for their sustenance. They co-exist with each other with relationship of mutual and complementary nature.

3.5. Summing Up

Summing up the discussion on ancient Tamil treatment of Nature one could emphatically declare that the poetic lines of ancient Tamils are of deeply philosophic in nature expressing the close association of humans with nature. Tamilis have been from the time immemorial, people with simplicity of life, subtlety in their thinking and living in harmony with the nature. Much noted character in them has been their practical sense of living. The classical caṅkam literatures bear sufficient witness to this aspect of the Tamils. They are very close to nature with their simple and realistic descriptions of natural world. Tamil Philosophy of life from the caṅkam period onwards was down to earth in its rational approach to nature and world. The realistic notion of the material world is very much influential on the later philosophical system of Śaiva Siddhānta, especially in its metaphysics. The positive and affirmative approach towards physical reality and openness to pluralistic world-view of the Tamil tradition, are very much reflected in Tirumandiram in its metaphysics. Understanding of Human-nature relationship in Tirumandiram with its metaphysical, epistemological and ethical concepts and implications would have lasting consequences on the contemporary world.

CHAPTER 4

MĀYAI IN TIRUMANDIRAM

As *Tirumandiram* is considered as “the compilation of entire South Indian philosophy,”\(^{441}\) and “a Tamil encyclopedia of philosophical and spiritual wisdom”\(^{442}\) it certainly has the culture of the Tamils. The conceptual framework of *Tirumandiram* falls within Tamil tradition especially in the enumeration of the concept of nature. In this chapter we attempt to show that philosophical position of *Tirumandiram* regarding external world is in line with pluralistic realism of Tamil philosophical tradition, although the elaboration of it is definitely from the Saiva Siddhānta perspective. In *Tirumandiram* one finds the basic principles of Śaiva Siddhānta clearly illustrated.\(^{443}\) The systematization of Śaiva Siddhānta followed after the period of the Nāyanmārs and Tirumūlar, drew its authority from their life and teachings.\(^{444}\) The basic tenets of Śaiva Siddhānta are found in the Tirumandiram. Tirumūlar’s views on God, soul and the world express these.\(^{445}\)

4.1. Reality as Plural

Tirumūlar enumerates a profound thought pattern on material principle as an essential substratum of the natural world in and around the human beings and the undeniable constituent part of their beings, namely human physical body. This principle is termed as ‘*māyai,*’ basically forming the foundations of the natural world and the human bodies. Tirumūlar constructs the concept of *māyai* as that which is not something unrelated and remote from the Divine and the human beings, rather, as something very much interconnected and inter

\(^{441}\) N. Mahalingam, Co-Publisher’s Foreword, *Tirumandiram*, Vol.1. (Quebec: Babaji’s Kriyā Yoga and Publications, 2010), XIV.


\(^{444}\) *Ibid.*, 24. There are very scanty acknowledgements of Tirumūlar by the later writers of philosophical treatises in 14 *meikanṭa sāstras*. Lot has to be searched into regarding this issue. From the perspective of the Tamil Siddhas one can view it as a Siddha work. Since the *Tirumandiram* contains an ocean of experience, that is spiritual and mystical, it cannot be confined exclusively to any one special system of philosophy. Leaving aside the discussions of authorship, textual structure and the tradition in which *Tirumandiram* could be placed, we focus on the concept of nature and *māyai* in the text.

related with them. The realistic and pluralistic philosophy in *Tirumandiram* upholds that the triple realities, namely *Pati, Pacu, Pācam*, are considered to be eternal, true and permanent realities.\(^\text{446}\) Thus within the purview of such pluralistic and realistic philosophy, we would locate the concept of *māyai* and explain its role in terms of human liberation.

### 4.1.1. *Pati-Pacu-Pācam*: Interconnected Triple Realities

*Tirumandiram* illustrates the basics of Śaiva Siddhānta which is later established as the highest form of Śaiva philosophy and religion and is recognized as the ‘end of ends’ and ‘final truth,’ owing to its basic conception on God, Human beings and the material world.\(^\text{447}\) God, soul and matter are the three eternal substances namely, *pati, pacu* and *pācam* that constitute reality. Umapati, one of the later Śaiva Siddhānta exponents, states that the purport of all sciences, of the Vedas and the Āgamas is to make three realities known to all.\(^\text{448}\) *Tirumūlar* in his *Tirumandiram*, sums up Śaiva Siddhānta understanding of threefold reality, saying, “*pati pacu pācam eyappakar…*”\(^\text{449}\) Basic tenets of pluralistic realism are spelt out in the above stated verse. *Pati* or God, *pacu* or soul, and *pācam* or bonds, all three are said to be eternal, beginningless. *Pācam* would not approach *Pati* by its own effort, as it is inert and unintelligent. *Pacu* too is not able to reach up to God due to bondage. Yet, with his grace God nears the soul to relieve it from the power of bondage and make it surrender totally to God.

### 4.1.2. God and Souls

In the explanation of nature of Souls, the interrelationship between God and Souls, is specified. The world origination is done according to the *kannam*
of the soul, for the sake of liberation of the souls from āṇavam. God, in His kindness is gracious enough to attach respective bodies to the souls, as the inert body and the finite soul cannot come together by themselves or choose each other. Again, God is said to be effecting the cosmic processes of creation, preservation and destruction, which both soul and world undergo. It is maintained that God as the one who is outside this process, remains as the agent performing these activities. “God’s purpose in making the world undergo these changes, is to benefit the soul.” God in seeing the soul forgetting its true nature as spiritual being, engaging itself in the world due to impurity, desires that the soul realizes its authentic self. He initiates the long process of removing the impurities in the soul. The necessity of the body is to make the soul to exert itself and to have a stage to act. Hence there is the process of the creation and preservation of the world. The embodied soul incurs further kanmam and to get rid of these fetters, it takes on different bodies determined by kanmam. As this wearisome and long process of taking different bodies make the soul very much exhausted, God steps in and effects destruction of the world to give respite to souls. God in his gracious compassion and love, acts in favour of the souls to attain its true state. All the activities of God are of great help to the souls living in the world.

Pacu has a unique characteristic feature of being sadasat, different from sat or Śiva and from the material world which is asat. However, it is not sadasat at the same time. Notion of sadasat brings out the paradoxical nature of the self in bondage. It expresses the potential of the self as long as it is in contact with asat or the phenomenal existence, it is asat and when in contact with Śiva it is sat. It also brings home the message that pacu’s nature of taking on itself the qualities of that with which it exists in association, cārntatanvaṇṇamātal. Human nature in the the phenomenal world is dependent in character. This essential nature of self as always dependent. It is an essential

451 Ibid., 39-40.
or primary quality of the self to exhibit the nature of the thing with which it is associated. It depends either on pati which is sat or things which are asat. When associated with asat it exhibits the characteristic of asat and when it is in the state of release it reflects the character of sat.

Guṇā-guṇi-sambandha as theory of relation explains the basic ontological relationship between the three padārthas. The advaita sambandha between God and self is that of inseparable togetherness contrary to Advaita Vedantic understanding of non-dualism and to Viśiṣṭādvaitic understanding of qualified non-dualism. This gives more emphasis on the relation between the two rather than the identity of the two. It is inseparable togetherness (anmai) not that of identity-in-different (tādātmya), that of union (aikya), and that of conjunction (saṃyoga). In anmai the two-ness of the two is denied, because the self, though different from God, is similar in essence. The advaita of the Siddhānta emphasizes the essential similarity and not the substantial identity of the two substances, God and the self.

4.1.3. God and World

God essentially interacts with the world. Of course through His srṣṭi śakti, He creates the material world; through His sthīti śakti, He preserves it; through samhāra śakti, He destroys the world; through His tirobhāva śakti, He conceals the true nature of world and allows the soul to be attracted and yield to temptations of the world; and finally through His arul śakti, He reveals the true nature of world and makes the soul to withdraw from the world and turn towards Him. The whole world is created from the primordial eternal stuff called māyai, as a material cause, at the behest of God, the efficient cause, who makes the whole world, including the embodiment of souls, through the instrumentality of His śakti as an instrumental cause.

452 George Joseph, Centrality of Self, 139.
453 Ibid., 141.
Further, in providing rational and experiential proof for God’s existence, wonderfully, God, soul and world are brought together. The gist of these arguments for existence of God is that creation is inexplicable without a supreme creator, God. In an argument against the Lokāyata position that the material world could be sufficiently explained by having recourse to the power of matter itself, without a necessity of conceiving an extra material cause called Supreme Being, God, Śaiva Siddhāntin frames arguments for God’s existence that matter is not left alone having nothing to do with God or Humans. God is required as a creator for the beings and things of the world, for they are subject to the three processes of creation, preservation and destruction.\textsuperscript{455} The cosmic processes of creation, preservation and destruction are being repeated in continued succession in a cyclic form. This is accounted by the empirical approach, basing on inductive method by observing the things of the world coming into existence, continuing for a period of time and then perishing. The world consisting of these manifold things that are subjected to these changes would also be undergoing the same. It is God as an efficient cause required as a supreme intelligence and will to accomplish this cosmic process.

Against the Sāṁkhya theory of matter being real arises of itself from primal elements and resolving into the same, an argument is put forward for the intelligent and sentient being called God, for such evolution of matter. It is maintained that the world is made of māyai and kanmam, which are material, and instrumental causes only. As they are insentient they cannot constitute the efficient cause.\textsuperscript{456} Thus, in the argument for God’s existence, God is said to have made, at the time of creation, the cosmic form of the universe and invests souls with bodies.\textsuperscript{457} God at samhāra, destroys all and develops them again. The world destruction is meant to give rest to the souls, which in turn become

\textsuperscript{455} “mtd; mts; mJ vDk; mit %tpidikapd;> Njhw;wpJa jppNa xlq;fp kyj;J csjhkJ;> me;jk; Mjp vd;kdhH GytH - avan aval atu enum avai māviṇāmaiṟṟįn tōṟṟįyā titye oṉki malatu urahan antam ati eṉmaṉṟ pulavar” Sivajñānabodham – 1.

\textsuperscript{456} Paranjoti, Saiva Siddhanta, 36.

\textsuperscript{457} Ibid.
disembodied. At re-creation again the souls are embodied to enter into the world to wipe of the *kanmams* and be liberated. Interconnectedness between God and the world is very clearly established. God’s significance to the world is immense. He is indeed indispensable to it. And God is essential to the world.\(^{458}\)

While explaining the divine purpose of the creation of the world for the benefit of souls, *Tirumandiram* holds that God, souls and the world are distinctive. Necessary interconnectedness, in no way postulates equating or identifying one to the other. Tirumular maintains emphatically that God is other than the souls and the world, but is closely associated with them. Against the Advaitic position of identifying the soul with God and the *parināmavādin’s* view of equating world with God, *Tirumandiram* upholds that the world is merely a means to effect the soul’s release.\(^{459}\)

### 4.1.4. Souls and World

In passing from impure state to pure state, the soul undergoes three stages called ‘*avasthās,*’ namely, *kevala avasthā*, *sakala avasthā* and *śuddha avasthā*. In the first stage the soul is lonely with āṇavam and *kanmam*, covering and overshadowing it. In the *sakala* stage, taking a body, the soul enters the world and interacts with the objects of the world made out of matter, or *māyai*. Through the *kriyā śakti* or power to act, the soul engages in human activities, which incur upon its *kanmam*, the fruits of actions, namely reward and punishments. To enjoy the consequences of its good and bad deeds, the soul is granted various lives and different embodiments. Passing from one life to another in different bodies, the soul lives in *saṁsāra*. At the time of realization, it turns away from pursuing the world and turns towards the Divine, surrendering its ego. Eventually, all its acts are now not its own, but become God’s acts. Here the soul does not incur any *kanmam* as such, though it lives in

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\(^{459}\) Paranjoti, *Śāiva Siddhānta*, 44.
body and interacts with the material world. As V. Paranjoti observes the biographies rendered in Sekkizhar’s *Periyapurāṇam*, “Biographies … show how these jīvanmuktas are not withdrawn from the world. Those of them who had wealth regarded it as a trust in their hands to be used for the needy.”

In this last stage, the soul is a liberated soul, as jīvanmukta while living in body. The interaction and interconnection between the soul and the matter are thus explicated well.

### 4.1.5. Supremacy of Pati over Pacu and Pācam

Tirumūlar advocates at all times that God is supreme, having absolute power. In His relation with Pācam, God is said to have made the three *malams* as subject to Him. He utilizes māyai and *kanmam* as tools to plan out his cherished purpose of freeing the soul from bondage, especially of āṇavam. Nevertheless, it would not mean that āṇavam is out of His control. Tirumūlar puts forward the following notions, indicating the controlling power of God over āṇavam. While residing in the soul, along side āṇavam in the soul, God’s unchanging nature or His Intelligence are affected in any way by āṇavam. It is best explained by the analogy of umbrella hiding the sunbeam only to the soul, while the umbrella does not affect the sun. God has the great power over āṇavam that He would liberate the soul from it, by His *anugraha śakti*. Again, in account for emergence of the cosmic processes, *Tirumandiram* does not give way to an understanding that āṇavam induces God, indirectly at least, to act on the cosmic processes. Functioning of God is purely out of His free will to initiate the world processes, without being influenced directly or indirectly by āṇavam. Therefore, there is no room for any supposition that God is controlled in some way by the *malams*.

In relation to Kanmam too, God maintains his supremacy as *kanmam* is under the purview of God’s will. The moral values of good and bad are

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462 Paranjoti, *Saiva Siddhanta*, 112.
expressed by the will of God in the words of the scriptures. Therefore, Tirumūlar is fully convinced that *kanmam* is nothing but the will of God, expressed in terms of virtues and vices, rewards and punishments for the deeds of the souls. Pain and pleasure as determined by *kanmam*, are actually designed by God Himself, so that soul may attain freedom. In understanding *māyai* in relation with God, it is said that *māyai* in its nature of being non-intelligent and inert could not function with the help of God. Therefore, having total dependence on God, *māyai* is fully under the power of God, with out any doubt.

4.1.6. Āṇavam, Kanmam and Māyai: Constituents of Pācam

*Pācam* is constituted of three binding forces namely, āṇavam, kanmam and māyai. *Pācam* etymologically mean ‘rope,’ ‘symbol of bondage,’ and ‘being tied down.’ Even as ropes tie the cattle, souls are bound by *pācam*, which like threefold cord, consists of three strands. These three are like rope restricting the free movements of cattle.463 Sometimes it is also called as ‘vilaṅku’ or handcuff, metaphorically expressing the suppression of soul’s free activities. *Pācam* is termed as *malam* or impurity, ‘*thaḍai*’ or hindrance because they hinder the soul realizing God.

4.1.6.1. Āṇavam: Root Impurity

Āṇavam is accepted as the one of the malams, or rather the chief of them. It is considered to be the root impurity or mūlamalam. It is as connate the soul as verdigris to copper, hence, beginningless and its attachment to souls is said to be without beginning, yet not endless.464 Etymologically āṇavam is derived from ‘anu’, which means minuteness. It restricts the pervasive intelligence of the soul and makes it limited. Sivajñana Siddhiyar defines āṇavam as “… the one, ever pervading through the numberless jīva as the dirt

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464 Ibid.
in copper. It forbids them from jñāna and kriya. It is ever the source of ignorance. An argument behind postulating āṇavam as one of the fetters that bind the soul, is that “it is impossible to explain how even in conjunction with the tattvas, the soul attains knowledge only of the external world and not of itself or God, and when the tattvas depart from the soul (as in the kevala avasthā) still it is not possible for the soul to know itself. This ignorance is due to āṇavam.”

