CONCLUSION
So far, we have discussed the nature of God, Soul and world of both the systems. Their religious and philosophical positions have been discussed. Now, the Researcher brings the following similarities and dissimilarities in both the systems as the findings.

1. SIMILARITIES

The Vedas and the Upanishads have accepted that both the systems are authoritatives.

A Supreme personal God is acceptable to both the systems. Siva is the name of the personal God of Saivism and Vishnu is the name of the personal God of Vaishnavism.

Saiva Siddhanta and Visistadvaita ascribe auspicious quality to their respective Gods. Saivasiddhata calls him 'engunathan' (one with eight fold qualities). Visistadvaita calls him 'Saguna' (the one with kalyana gunas, auspicious qualities).

Though Siva is considered to be the supreme God by Saiva Siddhanta, it accepts the existence of many other Gods as created by him. Visistadvaita, while accepting the ultimacy of Lords Vishnu accepts the existence of other Gods to as his own amanation. Both
the systems accept the presence of many Gods as agents for the execution of the world play.

Karma theory is common to Saiva Siddhata and Visistadvaita. The doctrine has similar terms about the nature of Karma, it has an impact on the soul and It is working in their disbursement.

As far as the souls getting out of Karma, the efforts of the soul is insisted in both the systems. The concept of surrender, in the contexts, is worth mentioning.

Bhakti (devotion) is accepted by Saiva Siddhata and Visistadvaita as an important means to receive the grace of God.

Invisible faith by the devotee in the redemptive nature of God is insisted on by both the systems. Not even a single soul is exempted from receiving the grace of the God.

Both the systems address their Gods by innumerable names. Innumerable forms are also accepted. Idol worship is an important aspect of these systems. Their respective Gods are presented in
the form of a householder too. The Divine idols are nothing less than the divinity itself.

Saivasiddhanta and Visistadvaita have belief, in possibility of the attainment of, the world of their respective Gods. In Saivam it is called Sivalogam and in Vaishnavism it is called Vaikunda.

Saiva Siddhanta accepts that (God) Siva will appear in the form of Guru. Krishna is the most expressive form of Guru (preceptor). Any how both are common in the acceptance of a spiritual preceptor. The Guru is held in high exteme in both the systems.

Emphasis of love to fellow – creature is accepted by both the systems. Love to fellow – being is as good as love to the God himself. Acceptance of Ahimsa (refraining from giving pains to others) and tolerance towards other faiths is acceptable to Saiva Siddhanta and Visistadvaita. Ofcourse one cannot deny the religious animosities that arrapted once a while here and there as well as the claiming of the supremacy of once own faith. Social harmony was attempted by the respective religions in the name of their Gods.
Establishment of personal relations was accepted by the systems Saiva Siddhata accepts the relation of 'Master-servant ' 'Father-Son' relation of Friendship and that of conjugal love.

2. DISSIMILARITIES

Saiva Siddhanta accepts 108 Saiva Agamas and the Panniru Thirumurai (the Saivite devotional literature) as their special authority.

Visistadvaita accepts pancaratra Agamas and Nalayira Divya Prabhandham (Vaishnavite Devotional literature) as their special authority.

According to Visistadvaita Lord Vishnu, who is the beginning, the formless, the invisible, the omnipresent and the wisdom – Light, took a form of his own will, and from out of his just grace, slept in the midst of the vast ocean and gain out the Pancharatra Agamas.

Saiva Siddhanta refutes this. If Lord Vishnu had a beginning, this beginning will have an end. The Vedas say that, He has neither beginning nor end. Hence Saiva Siddhanta holds that its God is Eternal, Beginningless (Anadhi).
Visistadvaita maintains that, Lord Vishnu is producing Brahma from his navel and creating the worlds through him, and creating Hara to destroy these worlds, and becoming himself the protector for such worlds; He is thus the author of creation, destruction and protection. And further says, that the Mayan (Vishnu) is himself the Maya, himself the Siva himself the product of Maya, himself the Maya that binds the mortals; this Maya bandam (binding) cannot vanish except by his aid. Full of this conviction, if a man worships Vishnu, his Maya will Vanish, and he will be taken into the Vaiguntam by Vishnu and Soul attains Kaivalyam.

