SOTERIOLOGY OF SAIVA SIDDHANTA
Soteriology of *Saiva Siddhānta*

5.1 Introduction:

The *sakala* state of the human beings is essentially geared towards their *suddha* state. Our enquiry, so far, has revealed that it is in the *kēvala* state that the ānava has its full sway over the selves and at the *sakala* state, its influence remaining partial. Because at the *sakala* state, in the proximate sense, God, through His gracious act bestows on the *sakalas*, the apparently binding *karma* and *māyā* as helpful means to liberate them ultimately from the only real binding force called ānava. In this sense, even the mere thought of liberation for the *sakalas* is a grace from *pati*. But that requires from the part of the souls that they, at least, are desirous of such a gift and be disposed towards the consequences of god’s gracious act towards them. Here is where the *Saiva Siddhānta* places the responsibility of the human, inspite of the all-pervasive (omni-present, *sarva vyāpr*) and all-powerful (omni-potent, *sarva śakti*) presence of the divine milieu.

It is life’s experience in the world and a reflection of it—i.e., the awareness that without a desire for liberation, the recurrent cycle of worldly experience perpetuates itself—that prepares man to perceive the eternal wisdom which previously was meaningless. The desire for liberation, in *Saiva Siddhānta*’s terms, is a conscious attempt and effort on man’s part to follow the behaviour and attitude of the Āgamic view of reality which promises the fruit of the labour, viz., the realization or experience of the nature of ultimate reality itself.\(^1\)
For, "To live in the world without perceiving things as they are is to live in ignorance, to be a victim of one’s own deeds, and to live a life that is thereby couched in suffering." In the chapter that preceded, we have elaborately dealt with the nature of three ontological realities along with a special reference to the existential status of the sakalas. In this chapter, we will concentrate on the meaning of liberation, the means we need to adopt.

"... Realise that which is blissful and to remove that which is blissful and to remove that which is the source of suffering." After all,

"...the purpose of human life is to realise one's advaitic union with god by progressively weakening the obscuring powers of ānava. The self starts the spiritual journey towards liberation from the state of kāvāla, by the progressive manifestation or actualisation of its freedom. But evolution (sāpaṇa) would be impossible if there is no rationality of experience... During the sakala state of bondage, it is the moral order, which makes the self reap the consequences of its actions, thereby making evolution possible."

So to say, the soteriology of Siddhānta, on the one hand, is an explication of the process of the selves spiritual evolution (sāpaṇa) starting with cariya, kriyā, yōga and ultimately ending with an experience of true liberation in the presence of pati (pāṇa). While explicating it, the importance of Guru and his role in obtaining the patijñāna and the significance of reciting the mukti-pandākṣara by the seeker can not be ignored. On the other, soteriology of Siddhānta is as well an unfolding of divine grace, governed by a unique law and order (law of karma, moral law) which inturn is ruled by a rationale of sattkāryavāda (a Siddhānta doctrine, a cosmic law which explains the causal relationship existing in the universe). Thus the story of liberation according to Siddhānta will be incomplete without a brief elaboration on the characteristics and the pilgrim story of the sakalas who have entered the state of siddha i.e., the jeevan muktakāj or aṇānītār."
5.2 Meaning of liberation: (An Advaitic Union with Pati)

The meaning of liberation is explored by explaining the distinct meaning of the term *advaita*. It is then, elaborated, on the one hand, by narrating God's way of establishing relationship with the soul and on the other, by explaining God's way of maintaining the established relationship. Finally, it will be shown, according to the *Siddhānta* view that the liberation of self is its *advaitic* union with *pati*.

5.2.1. Meaning of Liberation according to *Siddhānta*:

According to *Siddhānta*, the meaning of true liberation is in establishing right and lasting relationship between self (*paśu*) and God (*pati*). As we know already, at the *kēvala* state, the self remains under the full influence of *ānava*. The self is in a drunken state with *ānava*.

... *Pāśa*, the fetter, is described by another term *ānava* (darkness, ignorance), the eternal liability of the *Paśu* to yield to error through ignorance of the *pati*, an ignorance which is the effectual cause of separation between itself and the Lord. And which must be annihilated, or rendered latent before union could take place between the soul and its 'owner'.

At the *sakala* state, *ānava*'s influence over the self is partial. And at the *śuddha* state, the self achieves total liberation from the oppressive influence of *ānava*.

Given to the nature of self, it is essentially capable of identifying itself with the thing on which it depends (*cāṇta-tak-vaṇṇamāvatu*). And as well, out of the three ontological realities, it is only the self (*Paśu*) which can relate to both *Pāśa* and *pati* (*sadasat*). As we have known already, given to its strength, self is incapable of liberating itself from the clutches of *ānava*. *Pāśa*, on the other hand, is essentially incapable of
any knowledge whatsoever. In which case, “Is there any liberation from this bondage? The Siddhānta affirms that there is, provided that the self obtains sufficient illumination to apprehend the path which the grace (Arul; Anugraha) of the lord, as guru, has prepared for it.” and hence the only possibility for a true liberation for a self is left with the all-powerful pati.