Ignorance is positive and one of the malams, not as negative as absence of knowledge. Śaiva Siddhāntins deny that it is an attribute of the soul, for it would be a total destruction of soul and its attribute, āṇavam, when divine grace intervenes to destroy the āṇavam malam. That the substrate would also undergo destruction when its attribute is destroyed is the argument given.

Āṇavam as the main obstruction is said to be pratibandha. Potentiality and eagerness to develop its personality, makes the soul to be egocentric, instead of theocentric. Usual tendency is for souls in their state of immaturity to inflate their ego with claims ‘I’ and ‘Mine’. Umpati deals with the nature of pācam in ten verses in his Tiruvarutpayan, of which nine deal with āṇavamalam. As mūlamalam, it binds the soul from the beginning, hiding the intelligence, thus becoming irulmala or impurity of darkness. As the outer darkness obscures objects, āṇavam, the inner darkness hides all and also itself.

“Darkness which hides everything reveals herself. This (āṇavam) reveals neither of these.” As it is not revealed, the people do not try to overcome, as they do with physical darkness. Āṇavam, being root cause of all evils, exercises its power in multiple ways, forbidding souls in getting knowledge and bliss,

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466 K. Sivaraman, Saivism in Philosophical Perspective, 235.
467 Ibid.
468 Tiruvarutpayan – 21–30, Meikantasatram, 693-695.
469 Tiruvarutpayan - 23, Meikantasastram, 693.
making it suffer in ignorance, obstructing the performance of good deeds that profit the soul. The harm that āṇavam does to the soul is so dreadful that without Divine Grace, the soul cannot overcome it. Even though āṇavam is one, it binds the souls in various strength, with vijñānakalas in a very subtle way, with pralayakalas in a subtle manner, and in sakalas grossly.

Difference of opinions are expressed by various advocates of Śaiva Siddhānta on whether the soul possess āṇavam in the state of mukti. While some hold that at the shedding of body for ever by the soul, āṇavam leaves it, others say that āṇavam is ever present at mukti but without affecting the soul, giving room for a discussion on the nature of āṇavam as a malam, and of mukti, freed from fetters. Grace of God is brought to explain the presence of āṇavam, as it would be mitigating the potency of the fetters without further influence or effect on the liberated soul.

4.1.6.2. Kanmam: Determining Principle

*Kanmam* is described as the acts, good and bad deeds, of the embodied souls. The goodness and harm done to all creatures constitute the good and bad *kanmams*. The thoughts, words and actions of the souls yield the fruits of pleasure and pain. “Pleasures and pains may be divided into ādhibhautika, or the comforts and discomforts caused by the elements of nature, ādhyatmika or the gains and losses caused by intelligent beings; and ādhidaivika or the rewards and retributions meted out by chance.” Every experience of the soul is explained by its past *kanmam*, as an inescapable entity attached to it. Every action has an effect and the effects or fruits of which are to be enjoyed by the soul. *Kanmam* explains the present existential predicaments by having recourse to the past *kanmams* and the determination of future is conditioned by the present actions.

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470 Paranjoti, Saiva Siddhanta, 75.
472 Paranjoti, Saiva Siddhanta, 76.
Śaiva Siddhānta speaks of three states of souls, kevala, sakala and śuddha. In the kevala state, souls being totally devoid of awareness and activity are said to be completely covered by the darkness of āṇavam. In the state of sakala, the souls, being endowed with bodies, sensory and mental faculties, live in a world of objects, acting and accumulating kanmam. They acquire spiritual merit called puṇya by deed that are beneficial to other souls. By harmful deeds, they acquire sin, pāpa. So long as kanmam is done with sense of agency and desire to enjoy rewards and escape punishment, souls have to experience the fruits of their deeds. Though kanmam and cycle of births and deaths are endless, in spiritual pilgrimage, ultimately everyone attains salvation. Kanmam is an aid to human liberation and could be made an ally in spiritual endeavour if one goes the right way. Yet, what is an aid turns to be an obstacle, with the influence of āṇavam. Early or late, souls overcome the influence of āṇavam by God’s grace.

4.1.6.3. Māyai: Primary Material Stuff

Among the three bonds that bind the soul, māyai is the primordial cause, ultimate stuff of the universe. The whole universe is considered to be an effect in threefold, śuddha prapañca, śuddhāśuddha prapañca and aśuddha prapañca, having different causes namely śuddha māyai, śuddhāśuddha māyai and aśuddha māyai. Śuddha prapañca is effected by śuddha māyai without association with āṇavam and kanmam. Śuddha māyai, in other words named as bindu one of the evolutes of it, the first of the Śiva tattvas, pervades and stands above other two malams. Aśuddha māyai which is below bindu and gets associated with āṇavam and kanmam, give rise to śuddhāśuddha prapañca. The gross evolute of aśuddha māya is prakṛti māyai which is the cause for aśuddha prapañca.

473 Tirumandiram describes elaborates on the three states of the soul in the section seven of tandiram eight from mandiram 2227 up to 2268.
475 Devasenapathi, Saiva Siddhanta, 138.
Rationale behind postulating a substrate is that the world as an effect must have a cause. Though the world is subjected to change it is real and not unreal like the horns of a hare. The real effect should have a real cause and both are to be of same nature. God who is of other nature, intelligent and spirit cannot be the material cause of the world which is inert and material. Postulating a material substrate, māyai, the Śaiva Siddhāntins explain the term ‘mā’ as signifying resolution and ‘yā’ signifying evolution. Śaiva Siddhāntins reject all other postulates in place of māyai, by other schools, and vie with Sāṁkhya saying that even prakṛti itself is an evolute in the process of evolution.\textsuperscript{476}

Describing the nature of māyai, Śaiva Siddhāntin asserts that māyai is the primordial stuff of everything of the world and in its primal stage it is subtle and imperceptible, without parts. Thus, māyai is said to be indestructible and eternal, one, formless and all pervasive. Though the evolutes of māyai arise and perish, the material stuff remains the same. In producing various objects of the world, māyai needs an efficient cause, for it is inert and non-intelligent. It is called as one of the impurities due to its nature of causing delusion in the souls.

In understanding the relationship between the three malams, it is said that they are interrelated and are united with the soul from the beginningless. The root malam, āṇavam, is considered to be with the soul as it becomes the root cause of desire, embodiment of soul and action. While arguing for the first beginning of these malams as whether kanmam or māyai was attached to the soul first, Śaiva Siddhānta turns down this concern as a futile attempt to ascertain as to whether the palmyra or the seed came first. But they affirm that mūla malam, was attached to the soul, while kanmam and māyai may appear and disappear.\textsuperscript{477} However, one has to be careful here to note that any beginning for kanmam and māyai is denied. While āṇavam is said to be

\textsuperscript{476} Paranjoti, Saiva Siddhanta, 63.
\textsuperscript{477} Jaswant Raj, Grace in Saiva Siddhāntam, 93-97.
uninterruptedly exercising its function of concealment on the soul, *kanmam* enters into activity during the time of embodiment where consumption of the fruits of *kanmam* occurs. *Āṇavam* causes for the soul, a state of being the enjoyer. Yet the necessity of *kanmam* to explain the particular embodiment is questionable. It is understandable to argue the necessity of embodiment for release of the soul from *āṇavam malam*, as it is with the soul from the beginning. In explaining that particular attachment of soul to specific body, there is a difficulty to account for the *kanmam* as a determining principle.

All the three *malams*, *kanmam*, *māyai* and *āṇavam* hide the real nature and true identity of the soul and delude it wrong identity of the soul. While *kanmam* causes pain and pleasure, *māyai* manifests its products of physical body and organs for the souls to experience the fruits of *kanmam*, in terms of embodied living in the material world. The soul living in the embodied state experiences the world, which is made up of the evolutes of *māyai* or *māyai tattvas*.

4.2. Enumeration of Concept of *Māyai*

*Māyai* as the material and primordial cause for the universe, is said to be the substratum of all matter. “The products of *Māyai* appear and disappear, but the material stuff of which they are constituted remains eternal.” The nature of *Māyai* is posited in *Tirumandiram* as real and eternal. By characteristic features, *Māyai* is said to be subtle, imperceptible, formless and pervasive, without parts and indestructible.

The etymological meaning of *māyai* is derived from the combination of two syllables namely *mā* and *yā*, standing for involution and evolution.480

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480 It is also good to mention a etymological meaning of *māyai* is shown to be from Tamil tradition. “… the term Māyā is indigenous to Tamil and thus to Śaiva Siddhānta. It is NOT the Māyā of the other Indian schools! It is derived from the two Tamil terms ‘māi’ and ‘ā.’
Māyai is the metaphysical principle of materiality from which the things of the world come forth and to which they all go back.  

481 Metaphysically we are concerned on the reality of māyai. As the term ‘māyai’ etymologically means, resolution and evolution, it is the basis from which the universe of matter evolves and into which it merges.  

482 Māyai is thus, the seed of the world. Understanding concept of māyai from Tamil tradition enables one to uphold a difference of conception of māyai from other Indian philosophical tradition. From the etymological meaning of māyai itself one is clear of its realistic status that it is a foundational material reality from which and to which every material and objective entity is referred to.

4.2.1. Epistemological Rendering of Māyai

Any philosophical system upholds its metaphysics with its own epistemology, pramāṇa, the means of knowledge. For Tirumūlar the three realities are real. For him, the world is an perceived reality and perceivers are the souls and God. God is said to be the one who helps perceiving. Before venturing into establishing the categories all the systems try to give the validity of the sources of establishing their pramāṇa. Tirumūlar establishes the knowing subject and the object to be known and the process of knowing and the knowledge resulting from it. In verse 90 – jñēyattai jñānattai jñāduruvattai, māyattai mā-māyai taṇṇīl varum parai, āyattai ac-civān taṇṇai agoścara, viyattai mūrīm vilakki īṭēṆē. (NQaj;ij Qhđ;ij QhJUįj;įjid khai;ij khkhi;ij jd;dy; tUk; giu Maj;ij mr;ryt; jd;id mNfhru tPaj;ij Kw;Wk; tpsf;fp ,l;INNd.) This verse coming in the pāyiram, declares that the Tirumandiram explains completely the knower, the object of knowledge, and

Thus, māi (imperative of the verb māi = to disappear, to die) means, disappear; die out; be gone; ‘ā’ (imperative of the verb āka = to appear; to be born) means, appear; be born. Hence, māi +ā =māiā (Māyā) means in Tamil ‘disappear-appear;’ ‘die-be born.’ Ascribed to the ultimate principle from which entities appear and into which they disappear, the principle itself is termed as Māyā.” J.X. Muthupackiam, Mysticism and Metaphysics in Śaiva Siddhānta. New Delhi: Intercultural Publications, 2001), 196.  


the knowledge as such. The categories other than the subject, jñātṛ and the knowledge, jñāna, Tirumūlar explains in the above verse are the object, jñeya, the primal substance which is the cause of the objects, Māyai, the principles that operate Māyai, parai-āyam, the principle that cammands this parai-āyam, śiva, and the one who is like the unperceived seed and who causes this world, agōcaravīya.483

The means of acquiring valid knowledge is known as pramāṇa, or alavai.484 In ascertaining the entities that a system or a thinker holds on to be true categories, the importance of means of valid knowledge in the process of knowing is very much seen. Aḷavai Vilakkam, a Tamil work on alavai states emphatically that a person ignorant of valid means of knowledge cannot utter anything sensible.485 There are six alavai or pramāṇa understood in Indian tradition, namely, perception, inference, testimony, comparison, postulation and non-cognition - kāṭci, karudal, urai, oppu, poruḷ and iñmai.486 In addition to these there are few other alavai few speak of. Generally most of the philosophical systems accept the first three, namely perception, inference and testimony as all others could be reduced to one of these above three.487 There is no explicit mention of number of alavais in Tirumandiram. Although

483 KR. Arumugam, “The Philosophy of the Tirumandiram,” 45.
484 Aḷavai means measure. In Tamil to measure the things of the world there are four means, ennal (numbering), eduttał (weighing), mugattał (measure of capacity), nīṭṭal (linear measure) as spelt out in Nāṇūḷ verse 290. For measuring or for the knowledge of the metaphysical entities also the term alavai is used. Refer Mu. Tiruvilangam (Comm.), Śiva-jñāna-siddhiyār Cubakkam. Jaffna: Tamil Book Publishing Society, 1925. Tirumūlar also uses same term, aḷavai, for means of knowledge. Tirumandiram – 1125, “Aḷandēn akalidat tandamum i ṕum, aḷandēn akalidat tādīp pirānai, aḷandēn avalarul āṇduṇar ānē. – mse;Njd; mfplrj; je;jKk; <Wk;> mse;Njd; mfplrj; jhjgp; gpuid> mse;Njd; mfplrj; jhnzhL ngz;Zk;> mse;Njd; mtsUs; Ma;e;JzHe; NjNd.
485 As cited in V.A. Devasenapathi, Śaiva Siddhānta, 17 and KR. Arumugam, “The Philosophy of the Tirumandiram,” 47.
486 In Sanskrit they are called as pratyakṣa, anumāṇa, śabda, upamāṇa, arthāpatti and anupalabdhi.
487 Additional alavais spoken of by some are, elimination (pāriśeṣa or olibu), fact (sambhava or uñmai), evidence or authority from tradition (aṅtīva or ulaga-vaḷakku) and inherence (sahaja or svabhāva-linga or iyaḷbu). Cf. KR. Arumugam, “The Philosophy of the Tirumandiram,” 47.
Tirumūlar gives importance to testimony, there is due recognition for perception and inference.488

Perception is a means of knowledge through which cognition of reality takes place by sense-object contact. Tirumandiram speaks of four types of perception. Vāyil-kāṭci or as Tirumūlar names it mugattilē kaṇ koṇdu kāṇal, aga-k-kāṭci or agattilē kaṇ koṇdu kāṇal, tan-vēdaṇai-k-kāṭci, and yoga-k-kāṭci.491

Through the medium of invariable concomitance knowledge of a mediate object is obtained in Inference. Usually it is of two types, inference for oneself and inference for others, svārthānumāna and parārthānumāna. For the second type of inference, there is five-membered syllogism formed for logical conclusion, namely, pratiṣṭa (mēṛkoḷ), hetu (ētu), dṛṣṭāna (eḍuttu-k-kāṭṭu), upanaya and nigamana. Tirumandiram has such inferential syllogism. For instance “kuḷa-k kaṇṭru mūṭtu erudāy- c cila nālil... Fof; fd;W %j;J vUjha;r; rpy ehspy;...”492 All the young ones will grow old as the calf. This one will grow old, because this one is young.

