freedom." Only God can perform such a restoration. The destruction of Satanic power is a work for one who is stronger than man or angels. The restoration of life is a work for Him who gave it.

The modern man is characterised by three alienations. He is divided from himself, from his fellowmen, and from his God. Modern man is no longer a unity, but a confused bundle of complexes and nerves. He is so dissociated, so alienated from himself that he sees himself less a personality than a battlefield, where a civil war rages between a thousand and conflicting loyalties. There is no fixed ideal, no great passion. The self becomes more and more important while all other selves are ushered into the background.

"For that which I do I know not: for what I would, that do I not; but what I hate, that do I.

Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is in my flesh,) dwelleth no good thing: ... For the good that I would I do not: but the evil which I would not, that I do. Now if I do that I would not, it

is no more I that do it, but sin that dwelleth
in me."

St. Manikkavacakar echoes the same thoughts when he sings
"All false am I; False is my heart, and False my love;"

If there had not been battles in millions of hearts, there
would be none on the battlefields of the world. If a soul
is alienated from the self then this results in lawlessness.
A soul with a battle within itself will soon have a battle
with others. If a man is not a help to others he becomes
a burden. When Adan sinned, he accused Eve. When Cain
murdered Abel he became an antisocial being and asked the
question "am I/brither's keeper." When Peter sinned, he
went out alone and wept bitterly. "Of righteous deeds
I had no thought, nor joined those who think on these; To
sorrows born and deaths, I wander."  

Finally modern man is estranged from God. Alienation
from self and from one's fellow man has its roots in
separation from God. Once the hub of the wheel, which is
God, is lost, the spokes, which are men, fall apart. God
seems very far away from the modern man; this is due to

2 Rom. VII : 15, 17, 18, 19 (AV)
3 TV V : 90 (line: 357)
4 Gen. III : 12
5 Gen. IV : 9 (AV)
6 I K. XXII : 62 (AV)
7 TV XXVI : 2
a great extent to his own Godless behaviour.

The bridging of gulfs, a removal of estrangements and a restoration of unity is essential. Man's fall does not confine itself to man, but widens out to include the whole universe. For when man fell, nature too was in some way dragged down with him and now waits according to St. Paul in travail and in dumb expectancy to find its own deliverance. Nature will be restored with man's restoration, and with man's glorification nature will be glorified and perfected. The peace of Eden rested on a right relation with God. Once that relation is broken we see the break up of unity on every level. Man estranged from God turns out to be estranged also from himself; the flesh no longer serves the spirit but becomes disorderly and a temptation, and man finds himself naked. He is estranged from nature, and the ground brings forth thistles. Man and wife are estranged from each other. The alienation is progressive, enmity increasing as they increase in number.

Man has thrown away his trust in God's protection, and has defied him. Man has broken fellowship with God/is in a state of alienation. Deliverance from this state includes two elements; a negative one, the cancelling of the offence; and a positive one; the restoration of fellowship. The cancelling of the offence is an act of free grace
on the part of God. The conditions usually laid down for the forgiveness of sins are repentance, confession and restoration. Man can do nothing as long as he remains as he is. He has to be transformed into the likeness of God, living in Him and He in man. All mystical systems require of the soul an initial purification. This may take various forms. Sometimes it will involve physical deprivation and self-discipline and ascetic practices. It is nearly always seen as involving moral virtue and acts of loving service, also as involving mental and spiritual discipline. Man is not an angel, nor is he a devil. He is not intrinsically corrupt, nor is he intrinsically divine. Man has aspirations to good which he finds it impossible to realize completely by himself; at the same time he has an inclination towards evil which takes him away from these ideals. "He is like a man who is dug down a well through his own stupidity. He knows he ought not to be there, but he cannot get out by himself. Or, to change the picture, he is like a clock whose mainspring is broken. He needs to be fixed on the inside, but the repairs must be supplied from without. He is mistaken if he is an optimist, who believes evolution will give him a mainspring, or a pessimist, who believes that nobody can fix him. He is a creature who can run well again, but only if some watchmaker will have
the kindness to repair him." This power which can repair him is the life of God among men or the grace of God. A treatise on grace might be called a supernatural biology for the laws of organic life are feeble reflections of the laws of the life of grace. Biogenesis is the law that all life must come from previous life. Life cannot be spontaneously generated. This truth prepares the mind for the supernatural truth, that human life can never generate divine life, but that divine life must be a gift. Only life can give life, and only life can come from life. The life of God, which is grace, is a pure gift of God to which we have no right. If a stone were to bloom suddenly, or a rose were to become conscious, or an animal were to reason, speaking words of wisdom, then these would be supernatural acts for these would be transcending the nature of the stone or the rose or the animal. Similarly man who is a creature of God becoming a child of God is a supernatural act for man. Grace makes man more than a "New Creature."

"The difference between mere human life and human life rendered deformed by grace is not one of development, but of generation .... The distance which separates some minerals from the vegetable kingdom may be only a hair's

8 Fulton J. Sheen, Go to Heaven (London: Peter Davies, 1961), p. 34f
breath but the distance which separates human life and divine life is infinite." Such an infinite gap vanishes with a realization of our deep need for God. A need which transcends mere intellectual knowledge of our unworthiness and penetrates our inner being. Such a longing for grace arises from man's deepest impulse to be at one with God. No one can come into a proper relationship with God until, like Paul in despair, he comes face to face with his moral bankruptcy. "O wretched man that I am! who shall deliver me from the body of this death?"

