CHAPTER – I

1. A Religion which is not founded by any person called Hindusim.

2. Dr. Seal emphasis the necessity and significance of comparative studies of philosophy

3. **SBh.**, 1.1.1.

4. V. Paranjothi, *Saiva Siddhanta*, p.15

5. **Ibid.**

6. Thaiyumanavar states that the meaning of the term siddhanta as the ultimate goal

7. Animasen Gupta, *Critical study of the Philosophy of Ramanuja*, p.68

8. **Ibid.**, p.69
CHAPTER – II

1. Saram, Sanmargam, Samarasam, Saiva Darsanam, Agamantam and suddhadvaitam are all synonyms of this metaphysics which variously denote its supremacy as a system of thought. Quoted from: K.M. Balasubramaniam, *Saiva Siddhanatam – short survey*, p.9

2. Nayanmars are sixty three in number, all their role and character have been narrated in Periapuranam. Siddars are god realized saints. Generally their number is 18.

3. The four great acaryas namely Meikanda Devar, Arulnandi sivam, Maraijnana sambandar and Umapathi sivam are considered as the four great santanacharyas of saivism. They are called pura santanacaryas, as distinguished and descended from the Aha santanacaryas who are Nandi Devar, sant kumarar, satyajnana Darsinigal and Paranjothi – The last of whom gave initiation to Meikandar. Quoted from K.M. Balasubramaniam, *Ibid.*, p.5


5. J.M. Nallaswami pillai, *Periyapuram* pp.125,126 v.3,4

   Adikarana 1)
8. Ibid., p.129
   Note the use of the double-negative. This one of the most cryptic of Meikandars propositions summing up, as it does the purpot of the entire takapada of the Brahma Sutra.
10. Ibid., quoted p-456; this takes the form of the thesis of ‘pre-Existent effect (satkaryavada) propounded against the asatkarya-vada of the Buddhists.
11. Ibid., Quoted “Ulladarkkac cheyvomdrich cheyini inmaiyn SNP-1.2
12. Ibid., Quoted; The argument thus stated involves certain metaphysical assumptions about the raison deter of these processes of resolution and evolution to which the world seems perpetually subject. By implication it also suggests the free nature of the causal agent of the world and the mode in which he may be conceived to exercise causal function, consitent with his freedom. The assumptions are (i) Karma and its ‘ripening’ for the sake of which there is dissolution, and (ii) Anava and its ‘ripening’ for which sake there is re-evolution.
13. **Ibid.,** pp.70-71, Quoted; This is the method pursued in supakkam in elucidating the concept of samhara-karanatva. The arrangement of the points of view as suggested by sivajnana yogin’s commentary on the text is followed in the presentation.

14. **Ibid.,** p.71

15. **Sivajnana Siddhari**, v.1,2,3


17. Saiva siddhanta points out that among the three sakties, kriya sakti is the only intelligent agent of the world creation.

18. Worldly changing process of saiva siddhanta is different from Buddhism, Buddhism says that changing is natural but in saiva siddhanta reason for the change is God.