Testimony is a means of knowledge when something, such as God, could not be known through perception and inference. Śabda or āgama-pramāṇa is given prominence in Tirumandiram as it is believed to be the

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488 In verse 1302, there is a mention of the objects of the world known by perception and God known by inference. “kānṭum porulam karudiya daivamum... fhZk; nghUSk; fUjpa nja;TIKk;...”
489 “mugattil koṇ-konda kāṇgiya mūdargāl, agattil koṇ-konda kāṇbadē āgandam... Kfj;jpy; fz;nhz;L fhz;fpd;w %lIhfts;> mflj;jpy; fz;nhz;L fhz;gNj Mde;jk;...” Tirumandiram - 2944
490 It is a perception of one’s own pain and pleasure – Tirumandiram - 2946
491 It is a perception without the aid of any external or internal organs. “...mey-p-porul kāṇḍiṇi... pulañgälum pōvida... - nka;g;nghUs; fz;bbd;... Gyd;fSk; Nghapl...” Tirumandiram – 689; “... parakāṭci ... gufl;rp...”, Tirumandiram- 671 “... māyāgai-k koṇḍapiṇi... mēloli yōgiya mey-p-porul kāṇumē. ...khaifd; fz;gpd;...Nknynhp ahhpa nka;g;nghUs; fhZNk.”, 675. Śiva-jñāṇap-siddhiyār Cubakkam – 13, also explains tan-vēdaṇai-k-kāṭci and yoga-k-kāṭci
492 Tirumandiram -177.
493 Tirumūlar qualifies God as the one who is elusive for us to see and beyond our thought to comprehend. “kāntar kariyan karuttilan ... fhz;l;w; fhpad; fUj;jpyd; - Tirumandiram -1793.
utterance of God. For Tirumūlar, Āgamas are uttered out of God’s Grace.  
Testimony is a helpful pramāṇa in realization of God.

Pramāṇa is defined as a one that measures all but is not measured by anything else. The three means of knowledge known as alavai or pramāṇa are only helping the cit-śakti, the principle of intelligence to know things. It is the soul that uses its instrument, ātma-cit-śakti that measures the entities. It is the pramāṇa. Yet, soul by itself cannot know unless God instructs it. Further śiva-cit-śakti of God is ultimately said to be the real pramāṇa. The distinction is that ātma-cit-śakti is said to be the pramāṇa that is helped and śiva-cit-śakti is the pramāṇa that helps. In the bonded state the senses help the soul to acquire knowledge and in the liberated state, śiva-cit-śakti helps the souls to realize. From the known world the unknown God is known. The world is inevitable.

The three entities accepted by Tirumūlar cannot be established with the help of the pramāṇa called perception. Testimony can do, but it may not be acceptable to all. Therefore the pramāṇa called inference becomes the only resort to establish the existence of God. Measuring the unperceived through the perceived is inference.

4.2.2. Kinds of Māyai

It is of two kinds, namely śuddha-māyai (pure māyai) and aśuddha-māyai (impure māyai). By analogy Tirumūlar states the function and role of

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494 "aṇṇal aruḷāl aruḷum civāgamam… mz;zy; mUshy; mUSk; rpthfkk;" Tirumandiram – 58 and 64.
495 “tamiḻ-c-col vada-col eṇum ivvirāṇduṁ unārārto muṇaḷum avāṇu unaralum āmē – jkpo;r;nrhy; tlnrhv; vDk; ,t,puz;Lk; czHhJk; mtd czuYk; MNd." Tirumandiram – 66. It means the Tamil and the Sanskrit Āgamas are well expounded; Learn them in depth and God’s vision will be yours.
496 Ci. Arunai Vadivel Mudaliyar, Śiva-jñāna-bōda Māpādiyap-poruñ-nilai Vilakkam, 197.
497 For elaborate treatment on this see Arumugam, “The Philosophy of the Tirumandiram,” 49-52.
499 “otta iru-māyai… xjj ,Ukhah…” Tirumandiram – 492; “māyai iṟanṉu… khia ,uz;L…” Tirumandiram – 2655.
māyai as follows; the pure māyai is the mother while the impure māyai is the nurse; parasīva is the father.  

Māyai is also said to be of three kinds which Tirumūlar names as mā-māyai, māyai and o-māyai.

The classification of māyai into sūddha māyai, aśuddha māyai and prakṛti māyai, should be understood that there are no three cosmic substrates but are three different stages or forms of one material stuff, māyai. Māyai in its rarefied condition at the beginning of creation is known as sūddha māyai. When it attains subtle form, it is called as aśuddha, and with further changes it attains gross level, it is known as prakṛti māyai, obtaining the qualities of impure māyai.

Sūdha and aśuddha are the two opposite qualities residing in same substrate, like black and red colour in kuṇḍumani seed, good and bad in kanmam and so on. The pure part of māyai becomes sūdha māyai and another part when mixed with kanmam gives rise to aśuddha māyai. Sūdha māyai gives rise to pleasure, perfect knowledge and clean world, sūdha prapañca. Impure māyai produces pain and pleasure, imperfect knowledge and unclean world, aśuddha prapañca.

Postulation of sūdha māyai is done the following way; Firstly, to protect the purity of Himself, Śiva needs to act through his Śakti on something other than himself to absorb, enjoy and control as they are the part of his nature. Secondly, from the existential analysis of three classes of souls, among whom the adhikāramuktas and apara muktas should have an environment

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500 “māyaikai-t āyaka māmāyai i ṣrīḍa āya parasīva n tantaiyāy nirkaṇe... khiaiff; jhahekkhia <d;wpMa gurptd; je;jhaha; epw;fNt...” Tirumandiram – 2268.
501 “māmāyai māyai vayindavam vaikari o māyai u ḥloṭi... khkhia khia tape;jtk; ifmp xkhia cs;nshep...” Tirumandiram – 1045.
502 Sivaraman, Saiva Siddhanta, 99.
503 Paranjoti, Saiva Siddhanta, 65.
504 Ibid.
505 Three classes of soul are sakalas having all three maṇḍakaf; the pralayakalas possessing kanmam and āṇavam; and vijñānakalas only with āṇavam. The spiritual progressed souls are Adhikāramuktas who have desire, but failed to attain mukti, and aparamuktas having followed path of jñāna, failed to reap its fruit
provided by something that would provide only pleasure. “Śuddha māyai is considered the appropriate dwelling place for those divinities that act on aṣuddha māyai.”

The evolutes of māyai are called as tattvas. The constituents of micro and macrocosm are called to be tattvas. They are described as the constitutive principles or fundamental elements or basic instruments of the world. A beautiful simile is drawn up to explain the various aspects of tattvas. They serve as different coats or vestures, made up of various texture at different times and at stages to the soul which is trying to release itself from the clutches of āṇavamalam.

4.2.3. Number of Māyai Tattvas

Tirumandiram recognizes and accepts thirty six Tattvas. These are instruments and steps with which the souls is associated and which it must be crossed before mukti is reached. They are grouped into twenty four ātma tattvas or prakṛti tattva, seven vidya-tattvas and five śiva-tattvas. The atma tattvas are the evolutes of aṣuddha māyai. Going deeper and subtler, one contemplates on the empirical instruments of ātma tattvas and beyond them find further other instruments that are to be properly set up for the soul to have these instruments to function and evolve. The instruments that provide ambience to experience the ātma tattvas are identified as seven in number, such as time and order. They are termed as vidyā tattvas belonging to the group that enables experience, namely Bhojaitru kandam. Again Siddhāntin infer Śiva

506 Paranjoti, Saiva Siddhanta, 66.
508 “Muttar tam mutti mudad muppatu ārē – KjiH jk; Kji;p Ki;j; Kg;g;J MNw.” Tirumandiram – 125; “muppadum ārum padī mutti ēniyāy... Kg;g;Jk; MWk; gb Kji;jp Vzpaha;...” Tirumandiram - 126
tattvas or Śuddha tattvas that are five in number. God to control and direct the other tattvas, assumes various forms in Śiva tattvas, which are also termed as peraka kandam.\(^{510}\)

“The earthly world is but a part of tattva-bhuvana”\(^{511}\) “The blemishes five He destroyed… malangaḷ aindām eṇa māṛṣi… kyq;fs; le;jhk; vd khw;wp…”\(^{512}\)

Five blemishes; āṇavam, kanam, and Māyai are known as three malams or blemishes. When the soul bound by āṇavam-malam, impelled by kanam and aided by body (constituting Māyai-kārya, the effects of Māyai), it is under influence of the concealing energy or tirodhāna-śakti of the Lord. For this purpose, tirodhāna-śakti is known as a blemish, the fourth malam. The fifth malam is known as māyeya, the concealing Śakti, which causes the soul to live in ignorance and to believe it knows and acts by its own will. As a blemish, māyeya must be removed, but its removal only takes place by the grace of God. The three malams, namely āṇavam, kanam and Māyai are spoken of in two aspects, the kāraṇa (causative) and kārya (resultant) level. The body, its instruments, the world and experience therein are resultant factors. These are māyeya, the concealing Śakti. Thus the five malams are spoken of in this verse [118].\(^{513}\)

The evolution takes place not by any automatic process but by the intervention of God who out of His Gracious concern for the benefit of souls, activates māyai.\(^{514}\) This evolution is called as creative act of God. Yet creation does not mean as bringing out something new out of nothingness. Satkāryavāda means that every effect is already pre-exist in the cause. The

\(^{510}\) Devasenapati, Saiva Siddhanta, 139ff.
\(^{511}\) “p’uṉ-kan ṃgṛu porundum puvaṉamē - g+tqd;fz; epd;W nghUe;Jk; GtdNk.” Tirumandiram - 385.
\(^{512}\) Tirumandiram – 118.
\(^{513}\) T.V. Venkataraman, Trans., The Tirumandiram, Vol.1., 156.
\(^{514}\) “māṉ-kaṇ vāṅ āgi vāyu vaḷarṇiṉiḥ… khdpd;fz; thd;Mf thA tsHje;plK;…” Tirumandiram – 385.
evolutes are of four kinds, namely, \textit{Tanu}, \textit{karana}, \textit{Bhuvana}, \textit{bhogam} i.e. the evolving body, the instruments in the body, the world and the means of enjoyment in the world respectively. \textit{Bindu}, \textit{mohini} and \textit{mahat} produce the material for the body, instruments and world of \textit{vinjñānakalas}, \textit{pralayakalas} and \textit{sakalas} respectively.\footnote{Devasenapati, \textit{Saiva Siddhanta}, 139.}

\textbf{4.3. Nature and Functions of \textit{Māyai}}

In understanding the nature of \textit{tattvas}, \textit{Śaiva Siddhāntin} describe that resolution of the \textit{tattvas} is inevitable. The twenty four \textit{tattvas} of \textit{prakṛti māyai} are destroyed by god Rudra, \textit{aśuddha māyai tattvas} by god Ananta, five \textit{Śuddha māyai tattvas} are destroyed by Śiva himself. Description of dissolution of various \textit{tattvas} by different aspects of God, emphatically state the difference between God and the \textit{tattvas}, and the supremacy of Śiva over the others.\footnote{Ibid., 141.}

In evolution of the world the \textit{Śaiva Siddhāntins} do not subscribe to Buddhist \textit{samudāyavāda} (doctrine of aggregation), or \textit{Naiyayikas’ ārambhavāda} (theory of creation), or \textit{Advaitin’s vivartavāda} (theory of illusory transfiguration). They recognize only two kinds of evolution, namely \textit{parināma} and \textit{vr̥tti}, an evolution with and without substantial change of cause.\footnote{Paranjoti, \textit{Saiva Siddhanta}, 42.} \textit{Parināma} is the assumption by a thing of a form different from its previous one, where the cause is substantially changed. Again in \textit{parināma}, general transformation, there are two kinds of partial and full transformation. Further explaining the evolution, \textit{Śaiva Siddhāntin} holds that there is identity cum difference between cause and effect, being identical in substance and difference in forms.\footnote{Ibid., 143.} Difficulty lies with \textit{Śaiva Siddhāntins} in answering the \textit{māyavādin} that how corporeal and changing universe is derived from the incorporeal and unchanging \textit{māyai}.\footnote{Ibid., 143.}
Śaiva Siddhānta concept as expressed in *Tirumandiram*, states clearly that māyai is the real material cause for objects of world. In comparison with other systems we find Sivadvaitin says that Īśvara is the material cause, Pasupata says Māyai alone, Naiyayikas and Vaisesikas say, primal atom, Sāṅkhya and *pancaratra* say *prakṛti*, Jaina holds that it is atom, Buddhist call it five *skandhas* and lokāyatas say four elements. To prove the existence of *prakṛtimāyai* as material cause, the following arguments are put forth. All that we experience are products or effects of a material cause. Hence it is postulated that the ultimate cause must be the uncaused root principle from which the material world is manifested. Secondly, common features and characteristics found in various individual things point to a fact of a common source, designated as *prakṛti*. Thirdly the evolved world indicates the necessary existence of a first cause, *prakṛti*. Fourthly, the unity and continuity of the material world suggest the existence of a single ultimate cause that holds all the reality, meaning and value of its effects.\(^{519}\)

*Satkāryavāda* is accepted by Śaiva Siddhānta which says that nothing is to come from nothing. The effects can be produced only from something possessing similar features implicitly. For Sāṅkhya, the mere presence of the inactive puruṣa enables *prakṛti* to evolve, just like a filament of iron is attracted by a magnet. Śaiva Siddhānta understands *prakṛti* as inert and non-intelligent, and so involvement of an intelligent agency becomes inevitable for evolution. Unlike Sāṅkhya, which explains only the material cause of the world, Śaiva Siddhānta rationalizes the necessity of an efficient and instrumental causes for the evolution of the world.\(^{520}\) They argue that for anything to be produced material, instrumental and efficient causes are required. Without intelligent and efficient cause the product is not possible. For the evolution of the world, *prakṛti* serves as material cause and the Lord as the efficient and His Śakti, inseparable energy and the *mūlakanmam* of the souls as instrumental cause.

\(^{519}\) B. Natarajan, *Tirumandiram*, 48-49.

\(^{520}\) B. Natarajan, *Tirumandiram*, 50.
The Supreme One created everything by pure consciousness. The immaculate one creates all and creates and animates each one and He becomes a support to the body. In the act of creation He dispenses karmic ills justly. The five elements beginning with space all have originated from the eternal maya and they perform the functions allotted to them.

4.3.1. As Constituents of Micro and Macrocosp

Māyai in union with bindu yielded the rest of three māyai (suddha, aśuddha and prakṛti). The sun, moon, agni and rest of celestials, the space, air, fire, water and earth, the sound, word, mind and the like all these were of māyai born, in union with bindu. The Śiva tattvas are the directive part of the psycho-physical organism.