There may be other gateways to God but it must be stressed firmly that unless there is an awareness of our spiritual need and sinful plight we can know the gospel only in part. The realization of one's own inability to save oneself—a death experience—becomes God's moment of salvation and the commencement of life. Though God has acted it does not mean that the action is automatic and undetermined. Grace is certainly free; unconditioned and available for all; but its operation is not automatic. It becomes operative only in the case of those who have faith. Grace must be received, as Mrs. Browning writes:

9 Ibid., p. 58 f.
10 Rom. VII : 24 (AV)
"Earth’s crammed with heaven,
And every common bush afire with God;
But only he who sees, takes off his shoes”,

Nowhere in the New Testament is it ever suggested that the gift of God’s love was received by those who do not want it. In the Gospel’s Jesus is shown as linking the possibility of being healed with the possession of faith. “Saving” and “believing” always go together.

“For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” The Śaiva Siddhānta view on this aspect is worth examining. “God out of His infinite Love desires to lift souls from their bondage. For their redemption He created a world-process so that they may acquire the necessary knowledge and reach Him.”

The soul that is to receive grace must qualify for it; but all opportunities for so qualifying are given to it. St. Nābikkavācagar and St. Paul both believed that God’s Grace flowed into them. This idea is echoed right through their

11 Jn. III : 16

12 Kalai Pulavar K. Navaratnam, Śaiva Siddhānta, p. 31 (quoted by Sabapathy Kulandran in Grace, A Comparative Study of the Doctrine in Christianity and Hinduism, p. 217)
writings. Mānīkkavācagar introduces his "Ruby Utterances" on this note. "Because Hu Ciwan within my thoughts abides, 13
By His grace alone, bowing before his feet,"

The soul cannot do anything on its own. The power or force that drives the soul to undergo all the evolutionary changes and eat the fruits of karma is the Arul Sakti of God. God has a personality of His own which man can never perceive unless God Himself appears before him and reveals it by His Grace. We have this strong evidence in Tiruvēcagam. The manifestation of God's personality to St. Mānīkkavācagar is the gracious and merciful way in which care to the Saint and touch his lips with the heavenly breath made him pour forth the feelings of his joyous heart. "They can't in grace that all things false right flee." Grace is the free outflow of Divine love irrespective of the worth of its object. It is unmerited Divine Love which stoops down to pardon and bless the guilty. Thus in the Sermon on the Mount, The Kingdom is promised to the poor in spirit, comfort to the mourning. Jesus' love is an expression of Divine Love to the needy.

13 TV I : 17, 18
14 TV I : 37
15 Mt. V:3
16 Mt. V:4
and those in sin. Th. kingdom into which He calls man, is not something they are to earn or make; it is a gift pure and simple. God Himself is fighting to redeem His creation. By His own power or effort man cannot save himself. The initiative has to be with God. Faith is only a corollary. It does not invoke grace, it receives it. It is God who saves. He has saved man at great cost. In the case of St. Paul, Christ had come to meet a rebel, a rebel for whom He felt pity. The fact to be noted is that what He offered this rebel was not a mere pardon, but enlightenment in His service. Paul was bound for Damascus with the object of fighting against Jesus and yet Jesus told him that He wanted him as a recruit and was prepared to trust him on the spot by commissioning him to be a witness to what he had seen in a vision and to what he was going to see in the future "... I am Jesus whom thou persecutest. But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee: Delivering thee from the people, and from the Gentiles, unto whom now I sent thee. To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of
sins, and inheritance among them which are sanctified by faith that is in me." In being sent to help to save the world, the penitent rebel found himself becoming step by step and without even becoming aware of it a sanctified man. The simple force that can straighten out the twist in our nature which makes us sin is companionship with the one who does not have the twist, or with the one who is aware of the twist and is trying to correct it. God's grace in the Bible is understood as the never failing favourable disposition of God towards man who is unworthy. It is the power of God's love that prevails inspite of man's persistent and obstinate folly. It is therefore predominantly recognized as the redeeming, reconciling, and restoring power of God's love. It is also understood in terms of provision, protection and guidance. God chooses ordinary people and enters into covenant with them. His choice is totally devoid of any consideration of merit or deservewness.

Both St. Mānikkavācaṉar and St. Paul repeatedly profess their unworthiness.

"... To me a man of sin possession true!

Thy slave is foul decay that quits not,
merest earth;
within a very nest of worms I lie!
Thou mad'st me Thine, and safe hast kept,
lust I should fail,
at last; O God, O mighty Sea of Grace!"

"For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am: and His grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all; yet not I, but the grace of God which was with me."

"To me, mean as I was, with no good thing,
Thou dist grant grace,
... Thou can'st in grace on this same earth,
did'st show Thy mighty feet.
To me who lay mere slave, — meaner than any dog, —
Essential grace more precious than a mother's love."

"I know — and see myself — very cur; —
yet Lord, I'll say I am Thy loving one!"

It is in choosing ordinary men and women and empowering them to fulfil His purpose that we see the power of God.