19. Causal efficacy initiate change because cause has to be transcendent

20. Arnnanthi says that evolution and involution are not the spontaneous one but it is the will of God.


22. **Madhyamika karika,** 11.21


24. **Ibid.,** p.92
25. Ibid., p.96  
26. Ibid., p.96  
27. Mapadiam p.66  
28. Ibid., p.66  
29. Sankhya-karika 21, Sankhya-paravacana sutra, II,46  
30. Dasgupta, History of Indian philosophy vol.I, p.245  
31. Meykandar enunciates the principle of satkarya-vada always in the key of resolution and re-remenation to kark it from the snkhyya version of it; the latter has no conception of spirit as the ground of the resolution of the effect.  
34. Ibid., p.174  
35. The nimittakarana of the saivite is not identical with the concept bearing the same name as understood by the Nyaya-vaisesika, no more then his upadana-karana is identical with the samavayikarana of the latter.  
36. Supakkam 1.1; sivagara yogin’s commentary  
37. The karana is present in the cause as moisture and also in the effect as its sap. In the same way, siva is the sole cause in the sense of being the ground of the world phenomena and also present pervasively in the latter through His sakti.
38. Mapadiam., p.158.
39. “…………ponti vattatidaip pokka ninran aiyam poyal enpano”.
   - Appar Tiruvaiyaru tirupadaiga varalaru 954
40. Oru vanotu orrutti onrenru
    Uraithikam ulakamellam
    Varumurai vantu ninra
    Povatu atatate
    Taruparan oruvan vendum
    Tan mutal irumaki
    Maruvitam anatimutta
    Citturu manninre
    Sivajnana siddhiyar, sutra, 1.1
41. “Otunikina cankarattinattaku urpattiyillai”
   -Sivajnanabodham.
42. “Ullatarkue ceyvonri ceyvinaiyin mayin”
   -Sivajnanabodham, 1.2
43. Sivajnana siddhiyar, 118
44. K.Sivaraman, Op.cit, p.43
45. Vallavan vannikkiraiyitai varanam Nillena nirpitta nitriyul, icandi Illena venta iraiyarar tammatal, Allum paka lum arulukung rane - Tirumantiran, 23.
46. Appar, **Tevaram** Tiruppazhnam – Tiruvirutham, 3.

47. “Ceyvinaiyum cenyvanum atanpayanum koduppanur”

   **-Periypuranam**, 3645

48. **Tiruvacagam**, Nittal Vinnappam, vi 1.3;

49. **Sivajnana siddhiyar**; supakkam, III

50. **Tiruvarutpayan**, 53

51. V.Rathinasapapthy, **Tirugnansambandar orauvu**

   - vol.II p.212

52. **Tiruvarutpayan**, 54

53. **Ibid.** verse 55

54. **Ibid.** verse 56

55. It is the meeting line of the day and night.

   And it is neither of the two, but at the same time it is in the two.

56. **Sivajnanabodam.**, Sutra-II

57. K. Gnanasoorian., **The meaning of life in Saivite Hinduism.** p.47


59. V.Davasenapathi, **saiva siddhanta**. P.272

60. K.Sivaraman, **Op.cit.**, p.185

61. **Ibid.** p.185


63. **Ibid.** p.105-106
64. Jadunathi sinha, *schools of saivism* pp.105-106


66. *Ibid.*, Quoted ; Appar : Nindra Tiruttandakam .1

67. *Ibid.*, 6:94:5; God pervades all distinctions, that of subject and object and also of the inter-subjective (‘nyagi nanagi)

68. *Ibid.* Quoted; *Tiruvacakam* p.138, tanoruvanume palavahi etc.,

69. *Ibid.* Quoted ; karaikalammaiayar – Tiruvandati 20


72. M. Arunachalam, *out line of saivism* p.83

73. Kurian Mathothu, The development of the concept of Trimurti in Hinduism. (The dwarfish figure is also interpreted to be suggestive of the supremacy of siva over Vishnu. One of the incamation of Vishnu was in a dwarfish form)


This river is the essential instrument of ritual purification.


77. M. Arunachalam, *Op cit.*, pp.84,85


81. V. Paranjothi, *Saiva siddhantam*, p.51

82. *Ibid.*, p.52

83. Arunai vadivelu Mudaliar; *siddhanta Telivial*, p.95

84. *Tirumular tirumandiram*

85. V. Paranjothi, *Op.cit.*, Quoted; *siddhiar* v.5


87. *Ibid.*, Quoted, siddhiar 1. verse 61

88. *Ibid.*, Quoted, siddhiar VIII verse 38

89. *Ibid.*, Quoted, siddhiar II verse 2

90. V. Ponniah, *Saiva Siddhanta Theory of knowledge*, p.8


92. *Ibid.*, eight qualities are 1.Independent, immanent, omnipotent, omniseient, omnipresence, pure, nirmalam and bliss.