The Supreme Lord, Parāparam, undertakes these activities in His taṭastha state (accidental nature) for the upliftment of the souls. It is a “play” for Him, and its purpose is to enable the souls to work out their karmam through the cycle of birth and death, to mature, understand and become fit to receive His grace and jñāna. Whole process is set in motion with creation. After the great deluge, a new creation starts. In the pristine state, He and His Śakti assumes a positive and energetic role and the whole

521 “Xq;F ngUk;fly; cs;cw thndhLk;... Mq;FcapH itf;Fk; mJczHe;jhNd - āṅgu perumkañal uṟu vāṇoñum... āṅgu yir vaikkum adu uṉarndāñē” Tirumandiram – 390.
522 “epd;WcapH Mf;Fk; epkyd;vd; MUapH xd;WcapH Mf;Fk; mṣīt cly;cw Kd;JaH Mf;Fk; clw;Fk; Jizmjhk; ed;WcapHg; ghNd eLTeqd; whNd. niṟṟu yirākkum nimalaṅ en āṟuviy ayrū yir ayrūm ajavai uḍal ǜṟu mūṟ tayur ākkum tūṇai adām naṟṟu uyirppāṅē naduva niṟṟāŋē” Tirumandiram – 394.
523 “Mfhak; Mpj;frHptH Mjpvd; Nghfhj rj;jp cs; Nghe;Jcld; Nghe;jdH khfha <rd; mud;k;hy; gpukd;Mk; Mfhak; G+kp fhz mspj;jNy – āgāyam ādi caḷācivār ādi en pōgāda catti uḷ pōṇdu uḍan pōṇḍaṇur māgāya taṇ araṇ māḷ pīramāṇ āṁ āgāyam pūṁ kāṇa aḷitaḷe.” Tirumandiram – 400.
524 “cw;W Kg; ghy;x;W khahs; cjakhk; kw;iwa %d;Wk; khNhah jk;tp;J ngw;Wmttd; ehjk; giuapy; gpwj;jijiw; Jw;w gurptd; njhy;tpis ahl;L,Nj - ǜṟṟa muppāl oṛṟu māyāl uḍayamām marraiya mīṉurum māyōdayam vindu peṟṟa araṇ nādam paraiyil pirattalāl tuṟṟa para-civaṇ tol-vilaiyāṭṭu īdē.” Tirumandiram – 399.
525 “... Jw;w khiaapd; tp;Jtpd; cw;W Nj. ...ōduṟṟa māyaiyin vinduvīṅ uṟṟadē.” Tirumandiram – 410.
world of māyai comes into being. Tirumūlar presents a fascinating and detailed picture of creation…

4.3.2. As Evolutionary principles

The evolutions of śuddha māyai are not made out of substantial change or what we called parināma. The change is only vṛitti. Only in aśuddha māyai, there is said to be substantial change. The question remains what sort of causal theory is acceptable to Śaiva Siddhānta. They generally accept satkāryavāda, whether it advocates parināma or vivarta vāda, in line with Śāṁkhya or advaita. Siddhānta accepts prakṛti in terms of māyai, which is one among the three malams. Māyai is not a principle of illusion and ignorance, but is instrumental for illumination of the souls. The speciality of Śaiva Siddhānta lies in its classification of Māyai into three, namely śuddha māyai, śuddhāśuddha māyai and aśuddha māyai. They are also termed as śuddha māyai (pure matter), misramāyai (mixed matter), and prakṛtimāyai (impure matter). Prakṛti of Śāṁkhya is not created, it is eternal and the uncaused cause containing three gunas, sattva, rajas and tamas. “In Śaiva Siddhānta, the prakṛti of the Śāṁkhya type is a product from the still further principle kalā which in turn is a subtle product from misramāyai.”

The present world is the direct effect of prakṛtimāyai. “Śaiva Siddhānta considers that this prakṛti and its products are solely meant for the souls endowed with triple malams (i.e. Sakalas).” All the evolutes are said to posses the triple gunas of prakṛti, reflecting three different qualities and activities. Tirumandiram explains the role of the three gunas in the body, with

528 Ibid. 48.
the explanation of sexual union of puruṣa and prakṛti, how the three gunas have their functions.\textsuperscript{530}

\textbf{4.4. Māyai and its Evolutes}

In the philosophical system of Śaiva Siddhānta one comes across distinctive feature of māyai being considered. Tattva sāstra is the name given for the understanding of the existence, nature and purpose of the world, its development and resolution into primal stuff, the nature and function of the tattvas or the evolutes of matter. In our present attempt to enumerate the māyai tattvas dwells very much on this understanding of the evolutes of the matter, māyai, into various materials and objects of the world. Śaiva Siddhānta maintains the reality of existence of māyai and its evolutes. Māyai in Śaiva Siddhānta terminology is the subtlest form of matter, even going beyond paramāṇu of Lokāyata, or prakṛti of Sāṁkhya or subatomic particles of modern sciences.\textsuperscript{531} The evolutes arise and function from māyai, constituting the cosmic processes. God is behind the orderly and unity of the vast and elaborate phenomena of manifold aspects and varied functions of different tattvas with their special role in the universe. The twenty-four tattvas of prakṛti māyai as in the Sāṁkhya are recognized by Śaiva Siddhāntin, in addition to five tattvas of śuddha māyai and seven of aśuddha māyai. Metaphorically three are compared to silk, cotton and jute.\textsuperscript{532}

The evolution from māyai into the physical and psychical world is explained by having māyai as material cause, God as the efficient cause and His Śakti, as the instrumental cause. The process takes place in three states of maya, in its primal state, as śuddha māyai. Śiva acts on it through His Śakti; secondly, in its subtle state, as aśuddha māyai, Sadāśiva acts on it; thirdly, in

\textsuperscript{530} "xUtd; xUjjp tpisahly; cw;whH ,UtH tpisahl:Lk; vy;yhk; tpsif,Fk;… oruvaŋ orutti vilaiyādaḷ urṛṛr iruvar vilaiyāṯṭum ellām vilaiikkum... ” Tirumandiram – 396.

\textsuperscript{531} Paranjoti, Saiva Siddhanta, 62.

\textsuperscript{532} Devasenapathi, “Basics of Saiva Siddhanta,” 56.
its gross level, as prakṛti māyai, Rudrā becomes the agent of activity until the end of the process of evolution.

However, it should be borne in mind that the primal mover is Śiva alone, for agents other than Śiva act under His influence. The three main stages of creation are based upon the three different agents that operate on māyai during these changes, and upon the three main changes that may undergo during the period.533

“The Śaiva Siddhāntin states the characteristics of the evolutes of śuddha māyai, in the reverse order, from their external manifestation back to their genesis.”534 These Śivatattvas, evolve without being put under any substantial changes in their nature. Where as the products of aśuddha māya do undergo substantial changes.

4.4.1. Evolutes of Śuddha māyai: Śiva Tattvas

Siva himself through His icchā, jñāna and kriyā śaktis operates on śuddha māyai. As a result of which, due to different combinations and proportions, the evolutes of śuddha māyai, which is the purest and subtlest of māyai. The tattvas, known as ‘Śivatattvas’ are nāda, bindu, sādākhya, maheśvara and śuddha vidyā.535 The evolutes of māyai are of two kinds, physical and psychical. At the intervention of efficient cause acting upon māyai, the evolutes arise, as taṇu (bodies), karaṇa (organs), bhuvaṇa (worlds) and bhōka (objects of experience). The psychic product, antaḥkaraṇa is part of karaṇa.

533 Paranjoti, Saiva Siddhanta, 66.
534 Devasenapathi, Saiva Siddhanta, 139.
535 “nādattil vinduvum nāda vindukkalil…ehj;jpy; tpe;JTk; ehjtpe;Jf;fspy;…” Tirumandiram – 382. “The siva tattvas are the basic principles of god and other, like brhama, rudra, Śakti siva and so on, meaning that from māyai, the deities of the world are born? May be it is pure māyai, ok?” for instance, “From bindu comes Sadāśiva and from him Maheśvara, Rudra, Viṣṇu and Brahma. They are deities of the five elements, namely, earth, water, fire, air and space… Śiva undergoes transformation as Sadāśiva and the deities of the five elements, known as Sambhupakṣas.”-The Tirumandiram, Vol.2. 475. Verse. 386.
The effects of the evolution of śuddha māyai are the śuddha prapañca that consists of śabda prapañca and artha prapañca. śuddha māyai is the cause for four modes of speech and for the words, letters, worlds, mantras, tattvas, bodies, and object of enjoyment, organs and everything required for the soul.536 śabda prapañca consists of four modes of speech such as vaikhari, madhyama, paśyanti and sūkṣma.537 Vaikhari stands for articulated word.538 Vaikhari is “…of such a nature that it can be heard by him who utters it and by him who hears it and it has the capacity to express what is thought.”539 The characteristic feature of it is to create determinate knowledge in the speaker and hearer.540 Madhyama is in between the two and helps to form determinate knowledge in the mind of the speaker and it is not heard except internally, as a soft sound in the throat itself. It exists in a subtle form internally where the letters are differentiated into subtle forms.541 Paśyantī possesses in a very subtle form, the several letters manifested and distinguished in Madhyama. It resides in thought and makes indeterminate knowledge possible. Sūkṣma exists as sound in causal body, kārana-śarīra and makes knowledge possible. While others are destroyed, it persists as śuddha māyai.542 Artha prapañca consists of five Śiva tattvas. The śuddha māyai is considered to be a latent māyai that evolves into manifested world through different tattvas, at the intervening will of the divine.543 śuddha māya is termed here as titatra agam, meaning purest. It is

536 Devasenapathi, Saiva Siddhanta, 141.
537 “Vaikari (Vakharai) is one of the four elements of sound, others being Para, pasyanti and Madhyama. It is that element which is carried by the sound within the body and becomes articulated in the throat. It is the gross sound. According to Raghavabhatta, para is unmanifested sound; Pasyanti reveals letters; Madhyama – words, and Vaikhari – sentence.” N.N. Bhattacharyya, History of Tantric Religion, 478 as cited in B. Natarajan, trans., Tirumantiram, 165.
539 Devasenapathi, Saiva Siddhanta, 139.
541 Devasenapathi, Saiva Siddhanta,139; KR. Arumugam, “The Philosophy of the Tirumandiram,” 71.
543 Natarajan, Tirumantiram, 60.
entirely by pure wish and pure will of the Lord, all emerge out of pure material māyai.544

4.4.1.1. Nāda: Pure Intelligence

In mandiram 381 that starts with “ādiyōḍu andam ilāda parāparam...”545 Tirumūlar explain the creative activity of the Divine. Qualifying Him as without beginning and end, he states that Parāparam in being consorted with Parai immaculate gives birth to nāda. God before creation and after dissolution of the world, remains all by Himself, withdrawing within Himself all the manifestations of His Śakti and remains one, undivided. From param, nāda tattva is produced.546 Śuddha māya is dissolved or shrunk into its causal state. God manifests his intelligence to influence and to reactivate Śuddha Māyai and there evolves Śiva tattva or nāda tattva. Nāda tattva is the basis for the primal sound namely sūkṣma vāk.547 When creation starts there should be some force to release the dynamic aspect of Śakti. The force is postulated as nāda, a spark that initiates the vibration. Literally nāda means ‘sound,’ not a sound usually perceived by physical ear, but it is a subtle unmanifested sound.548

4.4.1.2. Bindu: Pure Will

Bindu is the source power responsible for the origin of the world. It is the seed point from which all principles of creation evolve.549 Bindu tattva is also called by another name as Śakti tattvam, which is the basis for paśyanti vāk. It is evolved by the manifestation of kriyā śakti of God and the activation of śuddha māyai to action. Nāda is said to be united with Bindu, out of that

544 Varatarajan, Tirumandiram, 201.
545 “ādiyōḍu andam ilāda parāparam pōdam adāgaṛ puṇarum parāparai, cō di adqil param toṇra-t toṇrumām tī’dil parai adan-pāl tigal nādamē - MjpNahl mej; ,yjh guhguK; Nghjk; mjhg; Gzuk; guhguI Nhrjp mjdpI; guK:Nhd;wj; Njhd;Wkhk; jPjpI; giumjd; ghjyjpfo; ehjNk,” Tirumandiram – 381.
547 Singaravelu, “Tattvas,” 27.
548 Natarajan, Tirumantiram, 64.
549 P.S. Somasundaram, trans., The Tirumandiram, Vol.7., 2070.
union, Śiva and Śakti appear. From them jñāna and kriyā arose. Finally from bindu iccā arose. The mandiram 382 explains that bindu as tattva emerges from bindu-śakti of Śiva and Śakti. Further in tandiram seven there are two sections exclusively speaking of the rise and the regulation of bindu. Specially the section twenty deals with cosmogony viewed from the angle of nāda and bindu of the primal cause.

The products of the bindu such as nādam (primordial sound or Aum), kalās (phases of the moon), etc., appear in the firmament of pure māyai (the power by which the One appears to be many) which is the para kāyam. That is described as the original hut, in which all these principles abide. There emerge the nine fold modifications of the Supreme,… then emerge the subtle instruments of mind, intellect (cognition), consciousness (cittam) and the “I-Maker” (the ahāmkāra or ego), their respective powers (saktis), and the five kalās (parts) of action (kriya-śakti),… the unmanifested sound (vaikari) also emerge.

The modification of bindu and nāda affect the emergence of thirty-six principles of nature.

4.4.1.3. Sadākya: Will and Intelligence

The mandiram 384 explains the emergence of Sadāśiva by the conjoining of nāda and bindu. Sadāśiva or sadākya is said to be finite support of elements namely, earth, water, fire, air and ether. This is thus termed as mān

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550 Natarajan, Tirumantiram, 60.
551 “nādattil vinduvum nāda vindukkalil tīdu arṟṟu agam vanda civaṇ catti engavē, pēddittu jñānam kiriyai pirattalāl vādittā viccaiyl vandu elum vinduvē - ehj;iopy; tpe;JTk; ehjtp;e;Jf;fsp;y; JPaMw;W mfk;te;j rptd;rpj;jp vd; DNt Ngjppj;J Qhdk; fhjpl gpwj;jhy; thj;jj trp;irapy; te;JvOk; tpe;JNt.” - Tirumandiram – 382.
552 Tirumandiram - 1923 to 1974.
553 Tirumandiram - 1923 to 1936.
555 “ceytit rum vindupē tattirān aiyaintu, ceytitu nādapē tattiṭa nāḷāruṇ, ceytitu māṟṟavai yṟrīraṇ ṭিţiṟ🤫ahkan, ceytitu māṟṟu cērta tuvan kālē - nra;jpLK; tpe;JNg jj;jpWd; liae;JQ; nra;jpL ehjNg jj;jpW dhyhWQ; nra;jpL kw;wit aPhpuz; bw;wpWQ; nra;jpL khwhJ NrHjj; Jtq;fNS.” Tirumandiram – 1924.
sakti as it become the substratum of Matter.\textsuperscript{556} Nāda and bindu are brought forth by God being aware of ‘thinking’ and ‘willing’ in a general way. They are said to be subtle and gross layā state respectively of God. As God assumes bhoga state, the third evolute of Śuddha māya, namely Sadākya or Sadāśiva tattva emerges. In this evolution, jñāna and kriyā or intelligence and will are in equal proportion. “Anava Sakti then acts on the prakriti maya (material) sphere. This sphere is known as ‘mān’ or ‘mahat’. From mān evolves the five elements – earth, water, fire, ether and space.”\textsuperscript{557}

4.4.1.4. Īśvara: Dominant Will

In assuming a more manifest state called adhikara, God activates Śuddha Māyai, with the will or kriyā śakti more dominant than the jñāna Śakti. The predominance of will in the evolution results in a tattva namely Īśvara. Sadāśiva that stood as One animated Īśvara.\textsuperscript{558}

4.4.1.5. Śuddha Vidyā: Dominant Intelligence

Remaining in a gross and manifest adhikara state, with the predominance of jñāna śakti more than the kriyā śakti, God initiates the evolution of śuddha vidyā tattvam, which is the cause for the vidyā tattvam of aśuddha māyai.