18 TV XXXVII : 2
19 I Cor. XV : 9 - 10
20 TV I : 56, 59, 60, 61
21 TV V : 23, lines 90, 91
It is in Grace that God creates the world. It is in Grace that He maintains the world. It is in Grace that He destroys the world. It is in Grace that He causes obscurcation. Destruction and obscurcation are acts of God's grace for according to the Siddhānta. The periodical destruction of the world is for the purpose of giving rest to the souls (azhippu Ilair̄ṟṟ) as the Siddhivāṅ has it. Souls which are on a long spiritual pilgrimage require periodical rest. The period of destruction or withdrawal of the world into its causal state provides just that required rest.

There is no reckoning as to how exactly grace operates. Its manner and modes are beyond our imagination. Yet two broad modes are spoken of, nirgraha and anugraha, even as the physician performs painful operations in some cases and prescribes sweet medicines for others. It is significant that while the end of justice and morality are met by punishment, redemption from evil ways is available through grace. Again it should be noted that while righteousness is certainly necessary for spiritual life, it is not enough. It has to be redeemed by grace. Grace was manifested in the call of many individuals. St. Māṇikkavaṅcagar and St. Paul are both apostles of divin grace. St. Māṇikkavaṅcagar who was decorated with the title of
Bṛhadarāṣṭrīya (king among the wise) had kindled the envy of other ministers. The king commissioned him to purchase the Arabian steeds embarked at Perunturai. The most important incident in the life of St. Māṇikkavācagar took place on his journey. He encountered his Master-Guru under a Kuruntam tree in human form who taught him the truths of the Śiva faith. St. Māṇikkavācagar had attained the spiritual stage to receive the Great Truths. He received the answers he was in search of. The Great Master shed upon the sincere seeker the light of grace. The Śivajñānābodham was explicitly explained. The Śivajñānābodham of Mekanda Devar, did not exist at least two centuries after Māṇikkavācagar. It was revealed to St. Māṇikkavācagar that 'Śiva' is the incomparable true and divine Essence 'Jñānam', is the science of that Essence and 'Bodham' is its right apprehension. The Guru's words are received and experienced by St. Māṇikkavācagar who had reached the stage of Saktinipāta. The premier disappeared and the prophet came forth with the light of grace.

"To me who lay more slave, —

meanker than any god, —

Essential grace more precious than

a mother's love!"

22 TV G.J. Pope Tr. p. XXII. 23 TV I : 59-60.
"My darkness hath He driven for eye far off." The saint's life was a perfect surrender at the feet of the Saviour. "He gave himself unto me who gave myself unto him." Declared Menikkavacakgar. He spent the money given by the king to build a holy temple instead of purchasing the horses. This act put him into difficulties. The king imprisoned him and tortured him. He bore ordeals with the strength of grace that protected him and liberated him in the end.

For St. Paul the journey to Damascus must have taken a week and this would have been a perplexing and agonising period for him. As he drew near the city his anguish of spirit increased. He was confused as to whether persecution and cruelty practised in the holy name of religion was really the will of God. He could have been questioning the identity of Jesus. Suddenly Paul saw Jesus in a new light, not an imposter and an instigator to be condemned and persecuted but a master and leader who could deliver him from all his confusion and pain. It burst upon him with all the suddenness of revelation, turning his world over and restoring his moral values to their rightful place. It challenged him with the clearness of an audible voice, "Saul, Saul! why persecutest Thou Me?"

24 TV II : 6
25 Acts. IX : 4 (AV)
Once man has repented, once he has said 'Yes' to God - God takes the initiative in his life; he steps in and takes over. The basis of this almost incredible act of redeeming worthless man is described by the word 'grace'. "For by grace are ye saved through faith: and that not of yourselves: it is the gift of God: Not of works, lest any man should boast." That which we do is not the cause but the consequence of our salvation. "Every man is saved for works, but no man was ever saved by works."

By his abundant grace Lord Siva performs this function to release the souls from bondage. If they were left to rot and rust in eternal chaotic darkness, their karma will not fructify and they cannot shake off their malas. Light and happiness will be tabooed for them. So he evolves the cosmos out of chaos and allows the souls to assume bodies according to their karma and eat the fruits of their actions. Souls have to go through the furnace in which they are cleansed and purified as a base metal is turned into gold by fire.

26 Eph. II: 8, 9 (AV)
27 William Barclay, The All Sufficient Christ, p. 49
... all worlds
Thou dost create, protect, destroy,

enrich with grace, Release."

Freedom from bondage can be attained only by the grace of God. This grace can come by the Lord going in search of the soul and revealing Himself, or it can be that the soul seeks God and God plays hide and seek with the soul. The Lord's pursuit of the soul shows the absolute ownership of the Lord, with the right to rule over, pledge or sell the soul. St. Manikkavacakar refers to these rights when he says:

"'Be with me! Govern, use, sell, pledge me'

thus I cried,

Yet me, meanwhile Thy guest, Thou best

Forsaken."