Saiva Siddhanta refutes this stating, that if Hari begot Ayan (Brahma) then why he was not able to create the fifth head of Brahma nipped off by Rudra. And further Siddhantin argues that (Pancharatrin) assert of God incarnated of his own will to protect the world, he was born like ordinary mortals from the wombs of women. As such Vishnu can not be called the Supreme Reality. Siva the Eternal, the never born and hence never dying alone shall be called the Ultimate Reality.

Visistadvaita concepts of Avatara are not acceptable to Saiva Siddhanta. Siva – Stories are not built on human models.
Vaishnavite’s concept of the immanence of God leads forth to his emanation of himself into the world of objects and living beings. Saivite’s concept of the immanence of God. It means the presence of God in all the living beings and material things.

Visistadvaita – Lord Vishnu is the material cause of the world. In Saiva Siddhanta Maya is the material cause of the world and objects.

In Visistadvaita, there is a continuity of bind between men and God, as men are also Vishnu’s attributes. In Saiva Siddhanta, God and humans are entirely different entities.

3. MEANS TO ATTAIN THE HOLY FEET OF THE LORD

Saiva Siddhanta admits four method of disciplined ways to attain the God head. ( carya - worship by physical service, kriya- sacrificial worship, yoga - practical disciplines including breathing exercises and Jnana – worship following the path of intellectual exercises) But in Visistadvaita, There are five important variations on devotees attitude towards God. (santa - peaceful, dasya - that of a servant, sakhyā - that of a friend - vatsalya - that of a parent of a child, madhiva - that of a beloved).
4. CONCEPT OF LILA IN SAIVA SIDDHANTA AND VISISTADVAITA

Though in Saiva Siddhantam, the souls are not part of God’s essence and are external to him, it is at His own will, He creates, as easily as a play (lila) preserves and redeems the souls from samsara; According to the doctrine of Visistadvaita creation means a spontaneous self projection of the divine, out of sheer joy and fullness of being, into multiplicity in order to savour itself in manifold ways and this creative activity is called sportive because, like sport, it is its own purpose and indulged in for the pleasure of the activity itself and not for an extrinsic purpose.

In theistic language, the Lord sports with himself in and through creation, which Krishna in the Gita calls his lower nature, and those who can participate in it as sport can also participate in the joy that underlines creation. Or it is said that God is an artist and creation is a work of art (art too is spontaneous self expression). Krishna’s life itself is a portrayal of Lila in miniature.

Incarnations are supposed to take place when there is too much evil and unrighteousness in the world, which God comes down to put right and this is part of his Lila. As we have examined
Ramanuja accepts the doctrine of Lila but suggests that this Lila has built into it the purpose of creating a world such that it is found suitable for the spiritual progress of man. The world as the body of God and a field for the spiritual development of man is real and not at all illusory.

4.1. GOD AND CREATORSHIP IN SAIVA SIDDHANTA

The notion of God as the whole and sole cause is the most initial notion that one can form about God in relation to the Universe. Saiva Siddhanta expresses that this truth in a manner which is indicative of God’s reality in a general and also in a unique sense. It does this by reference to that feature of God which entails the truth of the assertion that he is the creative cause of the entire universe. Arulnandisivacariyar clearly indicated that the pestroyer is, and alone is the creative God. He that ends, also begin. Saiva siddhanta glorified that the Destroyer is the only transcendent being (Tattavatita) transcending all tattvas, who freely phenomenalisates and performs the cosmic functions and controls the performances through intermediary agencies like rudras.

The latter (apara Sivam) reside with brahma and Vishnu in the gune – tattava and their sphere of action consequently does not
extend even beyond the sphere of prakrti – tattava, the twenty fifth in the scheme of thirty six tattavas which spawn the entire universe of the spoken and the speech world. Hara (Destroyer) is the casual ground of the trinity (trimurti) beyond the three gunas which their sphere, beyond the categorization of gross, subtle and the unmanifest through which all forms pass and re-pass, beyond even all names, forms and activities.