4.4.2. Vidyā Tattvas: Evolutes of Śuddhaśuddha māyai

The Tattvas that make the soul fit to experience the world, are the instruments which is called vidyā Tattvas. Kāla, niyati and kalāi are the direct evolutes from aśuddha Māyai. Kalāi, vidyā and argam form a group, while

\textsuperscript{556}“tūrattil cōdi toḍarndu oru cattiyāy , ārvattu nādam anaindu oru vinduvāy -p, pāra-c cadācivam pār mudal aindukkum , cārvu attu -c catti ār cāttumāṉ y āmē - Juj;jpy; Nrhp njhiHe;JxU rj;jpaha; MHIj;J eįj; mize;JxU tpe;Jtha;g; ghur; rjrptk; ghKJjy; le;Jf;Fk; rhh;TMmj;Jr; rj;jpXH rj;jkhd; MNk.” Tirumandiram – 384.

\textsuperscript{557}Natarajan, Tirumantiram, 60. “puṇṇiyaṇ nandi porundi ulagu en’gum , tāṇiya māpai valartidūm cattiyum, kan iyālbāga-k kalavi muḻudumāy, maṇ iyālbāga malārdu elu pūvilē. – Gz;zpzd; ee;jp nghUe;jp cyFvq;Fk; jz;zpā khid tsHjjpLK; rj;jpAk; fz;;ay; ghff; fytp KOJkha; kz;;ay; ghf kyHe;JvO g+tpNy.” Tirumandiram - 387.

\textsuperscript{558}Tirumandiram – 403 & 409.
kāla and niyati form a group that is applicable not only to the soul but to the entire phenomena. Time and order are inevitable for any phenomena, as nothing would be possible to happen without time and there would be only chaos and confusion without order.

4.4.2.1. Kāla: Time

Kāla being the first evolute is postulated to be so as to account for things to evolve, for, the things are to emerge only in time. Time is necessary for other tattvas like, kalai, for without time they cannot be conceived of. Our experience in the world affirms that Time is an indispensable condition for cause and effect relation in any event and for the required growth and sequence of order. Changes in the organisms and the world are attributed to take place in Time. Divisibility into past, present and future is perhaps a real character of Time. Thus whatever is subjected to time is bound to be non-permanent. God is attributed to be beyond and transcending time. Having explained the necessity of Time, Siddhantin explain the nature of Time as inert, non-eternal, of different kinds and subdivided into three periods of past, present and future. Kāla works with niyati for the souls performing their kanmam and to be assigned of the fruits of their kanmam.

Kāla as distinguished into past, present and future, set the time limits for the manifested world. The universe is subject to the states of origination, sustenance and destruction in time. Time is threefold, inert, many and non-pervasive. Time becomes the cause of the tattvas and their derivatives, other than itself, because it is not cause of its own origin. Only the Lord who is above time, originates it. Kāla is born of asuddha māyai and for śuddha māyai

559 Paranjoti, Saiva Siddhanta, 68.
561 Paranjoti, Saiva Siddhanta, 68.
563 “Mjp guQ;rptk; rj;jp rjhrptk; Vjky; <rd;ey; tpj;jpah jj; Jtk; Nghjk; fiyhyk; epajpkh khia ePjpaP whf epWj;jdd; vd;Nd. ādi parīcīvam catti catācīvam ētamil ēcaynal vittiyā tattuvam pōtam kalaikālam niyatimā māyai nīt-y-ṭṟāka nīṟuttigāṉ ēyē.” Tirumandiram – 2190.
there is śuddhakāla that becomes the time for the origination of the products of śuddha māyai. And for the Lord who transcends time there is no need of time for performance of His fivefold activity.\textsuperscript{564} In understanding the threesfoldness of time, one needs to clarify the conception of time and space that differs with reference to each object, appearing thus like time is past for one thing, present for another and future for yet other. Again, it is to be noted that time is dependent on each thing. Soul being in time becomes non eternal and unlimited by time. Eternality is understood as not being measured by time.\textsuperscript{565} Sivajnana yogin in Mapādiyam explains that Lord does not require time for the manifestation of the śuddha tattvas. That would not mean that time is unnecessary for others, like Ananta. The Lord alone transcends time and brings it into existence.

4.4.2.2. Niyati : Regulatory Law

Niyati is a regulatory law that is used to dispense the fruits of kanmam to respective souls.\textsuperscript{566} Having regulatory function, niyati, performs the work of assigning fruits of both good and bad deeds to the souls which have a tendency to avoid fruits of bad deeds and only to enjoy the fruits of good actions. Kanmam by itself is not to induce the fruits of actions to souls, without niyati.\textsuperscript{567} The law laid and enforced by God is niyati tattva which is required to ensure the results of kanmam to reach the respective souls.\textsuperscript{568} Even cit-śakti performs not the work of dispensing the fruits, for like kanmam, it also is in need of a material body or some instrument to work with. Hence, Siddhāntin concludes niyati to be an indispensable instrument to confine souls to the

\textsuperscript{564} Devasenapathi, Saiva Siddhanta, 145.
\textsuperscript{565} Ibid.
\textsuperscript{566} Kandaswamy, trans. The Tirumandiram, Vol.8., 2403.
\textsuperscript{567} “tpjjpah jj:J tk Nghjk; fijfhyk; epapkh khia... vittiyā tattuvam pōtam kalaikālam niyatimā māyai...” Tirumandiram - 2190
\textsuperscript{568} Singaravelu, “Tattvas,” 25.
experience of the fruits of their actions. Sometimes this tattva is come to be known as fate or destiny designed once and for all.

The main function of niyati is to allocate the experience of the fruits of their deeds to the respective agents. It is done by the command of the Lord. While determining kanmam, niyati prevents increase of activities due to the attractiveness of the objects and prevents also the evasion of experience of the fruits of demerits. For such a function, the energy of the Lord cannot be brought in to explain, for it is free from malam. Again kanmam itself cannot make the allocation.

4.4.2.3. Kalā: Āṇavam Dispelling Agent

Kalā, meaning scatter, dispel, nullify, is a tattva that removes the obscuring āṇavam and activate the kriyā śakti in souls. Its negative function of dispelling the effects of āṇavam malam and the positive function of actuating the kriyā Śakti, are specific nature of kalā. Although āṇavam is all-pervasive, this tattva makes it ineffective to some extent by making the kriyā śakti of the soul to manifest itself.

The partial removal of the evil of āṇavam and the illumination of the cognitive energy of the soul are followed by the experience of the fruits of the soul’s deeds. Kalā tattva is needed to illumine the soul though it is of the form of intelligence, as its cognitive activities are obscured beginninglessly by āṇavam. Without the removal of āṇavam, at least partially, there is no possibility of apprehension of objects. Kalā cannot completely remove āṇavam, but only partially so. Lord himself need not remove āṇavam partially, through his Śakti. For at the intervention of Lord’s Śakti, ignorance will be

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569 Paranjoti, Saiva Siddhanta, 69.
570 Devasenapathi, Saiva Siddhanta, 147.
571 Paranjoti, Saiva Siddhanta, 70.
573 Tirumandiram – 2190.
completely removed. Immaturity of the malam in the soul prevents such an intervention.\textsuperscript{574}

### 4.4.2.4. \textit{Vidyā}: Activating Agent of Intelligence

\textit{Vidyā} is the tattva that activates the \textit{jñāna śakti} in souls to have intelligence. \textit{Vidyā} functions after \textit{kalāi} dispels partially anava malam to gain knowledge. Although it is said that \textit{kalai} itself actuates \textit{jñāna Śakti} while doing so with \textit{kriyā Śakti}, it cannot replace \textit{Vidyā tattva} for the reason that each \textit{tattva} has its respective functions.\textsuperscript{575} For the soul to experience the world, it needs \textit{vidyā tattva} besides \textit{buddhi} and \textit{antaḥkaraṇas}, because many instruments would be necessary for accomplishing particular task, gaining knowledge in this case. The senses and the intellect cannot act by themselves. The soul requires \textit{vidyā tattva} as an instrument for the activating them.\textsuperscript{576}

\textit{Vidyā tattva}, arising from the previous and superior \textit{tattva}, \textit{kalā}, functions for the sake of enjoyment and causes the cognition of objects by the soul’s intelligence. Necessity of \textit{vidyā tattva}, besides the soul’s intelligence for the cognition of the objects, is justified by reminding us of the soul’s intelligence as the pure intelligence, which is normally turns towards Śiva, rather than towards objects of the world. Without the objects of the world, the experience of the world which is necessary for working out \textit{kanmam} and removing \textit{āṇavam}. Hence association with \textit{vidyā tattva} is necessitated for turning towards objects.\textsuperscript{577}

### 4.4.2.5. \textit{Rāga}: Stimulator of Desire

\textit{Rāga tattva} is to trigger the \textit{iccha śakti} and to create desire for things in the souls, in order that the souls experience the fruits of its \textit{kanmam}. Necessity of \textit{iccha Śakti} in souls is to desire for the things, which are only known through

\textsuperscript{574} Devasenapathi, \textit{Saiva Siddhanta}, 47.
\textsuperscript{575} Paranjoti, \textit{Saiva Siddhanta}, 70.
\textsuperscript{576} Singaravelu, “Tattvas,” 25.
\textsuperscript{577} Devasenapathi, \textit{Saiva Siddhanta}, 148.
jñāna śaktī. It issues from vidyā tattva that makes the iccha śakti to enable the soul to desire, to make it fit to be enjoyer, because always desire comes after knowledge. Rāga becomes a necessary tattva for the buddhi to manifest attachment to objects. Arising from vidyā, rāga informs the affective energy of the soul, to enjoy the kanmam. The rāga tattva should be there to cause desire for things, though there is affection present in soul as its character. For, there would not be any enjoyment for a person devoid of desires, and for a person who has desires is not attracted to enjoyment of unclean things. Rāga tattva arises and helps the activities of the enjoyer. The characteristics of aśuddha māyai are eternal, incorporeal, invisible, one, indestructible, seed of the universe, cause of everything, inert, pervasive everywhere in the bodies, organs and worlds, impure and delusive causing delusive cognition.

4.4.2.6. Mūlaprakṛti: First Material Cause

Śuddhāśuddha māyai is part of aśuddha māyai and is known to be adhomāyai and mohini. It serves as the basis and primal cause for aśuddha prapañca that includes vidyā and ātma tattvas. The mūlaprakṛti is the root cause of ātma tattvas, making them as things to be enjoyed. The other names assigned to it are pradhānam or mān, containing within itself the three gunas, sattva, rajas and tamas in embryo or unmanifested subtle form and in perfect balance. In the manifested form, that is in the ātma tattvas the equilibrium is not kept up. Mūlaprakṛti develops also into guna tattva which is known to be as cittam, one of the antahkaraṇas or inner instruments.

4.4.2.7. Puruṣa: The Experiencer

The five vidyā tattvas namely, kāla, niyati, kalā, vidya and rāga form an aggregate like a cloak, which is called pañchakaṅchukam to the soul and make

578 “<rd; mdy;tpj;ij ,uhfk; fiyfhyk;… īcan aṉalvittai irākam kalai kālam… Tirumandiram – 2191. refer; Devasenapathi, Saiva Siddhanta, 149.
579 Devasenapathi, Saiva Siddhanta, 143.
580 “rHHTmj;Jr; ṛj;jpXH ṛh;Jkhd; MÑk…cāruv attu-c catti œr cāttumāṅ āmē.” Tirumandiram – 384.
it fit to enjoy the world. This stage of acquiring the capacity for enjoyment, it is called *puruṣa*. Although inclusion of *puruṣa* as one of the *tattvas*, is highly debatable, *Siddhānta* system justifies it as the soul embracing a state called *bhoktirvutvam*. At this stage the soul is therefore *sadāsat* (intelligent and non-intelligent). The souls with the coat of ignorance, egoism, greed, affection and anger arising from *mūlaprakṛti*, is referred to as *puruṣa tattva*.

### 4.4.3. Ātma or Prakṛti Tattvas: Evolutes of Aśuddha māyai

The material objects of the physical world have *aśuddha māyai* as their material cause. The nature of *aśuddha māyai* is said to be eternal, one, formless though the products of it have just opposing nature of arising and perishing, varied and complex, and having definite forms. God *sadāśiva*, one of the divinities, empowered by *Śakti* of Śiva, act on impure *māyai*, produces *kāla*, *niyati*, *kalāi*, *vidyā* and *rāga*. Śiva, being pure, does not act directly on impure *māyai*. These five *tattvas* are called as ‘*puruṣa tattva*’ in experiencing the world and are grouped into *pañcakancuka*. *Pañcakancuka* remains always with the soul during the life on this world, and so is different from other *tattvas*, which are attached with the soul in various *avasthās* and would be dissociated. In association with the matter, the soul undergoes five kinds of travail, such as delusive knowledge of mistaking the transient for the eternal, proud of being an agent of activities and of being an owner of things, desiring for objects, pursuing the worldly objects, wrong identification of itself with non-self.

The body and the instruments of knowledge and experience that enables the soul to interact with the world for the release, are called as *ātma tattvas* or

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581 They are called as *Puruṣa Tattva* as they condition the soul and its functions. *Puruṣa tattva* does not render a meaning that the soul is one of the *tattvas*.