All through his letters St. Paul makes it clear that he was convinced that not only his eternal salvation but his whole personal life, his place and task in the world and in God's scheme of things were bound up with grace. This grace was working on him before he could ever have any idea that it was working. It was that grace which separated

28 TV I: 41 - 43

29 TV VI: 18, lines 69, 70
him from his mother's womb and called him. In his letter to the Corinthians he says that he is an apostle by the will of God. The grace of God is thus the will of God in action on the lives of men. It is the grace of God which gave St. Paul the task of preaching among the Gentiles the unsearchable riches of Christ. It is the grace of God which enabled St. Paul, like a wise master-builder, to lay the foundation of the faith of the Corinthians. Paul is what he is by grace and nothing else. "But by the grace of God I am what I am; and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all; yet not I, but the grace of God which was with me."

This passage is in line with what St. Paul says in Gal. 2:20, "I live not I, but Christ liveth in me." In one it is the grace of God which is in Paul and in the other it is Christ who is in him. Paul equates grace with Christ.

In the second type we find God hiding Himself in His creation and leaving it to the soul to find Him. St. Mani-kavindagar describes this divine hide and seek in the

30 Gal. I : 15

31 Eph. III : 8

32 1 Cor. III : 10

33 1 Cor. XV : 10 (AV)
following lines.

"I sung Thee not, nor worshipped Thee,
O hidden Gem, not left this flesh.

Lo! Thou'st Forsaken Me! All wonderment I
wept, yet sought Thee not,
Nor, 'Where is Given', 'Who hath seen Him?'
34
and I haste to ask".

This same thought is also expressed in the lines:

"The boundless ether, water, earth, fire air - all these
Thou art, and none of these Thou art; but dwellest
In these concealed, O fearless One! My heart is glad
that with these eyes This day I have seen Thee dear."
35
"Whether the Lord comes in search of the soul or leaves the
soul to find Him, the ultimate result is the same in both
cases viz., surrender of the soul to Him and dedication to
Him. Service to the Lord is the highest freedom that the
soul can enjoy."

The secret of this is that the saint has dedicated
himself to the Lord of all and there is nothing to fear.

34 TV VI : 45
35 TV XXII : 6
36 V. A. Devasenapathy, Of Human Bondage and Divine Grace, p. 79
"And who am I would reach His foot? To me,
more cur, a throne
He gave; entered by flesh; mixed with my
life; leaves not my soul ....
... Ent'ring me too, He made me His, melting
'my very bones!
He bound me fast, O joy! Lord Who in Perun-
tural dwells,
He fills my mind, in eye unsbrin'd, midst
in every word!"

The life of Jesus is the very embodiment of God's
grace. Throughout His life He was a friend of 'sinners'
and to the chagrin of His religious friends. Further
Jesus accepted His ministry as healing which leads on to
liberation. Jesus is conscious of being the medium of
grace. Eventually He must die to ransom many. His iden-
tification with the sinners becomes complete on their
behalf when He suffers alienation from God and cries out
in agony "My God, why hast thou forsaken me?" St. Paul
summed up this saying "For scarcely for a righteous man
will one die... But God commendeth His love toward us, in
that, while we were yet sinners, Christ dies for us."

37 TV XXXIV : 2, 4
38 Mt. XXI : 28ff
39 Mt. XXVII : 46 (AV). 40 Rom. V : 7, 8 (AV)
Throughout his letters, St. Paul, and all through the Tiruvacakam St. Manikkavacakar, are entranced and engrossed with the conviction that grace is the gift of generosity of God, which man can neither earn nor achieve, but which he can only take and receive. But once God has granted His first grace, man does have a response to make and therefore a responsibility. Only then the continuance of the relationship can be assured.

God's attitude towards us is not conditioned by our deeds like the sun which does not shine any the less because of the sins of man. The sun is constant. God the source of all good, communicates Himself to the soul that longs to partake of Him.

Grace is spontaneous and acts from the depths of the self. The source of grace within the self though God in His transcendent aspect is more than the self. "The source springs of Grace lie within and no mighty effort is needed to tap them."

Paul describes the experience through which he came, as an experience comparable to the first shining of light.

41 K. Seethadri, Gnanaratna Prabhu At Its Depths May 1980, p.6. In this article the author maintains that to consider Grace as something flowing in from a transcendental source to individuals who prove themselves to be worthy by their own efforts is restricting the scope of Grace.
on the world, as a sudden and irresistible light shining within him. "For God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the fear of Jesus Christ."

The Siddhāntin stresses the importance of grace not only in the area of moral and religious experience but also in its epistemology. Perception, inference and verbal (scriptural) testimony are accepted as means of valid knowledge only as ancillary to, and dependent on God's intelligence, informing the soul's intelligence. As an illustration to this we have the often quoted example of spectacles being necessary when eyes are defective. Even with spectacles, without light, vision is not possible. Light is necessary. Similarly if the light of God's intelligence is withdrawn human intelligence and means of valid knowledge all will lose their potency. Alike in the devotional and doctrinal works of the Siddhāntin, divine grace is seen to be the permanent factor.

Throughout the New Testament grace is the first and last thought - the atmosphere in which Christians live and move. Their message to the world is one of grace. Missionaries setting out to preach are recommended to the grace

42 II Cor. IV : 6 (AV)
of God. When believers pray it is at the throne of grace. As they survey the past or anticipate the glorious end, anywhere they see grace, preparing and pervading all. St. Paul elaborates the conception of grace. By grace he means the free love of God, visiting man even when unsought, more particularly as opposed to all demands of law or claims of merit.