Even though there is no one proper name to denote him, all names like Brahma, Vishnu, Rudra indeed connote that Supreme, nameless principle which may be named if at all as the great Lord. (Paramesvara).

Saiva Siddhantam claims that the Lord Siva is the source of all knowledge and is the author of all Vidhyas (knowledge). All systems of philosophy from that of the materialist onwards are siva’s illumination and determined by the existence of the selves in different degrees of spiritual maturity and therefore in need of different inculcations from above. Sastras of different truth value are revealed by him in free association with agents (Pasu) like Brahma, Vishnu etc., and the result is the vogue in Hiranyagarbha – Agama, Pancaratra Agama etc., The non absolute nature of these sastras is
to be traced to the variable associative agents admittedly on different spiritual worth, while the element of illumination is to be traced to the one spiritual sun, namely Siva.

4.2. GOD AND CREATORSHIP IN VISISTADVAITA

As far as the concept of creatorship of God, Ramanuja stresses the aspect of God's power. This power is very often conceived in Hindu thinking as a feminine principle. So Vishnu – Krishna as God is thought of as coupled with Sri or Lakshmi the feminine principle that represents God’s energy.

Godhead is represented by the union of Vishnu in his essential being with his power that creates, that is Sri. It seems that this union is necessary because the essential being of God may conceivably be imagined outside the context of creation. It will not do to say that the being of God is constituted solely of his creative power. But such a God will not serve the devotional purpose which is to alone God as our creator, preserver and liberator. So Ramanuja couples God with his Sakthi (Creative power) in order to integrate his creatorship.
Through the aspect of his creativity. Unless God is seen in his aspect of creativity – it is in relation to the created realm that we come to conceive of such attributes as perfection, love, power etc., He may easily become the changeless and attribute less, a Reality beyond all name and form.

Those who want to follow the way of love must therefore insist on the creatorship of God and the attributes that are required for such a function. It is thus clear that Ramanuja’s philosophical principles fit for the requirements of devotionalism according to which the highest stage of religious realization for man consists of love of God, although for Ramanuja this love is not just an emotional state and it includes as an important component in it knowledge about the nature of God and man.

In Visistadvaita philosophy approach we find that he prefers to think of Brahman – which he identifies with Vishnu – Krishna – as possessed of infinite attributes rather than an attributeless. According to Visistadvaita, Brahman or God is possessed of eternal attributes representing the values of Truth, beauty, goodness, holiness and bliss.
Saiva Siddhantam accepts 36 tattvas of evolution while the visistadvaita accept 26 tattvas. Arulnandi Sivachariyar an emiment saivite scholar says, that God himself manifests to perform several functions, He pervades through the nine vargas: Siva, Sakthi, Nada and Bindu (the formlessfour) sadasiva (from and without form) Mahaeswara, Rudra, Vishnu and Brahma (with form). The God with forms are derived their powers (in order to function) from the Ajna Sakthi of the Supreme. They are all subjected to Karma. Ramanuja argues that when the scriptures are rightly understood, they prove that Vishnu (Narayana) is the Supreme Deity and such rival claimants as Brahma and Siva are merely the first among the creatures.

5. CONCEPT OF LIBERATION

There is a doctrinal difference between Saiva Siddhantam and Visistadvaitam, in respect of liberation. In Saiva Siddhantam, Soul can attain the holy feet of Lord Siva by the Grace of the Lord and it enjoys the union with the God. But in Visistadvaitam, the liberated souls are identified with the ultimate and this state of liberation is called as Kaivalyam. As Dr.Radhakrishnan pointed out, in Visistadvaitam, liberation is the service of and fellowship with God in Vaikantha or heaven.
In Saivism, it is admitted that the Mukti can be attained while one is alive with the body and is called as Jivan Muktas. Even at this state, the soul has some form of impurity ie., Vasana mala. Finally the soul is attained para mukti through God's Grace and enjoy, with the Union of Lord Siva (Saktinipada). In Visistadvaita there is no differentiation in Mukti. When the soul attains mukti, there is no difference between God & Soul. The liberation of the soul is called as Videha Mukti. Both religions accept, that the liberated souls cannot do functions (Creation – etc).