582 Paranjoti, *Saiva Siddhanta*, 70.

583 Ibid., 71.
prakṛti tattvas. They are said to be twenty four of them, constituting the physical and mental instruments either as objects of experience or as aids to experience. As they are meant for the experience, they are termed as bogyam.584 Traces of adopting the Sāṁkhyan scheme of evolution of the world are clearly observed in Siddhāntins’ explanation of prakṛti tattvas. Prakṛti with its three gunas of sattva, rajas and tamas, give rise to other tattvas like antaḥkaraṇas (inner organs), jñāna and kanmam indriyas (organs of sense and action), tanmātras and bhūtas (subtle and gross elements). The antaḥkaraṇas585 are citta, manas, ahaṅkāra and buddhi, that do the following functions of apprehending, analyzing and doubting, feeling the sense of pride and self assertion, and deciding and making judgment. In arguing for the necessity of both jñāna and karma indriyas, Siddhāntins explain the different functions of jñāna and kriyā ṣaktis. Both the external and internal senses are needed, for, the inner karanas function in present, past and future, while the external senses function only in the present.586 The characteristics of aṣuddha māya are that it is eternal, incorporeal, invisible, one, indestructible, inert, non-intelligent, pervasive and impure as it spreads itself into the universe, enjoyment, body and organs for the sake of the souls, causing delusive cognition.587

4.4.3.1. Antaḥkaraṇas: Inner Instruments

The inner instruments or antaḥkaraṇas are manam (mind), Buddha (intelligence), ahaṃkāram (ego) and cittam (citta), with the respective function of conceiving, judging, willing and reflecting. The mind first receives the vague impressions of the object, and leaves the impressions to buddhi to determine what the object is. With the rise of ahaṃkāram, the will to prove is manifested. At last, the cittam reflects and identifies with the pleasure or pain

585 “vl;bdpy; le;jhFk; ,e;jphp aq;fSk; fl;ba %d;W fuzKk; MapLk; xl;;ba ghrk; czHtJ thfNt fl;b mtpo;j;jpLk; fz;Zjy; fhZNk. etṭiṭil aintākum intiri yanākārum kaṭṭiya mūṉru karaṇamum āvītum oṭṭiya pācam uṇarvatu vākavē kaṭṭi avīḷṭīṭum kaṉṇutal kāṇumē” Tirumandiram – 2124.
587 Devasenapathi, Saiva Siddhanta, p.143.
or indifference of the knowledge about the object obtained through the senses. The ātma tattvas are the direct evolutes from ahamkāram, one of the four inner instruments. Jñānendriyas or the instruments of knowledge are from the satttika ahamkāram, karmendriyas from rajasa ahamkāram while Tamas ahamkāram give rise to tanmātras and pañca bhutas. The jñānendriyas and karmendriyas are the gateways, external outer instruments of knowledge, while the antaḥkaraṇas are the inner instruments of knowledge.588

4.4.3.2. Jñāna Indriyas: Instruments of Knowledge

Instruments of knowledge are recognized as ear, body, eye, tongue and nose, that serve as only windows through which people acquire knowledge.589 They perceive the sense qualities of sound, touch, light, taste and smell. Their functions are determined by the elements, for instance, without fire or light, eye cannot function, without water in the tongue it cannot experience taste, without the object in its gross or fine form touching the nose cannot smell. The sense organs of knowledge are the actual nerve endings that transmit sensory and motor signals to and fro the brain and the external organs.590

4.4.3.3. Kanmam Indriyas: Instruments of Action

The instruments of action are called karmendriyas, that are identified as the vocal chord, feed, hands, anus and the genital organs, which are the means of activities such as speaking, moving, giving-receiving, excretion and pleasure. The vocal chord or mouth produces articulate sound with the aid of ether, the feet move with the aid of air, the hands give and receive with the aid of fire, the anus excretes with the aid of water, the genital organs give pleasure with the aid of earth. Unlike the instruments of knowledge, karmendriyas are not merely the external organs like the throat, feet, hands etc, but are the

589 “xope;j Kjy;le;Jk; <Hle;njhL Vwpg; nghope;j Gdy;G+jk; Nghw;Wk; fuzk;... oįinda mudal aindum Ṭr-ainduo ēri-p poįinda puįal pūdam poṛṛum karṇam...”Tirumandiram – 455.
ingrained capacity to perform the functions like expression, locomotion, etc. While \( jñānendriyas \) help the soul to express its \( jñāna \) Śakti, the instruments of action are used for soul’s \( kriyā \) Śakti.\(^{591}\)

### 4.4.3.4. Tanmātras: Subtle Elements

The subtle causes, serving as seeds that give rise to gross elements are called \( tanmātras \) or the causal elements.\(^{592}\) They are identified by the five senses, as sound, touch, light, taste and smell. The earth possesses all the five qualities. Water lacks odour. Fire lacks taste and odour. Air lacks colour, taste and odour, ether has sound alone.\(^{593}\)

### 4.4.3.5. Mahābhūtas: Gross Elements

The entire world is made up of five elements, namely earth, water, fire, air and ether. These five elements are called \( pañca mahā bhūtas \), constituting the external world of experience as well as the physical body. \( Mān \) is said to be the substratum of matter from which evolves the five elements.\(^{594}\) Further in \textit{mantra} 385 we have a description of the elements in succession. The translation of the \textit{mantra} is as follows: “Out of \( Māyai \) evolved space From space, air From air, water, From water, earth’s hard crust; Thus they formed in succession The elements five; From \( Māyai \) appeared the five subtle essences (\( Tanmātras \)) And from them the five gross elements (\( Bhūtas \)) From the

\(^{591}\) Ibid.
\(^{592}\) “xope;j Kjy;le;Jk; <Hle;njhL Vwpg; nghope;j Gdy;G+jk; Nghw;Wk; fuzk;... ōlinda mudal aindum īr-ainduō ṇri-p poļinda puşal pūδam pōṛrum karnam... ”Tirumandiram – 455.
\(^{593}\) Singaravelu, “Tattvas,” 21.
\(^{594}\) “tūrrattil cō di todanddu oru cattiyāy , ārvattu nādam ānandu oru vinduvāy-p, pāra-c cadācīvam pār mudal aindukkum , cāryu attu -c catti o r cātīmā y ōmē - Jlij;jpy; Nhijp njhIHe;JxU rjpaha; MHTj;J ehjk; mize;JxU tpe;Jtha;g; ghur; rjhrtk; ghHKjy; le;Jf;Fk; rhh;Tmj;Jr; rjpXH rhj;Jkhd; MNK.” Tirumandiram – 384.
Vyahruti Bhu has arisen the present world." The prakṛti tattvas that make up the human being within the body are thus grouped in set of five, namely the elements five, the tanmātras five, the sense organs five, the gross sense organs five and the four cognizing inner instruments like mind, intellect, will and egoity.

4.5. Physical Body and Material World

In Tirumandiram, world is clearly recognized as different entity other than God and the soul. There is a separation, thus, and a differentiation between spirit and matter. World is real and existent, as it is from the cosmic substrate called māyai serving as the material cause and substance of the world. Nature of māyai is that it is inert material cause while God is the intelligent efficient cause.

4.5.1. World as an effect

World as an effect possesses an inert substance called Māyai, as the cause. Satkārya-vāda, theory of causation holds that the effect exists prior to its manifestation in a latent state in the cause. Tirumandiram expressed this theory in verse 1932, “Except from the seed there is no shoot, except from the seed there is no way of germination, the seed and shoot are the same…” Tirumular explains that all emerged out of Māyai. Māyai is an inert but eternal substance. The world is evolved out of it and absorbed into it. The

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595 khdpd;fz; thdhfp thA tsh;e;jpLk; fhdpd;fz; ePUq; fye;J fbdkhaj; Njdpd;fz;  le;JQ; nrwpfe;iJe;J g+jkha;g; g+tpd;fz; epd;W nghWe;Jk; GtdNk. - Tirumandiram – 385. Trans. by B. Natarajan, Tirumandiram, 60.
596 “xope;j Kjy;le;Jk; <Hle;njhL Vwpq; nghope;j Gdy;G+jk; Nghw;Wk; fuzk;... oļinda mudal aindum ķ-r-indožu ēri-p poļinda pužu pūdām pūrrum karnam...” Tirumandiram – 455.
598 “vittini laņri mulaïyillai ammulai vittini laņri velippațu mārillai, vittum mulaïyum utanarị vēralla... tpjjdpd yd;wp Kisaŷi iy mk;Kis tpjjdpd yd;wp ntspg;gL khwpŷi iy tpj;Jk; KisAk; cldd;wp Ntwy;y...” – Tirumandiram - 1932.
599 “ādittaṉ candirañ angį en-pāllogal, pōditta vāng olı pongiyva nīr puvi , vāditta cattu ādi vākku maṇa ādīgal. o’dūra māyaiyīn vindaįvīn urūdē - Mjpj;jd; re;jpud; mq;fpvz; ghyHfs; Nghjpjįj thd;xy npq̄g;fp;a ePHGtp thjpįj rį;JMjp thf;F kdMjpfs; XJw;w khiaapd; tpe;Jtpd; cw;WNj.” Tirumandiram – 410.
world in the evolution becomes gross and in the involution becomes subtle. On this ground it can be argued that the world, which is an effect of the mâyai is real.”

Role of God in making the cause, Mâyai into the effect the world, is that of being efficient cause while His cit-śakti, His intelligence served as the instrumental cause. The soul could not be the intelligent cause of the world as it realizes its intelligent capacity only when bonded in the evolutes of Mâyai. Again “…Mâyai is in and of itself without power and intelligence and therefore it cannot create itself. It can only be the first cause and not the efficient cause.”

As the creation of the world of object is explained in Tirumandiram, it is clear that the Supreme One through his śakti, which is an immanent dynamic energy becomes the power and substratum of all forms of existence. Śakti energizes all three spheres of pure, impure and physical matter, namely śuddha, aśuddha and prakṛti mâyai. “The totality of creation is for the evolution of jiva – that they may, through experience, learn of and realize their final destiny of uniting in the pure Spirit.” The souls need such an evolution and experience in the world, to slowly gain and mature in the faculties to realize its identity with the Lord’s perfections. Since soul’s nature is that of environmental dependence, it becomes impure while in milieu of impurities and it becomes pure spirit if it is with pure spirit.

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601 Ibid.
602 “āmyir kévalam māmāyai ḍaṇantu āmyir māyai erippa ṛivuṣrụk...MKapH Nftyk; khkhia d;dle;J MKapH khia wwpq;g mwpTw;Wf;...2229, “t-Octecai jū ṅukal tolsiva cīva; kaḷiṇga ṁmāyai māyaiyig ākum... njhopy.,t;ir Qḥdq;fs; njhy;rt rPṛH> foftw;w khkhia khiaapd; MFk;...” - 2334, “mēviya poy-k-kari āttum vīga-yeq-p, pāviya pūtakondu ā tṭi-p pāṭipppuādi , pūvital kūṭattle bō dam purintu aru [... Nktpa ngha;f;fhp ...” - 2344.
603 KR. Arumugam, “The Philosophy of the Tirumandiram,” 59. “cw;W tidṭhd; mṭNd cyfpidg; ngw;W tidṭhd;... ṛṛṛ vṇaṭivṇān avanē ulaginai-p pṛṛ vṇaṭivṇān...” Tirumandiram – 417; “XUtD NkcyF VOk; gil;jḥjḥd;...orvavumē ulagā ḍūm pāḍattāy” Tirumandiram - 404.
4.5.2. God’s Five Cosmic Functions

In enumerating the five acts of the Lord, Tirumandiram says that creation, sustenance, destruction, concealment and bestowal of grace are five acts of God. Śiva performs these five cosmic functions for the betterment of sakalas, souls in bondage. The verse 2418 enumerates them as being eternally performed by the Lord. The first three are concerned with physical bodies and material world of the souls. God creates, protects and destroys only the external world never the eternal soul. The other two functions are concerned with the soul. Through his *tiroḍhānaśakti*, God conceals himself and entangles the soul in worldly affairs until the *malams* are washed away. At the perfected stage the *tiroḍhānaśakti* transforms into grace, *Anugraha śakti*. It is God alone who does all these five.

The purpose of performing various acts is not just for an amusement or a play, but for the love for the souls to get rid of their malams. As Tirumālar says that it was God’s grace that attached him to the body and its deeds and it was His grace again that freed him form all bondage and attachment. Again he says that creation is done to enable the soul by having the body to work out its *kanmam*; sustenance is to make it experience the fruit of action; destruction

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605 “*padaippum alippum payilai pārrum, tuḍaippum maṟaippummuṅ toṟṟa aruḷum, caḍattai viḍutta aruḷum sakalattu, adaivai aṅdiyai aintueṇal āmē - gilg;Gk; mspg;Gk; gapy;isg; ghW;Wk; Jilg;Gk; kiWg;Gk;Kd; Njhd;w mUSk; rīj;j tpLj;J mUSk; rfyj;J milijj mdpjpla le;ndjy; MNk.” *Tirumandiram* - 2418. The five functions of God are known as *padaippu*, *alippu*, *tuḍaippu*, *maṟaippu* and *aruḷ* in Tamil, while these are termed as *ṛṣṭi*, *sthi*, *saṁhāra*, *tirobhāva* and *Anugraha* in Sanskrit.


607 “*tānē paṭaiṭṭiṭun tānē alīṭṭiṭun, tānē tuṭaiṭṭiṭuṭun tānē maṟaiṭṭiṭuṭun, tānē evaiṭṭuṭu tānmutti tanṭiṭuṭun, tānēviyāpīt talaivanu māmē - jhNd giLjpL; jhNd mspjpL; jhNd jIljpL; jhNd kiWjpL; jhNd apit nra;J jhd;Kj;jp je;jpL; jhNd tpahgpj; jiytDkhNk.” *Tirumandiram* - 1809.


609 “*pāsatti liṭṭa taruḷantap pāsattin, nēsattai viṭṭa taruḷantā nēsattir kāsaṟṟa mutti yaruḷantak kīṭattin, nēsattu to ṅya nilayaru lāmē - ghjr;jypl;l jUSE;jg; ghjr;jp; Nerj;j tp;lj USE:j Nerj;jpw; $rw;w Kj;jp aUSE:jf; $l;ljjp; Nerj;Jj; Njhd;wh epiyAUSHNk.” *Tirumandiram* – 1802.
is to give rest; obscuration is to conceal the nature of soul as cit; and granting grace for its liberation.610

In verse 735 Tirumūlar says, “aṇḍam curungi adarko-r aḻivillai – mz;IQ; RUq;fp; mjw;Nfh uyoptpy;iy”611 The world as a whole undergoing the primary elemental functions of creation, preservation, and destruction constantly involutes or shrinks and the elements continually degrading into their subtle components but it never dies.612 Māyai is called as pāl (gho;) which is the source and destiny of the world. Even when the world dissolves, the pāl dissolves not.613 Here again Tirumūlar reiterates that the world created by māyai is dissolved into māyai alone.

Tirumandiram affirms that the world which is constituted of parts is subject to creation and destruction.614 It is by the compassion for the souls that the Lord works on the creation through māyai throughout.615 “po’kkum varavum puṇidaṇ arul purindu, ākkamum cindaiyadu āgiṇra kālattu, mēkku migā niṇγra eṭṭu-tincaiyōḍum, tākkum kalakkum tāyāḷparan-tāṅgē. Nghf;Fk; tuTk; …” Tirumandiram – 393. As the part of Pācam, the world also is eternal and beginningless.616

The world is comprised of the evolutes of māyai. The evolutes of māyai are meant for the soul in the kevala state where it is covered up completely by the āṇavam malam, keeping the soul in utter darkness of ignorance and hiding

610 KR. Arumugam, “The Philosophy of the Tirumandiram,” 63. “arulir pirantiṭ ūrulil valarnti, ūrulil aţintilaip pārī maraintiṭ ūrulāna ānantat tāramu tűṭṭi aruḷal... mUspw; gpwe;jpl; IUspy; tsHe;jpl; IUspy; mope;jpisg; ghwp kiwe;jpl; ...” Tirumandiram – 1800.
611 Tirumandiram – 735.
613 “pālē mulaḍh elum payir appayir, pāḷy ay aŋgiṇum pāṇḍai-p pāl pāl āgā, vāḷā-c caṇ gārattē māl ayaṇ ceydiyām, pāḷim payiray ay aŋgiṇum pāḷēlē - ghNo Kjyha; vOκ;gapH mg;gapH ghoha; mlq;fpDk; gz;ilg;gho; gho;Mfh thohr;rq;fhuj;jpd; khy;mad; nra;jpahk; gho;k; gapua; mlq;Fk;mg; ghopNy.” Tirumandiram - 429.
614 “po’kkum varavum ... Nghf;Fk; tuTk; ...” - 393, “aviḷkiṇṟavārum adu kaṭṭumāṟum... mtpo;f;fpd;wthWk; mJ fl;LkhWk;...” - 66, “tongriya ellām tūd aippai ayaṇ upri, ēṇṟu ngirār eṟum ićaṇ iṇai-adī... Nhjd;wpd vvy;yhk; Jilg;gd; mtd; md;wp> Vd;W epd;whH vd;Wk; <rd;_izmb...” - 323, “ākkugirān mūn ... Mf;Ffpd;whd; Kd;...” - 451.
615 T.V. Venkataraman, trans., The Tirumandiram, Vol.2., 484.
616 KR. Arumugam, “The Philosophy of the Tirumandiram,” 58.
the consciousness of the soul. The soul deprived of all its cognitive, emotive and conative powers, is provided with body, instruments of knowledge to acquire knowledge and experience the world. In His graciousness and mercy God makes the soul endowed with the tattvas, to experience the world. “…jivan udal uyir kudum piravi gunam seitha…” He is the one who brings body and soul together in birth. The body, senses, the physical world and the power of sense enjoyment are created for the soul, to learn by experience how painful it is to be tainted by impurities and recurring cycle of birth and death and to learn to be liberated. The world is considered to be the useful tools for the soul. It consists of, tanu, karṇam, bhuvanam, bhokam. Tanu is the body, karṇam is the external and internal parts of the body that serve as instruments. Bhuvanam is the place where the living creatures live. Bhokam is the things that are meant for pain and pleasure of the self.

