He declares the greatest truth “That Thou Art”; Oh Disciple!, that Brahman which is nothing but Consciousness, is not yonder in the clouds to be achieved as a posthumous reward, but it is right here and now, to be experienced as the Atman within your real Self.

After hearing the definition of Brahman and after having understood from the words of his Master that he is, in essence, nothing other than Brahman, the seeker retires to a quiet place, shut off from worldly cares, to meditate upon the objective truth that “Self is Consciousness”. Ere long he realizes that “The Self is Brahman”. Having decided for himself from his Atman is Brahman, the student comes back to the Master and to the looks of enquiry of the Master, answers with the cheer that beams out of his limpid eyes of peace and serenity, that he had intimately experienced the Truth and he is living with the constant awareness of the Truth: “I am Brahman”.

Thus, in the first two Maha Vakyas we find the definition of Truth and the relationship between Truth and Man. The other two give us an assurance that Truth is realized not partially but totally.

Philosophy, therefore, explains the mysteries of man and the Universe. It points out the unseen string that holds together the heterogeneous phenomena - it makes man understand what he is now and what he should really be. It gives him the key to open the Kingdom of Heaven that lies within. Philosophy bridges the gulf between man and God.

However, philosophy is only a view of life, while religion is a way of life. Philosophy without religion is tantamount to an Utopian myth. Religion divorced from philosophy becomes a bundle of superstitions. Religion is the science of self-purification; it is a means to an end. Religion, as is manifest from the derivation of the term “religare” [re = back & ligare = to bind] is that which binds one back to the original or fountainhead. Therefore, by understanding the word ‘religion’, we can come to the conclusion that any technique by which man regains his original glory is religion. The word “YOGA” comes from the root Yuj = to join. So yoga means the joining of the ego to the Supreme Self. While the final merger is the fulfillment of yoga, even the techniques which promote one’s progress towards the realization of the Supreme are called Yoga. Thus, there are, in Hinduism, four paths to reach the Ultimate goal. They are:

1. **Karma Yoga = The Path of Action**
2. **Bhakti Yoga = The Path of Devotion**
3. **Raja Yoga = The Path of Mysticism**
4. **Jnana Yoga = The Path of Knowledge**

Even though the techniques are different, the Goal reached by all these paths is one and the same, and the main scientific theory in these techniques is based upon mental integration and self-purification. Even in the rules of life laid down for the practitioner there is uniformity; and yet there are many paths given to us to accommodate the different temperaments and types of individuals.
INTRODUCTION

Saivam
1. Connected to Sivan (Thirumoolar).
2. Religion/which worships Sivan as the first and perfect god.
4. Ancient religion of Tamil Nadu.
5. Once upon a time it was spread all over India.
6. Research by experts indicates the presence of Siva-worship in the Middle-East, Eastern countries like Cambodia and South America.

WHAT IS SAIVAM?
The word Saivam indicates religious practices: Worship, tradition, rules governing everyday life, beliefs. In India Vedas form the base. Vedic religion incorporates Vedas.

Religions, which deny Vedas are Avaidic religions. (Vlagayatham, Samanam, Buddham). Many researchers say, Agamam appeared after Vedas. There is a view that Agamam existed even before Vedas. (A. P. Karnarkar, The Religion of India, New Delhi, 1951, p.276)

‘Six kinds of religions’ are referred to in India.

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Vedam – General text; Agamam – Special text; Vedam: describes sacrifices worship- through fire; Agamam: describes temple worship through beautiful deities. Vedic Sacrifice – Animal sacrifice; Saiva Sacrifice – pure sacrifice.

SAIVA SIDDHANTHAM
Religious practices: Could be followed by all: “Devotional path” Philosophical path: Research path! Path of Rules. This has developed only in Tamil Nadu. Saiva principle is called Siddantham ‘Chitam’ is explained in Saiva Siddantham it is called ‘Saiva Siddantham.’ In general ‘siddantham’ refers to philosophical conclusions. The word ‘Saiva Siddantham’ occurs in
1. First in Thirumanthiram 5 AD
2. Saiva siddantha Margi – Rajasimha Pallavan - 8 AD.

The word is not found in Sanga Literature. Yet his form is described: Neelamani Midatru Oruvan (Puram); Karai Midatru Annal (Puram); Silambil, ’Pirava Yakkai Perion’

Saiva Siddantha References:
1. Tholkappium
2. Sanga Literature
3. Thirukkural
Thirumuraigals – 12; Sastirangals – 14;
Sattirangal came through traditions of
gurus traditions - santhanam
  1. uyya vandha santhanam
  2. mei kanda santhanam.
Saivam gives due respect to traditional
texts. Yet there are other texts which
deal with Saiva Siddantham:
  1. Pandara sattirangal.
  2. Gnanamintham
  3. Thugalarubodham.

SIDDANTHA PRINCIPLES:
1. Mupporul unmai: pathi, pasu, pasam
2. Moonru Alavai
3. Pancha bootham
4. Karma
5. Satkarya Vadham
6. Maya
7. Mukthi

Pathi:
1. Chittu porul
2. Performance of five deeds.
   (Panchakrithyam)
3. Three types of Divine Bodies.
5. Salvation
Saiva Siddhantham calls its first and
perfect god as ‘Sivam’
1. a. Sivam (soruba sivam)
   b. Pathi (Thadatha sivam)
2. The five deeds of creation, protection,
destination, hiding and giving grace are
done by Pathi. Hiding merges with
protection giving grace merges with
destruction thus leading to three deeds.

Panchakrithyam – is delineated by
Divine form of Nataraja.
   ThudikkaI - creation
   Arutkai - Protection

Arul kai - Destruction
Unru Thiruvadi - hiding
Thookia Thiruvadi – Giving grace.

3. The Manifestation in worldly objects:
   (a) Sentient beings – Chedanam -
       Chit-life –human-animal
   (b) Insentient things – Achedanam -
       Achit - worldly objects (Pancha
       Bootham)
God Transcends Universe. Hence God is
superior to the sentient and insentient.
Val Arivan by Tiruvalluvar.

Saiva Siddhandam refers to Him as
Sookwona Chithu and the Worldly life as
“Thook Chithu”. Thoola Chithu – limited
by karma. Sookwma Chithu - Knowledge
not limited by karma. By nature God is
free from Karma like unlighted lamp
(Sun, Moon).