Without divine intervention the soul cannot be freed from the fetters of mala. The karmas are inert and they cannot work out by themselves. The soul left to itself, is incapable of knowledge and experience. Just as the magnet cannot draw iron filings to itself, unless someone places them near it, the soul cannot experience the fruits of its deeds except through the intervention of the Lord who unerringly makes each one experience his karmas. Bondage is too heavy to be removed by self-effort alone. There must be a 'descent' of Divine Grace. Before this can take place, and the saving knowledge revealed by the preceptor the soul must achieve 'equanimity' with regard to the twin karmas and the implied maturing of the veil of mala. Descent of Grace becomes a possibility after this.

Acts XXIV: 26
44 Neb. IV: 16
Even this knowledge is possible only through Grace. "A condition, as it were 'prior' to God's action but which God alone can fulfill." The souls attain sufficient ethical maturity to realise that duty must be done for its own sake, and not for its consequences. They achieve a sense of indifference, not to the discharge of duties but to the fruits thereof. This is called *iruvinaiippu*.

"O peaceful Perun-turai's mighty Lord! to those whose talk is of Thy thousand names One even stream of matchless pleasure flows My Lord, who once didst wipe away sore griefs, When good and evil deeds were balanced, — (for aftermath of ill no living seed), — In sacred glories countless didst Thou come And show THYSELF upon the EAGLE'S HILL." says St. Muniikkavacagar. Their egoism is ripe for removal (*mala-paripūka*), even as a cataract can be removed only when it is ripe. This is the time for the descent of the Lord's energy (*Saktinipata*). "As this light enters more and more into the soul, by the rubbing off of the dirt and...


46 IV XXX : 1
uneven edges (mala) which surrounded the pure crystal, (soul), the more and more does it shine, when finally it is indistinguishably covered and clothed by the divine light and becomes one with it."

The Lord appears as a preceptor to those with one impurity, the viṣṇu-vatālas, who have only ānava. He appears as their inner monitor, to those with two impurities, the prākṛtyākulas, who have ānava and karma. He appears in a divine form. For those with three impurities, the sākālas who have ānava, karma, and māyā, He takes the form of a human preceptor. Through the grace of the preceptor impurities are removed, partial ignorance is replaced by complete knowledge resulting in the union with the Lord. Māṇikkavācagar had the experience of the Lord appearing as a human preceptor.

"To-day to me in condescending grace Thou cam'is't; I praise Thee! Thou Who didst fashion this decaying frame."

The Siddhāntin clearly points out that the root evil, egoism is not only a matter of ignorance of the

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47 K. Sivaraman, *Saivism in Philosophical Perspective*, p. 237

48 TV III: 119, 120
soul's real nature as an intelligence dependent on the Lord but is also an evil disposition of the will. On account of this disposition, the soul's will fails to function in accordance with the Lord's will.

"To me, who toiled and moiled 'mid fools, that knew not way of final peace, He taught the way of pious love; — and that 'old deeds' might cease and flee, Purging the foulness of my will, made me pure bliss, took for His own; —

"T was thus the FATHER gave me grace : O Rapture! WHO SO BLESST AS I?"

The Lord has to purify the soul and help it to realise its kinship with Himself. His grace brings the soul's enlightenment as well as redemption from evil. The purification is called dikṣā.

The Siddhāntins consider dikṣā a very important aid in spiritual life. The guru performs dikṣā for souls. This has two aspects, removal of mala and manifesting of the latent Śiva-tva in souls. "The different ways by which
the Āchārya removes sin are Navāna Dikṣa (by the eye) Sparśa Dikṣā (by the touch) Vāčaka Dikṣā (by teaching Mantras), Mānasa Dikṣā (by identifying himself with the Chela), Śāstra Dikṣā (by imparting instruction), Yoga-Dikṣā (by entering the Chela’s soul by Yoga). The forms of Hauṭri Dikṣā (sacrificial Dikṣā) are also various, but they are divided into Gnaṇa and Kriya Dikṣaṇa. Gnaṇa Dikṣaṇa are mental acts; Kriya Dikṣā is given with the aid of Homa and sacrifices. Kriya Dikṣā again sub-divides itself into Bījaṇ and Nīrṇījaṇa. Even if karma has been accumulated for a long time it cannot stand against His grace. The operation of grace is compared to the flinging of a stone in the midst of crows by Tāyumanavā

“A single stone is strong to scatter
In hasty flight a crowd of crows
So all past deeds, the sum of karma,
Cause never hurt nor harm to those
Who for thy Grace love-thirsty longing
Its fruition and its fullness find.”