95. *Sivajnana siddhia supakkam*, p.203


97. *Mapadiam*, p.357

98. St. Appar, *Namasivayapathigam*, p.6

99. N. Murugesan Mudhliyar, *Relevance of saiva siddhanta*, p.9

100. K. Ganasoorian, *The meaning of life in saivite Hinduism*, p.47


102. *Sivajnana siddhia*, III v.2

103. *Sivajnana bhodham*, III, Sec.3; *Sivajnana siddhia*, IV v.7-8

104. *Sivajnana siddhia*, III V.3


108. *Siva prakasam*, v.53

109. *Sivajanan bhodham*, III sec.7


111. *Sivajnana siddhia* III. Sec.6; & IV V.6


114. Ibid., p.232
115. Ibid., p.232
116. Saiva siddhantam (An Assessment by international scholars)
   p.204
117. Ibid., p.209
119. Quoted by. K. Kothandapani pillai, The theory of malas in
    saiva siddhanta and modern science. In the Tiruppanandal
    endowment lectures, collected lectures on saiva siddhanta,
    p.94
120. Anava is the principle of absence of jnana
121. Umapathi, Sivaprakasam 3.2
122. Tiruvarutpayan define the chastity
124. Ibid., p.124
125. Ibid., p.125
127. Ibid., p.183
128. Ibid., p.183
131. Ibid., p.193
132. V. Paranjothi, **Op.cit.**, p.66

133. **Ibid.**, p.67

134. **Ibid.**, p.68

135. **Ibid.**, p.69

136. **Ibid.**, p.69

137. Palvanam pillai, **Sivajnana-bhodha-mapadiam**, pp.152-153

138. **Ibid.**, p.159

139. K.Subramanianpillai, **Meykandarum sivajnana Bhodhamum**, p.65

140. Umapathi, **Sivaprakasam**, p. 43

141. Palvanam pillai, **Op.cit.**, p.177
CHAPTER – III

1. World Hindu conference souvenir, p.151
4. V.R. Srisaila chakravarti, *The philosophy of Sri Ramanuja*, p.10
9. World Hindu conference souvenir, p.151
19. SBh., 1.1.21, p.309
20. Ibid., 3.2.15, p.309
21. Ibid., p.1.1.1, p.133
22. Ibid., p.1.1.13, p.133
24. Ibid., p.165
25. Ibid., p.165-166
26. Ibid., p.166
27. Ibid., p.166
28. Ibid., p.169
29. Ibid., p.170
30. H.V. Srinivasa murthy, Vaishnavism of Sankaradeva and Ramanuja, p.84
31. Ibid., pp.84-85
32. SBh., 1.4.1. p.193
33. V.R. Srisaila chakravarti, The philosophy of Sri Ramanuja, p.10
34. GBh., 15, pp.133-134
35. SBh., 1.1.1, p.2
36. Ibid., 1.1.1, pp.69-71
38. Ibid., Govindacarya, p.477