Just for the sake of worldly beings Lord
assumes three types of Divine bodies.
   1. Form (Uruvam)
   2. Formless (Aruvam)
   3. Both Merged (Aruvuruvam)

His form is called Divine because it
arises from Grace. Our forms are called
‘carmine’, since they arise from Maya.
To enable is to see his Divine form he
takes the form from transcendent state.
• The effect of the Karma of all the
   beings is given a result by Him
decided by His rules.
• Karma – Jetsam - Without knowledge.
• Life - Without full consciousness
• The Karma given to beings by God is
   for salvation, just like washing clothes
   with sand. (Uvar Mann)
• Karma helps to attain Salvation.
• Salvation is reaching the lotus feet of
   Lord. Merging the desire, deeds and
   knowledge of living beings with those
   of the Lord.
• **Thal – Thalai – Thadalai**
  
The lotus feet of Lord leads to ecstasy because this arises from the joy of knowledge unlike the joy associated with sensory activities.

**CONCEPT OF MAYA IN SAIVA SIDDHANTA**

**Maya:** This is energy. This is non-sentient energy. With this God creates the world. Mayai transforms as the bodies of the living beings. Hence the whole world is referred to as 'Mayakaryam’ \(\text{Maya} \rightarrow \text{helps life like a lamp. Life gets exposed to knowledge through body and the worldly. Therefore if is called “Om Thalai” by Thirugnana-sambandam.} \) “Maha Thann Vikka” - Sathiram.

Saiva Siddhantam speaks highly of Maya. Sudden Maya creates words. Asudha Mayan creates world.

**Saiva Siddhatham** accepts all the three:

1. **Katchi Alavai,**
2. **Karudal Alavai**
3. **Urai Alavai,**

**Satkarya Vadam:**

1. What is, can be seen
2. What is not, cannot be seen.
3. What is killed, not set destroyed.
4. What is not, will not appear.

**Mupporul:**

God – *sathu* - *Chithu*

Life – *Sada sugam* - *chitha chithu.*

World – *Asathu* – *Achithu*

Pasam cannot go near God. God does not go near pasam; Living beings know God and also know love or Passion, to be associated with love is bondage, to be associated with pasam (God) is Salvation.

**Pasathai Pasukkal Neengi**

Pathiyimai Adaiya Mnthi.

**Advaitham:**

The word ‘Advaitham’ appear in Vedas. It is employed essentially to explain the qualities of God. However, over the years the world has turned out to be ambiguous and due to its ambiguity multifarious interpretations are given to the word. But in all the interpretation the bottom line of meaning of the word is the symbiotic relationship between Brahman and soul. There are primarily three interpretations to the word:

1. **Abeda Vadham** - Adi Shankarar (Gold and Gold Ornaments).
2. **Bedha Vadham** - Madhvar (Light and darkness)
3. **Bedha Bedham** - Ramanujar (World and It’s Meaning)

Adi Shankarar denies the existence of anything other than Brahmam - *(Inmai)*;
Madhvar acknowledges the existence of dual things: God and Soul - *(Maruthalai)*;
Ramanujar also accepts the existence of god, soul and world - *(Anmai)*

Saiva siddhantham also endorses the three interpretation of *advaitham.* It explains Advaitham as

1. Oneness - (Body and soul)
2. Difference - (Eyesight and sunlight)
3. Togetherness - (Eyesight with Knowledge)

Adi Sankarar, Madhvar and Ramanujar attempted to explicate Advaitham through a numerical system. But Saiva siddhantham goes deep into the meaning of the word, thereby Saiva Siddhadham remains as a distinctive strand of philosophy.
INTRODUCTION

Saiva Siddhanta is an independent school of philosophy evolved over several millenniums but was written in concrete form between 12th and 14th century AD. All 28 Saiva Agamas, Upanishads, Tholkappiyam and Thirukkural are the primary reference texts for this school of philosophy. All the primary books on Saiva Siddhanta are in Tamil. Writing such philosophical books in languages other than Sanskrit was extremely unfashionable in those days. By writing all the works in Tamil, the originators of Saiva Siddhanta have developed a new tradition and brought philosophy closer to the people. Since then, writing philosophical pieces in people’s mother tongue gained momentum and following this new tradition ‘Veera Saiva philosophy’ was entirely written in Kannada and it has become very popular in Kannada speaking world.

FOUNDATIONS OF SAIVA SIDDHANTA

The theology of the Saiva Siddhanta centres around the three entities, Pathi (Ultimate God = Para Siva + Para Sakthi), Pasu (flock = souls) and Pasam (bondage = bodies + Universes). This system is neither monistic nor dualistic. It confirms that all the three entities (God, Souls and the Universe) are eternal and real and the latter two owe their existence to God.

God (Para Siva + Para Sakthi) has five modes of operation and delegates these responsibilities to

1. The Creator (Brahma + Vaani)
2. The Sustainer (Maha Vishnu + Lakshmi)
3. The Concealer (Sadhasiva + Manonmani)
4. One who blesses (Maheswara + Maheswari)
5. The Destroyer (Rudhra + Uma)

The very foundation of Saiva Siddhanta, which declares that the Universe is real, places the onus on Saiva Siddhanta to explain the creation and destruction of the Universe in great detail. In contrast, monistic philosophies like, Sankara’s Vedanta considers the universe as not real and hence it does not narrate the creation and destruction of the universe in greater detail. Thus, Saiva Siddhanta has deep roots into advanced material physics, cosmology, space science, energy transformation, quantum physics and other branches of science.

SPACE AND SAIVA SIDDHANTA

Materialists (Atheists = Nastiks) and western philosophers traditionally believed in only four natural elements, namely, Fire, Water, Wind and Land. But Saiva Siddhantists and eastern philosophers staunchly believed in a fifth element, that is space. In fact the eastern philosophers considered space as the first element and associated sound with this element. As ordinary human beings with common sense we tend to agree with the western view. Fire, water, wind and land are the common elements of nature, which influence our life directly. We cannot live without the foursome and these are awesome as well. When any one of these
exceed its limit in the form of an inferno, floods, hurricane/storm and earthquake we cannot withstand it.

**WHAT IS SPACE?**

Space does not threaten us like the other four. It doesn't seem to be essential for our survival. Only recently we started negotiating and navigating the space through balloons, planes and spaceships. Even for the aeroplane and rockets, air and fuel (fire) seems to be essential and not space. Space is just there incidentally and its absence may not mean anything to us; does it? We all consider it as void and it looks like ‘nothing’ to us. Then why do the eastern philosophers and Saiva Siddhantists considered space as the primary and the first element of nature?

A casual look at the recent developments in cosmology and space science will reveal the significance behind eastern philosophical view. For the last couple of centuries scientists are monitoring the planets, stars, the solar system, the milky-way etc and were astonished to find that the universe is still expanding. If the universe is expanding, then, there must be repulsive forces acting on all these stars, planets etc. An enormous amount of energy is needed to establish such repulsive forces causing the universe to expand.