Tānu, karaṇa, etc are not eligible to be sentient and ever remain a sada, unconscious. They are originated, sustained and later destroyed. So, they are artificial evolutes coming from the original natural cause. The world is from the unconscious, insentient mūla māyai by the efficient cause, called God.

As shown earlier Śaiva Siddhāntins state emphatically that the purpose of the world is for the liberation of the souls. “…he [Śaiva Siddhāntin] gives to the world the status of merely a means to an end.” The world cannot be the end unto itself and the pleasures and attractions of it are not considered to be the final goal. There is further spiritual goal for the soul beyond the worldly pursuits. The purpose and the value of the world is that it serves as a medium for the souls to enjoy the fruits of their kanmam and to work out their liberation from the fetters. They are valuable as a necessary material means for the souls to have a material body as a dwelling place. They are essential for regulating the working of kanmam. The evolutes of māyai help the souls in the darkness

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617 Tirumandiram – 406.
618 B.Natarajan, Tirumantiram, 63.
619 Paranjoti, Saiva Siddhanta, 61.
of āṇavam, to have illumination. Through association with the evolutes of māyai, souls work out their kanmam in the right spirit. Then the maturation of āṇavam takes place, a stage when the soul is fit for removal of malam by the Grace of God. Even as a cataract of the eye can be removed only when it is ripe, āṇavam can be removed only when it is mature. Māyai binds only when its products are used for selfish and sensuous enjoyment. Māyai would not bind us if its products are used for working out our salvation. ‘World is for the humans’ is the notion that would characterize the understanding of the value of the world in the Śaiva Siddhānta system of thought.

4.5.3. Human body as Manifestation of Māyai

Human body is once again, a gross physical manifestation of the subtle, material and real principle called māyai. According to Tirumūlar there are ninety-six tattvas of māyai in the human body. These fundamental principles of existence have thirty six internal tattvas and sixty external tattvas. The sixty external tattvas are twenty-five manifestations of five elements, ten nādis and ten vayus in the body, three desires and three gunas, five modes of speech and four sound forms. The internal thirty six tattvas are classified as five śiva tattvas, seven vidyā tattvas and twenty four prakṛti tattvas or ātma tattvas. The sixty external tattvas could be comprised within the twenty four ātma tattvas.

The body is jada which is insentient. The daily experiences with pain and pleasure are not experienced by it. The self or the soul that which is not of the body enjoys them. Those that are experienced in one body is not experienced by the other self in the other body. Hence, they are said to be different and many. Since the self experiences them it is held be intelligent.

620 “Kg:JkJk; Kg:JkJkJWtUk;…muppadum muppadum muppattu aruvarum..” Tirumandiram – 154.
The conscious self, hence need not be bound by the unconscious body. The fact of self being bound implies that there is something that causes the bondage is inherent in the soul. It is named as āṇavam malam, the dirt. It is called as sahasa malam - shasa means that which is ‘created together with’ or naturally one with. The first stage of the soul must be the stage where the self was with that natural cause. The self was the malam was. On account of this the sentient self joins the insentient body to have its second stage. Due to its association with the body there is a stage of peace-less-ness. The third stage would be the peaceful stage. First stage is the kevala (alone) stage where the soul is only with āṇavam malam. Second one is sakalam (with kalai, maya) where it is with māyai, kanmam. Third one is the suddham (lit. pure) which is without any birth and death. It is the stage where the soul is removed of both natural and artificial dirts. The bound stages, kevalam and sakalam are called as ‘bandham’ and the freedom from these stages is ‘vīḍu.’ ‘vīḍu’ means ‘vīḍuthalai.’

The self is with the impurity in its nature itself. To remove it artificially the dirts of tanu, karnam, bhuvanam, bhogam are given to it. These four are called ‘māyai’ malam. The association of māyai with the self is not according to the choice given to the self. And after the association the self is not that free to act as it wishes. Kanmam or vinai which is also called as malam is the cause for soul’s constrains. As kanmam and māyai are artificially associated with the self, they are called as ‘aganthuka malam’ – that which comes later as artificial. They are dirt, but that does not mean it is not real, or eternal. That something is to be pure to be real is far from the realist point of view. The fact that māyai is a dirt that binding the soul does not in anyway cancel its existence as real. Tirumandiram holds that it is eternal yet a dirt, binding the soul.

623 Ibid. 22.
624 C. Arunai Vadivel Mudaliyar, Sivajnanabodha Mapadiyap Porulnilai Vilakkam, 21-22.
The body is not of the choice of the self. The bodies not only give pleasure but also pain. Sometimes greater pain which is not appropriate to the self is also produced by the body. Thus the self is bound in the body and experiences suffering. Saiva Siddhānta emphasizes that the bodies are not controlled fully by the self. Thus there is something above them to control them and to direct the body. There is God who creates the body according to his will and provides the body to the soul. He is called the first cause (mutalvaṉ) who is above the trimurtis who are said to be three Divine entities with powers to create, maintain and destroy the taṇu, karaṇa, etc.625

4.5.4. Yogic Powers Within

While Tirumandiram elaborates the nature of māyai as binding factor of the soul, it never promotes a negative view of the physical body. In fact, Tirumūlar’s concern is wider and deeper. To begin with, the positive treatment of the body as a means for yogic practices would set the tone appropriately. “Tirumūlar has founded a new tradition in Tamil which goes beyond Patañjali’s concept of yoga.”626 There are similarities between the Tāntric school of yoga and the Tirumūlar’s Laya-Yoga. This yoga is concerned with the functioning of the kuṇḍalinī, the cosmic power inherent in the human body. It is the highest form of Haṭha-Yoga, with cakra system extolled by Tirumūlar. The cakras are awakened by the cosmic power in the individual. This awakening depends on the psychological state of the individual and one’s own level of spiritual consciousness. Control of breath facilitates in awakening the cakras and the rising of the kuṇḍalinī. In Tantra-Yoga, use of mantras and maṇḍalas is very important as Tirumandiram has many mantras. In the explanation of the mantras, the focus has to be on the bīja-mantras (the syllable seeds), which is the concentration of the vital force at a point where its sound emitting power gets exhibited. In dealing with the maṇḍalas, Tirumūlar

625 Ibid., 23.
626 Suba. Annamalai, Foreword, Yoga of Siddha Tirumular, vi.
classified six ādhāras, into three maṇḍalas, agni, fire, sūrya, sun and candra, moon.627

Tirumūlar’s positive attitude towards human body is very evident in his description on kāya sādhana. Kāya sādhana is metamorphosing the sthūla-deha, ordinary physical body into divya-deha, divine body.628 “Kāya-sādhana implies a change of perspective where physical existence is not denied but replaced by a permanent spiritual existence.”629 One attains a yoga-deha when a body is tempered by yogic techniques. The physical body is ‘burnt out’ through the fire of yoga by using the techniques of cāgā-t-talai, vēgā-k-kāl, pōgā-p-puṇal.630 The negative attitude towards human body is explainable with the background of the Siddha doctrine of kāya-siddhi and kāya-sādhana.

4.5.5. Transitoriness of the Body

Tirumūlar uses the term ‘vēṅgaḍam’ for the human body, meaning destructible body.631 He speaks also of the transitoriness of life in the body.632 Speaking of the transitoriness of life and youth, the aim of Tirumūlar is well spelt out that people are to prepare for spiritual realization of soul and God.633 “Though Tirumūlar accepted the transitoriness of the body, he knew well its value as an excellent instrument to succeed in one’s spiritual endeavors.

627 Ibid., vii.
628 Ibid., viii. Tirumūlar also deals elaborately with Mainthuna-Yoga or the Pariyaṅga-Yoga in which the semen instead of getting ejected is sublimated upwards. It is a type of yoga in which the heroic yogin and his consort participate in the great banquet. It is an expression to show that the yogin’s sensory tumult is stilled, paving way for an ever-increasing identity with the cosmic consciousness.
629 Suba. Annamalai, Foreword, Yoga of Siddha Tirumular, viii.
630 Ibid., ix.
631 “vēṅ gaḍa nāṇaṅai vēṅḍaṅa-k kāṭtaṅai, vēṅ gaḍattu ṽḷē vilaiyāḍ um nandiyai vēṅgaḍam... - Ntq;fl ehdj Ntjhe;jf; $j;jid Ntq;flj;J cs;Ns tpisahLk; ee;jpia Ntq;flk;...” Tirumandiram - 190.
632 Tirumandiram - 187-196.
Hence, he gives suggestions to enrich the instrument (the body) through observance of medical and ethical principles.634

By speaking of the transitoriness of the body in twenty five verses, Tirumular teaches, “Man’s spiritual journey starts with an earnest attempt to know more about himself, his body, the instruments, the world, youth and old age, wealth and poverty and by a process of exclusion he has to arrive at the conviction that he is the soul put into the body and the soul tarries for a limited time in the body in order to fulfill its destiny.”635 “He uses everyday examples, the common experience, and literary metaphors and allusions to explain that death comes unannounced and the body ceases, with nothing achieved, no worthwhile memory left behind and oblivion descends and the kith and kin, before long have lost all sense of poignancy.”636

While discussing on the transistoriness of the body in one section (Tandiram One -Section Two – Verses 143-167), Tirumūlar elaborates his understanding of Death, the disintegration of the human body. Tirumūlar calls death of the body as the māyacaṅgāram (kharq;fhuk;), meaning that at the ordained dissolution as determined by God the soul leaves the gross body, five instruments of action, five instruments of knowledge and five elements, all of them the products of māyai.637 He speaks of four forms of death as dissolution (caṅkāram), daily death in sleep, fated death when the soul leaves the body, pure death when the soul is in primal quiescence and finally the ultimate death when the soul abides in God’s grace experiencing the bliss of truth.638 The daily dissolution is to give rest to body and its instruments from their worldly toil. Bodily death is the ordained or fated dissolution when God who gave the body to the soul destroys it at the appointed time. This is the lot for every soul

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634 Suba. Annamalai, Foreword, Yoga of Siddha Tirumular, x.
636 Ibid.
637 “nitta can’gāram ira ndu udal niyudal , vaitta can’gāramum māyacaṅ gāram...” — epj;jrq; fhuk; uz;Lcly; ePTjy; itj;jrq; fhukKk; kharq; fhuk;…” Tirumandiram – 426
638 Tirumandiram – 425-428.
born in the world to fulfill its karmic obligations. During sleep the soul is free of functions gross and subtle bodies temporarily. Secondly during the ordained dissolution the soul is free of gross material body. At pure dissolution, the soul is withdrawn from the functions of subtle bodies like mind and intellect and remains in the kevala state only with āṇavam-malam. Then at the ultimate dissolution, the soul experiences God’s grace. For the purpose of the world to be created, Tirumūlar says that God made the world, the body and its instruments for the soul to burn out the kanmam (vinai). “One must know that body, mind, and the world are all meant to guide the soul to relinquish the malams: āṇavam, māyai and kanmam; and to progress to attain His grace.”

The defaming the human body is understood as a provocation for the spiritual aspirant not to remain at the level of the physical body alone but to move beyond and attain kāya-siddhi (perfection of the body). It is for the realization of the spiritual utility of the human body Tirumūlar uses the apparently negative notions of the body as transitory, binding and dissolvable.

4.5.6. Human body as God’s Temple

Tirumūlar gives due importance to human body and considers it as a temple. Tirumūlar says that he once thought the body was something vulgar and mean; but now knows that God is inside the body and only through it can he get at Reality. He considered it earlier as imperfect till he realized that

within it resides the Ultimate Reality. For him, the easiest way of approaching God is in and through the human body, in which God dwells. “There was a time when he was unaware of the divine nature of the body and considered it lowly and unworthy. Then enlightenment dawned on him… and his perception of the body changed.”

When Tirumūlar talks of body as the temple of God, he highlights the truth that there is a close connection between body, soul and God. Elsewhere he stresses the need to nourish the body so as to nourish the soul residing therein.

As the body is considered as a temple, Tirumūlar gives the details of it comparing various parts of the body to the structure of the temple. The mind is the temple the body is the shrine and the mouth is the tower gate. The soul is residing deity and the five senses are elegant lamp.

Tirumūlar appeals to people to consider the body as the holy place, calling it as a form of sivaliṅgam, cidambaram and Sadāśivam. As the body is considered to be the instrument of liberation, mokṣa-āsādhana, Tirumūlar as a siddha speaks of the wisdom of the body, deha-jñāna. The immortality is within the body.

He gives an intrinsic value to the body.