39. The passages referred to here are all from the Taitarya Aranyak 10, 1-3; 3.13. 2 and 10.11.1

40. SBh., 1.1.1. pp.69-71

41. Veds, para.6

42. SBh., 3.3.33, p.333

43. Veds, para.83

44. SBh., 1.1.21, p.138


45a. BG.,

46. Ibid., pp.193-194

47. SBh., 2.1.32 p.245

48. Veds, para.42

49. Veds, para. 17-18

50. Veds, para. 20


52. SBh., 1.1.1, p.114

53. SBh., 1.1.1. pp.114-115

54. SBh., 1.1.1. p.116

55. SBh., 1.1.12, p.271


57. Ibid., p.103
58. Ibid., p.103
59. Ibid., p.105
60. Ibid., p.106
61. Ibid., p.107
62. Tattvatraya – published by the chowkhamba Sanskrit series, Benares, 1938, p.14
63. The soul by nature is not the doer of worldly action; it because of its association with the gunas
65. Ibid., pp.113-114
67. SBh., vol.II – Anandarama Mudranalaya, Poona, 1940, 4.4.19
68. Tattvatraya-published by the chowkhamba Sanskrit series, Benares, 1938, p.6
71. Ibid., p.102
72. Ibid., p.78
73. Here, we should remember that although jiva is a visesana of God and is also dependent on Him, still the soul is eternal. All attributes of God, though dependent on Him are eternal. This is because the relation that exists between the support (asraya) and the supported (asrita) is aprthaksiddhi.

74. **Tattvatraya**-published by the chawkhamba Sanskrit series, Benaras, 1938. acit parakaranam, p.34


76. *Ibid.*, p.79

77. *Ibid.*, pp.79-80


80. **Tattvatraya** –Tika, p.37


82. *Ibid.*, p.82


84. **SBh.** 1.1.1

85. **Chandokya upanisad**, 6.8.6

86. **SBh.** 2.1.18

87. a) **SBh.** 2.1.25

(b) **Taittiriya upanisad** 6.2
(c) **Chandokya** 6.2.3

(d) **Gita** 9.10

88. **Tattvatraya** (acit prakaranam)


96. **SBh.** 2.2.23

97. It has been admitted in the Tattvatraya that time can be modified into hours, moments etc., Time is devoid of knowledge. So, tamoguna rajaguna may be supposed to exist in time.


100. **SBh.** 2.2.24


103. *Ibid.*, pp.92-93
104. Ibid., p.93

105. Ibid., pp.115-116

106. Ibid., p.116

107. Vedartha samgraha, p.150 (Lazarus & Company)

108. Prakrti may help the bounded soul to some extent by providing it with the internal organ; thorough prakrti the soul can able to realize himself and to attain liberation.
CHAPTER – IV

1. S. Radhakrishnan, *Brahmasutra – Introduction*, p.21

2. V.A. Devasenapathi, *Basic Concept of Saiva Siddhanta* 
   Indian Philosophical Annual, Madras University 1980-81, p.62.

3. There are four margeas to attain salvation acc.to saiva siddhanta. Saint Appar followed dasamarga or caryamarga through this marga he attains the saloka stage.

4. *Saivajnana siddhiar suppkkam*, p.271

5. Ibid., p.272

6. Ibid., p.272

7. Ibid., p.274


10. Ibid., p.131


12. Ibid., Comm. by Sudarsana Suri

13. *SBh.*, Sruta Prakasikatika on Surta 1-1-1

14. *SBh.*, Vol.II, 4-1-1

15. Ibid.

17. **SBh.**, ed. and pub. T. Srinivasacari, Bombay, 1916, 1-1-1

18. Ratindra Mahadipika - chapter -7, p.62

19. **SBh.**, 4-4-4


22. **Sanskrit English Dictionary**. By Apte (published under the Au spices of Government of India) p.398


24. **Ibid.**, p.148

25. **SBh.**, 3.3.57


27. Quoted by Ramanuja Commentary on slogka 27 Chapter 9. **BG**

28. **Ibid.**, p.150


31. **Kausitaki upanisad**: quoted in the sribhasya 4.3.3

32. **SBh.**, 4.1.13, conclusion

34. Ibid., p.139
35. Ibid., p.139

36. The Vaishnava philosophers attach great value to divine service. It is their belief that with a view to serving God, a liberated soul does not hesitate to assume the form of a star case. The fact that the liberated soul can assume any form with a view to serving God is supported by Yatindramatadipika. Ramanuja himself has said that a liberated soul has the choice to remain either embodied or otherwise. (sribhasyam – 4.4.12)


38. Ibid., pp.131-132

39. Knowledge that is capable of annulling.


41. Chandokya upanisad, 6.14.2