We all know from Einstein's famous relationship, $E = mc^2$, where $E$ is the energy, $m$ is the mass and $c$ is the speed of light. This equation establish the following facts

- Mass can be converted to energy
- Energy can also be converted to mass
- Speed of light is a limiting factor

Now, the cosmologists and space scientists began calculating the amount of energy required for the universe to continue expanding. They used several super computers, powerful telescopes and electron microscopes to calculate this wonderful figure. Once they arrived at this figure, let us say it is equal to $X$ trillion terra joules, scientists wondered where from all this energy is coming from. Using all the advanced equations, they converted all known sources of energy (like mass of all known materials, light energy from sun and other stars etc to terra joules and summed it up. What a surprise? All the energy available from matter, light, sound, electromagnetic radiation etc accounted for only 30% of the energy required to keep the universe in an expansionary motion. This energy is not at all sufficient to make the universe expand. Where is the hidden energy?

It is there in space! Where? **SPACE!**

Yes! Scientists now confirm and re-confirm that all the required energy is hidden in SPACE and only in SPACE. *(Refer to 'Exploring our universe and others' by Martin Rees, Scientific American, Dec. 1999)* Without the space and its hidden energy, our planets and stars cannot be kept in a dynamic equilibrium. Otherwise our planets and stars could have collided and crashed long ago. Can we now agree that space is the most fundamental and primary element of nature? That is why Saiva Siddhantists and eastern philosophers considered space as the first element.

**ATOMIC PHYSICS AND SAIVA SIDDHANTA**

The history of philosophical traditions shows that nearly two thousand years ago Jainism, Nayaya, Vaichedigam and Greek philosophers postulated different
atomic theories. Jains said there are only one type of atoms. Atoms cannot be split by any means. All materials (including our bodies) are made up of atoms and atoms only. When atoms combine, creation happens. When they disintegrate, death and destruction results. Nyaya and Vaichedigas said there are several atoms; fire atom, water atom, air atom etc. They combine in different proposition to form different products. Atoms are indivisible. Greeks also considered that the atoms are indivisible.

But Saiva Siddhanta researched about atoms and established some 700 years ago, that atoms are indeed divisible and hence destructible. Arulnandhi Sivam in his Sivagnana Siddhiyar categorically argues that atoms are divisible and hence destructible. Anything divisible is destructible according to the basic philosophical principles. Hence, Saiva Siddhanta established things could be created with the divine intervention only. Without any reactors and experimental set-ups, Saiva Siddhanta has concluded that atoms are divisible.

**BIG-BANG THEORY AND SAIVA SIDDHANTA**

Almost all religions staunchly believe in the theory of creation. "The Genesis" of Bible describes how God created the world. It says God has created different things on different day of the week and completed the task on a Saturday got tired (does God get tired?) and took rest on Sunday. Well! Saiva Siddhanta not just believes, but logically and scientifically establish that it is God (Para Siva + Para Sakthi) and only God created - not just this world, not just this universe but the Multiverse and all its contents. The Maya Karya, the method of creation (and destruction) is the most detailed chapter of Saiva Siddhanta. In essence the following things are established as the facts behind the creation and destruction.

- The basic elements used to create the universe/multiverse are
  1. Suddha Maya
  2. Asuddha Maya
  3. Prakriti Maya

- For any activity to be completed, the following three requirements are to be met
  1. Nimiththa Karann - intentional reason (intention and planning)
  2. Thunai Karann - secondary reason (power, tools and skills)
  3. Muthal Karann - primary reason (the basic materials)

- For the creation of the universe/multiverse
  1. Para Siva is the intentional reason (He desires and plans the activity)
  2. Para Sakthi is the secondary reason (She assists and provide the necessary power and skills)
  3. Suddha Maya, Asuddha Maya and Prakriti Maya in combination be the primary reason

These three forms of energy are the basic materials used in the creation.

**36 TATVAS OF SAIVA SIDDHANTA**

- Starts with a planning phase. Carried out by Para Siva and Para Sakthi themselves personally. The following FIVE Tatvas are created (Suddha Maaya Khaaryas)
  1. Siva/Naadha Tatva
  2. Sakthi/Bindhu Tatva
  3. Sadhaakya Tatva
  4. Maheswara Tatva
5. **Suddha Vidya Tatva** (Pure/unlimited knowledge)

During this planning phase *Para Siva* and *Para Sakthi* themselves perform everything personally. Please note this activity is timeless and eternal. The time has not started yet. Nevertheless these *Tatvas* are also destructible.

♦ **Initiation phase.** God delegates this responsibility to Sadhasiva and Anandheswara. The following SEVEN *Tatvas* are created/performered

1. **Asuddha Maya Tatva**
2. **Kaala Tatva** (Time)
3. **Niyathi Tatva**
4. **Kalai Tatva**
5. **Vidya Tatva** (Worldly knowledge - limited knowledge)
6. **Araga Tatva**
7. **Purusha** (a place holder for soul)

This is where the time starts tickling.

♦ **Development phase.** God delegates these responsibilities to Brahma, Vishnu, Sadasiva (different one), Maheswara and Rudhra through Anandeswara. These 24 *Tatvas* are created/performered for each world separately. That means each world will be created by a different Brahma and so on. But the entire activity is controlled and supervised by the Almighty (*Para Siva + Para Sakthi*)

1. **Prakriti**
2. **Buddhi** (Intelligence)
3. **Ahangkara** (ego)
4. **Manas** (mind)

• Cognitive sense organs
  1. Audition - ears
  2. Touch - skin
  3. Vision - eyes
  4. Taste - tongue
  5. Smell - nose

• Conative sense organs
  1. **Vaak** - speech
  2. Hands - action
  3. Feet - locomotion
  4. Organ for urination
  5. Organ for excretion

• **Tanmatras**
  1. **sabda** - sound
  2. **sparisa** - touch sensation
  3. **rupa** - form or shape
  4. **rasaa** - taste
  5. **gantha** - smell

• **Bhutas** - Five elements
  1. **Vinn/Aakash** - Space
  2. **Vaayu** - Wind
  3. **Tejas/Agni** - Fire
  4. **Appu** - water
  5. **Prithvi/Bhoomi** - Earth

The essence of the grand creation (*Maha shrushti*) are:

♦ In the very beginning (origin), everything was folded into Para Siva (including *Para Sakthi*, *Pasus* (all souls), *Suddha Maya*, *Asuddha Maya* and *Prakriti Maya* and He alone is visible. (Maya refers to a specific form of energy).

♦ *Para Siva* decides to create the universe. *Para Sakthi* comes out of him and start all actions.

♦ First five planning phase *Tatvas* are created.

♦ Next seven *Tatvas* created which starts the Time and sets all rules (*Niyati*)

♦ Different planets (worlds), dwellings and lives are created in each of the qualified planets.

♦ Created lives and world are sustained.

♦ Concealing and Blessing activities happen.
After several millions of years, universe may be destroyed part by part or wholly.

All these activities are controlled by the one and only God (Para Siva + Para Sakthi)

Para Siva and Para Sakthi are like the two sides of the same coin, like the heat and light of the sun - are inseparable

Essentially, God performs a conversion of all matters to energy (maya) at the time of destruction

At the time of creation, God converts the three forms of energy to different forms of matter.