Like God. To sum up, the following distinctions are shown as

**GOD**

<table>
<thead>
<tr>
<th><strong>SAIVA SIDDHANTA</strong></th>
<th><strong>VISISTADVAITA</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>Lord Siva is the Supreme</td>
<td>Lord Vishnu is the Supreme</td>
</tr>
<tr>
<td>He is the First cause of the Universe</td>
<td>He is the Cause and effect of the Universe</td>
</tr>
<tr>
<td>Accepts trimurthi as the Parasivam.(other deities are subject to Karma)</td>
<td>Accepts trinity as the aspect of Vyuham of Para Vasudeva</td>
</tr>
<tr>
<td>He takes any form at the wish of devotee</td>
<td>He incarnates as human form, to protect Dharma</td>
</tr>
<tr>
<td>Sakti is the inseparable aspect Of God.</td>
<td>Sakti is the Amsa (part) of The Lord.</td>
</tr>
<tr>
<td>God becomes in the form of Guru</td>
<td>A devotee can surrender himself to the Guru (Acarya) and he is entitled to do everything for liberation</td>
</tr>
</tbody>
</table>
## SOUL

<table>
<thead>
<tr>
<th><strong>SAIVA SIDDHANTA</strong></th>
<th><strong>VISISTADVAITA</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>Souls are having independence</td>
<td>Souls are the part and parcel of the lord</td>
</tr>
<tr>
<td>Anava is the root cause of the Cycle of birth and death</td>
<td>Karma is the cause of their bondage.</td>
</tr>
<tr>
<td>Five stages of Existence of the soul in the body that is Jagrat, svpna, susupti, Turia, Turiatita</td>
<td>Four stages of Existence of the soul in the body that is Jagrat, svpna, susupti, Turia.</td>
</tr>
</tbody>
</table>

## WORLD

<table>
<thead>
<tr>
<th><strong>SAIVA SIDDHANTA</strong></th>
<th><strong>VISISTADVAITA</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>Maya is the material cause of the universe. It has independent existence (anathi), but God activates through sakti as instrumental cause</td>
<td>Maya is power and part of the Lord.</td>
</tr>
</tbody>
</table>

## LIBERATION

<table>
<thead>
<tr>
<th><strong>SAIVA SIDDHANTA</strong></th>
<th><strong>VISISTADVAITA</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>Jivan mukti and para</td>
<td>After death only, soul can attain Mukti - Videha Mukti</td>
</tr>
<tr>
<td>Mukti are admitted Soul enjoys the union of the Siva at sivaloga.</td>
<td>Soul is identified with the Lord</td>
</tr>
</tbody>
</table>

6. **SAIVA SIDDHANTA AND VISISTADVAITA –INCLUSIVISTIC?**

Saivism and Vaishnavism are the most prominent religious communities of India and it is evident to recall their interrelations,
the interchanging of ideas, their friendly and unfriendly contacts, which make Hinduism as even living ancient tradition of Hindu religions.

Though the religions have the separate religious currents of India, both comprise and part of the same Phenomena or we may say, the two sides of the same coin. Even in Rigvedic period both gods were in subordinate position, Lord Siva was identified with the Agni – god and Lord Vishnu, identified with Sun-god.

Even after the Upanishadic period, both religions are developed side by side and intermingled with people of those days. As it is rightly remarked by J.Gonda as, it is also worth noticing even the names of Siva and Vishnu are a from being regularly included in epic lists of divine names, invocations or references to gods. One should not rashly explain such facts integrally from a tendency intentionally to exclude the god worshipped by another religious group, resulting – after a Vaishnavite and a Saivite recast of the same text in the absence of both deities. There always were real social and regional differences and changes in religious conditions, and the spread of Vishnuism and Sivaism, though steady and constant, must have been slow and gradual. He also says that the
people worshipped all the deities without any secretarian attitude. The Ramayana (Bombay edition) contains many references to Siva and Vishnu, these gods are not invoked to gether. This may, to a certain extent, be a reflection of reality; however many gods were worshipped conjointly, there is, in this work also, unmistakable evidence of trends in religious practice which at a latter date were to culminate in the existence of distinct and fully developed vishnuite and sivaite communities and religions.