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645 “udambiṇai manṇam iḷukken tirundēn udambiṇuk kuḷē yuruporu kulēn udambulē uttamaṇ koṭyikai dāneṇru udambi ni yārīrū doṁbugi y regē - clik;gpid Kd;dk;Of;nd;wpUe;Njd; clik;gpDf; Fs;Ns AWnghUs; fz;Nld; clik;GNs cj;jkd; Nfhapyrnfhz; lhD;vd;W clik;gpid ahdpUe; Njhk;Gfpd;NwNd.” Tirumandiram - 725; “ārā uḍ ambidai aṇnaluṃ an gu da∫... Mwh clik;gpil mz;zYk; mq;Fsd;...” Tirumandiram – 733.
648 “uḍambai va ḷarkkum ubāyam a ṛindē uḍambai va ḷarttēṉ uyir va ḷarttēṉe” Tirumandiram – 724.
649 “uḷḷam perun kōyil ūnuṭam pālayam vaḷḷar pirānarkku vāyko puravāsal te ∫it telivārkkuc ċfvaṇ sivalingam ka ∫aḷ paṇāntatē kāḷa manivilakkē – cs;sk; ngUq;Nfhapy; CDlk; ghyak; ts;sw; gpuhdhHf;F thā;Nfhh Gthury; njs;spj; njsphthHf;Fr; rPtd; rptypq;fq; fs;sg; Gyide;Jq; fhsf kzpqtspf;Nf.” – Tirumandiram – 1823.
650 “talamēṇru vēru tarattamai kanṭēr... jynkd;W NtW Jhpjjik fz;BH...” Tirumandiram – 2137. “mānuṭa rākkai vaṭivu sivaliṅgam maṇuṭa rākkai vaṭivu cidambaram mānuṭa rākkai vaṭivu sadaśivam mānuṭa rākkai vaṭivu tirukkūṭē - khDl uhf;if tbT rptypq;fk; khDl uhf;if tbT rpjk;guk; khDl uhf;if tbT rjhpkt; khDl uhf;if tbT jpUf;SJ;Nj.” Tirumandiram – 1726.
652 There are some Siddhas who offer negative value to human body. For instance, Paṭṭinaṭṭa’s negative attitude of the body in his works Koṭyil Tiru Agaval Tiru Ėkamba Mālai, Iṟanda Kāḷattu Iṟan gal Ref. Koṭyil Tiru Agaval— 1, lines 5-35, Koṭyil Tiru Agaval— 2, lines 6-
It is Tirumoolar’s view that the dignity of the body is almost as great as that of the spirit. To him the human body is not an execrable delusion, but a divine gift to be treasured. In fact, he calls every human being a walking temple of God and adds that any offering made to this temple is more readily accepted by God than the offerings made in the stone temples of God. In one song he says that the mental body (which is even bigger than the physical body of man) is the big temple of God, that the physical body is the shrine within the big temple, that the mouth is the gateway to the sanctum sanctorum, that the Jīva is the Sivalingam and the five wicked-seeming senses are the eternal foot-lights that light up the glory of the Lord. One must make spiritual hay, while the bodily sun shines; for, the moment the body is lost, experience comes to an end, and consequently, the opportunity of emancipation comes to an end, too. That is why Tirumoolar exclaims; By developing my body I developed my spirit, too. To Tirumoolar bodily health is only a means to a spiritual end and not an end in itself.653

4.6. Pluralistic Realism of Tirumandiram

Tirumūlar exhibits lofty comprehensive understanding of God, with larger scope of spiritual progress and the utility of furthering a cause of material body and the world. As pluralistic realist he maintains that God, soul and matter constitute reality. The pluralist vision of reality, however, upholds not ‘non-connected,’ ‘separated’ or not even juxtaposed entities. All the three are necessarily interconnected, mutually interrelated and essentially interactive. Even explanation of the nature of each one is intricate and involved, due to their intertwined and interdependent character of these concepts and the knowledge about them. Whether in state of bondage or liberation, they are

interrelated very closely, or even inseparably. Interrelationship is further explained in the following way, as Joseph Jaswant Raj puts it, regarding “…the Supreme One is the concerned Lord; spirits-in-bondage… is His central concern in the unfolding of history; and the beauteous world is the setting His concern provides, to lead the estranged man to liberation from bondage, and to communion with Him in Bliss (mukti)."

4.6.1. Realistic Notion on World and Body

The world is created for the sake of humans. The existence of the world derives its purpose by the factor of its utility, an ontological dependence. The question remains whether such dependence cancels the existence itself. The meaning of the existence of the world is dependent on its purpose of being an instrument for the liberation of the soul. It would not cancel the existence of the māyai. World is created for the sake of humans, however, māyai is not created. The purpose of world’s existence brings in the discussion on the meaningfulness of any existence. Something exists only when it is meaningful. The argument that the existence of something is justified only when it is meaningful to humans ultimately leads to anthropocentric worldview.

Realistic conception would enhance a worldview that the existence of something need not be referred only in terms of meaningfulness to humans alone. Something can be justified to be existing even if it does not make any sense or utility to human beings. Meaningfulness of existence of anything need not be only in terms of humans. As realistic as possible existence of māyai and its world is justified by its very existence and meaningfulness in itself.

For Tirumūlar the world is true not illusion. Fact that māyai or the manifestations of māyai in the body and the world become a cause for bondage

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655 Ibid., 59.
656 Karu. Arumugathamizhan, Thirumoolar: Kaalathin Kural, 36.
is well established in *Tirumandiram*. Being a cause for bondage does not in any way cancel its existence itself. Something is evil or bad does not mean that it does not exist. In fact existence of *mâyai* is very much insisted and affirmed although indirectly and negatively. If human bondage is true the cause of bondage is also affirmed. They are helpful for the soul to gain knowledge of God.

Even though few, through a selective reading of the text, uphold monism in *Tirumandiram*<sup>657</sup> we try to establish pluralism as found and interpreted from the holistic perspective of the text.<sup>658</sup> Tirumūlar in verse 115 expounds and affirms that there are three eternal entities, which is the basic tenet of Śaiva Siddhānta. We shall reinstate the verse and interpret establishing the pluralistic realism.

“The pati, the paśu and the pāśa are eternal; the paśu and the pāśa do not reach the pati; if the pati reaches the paśu, the pāśa will wane away.”<sup>659</sup>

Tirumūlar refers to it and explains it in a clear and categorical manner in a number of verses in *Tirumandiram*.

### 5.6.2. *Mâyai* as Real and Eternal

To further the argument for the realistic perspective of *Mâyai* in *Tirumandiram* we dwell on the discussion about the notion of eternity ascribed

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<sup>658</sup> In this connection we could refer to T.N. Arunachalam, “There Can Be Only one Final Conclusion in Śaiva Siddhānta.” Appendix One, *Tirumandiram*, Vol.10, 3450-3472.

to Māyai which is a constitutive part of the Pācam. One could explain third and fourth lines of 115 in terms of establishing the eternity of pati, Pacu and Pācam, ‘Pacupācam will not (and cannot) go anywhere near Pathi. If Pathi gets Pacu, Pacupācam will not be there any more.’\textsuperscript{660} While pacu and pācam mean soul and bonds as they are written separately, the term ‘pacupācam’ means the fettering bonds which have the soul in their grip.\textsuperscript{661} Pācam is a malam comprising āṇavam, kanmam and māyai, with suitable variations sometimes elaborated and referred to as five malams. Grammatically speaking the term ‘Pacupācam’ is a collective plural refereeing to many malams.\textsuperscript{662} They are eternal as pati, not beginningless but can end. They are never annihilated in their entirety. The eternal nature of the pacu and the five malams comprising the pācam are clearly indicated in verse 2236. Even at liberation, what is destructible is not the pācam themselves but the bondage of the soul with pācam.\textsuperscript{663} Eternity attributed to māyai presupposes the existence of māyai as real. Existence of māyai is real. The recent commentary on verse 115 is as follows;

The beginninglessness of both the soul and āṇava-malam is an important feature of the system. The soul’s knowing capacity (jñāna-Śakti) is limited by āṇava-malam, knowing only what is shown to it. It knows the world only when the world is shown to it; it sees God when God appears before it. āṇava-malam by itself cannot know God. When God’s grace descends on the soul, the soul sees His holy feet, and being freed from bondage, it enters the liberated stage.\textsuperscript{664}

\textsuperscript{660} Translation and interpretation as in Arunachalam, “There Can Be Only one Final Conclusion in Śaiva Siddhānta,” 3461.
\textsuperscript{661} Ibid.
\textsuperscript{662} Ibid., 3462.
\textsuperscript{663} In Vāyavīya Samhitā of Šiva-mahāpurāṇa, (vii. i.5) Vāyu is supposed to say that the knowledge of paśu, the individual souls, pāśa or the bondage, and pati, the supreme Lord, is the ultimate object to all knowledge and faith, and this only can lead to supreme happiness.\textsuperscript{663} Here individual souls are called aksara, indestructible and the bondage is ksara, destructive. The association with the impurities (malam) is without a beginning, but it may be destroyed with the attainment of liberation.
\textsuperscript{664} T.V. Venkataraman, Tirumandiram, Vol.1, 152-153. In endorsing the importance of this verse, the general editor of the above translation has the following note; “This verse is
In the above translation and interpretation, paśu is said to be “here referring to the basic blemish āṇava-malam.” In such case, other two constituent parts of Pācam such as kanmam and māyai are left out in the discussion of eternal nature of reality. Whether pācam is to be interpreted only as āṇavam is to be studied. Tirumūlar treats pācam as of three varieties, such as āṇavam, kanmam and māyai.665

Secondly nature of māyai is viewed as a metaphysical category within such a pluralistic world view. Māyai is the primal substance that causes the objects.666 The world is not a world of illusory objects. Reality of Māyai is well established in Tirumandiram.

5.6.3. Realism and Pluralism in Tirumandiram

Dwelling on the variety of categories, Tirumūlar speaks for pluralism and realism in clear terms.

Tirumūlar claims that he has explained in full in his text all the categories named in this verse [90]. These are the core essentials of Śaiva Siddhānta philosophy. It is better to give the meanings of the terms used in this verse; jñeya – that which is to be known, jñāna - knowledge, jñātṛ - knower, Māyai - impurity, parai-āyam – the evolutes of māyai, Śiva – the Lord, agōcara-vīyam – bliss of experiencing Śiva. So, the subject-matter of the Tirumandiram is to instruct one about the categories mentioned above.667

significant because its interpretation has been at the center of the argument between monistic theists and pluralistic realists.” Ibid., 153.

665 “gRg;gy Nfhb gpukd; Kjyha;g; gRf;fisf; fl;ba ghrk;%d;W cz;L… paśu-p-pala kōḍi piraman mudalay-p pasukkalai-k kāṭṭiya pāsamṛgu undu paśu-t-taṛmai nikki-y-ap pāsam aruttāl pasukkal talaiyaagai-p paṛṛi viḍāvē.” Tirumandiram – 2406; “Mztk; khiaAk; fd;kKk; khKyk;… āṇavam māyāyum kaṭmaum māmalam.” Tirumandiram - 2192.

666 KR. Arumugam, “The Philosophy of the Tirumandiram,” in Yoga of Siddha Tirumūlar, 45. Tirumandiram - 2421.

667 KR. Arumugam, Introduction, Yoga of Siddha Tirumūlar, 24. Tirumandiram verse 90: “I have completely established the jñeya, the jñāna, the jñātṛ, the māyā, the parai-āyam that comes out of the mā-māyā, the Śiva and the ago caravīya’’
Tirumandiram true to its ideological background and philosophical context in Tamil tradition definitely upholds pluralism in terms of accounting for various entities.\footnote{Although other Indian philosophical system would contest with Tirumandiram in recognizing the number of tattvas, Tirumūlar has a reason for upholding the number of tattvas as thirty six. First Tandiram enumerates the thirty six tattvas that make up the physical world.\textit{(Tirumandiram - 124-129). Tandiram} two is of great importance in our endeavor, for it establishes the creation of the material world and the human body in verses 381 –410 and 451- 491. Tattvas as fundamental principles of existence are postulated in Śaiva Siddhānta as thirty six. The detailed account of the tattvas and their evolution is found in the second Tandiram. Other Tandirams deal with various themes - Tandiram three describes the performance of astanga yoga. Tandiram Four mainly deals with Mantras and Yantras. Tandiram five establishes the Śaiva Siddhānta system as the purest form of Saivam, śuddha saivam, and refutes the claims of other schools of Indian Philosophy. Tandiram six (1573-1703) enumerates the ultimate goal of attaining jñāna stage through the guidance of Guru. The main topic of Tandiram Seven (1704-2101) is various aspects of Yoga and Kriya. Tandiram Nine (2649-3045) gives a picture of Divine Vision attained at Mokṣa. Tandiram eight (2122-2648) illustrates the nature of knowledge at various levels. In this Tandiram, the first two sections with 2122 to 2141 verses, the nature of human body and its parts is dealt well.}  

The world is not dependent on the soul for its existence. It has been created by God for the welfare of the souls and souls are made to live in the created world to realize themselves and God. With regard to the ontological dependence of māyai on pati, Pacu and other constituent parts of pācam it is once again affirmed of the realistic treatment of Tirumandiram on māyai. The dependence is not of affirmation for ontological existence of māyai. Epistemological issues of dependence are concerned with an affirmation of the existence of māyai only by human cognition of the reality. Māyai in Tirumandiram seem to counter opine such an affirmation. Dependence speaks for the interconnectivity of triple realities in their functionality. In the manifested form, māyai becomes the basic material substance for all the physical forms of the world.

Dwelling on the relation between pati and pacam; God is not pervaded by āṇavam, as it does not exist in the presence of God as darkness does not exist in the presence of sunlight. In case of māyai, in the presence of God it
does not manifest its energy. Speaking on the creation Tirumūlar would not dare to dismiss the reality of māyai. The world is neither created out of nothingness not just emanated from God. The conception that the world made for the sake of the souls does not again dismiss the world of its reality. Meaning of existence with utilitarian principle need not become a verificational criterion for the ontological existence of materiality, māyai. Further, as discussed elsewhere in the foregone paragraphs, the fact that māyai is a bondage, impurity, could not stand against the reality of māyai. Something that which is negative in its function or its nature need be said to be non-reality.

4.7. Summing up

In a curious quest for the meaning of existence, human beings conceptualize what could reality be, in terms of their relationship with the physical and non-physical phenomena around them. In Tirumandiram we find the reality of three, pati, pacu and pacam are well established as real and eternal. The reality is plural in character with necessary interconnectedness and inter-relation. The material principle māyai is the unquestionable substratum of the physical body and the material world. The reality of the material principle of the world, māyai is well established in Tirumandiram within the pluralistic conception of reality. Such an affirmation of the physical body and the material world has wider implications for the contemporary anxiety for the protection of the environment and for the right understanding of the natural world.

An attempt is necessary to unearth and expound the rich heritage of upholding the physical reality within one’s own tradition. Tirumandiram speaks about the world and it may provide an answer to uphold the natural and physical realities of our times. With such a supposition, this study proposes to

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Tirumandiram in the following verses speaks of creation: 441ff, 404, 2369, 3007, 386, 399, 1570, 1927, 2007, 3010. God is the creator of souls, māyā, tattvas. 2795, 11, 2463, 10, 3039, 3045.
unearth the hidden treasure of affirmative ideologies on material world, found in *Tirumandiram*. It is hoped that the right understanding and interpretation of concept of *Māyai* and its evolutes expounded in *Tirumandiram* would enable us to face and to respond to the global issue of environment, at least ideologically.

CHAPTER 5

ECOLOGICAL IMPLICATIONS

Philosophy is born out of natural inclination to question, search and find out ‘why,’ ‘how,’ and ‘what’ of everything. The result of such search is speculation of reality through critical, abstract, yet affective thinking. The study of philosophical systems not only enables one to know of the speculative process of persons or communities in the distant past but also trains the contemporary mind for better logical thinking, mental discipline, ability for analysis and synthesis, critical reflection on social and political realities. By the study of various philosophical systems and traditions, people are mentally alert and can understand things better and analyze problems more quickly and accurately. Philosophy trains people to think and reflect on the realities of the world. In this sense it provides persons with a methodology to analyze things that affect their life and society, and discover their causes and search for possible solutions. Dwelling on the philosophical systems of the past, one encounters the wisdom of the people over the centuries and their ways of solving the problems of life. Therefore, dealing with the concept of *māyai* in *Tirumandiram* definitely has a purpose.

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