**BIG-BANG THEORY**

Scientists also propose a theory of creation, but they do not accept there is a creator. The Big-bang theory is by far the most acceptable scientific theory about the creation of the universe / multiverse. The salient points are

1. Initially an extremely high-density matter/particles were only existed. They are of single type. Scientists do not have a clue what material it was.
2. At time = 0 (at the beginning) a big-bang, an explosion of huge magnitude took place.
3. Within $10^{-43}$ seconds, Quantum Gravity era has started.
4. Within about $10^{-36}$ seconds, the era of inflation (expanding universe syndrome) has started.
5. In the $10^{-5}$ second time frame, protons and neutrons were formed.
6. In the first 3 minutes after big-bang, atomic nuclei started forming.
7. It took 300,000 years for the first atoms to be formed.
8. After 1 billion years first stars, galaxies and quasar appeared.
9. 10 to 15 billion years later, today’s galaxies appeared.
10. The universe will keep inflating / expanding.
11. Several billion years later, it will stop expanding and then slowly contracting.
12. Finally all stars, galaxies and planets will collapse and a **big-crunch** will happen.
13. The time will then stop and everything will be solidified into the original material.

**CONCLUSION**

This paper has analysed and compared the Saiva Siddhanta philosophy with certain branches of science. It showed that Saiva Siddhanta has invented / discovered some facts established by scientists well ahead just by qualitative analysis and logical arguments.

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2. India *Thathuva Gnanam*, K. Lakshmanan, Palaniappa Bros., Madras
## SAIVA SIDDHANTA VS BIG-BANG - A COMPARISON

<table>
<thead>
<tr>
<th>No</th>
<th>Item</th>
<th>Saiva Siddhanta</th>
<th>Big-bang</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Origin</td>
<td>God, souls and three forms of energy existed.</td>
<td>Talks about a dark matter as the only material existed</td>
</tr>
<tr>
<td>2</td>
<td>Pre Big-bang</td>
<td>A planning phase (Suddha Maya Tatvas) takes place</td>
<td>No description of any planning activity.</td>
</tr>
<tr>
<td>3</td>
<td>Big-bang</td>
<td>Equivalent to <em>Asuddha Maya Tatva</em>. Time starts with several other principles established.</td>
<td>Time starts. Explosion takes place. Time starts. Material transformation process start</td>
</tr>
<tr>
<td>4</td>
<td>Lives</td>
<td>Souls are preserved by God and later bodies were assigned to different souls according to their previous deeds</td>
<td>Lives evolved; not created</td>
</tr>
<tr>
<td>5</td>
<td>Why only one/a few worlds have lives?</td>
<td>God desired and according to his will one/several worlds were created</td>
<td>One or more planets cooled faster and appropriate atmosphere resulted.</td>
</tr>
<tr>
<td>6</td>
<td>Why the universe is expanding</td>
<td>God desires to create / sustain additional worlds</td>
<td>Effect of Big-bang. The forces are still strong enough to cause expansion</td>
</tr>
<tr>
<td>7</td>
<td>When the big-crunch will happen</td>
<td>Whenever God decides to give rest to the universe</td>
<td>Do not know when exactly, but will happen one day</td>
</tr>
</tbody>
</table>
In order to understand the subject better, it would be easy if we define the two main components of this subject, in a simple and in a layman’s point of view. The two main components of this subject are Bakthi and Saiva Thirumuraikal. To make this process easy I would raise a few questions regarding these components and try to answer them to understand the definition of each component. First we will take Bakthi:

**What is Bakthi?**

Bakthi in a religious context is the feeling that is generated by the body and soul of humans to establish an unfailing connection and communication with God.

**How is bakthi generated?**

*Bakthi* is generated naturally by the inherent attraction of the souls towards God. It is a show of gratitude, (though in an inadequate manner) for all the mercies shown by God.

**How could one explain the inherent attraction of souls towards God?**

When a child is born, most often its appearance resembles either the mother or father. This is because the body of the child comes from the parents. But the intellectual capabilities of a child are not the same as those of the parents. This is because the soul of the child does not come from the parents. The soul comes from God. The child is attracted towards its parents by natural instinct, because its body has originated from the parents.

We all love our parents and we are grateful to them for all what they have done to us and continue to do to us.

Similarly, because our souls have originated from God, our souls tend to be naturally attracted towards God. This is why it is said that God is the soul of souls. (இதைவெளிய நினைவு விநியோகத்தில்)

**Why do you say bakthi is an inadequate show of gratitude by souls towards God?**

We generate so much of love towards people who are connected to us by body for the joy and happiness they give us. The joy and happiness are reciprocal and impermanent. On the other hand the mercy of God is immeasurable and God does not expect any return for his grace to us. His expectation from us is the purification of our souls and making us to reach the ultimate goal of ever lasting joy and happiness. God is the provider of all what we have and enjoy. He is ever willing to lead us to the ever lasting happiness. So, how much love and gratitude we should generate towards God? It should be much more greater than the love and affection we show towards our fellow humans. That is why it is said the love and gratitude (*bakthi*) we show towards God are inadequate. Having made an attempt to understand what *bakthi* is, we will now proceed to the next component, the Saiva Thirumuraikal.
What are Saiva Thirumuraikals?

Saiva Thirumuraikals are the devotional songs sung by various Saiva Saints and devotees from time to time for the emancipation of their souls as well as the souls of fellow humans. They have been sung with great devotion, love and sacrifice with the main theme of Bakthi as their life force. Thirumurai means that the book, the contents of which would lead humans to the highest wisdom of Lord Siva. Saiva Thirumuraikal are said to be compiled in the 10th century A.D. by a Saiva Scholar called Nambi Andar Nambi. Among Thevaarams and Thiruvaa-sagams, the collections contain songs of Karaikal Ammiyar and Thiru Moolar which relate to periods before Christ. These books have been classified into 12 volumes. Nambi Andar Nambi compiled the first 11 volumes and later Sekillar’s Periya Puranam has been included as the 12th volume. In total, the Thirumuraikal contains songs of 27 Saiva Saints. Of all these saints the first four saints are termed as, Saiva Samaya Kuravar, which means, teachers and Leaders of Saiva religion. Their songs are classified as Thevaarams, Thiruvaasagam and Thirukkovaiyir. The most important point we have to note in the Saiva Thirumuraikal is that they all praise only Lord Siva and Sakthi.

Although passing remarks are found in some songs about deities like Murugan and Pilliyar they are not actually in praise of those deities. The ardent belief of the Savites that Lord Siva is the supreme God, had been well reinforced in the Thirumuraikal. It has been said that there are 18,326 songs in all the 12 Thirumuraikal. The table below shows the grouping and naming of the 12 Saiva Thirumuraikal.