The sectarian attitude had been strongly rooted in the ephic period. At the same time the concept of Trimurti had also been established. According to J.Gonda As to the world of great epic I refrain from saying; epic times – Hopkins, recapitulation of the relevant facts may, in general, be subscribed to. Both Siva and Vishnu are, alternatively and with in the discretion of the authors, recognized as chief gods; both eventually represent God. As such, Vishnu may also act as the destroyer. Siva’s character remains essentially true to that of the ancient Rudra, but he receives new fame and features which are illustrated by various episodes. Lord Siva is glorified by Lord Vishnu as the Ultimate and in some of the episodes, Lord Vishnu is glorified as the highest. There are
enormous puranic evidences, put forwarded by the ancient seers to emphasis the Lordship of each God.

As we mentioned already, there was a doctrinal and practical tolerance, prevailed among them, eventhough some disputes arose then and there. In social intercourse Vishnuism tends to be positively intolerant. That means; a Vaishanava shall avoid direct contact with the Saivas but not injure them or prejudice their rights. An adherent of Vishnu considered others unworthy to perform rites; he should purify himself and subject himself to an atonement for receiving a non-Vaishnava priest as a guest, eating with him, honouring him, or employing him, because such a Vaishnavite is ‘devoted to only one goal or god’ and disinclined to permit the cult of another god besides Vishnu.

This attitude of exclusivism (ekanlibhava) is strongly opposed by the Saivas, who sometimes go so far as to hold out a prospect of hell to those who exclude Siva from divine honours. But the Vaishnava who recites a mantra received from a non-Vaishnava guru will likewise for millions of years be cooked in the fire of hell. In daily practice this attitude often entails attempts to consider Siva a deity of secondary importance and to subordinated to Vishnu.
As we find, when the sectarian writers accept the notion of the trinity they interpret it in a manner more comfortable to their own respective prelidges. Either Siva or Vishnu, is immediately identified with the Supreme being. This idea has been in detail discussed by Gonda and calls this egocentric attitude as inclusivism. He says I mean the claim and tendency of the both sects, to what has been called inclusivism, a term which should be distinguished from adoption and syncretism.

Since Hindu thinkers often find little difficulty in absorbing almost anything extraneous into their own system and in assimilating ideas that seem to be of value or to have affinity with their own trains of thought, they are even inclined to include and completely to incorporate a foreign system into their own, declaring it to represent the next best doctrine, reinterpreting its mythology, symbolism and metaphysics, and accepting its god as a servant or manifestation of their Highest being.

Though the remarkable tendency has no doubt been promoted by the essentiality, kindred and congenial doctrine of Trimurti the triune unity of Brahma, Vishnu and Siva as associates
and manifestations of the highest being. Which, of course in visnuite eye was Vishnu in Saivaite opinion – Siva. Thus dominant Saivism was already at an early date able to cover, include and adopt, not to reconcile and syncretise, Vaishnavism by accepting Vishnu as one of the components of the Trinity and putting him an a par with the other members Brahma and Rudra – Siva. Marshall Cavendish defines in the illustrated encyclopedia of mankind as that Saivism regards as impersonal absolute, sometimes called Brahman, as the only real and ultimate entity in the universe and denounces the things of the world as something standing in the way of his progress towards the goal of liberation through self denial.