50 Arul Nandi Siva Āchārya, Sivajñāna Siddhiyār, Sutra VIII. The Light of Truth or Siddhānta Deepika, 1901, p. 238

51 T.I. Thambiah. Psalms of a Saiva Saint. p. 57
"It is said that sāncita is burnt out and that āgāmiya does not increase, but that prārabdha must be endured. Even regarding prārabdha two points are urged. (1) that its effects are only on the level of physical experience and (ii) that the Lord because of His love, takes these Himself." The effect is instantaneous, karma, no matter, how black and numerous, will be totally liquidated. One moment Paul was moving towards Damascus to organise a persecution of the believers there. The next moment when grace descended on him he was a believer himself. "Who are you Lord, he answered." He was ready to sit at the disciples' feet to learn more of the way of Christ. The persecutor had become the apostle and only grace could explain the transformation. To St. Paul grace was the central theme because he could never forget what grace had done for him and daily he could see what grace was doing for all men who would receive it. It was grace, as he is vividly aware, which called him personally, made him an 'Apostle of Grace' and vouchsafed to him abundant missionary success. St. Manikkavacakar who was speed ing to purchase horses for his king has the Lord's grace bestowed

52 V.A. Devasenapathi, Of Human Bondage and Divine Grace, p. 98

53 Acts IX : 5  54 Gal. I : 15; Rom. XII : 13; 1 Cor. XV : 16
on him, immediately he is a changed man. He meets his
Lord Guru and from that instant his secular life is over.
Thus we see that both the saints enjoy communion and union
with God which mark the consummation of their quests.

This doctrine of Grace does not minimise the import-
ance of ethical duties or that of the doctrine of karma.
Instead it is to be remembered that over one who desires
grace with great longing, karma has no power. The age old
machinery of Hinduism or the doctrine of karma is not reje-
ceted. On the other hand when the soul wills to be one
with Siva, Siva himself intervenes, and the satisfying con-
ditions for the fulfilment are hastened. The deeds are
balanced and the souls are purified of its mala. (Those who
have come into the realm of grace have not entered a realm
where ethical duties do not exist). God loved the world
of sinning, suffering, hoping men and women. The redeemed
man has become a citizen of the Kingdom of God. He has
not in any way ceased to be a citizen of this world of
human beings. If man has acquired the privileges of one
world, he also has the obligations of the other.
God is the Lord of this world; it is His creation. It is
this world He has redeemed. Those who enter into the realm of grace do not leave this world of His creation, they are still in it. Citizens of God's kingdom are not expected to disregard the problem and affairs of the world, but to look at them as children of God, with a keener interest. They should have the same concern as He who has created and redeemed it. Children of grace are in the same world as others, facing the same problems, involved in the same affairs, but looking at them with a new insight.

The Siddhāntins have given a scheme of spiritual exercises (Sādāna) to enable souls to separate themselves from pāsā and to live a life of purification in perpetual awareness of Pāti as the source and sustenance of their very being. Ārāya, kṛiṣa, yoga and jñāna constitute this scheme. They are said to illustrate dāsa mārga (the path of the servant), this leads to sājñāyā, the attainment of the sphere of the Lord (Śivalokam); Satputra mārga (the path of the good son) leads to sāmīśaya, the proximity of the Lord. Sahe mārga is the path of the friend, the attitude of the devotee to the Lord here is comparable to that of a friend to his friend. Saṃmārga (the good path) presented either by the teacher-pupil relationship or the lover-beloved relationship is the last and highest stage of spiritual discipline in which the devotee realises the
meaning of the three categories, āsa, uṣa, and uta. He knows that all teachings of Vedas and Sāstras, and the Purāṇas are only lower forms of knowledge compared to the higher.

"The four ways of reaching God are Saṃmārga, Saḥamārga, Saṭputramārga, and Dāṣamārga. These four mārgas are also called Gnaṇa, and Yoge, Kriyā, and Gharivā Pādaś. They will respectively lead one to Śāvīva, Sāraīva, Śāmīva, and Śāloka Muktī. The first kind of Muktī attained by Gnaṇa Mārga is the final Bliss (Para Muktī) the rest are called Pada Muktī. Dāsa Mārga consists in external acts like washing and cleaning God's Temples, collecting flowers, and making various garlands for the adornment of God, founding flower gardens, and lighting temples, and praising God and obeying the commands of God's devotees, after bowing and humbly receiving their orders, all these are the duties of the Dāsa Mārga, and those who work in this path will surely reach Śīva loka."55

"They roam'd and cul't choice varied flowers to lay in worship at Thy feet,

They deemed that all they sought they should obtain; and from these loving hearts,

55. The Light of Truth or Siddhanta Deepika,
1900, p. 273
In mystic quite Thou hidest still, abiding not!

In grace bestow,

Love to Thy glorious foot, that I may ceaseless
praise with perfect song."

"Satputra Mārga. Taking the fresh and fragrant flowers
Dupa and Deepa, tirumanjana, and food, and purifying in
all the five different ways, and establishing, God's symbol
and invoking God's symbol (กกก) and invoking God's
Presence therein as all Intelligence and Light, and worshi-
pping the same in all love and praying to God and praising
Him, and performing also āgnibotra etc., all these comprise
the duties of Kriya Mārga. They who observe these duties
daily will reach God's presence."

"The Free, the First, The Triple-eyed, the Sage, -
Thou giv'st the heavenly goal to those,
Who off'ring flowers with clustering buds adore
devoutly pondering praise; consummate One."

"Sahamārga: In Sahamārga, one has to control his senses,
stop his breath, and fix his mind, and explore the secrets

56 TV V : 6
57 The Light of Truth or Siddhānta Deepika, 1900. p.275
58 TV .XIX : 8
of the six Adbhātras and know their Gods, and passing beyond into the regions of the bright Chandra Mandala, one has to drink deep of the Amrita filling his every pore, and dwell fixedly on the supreme Lights. If one performs this Yoga of eight kinds, his sins will fall off and he will get the form of God Himself."