<table>
<thead>
<tr>
<th>Volume</th>
<th>Classification</th>
<th>Author</th>
</tr>
</thead>
<tbody>
<tr>
<td>1, 2 and 3</td>
<td>Thevaaram</td>
<td>Thirugnanasambanthar</td>
</tr>
<tr>
<td>4, 5 and 6</td>
<td>Thevaaram</td>
<td>Thirunavukkarasar</td>
</tr>
<tr>
<td>7</td>
<td>Thevaaram</td>
<td>Suntharamoorthiyar</td>
</tr>
<tr>
<td>8</td>
<td>Thiruvaasagam &amp; Thirukkovi</td>
<td>Manickavaasagar</td>
</tr>
<tr>
<td>9</td>
<td>Thiruvisaippa &amp; Thirupalandu</td>
<td>Thirumalihai Thevar &amp; 8 others</td>
</tr>
<tr>
<td>10</td>
<td>Thirumanthiram</td>
<td>Thirumoolar</td>
</tr>
<tr>
<td>11</td>
<td>40 books</td>
<td>Thirualavayudayar &amp; 11 others</td>
</tr>
<tr>
<td>12</td>
<td>Periya Puranam</td>
<td>Sekillar</td>
</tr>
</tbody>
</table>

Having understood the components of the subject taken up, now we will see how these Thirumuraikals emanate bakthi among Saiva devotees. Whenever people are in distress and receive redress from God their bakthi towards God rises to a considerable level as a show of gratitude. The context of most of the Thirumurai songs show God has granted redress to several devotees which in later years been quoted as miracles. To list some of those incidents, we could quote the incident of the snake bitten boy being raised from death, a girl being resurrected back into her beautiful self from her bones after death, the opening and then closing of the sealed doors of a temple, a sinking rock to become a float in the sea, the child swallowed by crocodile being brought to life, the dumb
girl made to speak, the chariot which was made to move after being entrapped in mud and so on.

When the impossible is made possible by God’s grace, our faith in God grows and we completely surrender ourselves to God. This is in other words bakthi and true bakthi is inexplicable. The manner in which the Thirumurai songs were sung, the situations in which they were sung, the choice of words and phrases used, and above all the devotion with which they were sung were divine. Most of the songs are devoid of selfishness. They are humble submissions to God requesting benefit to all humanity. Even after so many years, if the devotees place themselves in place of the singer and sing these songs they will fit into their situations and make them feel relieved of their distress. They become humble and prepare themselves to surrender to the almighty and await His will to be done. This is the essence of bakthi and the Thirumuraikal are an endless source to generate such bakthi. Saivites believe in the path of bakthi and they entirely depend on the Thirumuraikal for the ever-lasting resource of bakthi.

Among the Thirumuraikal the most popular ones are the Thevaarams and Thiruvaasagams. In order to make things easy for devotees it is customary to sing at least five songs of the Thirumuraikal in the following order at congregational worship. This selection is known as Pancha Puranam, namely (1) Thevaaram; (2) Thiruvaasagam; (3) Thiruvisaippa; (4) Thiruppalandu; and (5) Periya Puranam. (Thiruppugal does not fall within the classification of Thirumuraikal as it relates to 14th century. However in later years in view of the bakthi that is generated thereby Thiruppugal, it has become a custom to sing Thiruppugal at worship after singing the above five songs.)

With a view to illustrate the depth of bakthi in the Thirumuraikal, let us take up a Thevaaram and a Thiruvaasagam songs and then conclude.

This is Thirunavukkarsar (Appar) Thevaaram which appears in the fourth Thirumurai. We have heard of people using Karate for self-defence. This mode of self-defence has strict code of conduct and they use no weapons. The weapons they use are their hands and legs. Thirunavukkarasar was much sober than the Karate people. For his self defence and protection he did not even use his hands and legs as weapons. But he says that he always carried a weapon for his protection and safety. It was the name of Lord Siva. The five letter word Na, Ma, Si, Va, Ya was always on the tip of his tongue. That is what he sings in the first line of this Thevaaram. What does it mean? It means that he never failed to think of God. He firmly believed that God was his sole protection. In the next line
he is reminding Lord Siva that he is not a
come. He highlights that and says
that from the time of his previous births
and in future whatever time he may
spent in ensuing births he will be God’s
servant. Then in the third line he pleads
to God that even if God brushes him
aside he would not go. Finally, he
surrenders himself to the custody of God
and states that he would worship God
unceasingly and be His devotee, wearing
the holy ash.

The above verse is entirely personal to
Thirunavukkarasar. But when we sing
this song, if we place ourselves in the
position of Appar we would realise that
how very appropriate we fit into that
position and our souls crave to continue
to be in that position. The difference is
that we do not live the way Appar lived
or at least try to follow what Appar had
shown. However, when we fully
understand the meaning of the
Thevaaram and sing with devotion and
faith, our souls melt and realise how
strong our ego is and then give way to be
humble and powerless in the presence of
God. This experience of our souls is
called bakthi. Every verse of the
Thirumuraikal has this power and it is left
for individual devotee, to make use of
them for their spiritual emancipation.

Now let us look into the following
Thiruvaasagam selected at random.

This is Manickavvsagar’s Thiruvaasagam
in Kullaiththa Paththu classified under
eighth Thirumurai. In this song
Manickavaasagar calls himself as one
worse than a dog. People may say that a
dog is a faithful animal why should
anyone place a dog in a demeaning
position. Dogs do have some good
qualities, but at the same time they also
exhibit some bad qualities. Dogs have a
quality of eating their own vomit. They
also have aggressiveness towards their
own kind. comparatively, human beings
also have similar qualities. We make
mistakes; we indulge in many wrongful
things. It is humane, but we must correct
ourselves with the lessons we learn from
our mistakes. Most of us repeat the same
mistakes and wrong-doings over and
over again like the dogs eating their
vomit.

Are we kind to our fellow human beings?
Do we forgive our fellow human beings
for their malice and actions of ego
towards us? No, not all of us and not at
all times. This is the reason
Manickavaasagar placed himself in a
worst position than a dog. He did not
want to be a liar in the eyes of God. He
knew his human weakness. So he
submits his appeal in this song,
surrendering himself to the will of God
with a firm conviction that he has no
power of his own and pleads for the
authority of God to prevail. Divine bakthi
come to a person when he or she
surrenders to God. Let us see how the
glow of bakthi shines in this song by
trying to know the meaning of the verse.