Whereas, Vishnuism considers the world of things as real and therefore helpful to man’s endeavours to reach the goal of his existence. These differences of viewpoint have an occasion let to antagonism between the two sects but in general, given the tolerant attitude of Hinduism, the two have existed peacefully side by side. The most important attempt to harmonize their positions is the artificial conception of the three aspects of the one deity Brahma, the creator, Vishnu the preserver and Siva the destroyer.
In the same way Dr. Annie Besant explains, When Isvara shines out on prakti and makes it fall into shapes, the first forms that appear are those of the Trimurti, the three aspects of Isvara, manifested to cause a Brahmandam, literally on Egg of Brahma, a Universe or orderly system of worlds. The aspect of Isvara in which he creates the worlds named Brahma; Brahma is the creator. The aspects of Isvara in which he preserves, takes care of and maintains the world is named Vishnu; Vishnu is the preserver the aspect of Isvara in which he desolves the worlds, when they are wornout and of no further use, is named siva, or Maha deva; Siva is the dissolver of the worlds. His Supreme forms, his three aspects, or faces.

The one, the Saguna, Brahman, or the Supreme Isvara, appears as three. But professor A. Barth remarks that the variations among the divinities are only in the minds of their followers, and they approach the divine phenomenon at different degrees. He intensively denotes, even although a number of Gods have been put forwarded by the two sects, the tendency of these divinities is not, like that of the ancient ones, towards a panthesim more or less physical or abstract – although speculation, in appropriating them, must reduce them to its pantheistic formulae – but always towards an organised polytheism under a supreme god, and which will
approach monotheism in different degrees, and at times near enough to be confounded with it.

As already stated, that the amalgamation of various deities of Saiva Siddhanta and Visistadvaita, picturised by Pratima Bowes; is differentiated on the basis of the devotees temperaments and purpose of inclination of their sectarian creed. She defines – that the worship of Krishna and Siva as a qualified form of monotheism; it is qualified, for while some Hindus may worship only one of these as God, others accept the two as a suitable symbol for the Supreme Being.

And while sectarian Hindu scriptures, such as some puranas, speak in the name of one of these symbols only, others being reduced to the status of inferior beings there are to be found many pronouncements in various Hindu scriptures to the effect that it makes no differences whether one calls God Siva, Vishnu (or Kali indeed Jesus or Allah as in the Gospel of Shri Ramakrishna), for it is the same God only conceived in a different name and form. If there is one God, then no matter what the name one uses, worship. If sincere, one must reach the same distination. Any one of these can, of course, be adopted as one’s own chosen medium of divinity (Ishta
– devata) but this need not lead one to deny the validity of other people’s choices. As already I have mentioned Lord Siva and Vishnu are sometimes made into one God. Hari – Hara, and so on Siva and Sakthi in the representation of Ardhanarisvara (God, half male and half female). Some legends dwell on the identification of even Krishna and kali, who apparently belong to different spheres.

Furthermore, worship of God as the Supreme being does not invalidate contemplation of Brahman beyond name and form – these two being different (approaches) temperaments. And, lastly monotheism does not rule out polytheism with its different purpose in a religious as well as philosophical approach to life.

The fusion of two great Gods are narrated by a number of literary works. In the puranas, Vishnu (Hari) is regarded as a form of Siva (Hara) and Siva as that of Vishnu. In this conjoined form Siva always occupies the right half and Vishnu the left half. It is mentioned in the Harivamsa that Vishnu is Siva and Siva is Vishnu. The Vamanapurana and Matsya purana give a full description of the composite God, Hari Hara or Siva Narayana, This is indeed a fusion of the two great religions, Vishnu and Siva. Even in Philosophical account of this co-operation on a cosmic level in further in those
puranic passages which regard Vishnu as an integral part (Amsa) of Siva, as his Sakti not different from himself; the whole universe consists of the essence of these two highest gods, Siva being the purusa and Vishnu the Prakrti of Samkhya philosophy.

The two deities – the two highest who are one – may even be invoked under the joint title pradyumna – Isvara, and the Hari-Hara figure – which, whatever inspiration sculptors might derive from it to express the coincidence of opposites mutually supporting other. Both gods are sometimes praised as being – each of them, one half of the highest God, or the original form of God is to be composed of two halves known individually as Siva and Vishnu. The difference between Lord Siva and Vishnu is only in form, not in essence.