"No penance have I done, nor bowed, with hard unstinting scattering flowers; Born all in vain,—to cruel deed's a thrall, the bliss of Gīvan's heav'n amongst Thy loving ones, I've failed to gain; to see, and in grace bestow On me, Thy slave, consummate life beneath Thy feet, Supernal Lord."

"In Sanmārga, one studies all the various acts and sciences, and Vedas, and Purāṇas and the different religions and after rating all other knowledge as low he holds on to the truth of Tripadartha and finding the Path of reaching God Śiva, and realising the non-distinction of ānathāra, ānana and ānaya. He becomes one with God. Such great reach

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59 The Light of Truth or Siddhānta Deevika, 1900, p. 279

60 TV. v 5
"The One most precious Infinite to earth come down."

"Becoming a Brahman, graciously making one His own."

With regard to Christianity the New Testament in several places speaks of the Christians as an offering made to God. Christian worship and service are described as a sacrifice. Christ in His earthly obedience offered Himself to the Father; and His death on the Cross, which is the crown of that obedience is the moment at which His offering is consummated and becomes the perfected sacrifice. St. Paul speaks of his ministry as a liturgy, "the grace which was given to me by God, that I might be a 'liturgy' of Christ Jesus towards the Gentiles, ministering the Gospel of God, in order that the offering of the Gentiles may be acceptable, being sanctified by the Holy Ghost." God's people are not only being offered but they are the ministers also. Even though the priests were connected more closely with those who celebrate liturgy the offering is made by the whole body of the faithful who are present: So we are the offering, the offerent and also the

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61 The Light of Truth or Siddhanta Deepika, 1900, p. 279
62 T.V. IV : 75
63 TV II : 42
64 Heb XII: 14; Rom XII : 1
65 Rom. XV : 16
temple. "Christ is the true Temple, the Bethel, over which the heavens stand open and the angels of God ascend and descend; and we who are His members are also the living stones of the Temple which is His Body."

The healing of an estrangement is a double process; it involves expiation, i.e., the purging of the offence, and propitiation i.e., the conciliation of the offended person. The broken law or command must be vindicated. This is possible by a penalty sometimes said to be inflicted on the offender, and sometimes paid by him. Guilt not merely calls for mere penalty but for punishment, which is intended to crush the evil will, destroying it or rendering it impotent. Reparation or a salve for the wounded honour is also required. Satisfaction refers to the same thing. It also means 'making amends'. Penalty, punishment and reparation or satisfaction are the three aspects of one and the same process namely expiation. There must also be propitiation. The offended person must cease to be estranged and cease to hold the offender at a distance. So it follows that we must pay a penalty appropriate and adequate to our wrong doings, we must undergo punishment adequate to our guilt, we must make satisfaction adequate to the offence which we cause to God's honour and by these means cr 66 H.A. Hodges, The Pattern of Atonment, p. 37
by direct appeal to His mercy we must propitiate Him. We
cannot do any of the things which are required. If we are
to be saved either we must somehow be enabled to do what
is needed, or we must be let off, it must be remitted to
us. And this remittance may be done unconditionally,
because it is done for us by someone else. The second
condition is atonement. Christ saves us by doing for us
what we could never do for ourselves. He pays the penalty
for our offences and so vindicates the law of God and His
justice in enforcing it; He bears the punishment for our
guilt. He makes satisfaction to the offended Father, whom
he propitiates by these means. Christ's death is understood
as the payment of a debt. This can be interpreted in two
ways, Firstly, we may say that all creatures are a debt of
worship and obedience to their creator. Man, now fallen
cannot discharge this debt, but Christ as representative
Man discharges it for him. Secondly sin, or rather the
penalty of sin, may be regarded as a debt which the sinner
has incurred. This too he cannot pay and Christ pays it
for him. These theories imply that Christ is doing some-
thing 'for' us, meaning 'instead' of us. The scriptural
support for this view is that in which son of Man Himself
declares that He has come "to give His life a ransom for
67 many." But the 'ransom theory' is not fully acceptable.

67 Mt XX : 28 (AV)
The substitution idea has played an important part, and it has usually been interpreted on the lines that Christ's obedience and Christ's sufferings are accepted in place of ours. There is yet another conception which has to be analysed, the conception of the death of Christ as a sacrifice. Christ offers himself a sacrifice for the sins of the whole world. This sacrifice is a propitiatory one, not merely a thank offering but a 'satisfaction for the sins of the world,' and it is the death of the victim which in some way has this atoning power. From this it is often believed, that the victim dies a substitute for us, and if that view is taken the doctrine of the sacrifice of Calvary was another aspect of the atonement theory. Here 'sacrifice' is not different from expiation or propitiation. Thus it is to be noted that there can be no remission of penalties, no avoidance of punishment, no satisfaction, either for God's wrath or for His justice, short of the full repentance of the sinner himself. Whatever the onlooker may say, the penitent himself finds no difficulty in understanding this. He acknowledges the fact as a sinner, he deserves everything that can happen to him. He is also very conscious of the unmerited goodness of God, who works not indulgently, to let him off his deserts, but
So if anyone destroys God's temple, God will destroy him.