Oh Lord who possess the third eye, you
on your own came to me and made me
your servant. From that time onwards I have placed my mystic birth in your hands. I will never attempt a research as to whether you would grant me eternal bliss or place my soul in the cycle of rebirth. I have no authority over this matter and let your will prevail. We all know that God is merciful and He is ever ready to grant every Soul the eternal bliss, provided such soul reaches the required level of purity. Having this in mind and if we place ourselves in the position of Manickavasagar and sing this song, tears will come in our eyes, our body will shake with bakthi we will repent for our sins submit ourselves to the will of God and surrender ourselves at His feet. This is only possible if we indulge in the song with our heart and soul together with great devotion.

That is why Saint Ramalinga Vallalar who benefited by the bakthi marga of the Thiruvaasagam sang thus: Oh! saint Manickavaasaga! when I sing your Thiruvaasagam with utter indulgence, my flesh and soul ring in ecstasy, as if I have drunk a mixture of milk, honey and fruit juice. The effect of which goes through my body and soul causing a great sweetness which never ends up in a distaste. What Ramalingar has expressed about Thiruvaasagam is the manner in which we should recite the verses. Our minds and souls should be immersed in the meaning of the songs. Faith, devotion and humbleness should take over our souls from ego and desire.

Not only Thiruvaasagam but every song in the Thirumuraikal has the same effect of entwining mankind with bakthi and make them tread on the path of spirituality. Thirumuraikal are the greatest and sufficient source of spiritual wealth for us. We Tamils should be proud of such a wealth in our language. Tamil is said to be the language for bakthi and spirituality. Let us develop our knowledge of our language to indulge fully in the Thirumuraikal to reap the benefit of what our Saiva saints, teachers and leaders have left for us many years ago.

Let me now conclude with a passage from the book of M. Thavamony – Love of God according to Saiva Siddhanta "The term Bhakti signifies interpersonal relationships of loyalty, service, reverence, devotion and love; and this meaning is also attached to the religious attitude of a man towards God. The best description of the concept of bhakti in its connotation included mutual participation and communion between God and man in love and surrender. This description suggests clearly three essentials which form the theological basis of the doctrine of bhakti; namely God who is object of bhakti, man who loves him, and the relation between these two persons."
VEDANTA IN DAY-TO-DAY LIFE
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Introduction
There is a general perception in this world that the philosophy and the practical day to day life is different and contradicts each other. Especially, the term Vedanta is used in this sense of impractical nature of the concepts. This in fact is due to ignorance of the people, thinking that Vedanta is just a theory and is not practicable in day to day life. The main reason why people think like this is that the Vedanta declares that all that is seen is Maya and has no real essence in it by itself. That leads to the conclusion that Vedanta does not accept this world as truth and hence not applicable to the day to day life in this world. In this article we are going to enquire into this myth and see how Vedanta helps us in leading an effective day to day life.

Jagat Mithya

Jagat Mithya means this “world is an illusion.” Vedanta proclaims “Bhramam is Satyam and Jagat Mithya”. This means that only truth is Bhramam and this world is a illusion. The world is illusion only relative to the absolute truth called Bhramam. However, the illusion is only the perishable names and forms of this world and but not the underlying support of it which is the Bhramam.

In this world, every thing we see around as has started existing with in some time limit and will cease to exist after some time. Thus birth and death of the things around is the true nature of these things. Due to this, the world is changing continuously at every moment of time leaving nothing in this world constant. Thus the only unchanging nature of this world is the continuous changes it has every moment of time. From our experience, anything which changes will perish at some point of time. Hence, we need to understand the world as the collection of perishable things seen at any point of time. However, if we analyze the truth, there must be some thing there that supports this world and its existence. This truth is called Bhramam in Vedanta. This is called energy in science and the names and forms are called matter. In Vedanta it is called Jagat. Though Jagat is just a illusion, in truth it is nothing but the ultimate truth appearing like this world and the objects of this world. In fact, in quantum mechanics, it has been proved that the matter is nothing but energy appearing as matter in certain circumstances.

As long as we consider the external names and forms of the objects of this world is true and ignore the underlying cause behind it, then it seems that Vedanta is telling some thing which is unacceptable. When the knowledge dawns that all these names and forms of the object of this world is perishable and will not exist after some time, then we start understanding the meaning of “Jagat Mithya”.

Application in Day to Day life:

Now it may be asked “all these arguments are seems scientific and true,
but how does it solve our day to day problems and issue?”. Yes, calling the world as illusion does not solve our day to day problems. In fact, it is like running away from the problems rather than facing it and solving them in order to lead a peaceful life.

In this world, every one wants to be happy. Everybody wants to lead a peaceful and happy life every day and every moment of the day. No body wants to be unhappy even for a moment. Hence we start doing things, which we think will bring happiness. However, every time we do some thing, along with happiness we get some amount of unhappiness also. In fact, any action we do will bring a mixture of happiness and unhappiness and we cannot have pure happiness from any action we do. So what should we do in this situation?. This is where our scriptures come and say, “Yes there is a way to come out of this problem. You are getting happiness and unhappiness from the actions you do because you are attached to those actions and the results of those actions. That creates this conflict. Instead, you do the actions without attachments to the results, then you will not have any unhappiness or happiness due to them and in the end, you will be happy”. This seems to be little bit contradictory. How can we perform actions without expecting certain results? In fact, is it possible to act without expecting any results? What motivation will be left to do the actions if we don’t expect anything from them?

In Vedanta we call this as desire to do actions. Any actions prompted by desire bring you pleasure and pain. It is like if pick up a coin you pick the head and tail of it together. You cannot pick one and leave other. Thus, we need to find out the methods to do the jobs effectively. Attachment to results creates problems and hence gets us pleasure and pain. In fact, more pain than pleasure! Thus the Vedanta teaches that the basis for the actions should be not desires but some other reasons found on fundamental principles that run the world. These fundamental principles are what is called Dharma in Hinduism. So any action that is based on this Dharma will not bring any pleasure or pain, if the actions are done without any attachments. However, it requires great discipline to do the actions without any attachments. Unless we understand the truth of this world as Maya, as taught by Vedanta we continue to suffer. This is illustrated with following analogy.

In India in the evenings, children used to play in the riverside. They build homes with the sand; collect the pebbles from the river bed. They compete over the collection of pebbles, site for building their homes etc., quarrel over the pebbles, steal others pebble etc. When it becomes dark and they have to go home, they destroy the homes they built, throw the pebbles back into the river, which they treated so valuable and just forget about it. They do not have any attachment or detachment towards any of the things they had a little while ago. Because they understand they have no real value.

Similar to the above analogy, once we understand the world having no real sense or value, we stop doing things due to desire or have attachment to the results of the action. We start doing things for the good of the others and that which falls within the Dharma or
fundamental laws of Nature. Death in the life illustrates these things. Death is like going back to home after it becomes dark or when the play is over. Nobody can take anything with them and leave the things back. That is what is one of the laws of the fundamental law of nature.

**Conclusion**

Vedanta tries to remind you every moment the transient nature of the life, which makes us to live a life of purity. That brings us ananda i.e happiness without sorrow. That is what our real nature is. All others are just a illusion or Maya and that is what is proclaimed by Vedanta “Brahma Satyam Jagat Mithya”. That leads us to live a peaceful and happy life day to day every day.
PHILOSOPHY AND PHILOSOPHERS
RAMANA MAHARSHI, YOGASWAMI AND SWAMI VIVEKANANDA.

Mr. Mylvaganam Thanapalasingam
Sydney, Australia

From the unreal lead me to the real!
From darkness lead me to light!
From death lead me to immortality!

Brihad-aranyaks Upanishad

Any path is only a path, and there is no affront, to oneself or to others, in dropping it if that is what your heart tells you - Look at every path closely and deliberately. Try it as many times as you think necessary. Then ask yourself, and yourself alone, one question - Does this path have a heart? If it does, the path is good; if it doesn’t it is of no use.

Carlos Castaneda, The Teachings of Don Juan (The Tao of Physics)

Where there is a Philosophy, there is a Philosopher, Where there is no Philosopher there is no Philosophy. Any philosophy that does not bring change inside and outside will not have lasting impact on man. The words of Sri Aurobindo in his epic poem Savitri “Truth and knowledge are an idle gleam if they do not bring power to change the world” have an abiding significance. An impatient Karl Marx put it, perhaps, not very differently: Philosophers have interpreted the world, the point however, is to change it.

But change will not come simply by moaning about what is. Neither will it come from a simple minded moralising about that which ought to be. Theoretical discourse unrelated to action, serves merely as opium to the intellect, enabling us to live in a fantasy world of our creation—and, not surprisingly, such discourse influences nobody and changes nothing. On the other hand, action divorced from theory, is a mindless reaction which, sooner rather than later, ends in the dead end of frustrated endeavour.

The lives and teachings of Sri Ramana Maharishi, Sage Yogaswami and Swami Vivekananda tell us that theory and practice are the two legs on which we walk.

Sri Ramana Maharishi

Ramana Maharishi, originally named Venkataraman was born in a village near Madurai in Tamil Nadu. He read mystical and devotional literature, particularly the lives of Saiva saints and the life of Kabir. In July 1896, while still in school he was one day gripped by the thought of death. Rather than consult anyone he decided to find out what death meant; self-inquiry led him to believe that he was untouched by it.

Following the traditional method of philosophical inquiry, ‘not this, not this’ he tried to answer the question, ‘Who am I? Not this body because it is decaying, not the mind because the brain will decay with the body; not the personality nor the emotions; for these also will vanish with death.’ His intense desire to know the answer brought him into a state of consciousness beyond the mind, a state of bliss (samadhi). He renounced his
possessions and moved to Mount Arunachala to become a hermit and came to be known as the Sage of Arunachala.

Paul Brunton’s, ‘My search in Secret India’ popularised the Maharishi’s philosophy in the West. The Maharishi’s teaching of self-inquiry requires no change of life, only a simple change in ‘point of view’ and a sustained effort on the part of the seeker. The goal is not heaven after death or a faraway ideal, but rather the removal of the ignorance that prevents us from knowing that we are eternal beings.

**Sage Yogaswami**

Sage Yogaswami, source of *Natchintanai* and protector of Saiva Dharma, was the Satguru of Jaffna for half a century. His very name came to mean wisdom, mystery, spiritual power and knowledge of the timeless, formless, spaceless self within, *Parasiva*. He was one of those rare souls, like the rishis of yore, living in the infinity of Truth within all things, which he called Siva. He found his guru amid a festival crowd outside Nallur temple in 1905. As he walked by, Sage Chellappa, a dishevelled sadu, shook the bars from within the chariot shed. Shouting at the passing Brahmachari. ‘Hey! Who are you? And in that movement Yogaswami was transfixed. ‘There is not one wrong thing!’ ‘It is as it is! Who knows?’ the Jnani roared, and suddenly everything vanished in a sea of light. The world was renounced in that movement.

After Chellapan’s *Mahasamadhi* in 1915, Yogaswami undertook five years of intense *sadhana*, moving about Jaffna and the entire island on foot. Later, people of all walks of life from all nations and paths came for his *dharsan*. Decades passed and he came to be *Eelathu Siddhar*, the Perfected one of sea - girt Illangai. After years of austere meditation under an *Illepai* (olive) tree, he was persuaded to inhabit a small hut in Colombothurai (Colombogam) made by loving devotees. Here, it was his habit to wake up early and in the dark before dawn, light camphor in worship of the holy sandals (*thiruvadi*) of his Guru. Once the sun arose, he would stride through the countryside, walking many miles each day. He continued this regimen into his nineties.

Yogaswami lived from 1872 to 1964, revered equally by Hindus, Buddhists and Muslims. Devotees continue to honour him with *pada puja*, worship of the master’s feet, which contains the fullness of enlightenment and hold the promise of our own spiritual freedom.

Yogaswami articulated his teachings in hundreds of poems and songs, called Natchintanai or Mahavakyam, *Sarvam Sivam Ceyal, Thannai Ari, Sarvam Sivamayam and Summa Irru*” (Courtesy Hinduism Today)

**Swami Vivekananda (1863-1902)**

Swami Vivekananda’s inspiring personality was well known both in India and in America during the last decade of the nineteenth century and the first decade of the twentieth. The unknown monk of India suddenly leapt into fame at the Parliament of Religions held in Chicago in 1893 at which he represented Hinduism. His vast knowledge of Eastern and Western cultures as well as deep spiritual insight, fervid eloquence, brilliant conversation, broad human sympathy, colourful personality, and
handsome figure made an irresistible appeal to the many types of Americans who came in contact with him. People who saw or heard Vivekananda even once still cherish his memory after a lapse of more than half a century”

Nikhilananda - Ramakrishna - Vivekananda Centre New York, January 5, 1953.

Universal Teachings of Swami Vivekananda

SEE GOD IN ALL
This is the gist of all worship-to be pure and to do good to others. He who sees Siva in the poor, in the weak, and in the diseased, really worships Siva, and if he sees Siva only in the image, his worship is but preliminary. He who has served and helped one poor man seeing Siva in him, without thinking of his cast, creed, or race, or anything, with him Siva is more pleased than with the man who sees Him only in temples.

GOD IS WITHIN YOU
It is impossible to find God outside of ourselves. Our own souls contribute all of the divinity that is outside of us. We are the greatest temple. The objectification is only a faint imitation of what we see within ourselves.

PERSEVERE IN YOUR SEARCH FOR GOD
To succeed you must have tremendous perseverance, tremendous will. “I will drink the ocean” says the persevering soul, “at my will mountains will crumble up.” Have that sort of energy, that sort of will, work hard, and you will reach the goal.

TRUST COMPLETELY IN GOD
Stand up for God; let the world go.