70 For God's temple is holy, and you yourselves are his temple." This Spirit is purging, transforming and re-fashioning man in His own likeness, so that in His obedience we return to obedience and in His worship we worship the Father. His sacrifice, when we are drawn into it and made partakers in it, expiates our offence by destroying in us the root from which it sprang, so that we are no longer the rebellious beings that we were, but a new creation in Christ. It propitiates the Father only by bringing us before Him as His true children accepted in the Beloved. Christ appears before the Father as 'Priest' and 'Victim'. He pays instead of us the debt of worship and of expiation which we cannot pay. ".... this substitution doctrine cannot survive without serious modification, for it turns out that the things which Christ is said by this doctrine to do on our behalf are things which we also do in him." Christ underwent death which is the penalty of our sin. This He did, not that we might not die, but in order that we might die aright. "Our death without Him would be punishment and sheer destruction;

70 I Cor. III : 17 (RVR)

71 H. A. Hodges, The Pattern of Atonement, p. 56
with Him and in Him it is saving penance and redemptive 72 sacrifice."

In the whole process of our redemption it is Christ who takes the initiative and retains it throughout: He alone meets the full force of the enemy's power and He alone wins the decisive victory. None of us could bear the full weight of suffering which redeems. We have not the power and we have not the will in us to do it. Christ awakes the will in us and gives us the power, so far as we are in Him, yet never in a perfect degree. To each is given that share of the struggle and of the Cross which he is able to bear. On Christ alone the full weight of evil broke, He alone bore the full burden, the victory was His alone. "And I looked, and there was none to help; and I wondered that there was none to uphold; therefore mine own arm brought salvation unto me; and my fury; it upheld me." To be in Christ is to be a new creature. We are acceptable to God because He sees us not as we are in ourselves, but as we are in Christ. 'Not I but Christ in me.'

This is the true substitution, which the Bible and the Church proclaim and on which Christian devotion conti-

72 Ibid., p. 57
73 Is. LXIII: 5
nually dwells. "In union with him you too are being built together with all the others into a place where God lives through his Spirit." St. Paul's view on justification needs examination. St. Paul believes that God in His capacity as judge justifies. The sinner is what he is because he has yielded to satan's advances and fallen under his power; From this point of view God's righteousness is revealed in the fact that the sinner is delivered from the tyranny of sin. God does not destroy this offender, but re-instates him by His righteous law. "So get rid of your old self, which made you live as you used to — the old self that was being destroyed by its deceitful desires. Your hearts and minds must be made completely new, and you must put on the new self, which is created in God's likeness and reveals itself in the true life that is upright and holy."

Forgiveness is the main aspect of justification, as it is presented in the Epistle to the Romans. The Epistle begins with the fact that no man is righteous before God. No man can escape from God now or in the future and no one can come before Him otherwise than as a sinner. This may seem that everyone stands condemned.

74 Eph. II : 22 (TEV)
75 Eph. IV : 22-24 (TEV)
But for one who is in Christ this is not so. To be in Christ is to stand before the Father in the Son, and when a man so stands, the Father sees in him not the sinner that he has been and is, but the member of Christ that he is and is to be. "God did this according to his eternal purpose, which he achieved through Christ Jesus our Lord. In union with Christ and through our faith in him we have the boldness, to go into God's presence with all confidence."  

On this ground a man can be accepted, regarded with favour, admitted to the divine fellowship even while he is still infected with sin, and thus in St. Paul's language 'the sinner is justified'. To be in Christ does not mean an immediate end of sinning, but it means immediate deliverance from the status of a sinner, from guilt and condemnation. We are not really what we are ourselves, but what we are in Christ and His righteousness covers our iniquity. "For it is by God's grace that you have been saved through faith. It is not the result of your own efforts, but God's gift, so that no one can boast about it. God has made us what we are, and in our union with Christ Jesus he has prepared for us to do." St. Paul has nothing to do with

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76 Eph. III: 11, 12 (TEV)
77 Eph. II: 8-10 (TEV)
ively a member of Him, he ceases to that extent to be an independent agent. Such a person continues to do many things, and may be even more active and more effective than before, but they will not be his own actions, though performed by him. It will be 'not I, but Christ 'in me', and this 'I' which is also Christ in me is the only 'I' that counts in the sight of God. Everything in the person that is against incorporation into Christ stands under condemnation, and in the course of the treatment will be made to perish. "The real I is what I am in Christ, and this my true self will grow as the other self dies. And I in Christ stand before the Father clothed in His sonship and glorious in His righteousness, which is imputed to me without reserve, and imparted to me already in some degree, though awaiting the perfect work of grace in order to reach its fullness." In regard to purification so far as Christianity is concerned, the vicarious suffering, crucification, death and resurrection of Christ have to be understood very carefully. Though they are not matters of mere intellect, understanding it essential. For this purpose extracts have been given from Hodge's *The Pattern of Atonement*. It may also be noted that for the purpose of this thesis,
more than the aspects of expiation, ransom, sacrifice etc. the idea of mystical union is to be emphasized. Though the Christian and Hindu ideas are not identical yet similarity may be noticed between the two. As for the Siddhanta we may recall the tenth Sūtra of the Siva-gnanabodham which is as follows. "When the soul having become one (with the Lord), even as the Lord is one with the soul, abides with the Lord’s service, powerful karma and mala and māyā pass away."