LOVE OF GOD IS ESSENTIAL
Giving up all other thoughts, with the whole mind day and night worship God. Thus being worshipped day and night, He reveals himself and makes His worshippers feel His presence.
A COMPARATIVE STUDY OF SANKARA'S VEDANTA AND SAIVA SIDDHANTHAM

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Vedhantham and Saiva Siddhantham - Introduction

Vedanthish:  
Vedam + Antham = Vedanthish
Antham = End

Three Components of Vedam:  
Manthram; Brahmavam; Upanishad

Manthram: Prayer Songs
Brahmanam: Methods of prayer (kriyas) = vedapurvam or karmagandam.

Upanishad: Philosophical Section – veda antham therefore, the word vedanthish refers to upanishad.

Vedanthish: The essence of Vedas. Although vedanthish denotes the essence of vedas it is popularly understood as ekanma vadam maya vadam.

The chief exponent of the vedanthish philosophy was Gowdapatihar. In his commentary as Mandukiya upanishad, he explicates vedanthish, his commentary is called Mandukiya Karigai. Gowdapatihar was a teacher of Govindar who was Adi Sankarar’s master. Vyasar’s Brahma Sutram also deals with vedanthish philosophy.

Vedantic Priniciples

1. There is only one existence, that is Brahman; There is absolutely no other existence.
2. What appears to be a reality is only a maya.
3. Soul and the worldly things are only the mainfestation of Brahman.
4. What is deemed to be send is nothing other than Brahman. The reason behind Bruhmam appearing as soul is due to maya.
5. Gnanam is realization of one as brahham which is mukthi.
6. Mukthi is a state of regaining of what has seen lost by the soul. This stage is called satchidanandham.

Vivartha Vatham (Misperception)

Rope appearing as snake is vivartha vatham, similarly Brahman appearing as world is because of maya.

Parinama Vatham (Evolutionary process)

Milk turning into curd is parinama vatham. Pavinama vatham is one school of thought in vedantic philosophy. The difference between vivartha vatham and parinama vatham can be explained as follows:

In Vivartha vatham the rope is real but the snake is only an illusion. The cause is real, which is rope but the effect, which is snake is unreal, likewise Brahman (cause) is real but the world (effect) is only an appearance. Whereas, parinama vatham argues both milk and curd are real but with difference. By extension of their logic, both Brahman and world are real.
## DIFFERENCES BETWEEN VEDANTHAM AND SIDDHANTHAM

<table>
<thead>
<tr>
<th>No</th>
<th>Vedantham</th>
<th>Siddhantham</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>There is only one existence, that is, there are three kinds of existence, which are: maya, avidya and world.</td>
<td>There are three kinds of existence, which are: (a) pathi; (b) pasu; (c) pasam</td>
</tr>
<tr>
<td>2</td>
<td>Maya: It, to an extent, dims Brahmam</td>
<td>Maya co-exists with pathi and it is instrumental to Pathi</td>
</tr>
<tr>
<td>3</td>
<td>Avidya: It is a part and parcel of maya.</td>
<td>Avidya is called as Anavam. It has its own autonomous existence</td>
</tr>
<tr>
<td>4</td>
<td>World: It is an illusion</td>
<td>World does exist but it transforms and has no permanent existence.</td>
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<tr>
<td>5</td>
<td>Brahmam has no attributes / characteristics of its own. It is indescribable / inexplicable, but when it (Brahmam) takes the form of Eswaran (Ishvar), it inherits (attain) certain characteristics</td>
<td>No difference between Nirgunam and Sagunam in Brahman. It (Pathi) has eight distinct features / characteristics</td>
</tr>
<tr>
<td>6</td>
<td>Atma (soul) and Brahmam are one and Brahmam is one the same.</td>
<td>Atma is many and infinite. So a vast difference exists between Brahmam and Atman (soul)</td>
</tr>
<tr>
<td>7</td>
<td>Maya is also indescribable, and it is a defective one.</td>
<td>Maya is very vital as it offers knowledge.</td>
</tr>
<tr>
<td>8</td>
<td>Mukthi is self-realisation. It does not need only outside support for its realisation. Self-realisation generates ecstasy within one who realises.</td>
<td>Mukthi is endowed by God. Ecstasy is Bestowed by God alone. Soul is merely a receiver of ecstasy and revels in it.</td>
</tr>
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<td>9</td>
<td>Liberation from bondage is itself called mukthi. This stage is called <strong>Atma Viduthalai</strong>. There are no two stages of relief and reward.</td>
<td>Liberation from bondage and receiving happiness from God are two different and latter happening after the first. These two stages are described as <strong>Veedu-peru Veedu</strong> (liberation) peru (happiness)</td>
</tr>
</tbody>
</table>
| 10 | **Advaitham, Abedham**: There is no difference between god and gold ornament. Similarly, Brahmam and the world are the same. | There are three kinds of relationship between God and soul:  
   a) Oneness – abedham  
   b) Difference – bedham  
   c) Togetherness – bedbedham |
Three kinds of objects

1. *Sath* – Brahmam
2. *Anath* – Hare’s horn, son of a barren woman.
3. *Sathasath Vilakshnam* – world (world can neither be explained as real nor as unreal).

To realize *Sathasath vilakshnam* one has to understand three stages:
1. *Prathibhashigam* – Dream
2. *Vyavakarigam* – Consciousness
3. *Paramarthigam* – Transcendental state

When you dream consciousness becomes unreal but when you wake up (become conscious) dream becomes unreal, so, to comprehend that consciousness is unreal one has to leave behind consciousness and reach transcendental stage, which is considered to be *paramarthigam*. (But the limitation here is, how could we consider that transcendental stage is the ultimate stage? Can there be stages beyond the transcendental state? If there is any, there the *paramarthigam* itself becomes unreal).

**Maya**

Maya is non-existence. It is made up of *Sathuvam*. It functions in two ways: (a) It brings in all the boundless things into a boundary line; and (b) It gives shape to shapeless objects. Maya is within Brahmam and it has no existence outside Brahmam. And, one significant aspect of maya is that though it exists within Brahmam, it does not affect Brahmam.

**Nirgunam – Sagunam – Brahmam**

*Nirguna* Brahmam – It does not exist with *maya*

*Saguna* Brahmam – It exists with *maya*. This stage is called Eswaran.

**Avidya**

Maya is a collective body whereas *Avidya* is a distinct body, which derives its existence from *maya*. Maya turns Brahmam into Eswaran. Avidya turn Brahmam into soul (*jivan*).

Brahmam turning into world is because of *maya* (rope & snake simile). But Brahmam turning to soul is compared to looking at a white flower a red glass, which turns the flower into red but which is not the truth. Brahmam does exist in the form of soul but as the colour of the flower changes into red when it is seen through the red-glass. The effence of brahuvamis seen like soul when it is seen through *maya*.

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