The reason why self cannot attain final liberation by its own effort is brought out by the Siddhāntin. Just as the eye which perceives the object cannot perceive itself and the self which enables it to perceive the object, even so the self cannot perceive itself and the Lord, who enables the self to perceive itself and the object. Since God is transcendent to both self (Paśu) and world (Pāsa), the self cannot bring about the advaitic relation with God by its effort. So long as the self is in bondage, it will assume the quality of that which it knows (Pāsa-jñāna). The self’s knowledge of itself (Paśu-jñāna) is not independent, but made manifest by Pāsa, which is an essential correlate of self’s knowledge of itself. This means that the self’s knowledge of itself does not have any content apart from the one given by Pāsa. Therefore, Paśu-jñāna also is incapable of bringing about the self’s essential relation of itself with Śiva. It is pati-jñāna (grace wisdom) which enables the self to bring about the advaitic relation of itself with Śiva.”

True liberation for the self lies in its right and lasting relationship with pati. Hence, this calls for a deeper and proper understanding of the type of relationship that the self can and must have with pati. In otherwards, we need to understand the way God establishes and maintains his relationship with the self.

5.2.1.1 God’s way of establishing his relationship with the self

As it is known already, the self in its kāvala state, out of its total ignorance under the influence of ānava, knows least about what true liberation could mean for it. Hence, even the mere thought of liberation needs to be initiated or instilled into the self by any other reality than the mūlamala (ānava). The only other reality is pati who remains incomparable for grace⁴. He, out of his graciousness, establishes his relationship through his five-fold actions⁷ and bestows on the selves the true liberation.
Of the five functions of God except obscurcation the meaning of the other four functions are clear. Therefore, there is a need to explain the meaning of obscurcation as a function of God. Obscurcation does not mean the obscuring the intelligence of the self but it means that God reveals or leads the self towards moksa when the self is in bondage but the self does not realise that it is a graceful act of God. God activating the self obscuring Himself from the self towards the path of liberation is tirōdhāna.
The second sūtra of the Śivajñānaabōdham brings out that the three-fold function includes two other functions of God. They are obscuration of the self’s freedom and grant of release to the self. Therefore, God does the five-fold function of creation, sustenance, dissolution, obscuration and bestowal of grace. Of these five functions, creation, destruction and bestowal of grace need no explanation.\(^{10}\)

He, first, out of his love and grace, creates tanu, karana, bhuvana and bhoga out of the material cause māyā and allows the souls to experience their life of this earth, directing them according to the law of kurma. Thus, puii, in and through these fivefold functions, helps the selves to realise the uselessness of a bonded life, by allowing the selves to go through the cycle of several births and deaths and ultimately helping them through his grace to ceaseate themselves from this burdensome cycle of life (pavanani vaṇ paka)\(^{11}\) and enjoy the fullness of liberation.

5.2.1.2 God’s way of maintaining his relationship:

According to Śaiva Siddhānta, “God or Śiva is in advaitic relation with the self”.\(^{12}\) Interpreting succinctly, the possible meaning of the negative prefix in the expression ‘advaitic’, as one of non-existence (ignai), or another of contrariety (marutai), or yet another of inseparable togetherness (aignai)\(^{11}\) Krishnan concludes, saying, "... The advaita of Siddhānta emphasises the essential similarity and not the substantial identity of the two substances Śiva and the self."\(^{14}\)

The advaitic relation postulated by the Siddhāntin between God and self is three-fold.\(^{15}\) God is one with the self (ogrāy), different from it (vērāy) and acts in unison with them (uḍanāy). The above three relations together constitute the advaitic relation between God and self, and hence, includes abhēda (onrāy), bhēda (vērāy) and bhēdabhēda (uḍanāy) relations accepted respectively by the advaitins, the dvaitins and visiṣṭādvaitins.\(^{16}\)
Examiner is right in pointing out that there can not be any relation between ānava and God. However, God does have a relation with the other two categories of pāśa, namely māyā and karma.
The analogy used by the Siddhāntin to bring out the three-fold relation of advaita that obtains between God and self is as follows: the eye and the self are different by substance, but since the self is all-pervasive, it is one with the eye and shows, and sees through, the eye. Similarly, though God is different from the self by substance, he is one with the self by his all-pervasiveness; and shows, and sees through, the self by acting in unison with the self. The advaita of Śaṅka Siddhānta, for the "advaita" in the case of Siddhānta needs no prefix like kēvala and visista. The advaita relation is also explained by the Siddhāntin as that which obtains between a pervasive (vyāpaka) substance and a pervaded (vyāpya) substance."17

5.2.2 Liberation of soul is in its advaitic union with pati:

According to Siddhānta, liberation of the soul is thus nothing but realising the right and lasting relationship of its advaitic union with pati and not with Pāśa. Because, "...according to the Siddhāntin no relation between God and ānava, the third constituent of Pāśa, could be postulated. Because, though ānava is pervaded by God, it does not exist in the presence of God as darkness does not exist in the presence of sunlight."18 The same objection can be also brought towards māyā, that since māyā too is non-existent in the presence of God, no relation could be postulated between God and māyā. For this," the Siddhāntin replies, "that when śruti says that māyā is sunya before God, it does not mean non-existence, but only means that in the presence of God it does not manifest its energy. Again, if māyā is interpreted as non-existent, it would contradict the scriptural statement that māyā is the parigraha-Śakti of the unfettered one. Moreover, products of māyā like earth, water, fire, air, moon, sun and space along with the self are considered as constituting the body of God. Thencefore, the Siddhāntin concludes that the advaitic relation that holds between God and self should also hold between God and māyā."19 This, then, is not an easy job for the self. It has to go through patiently a long, progressive and evolutionary process through which it would not only realise the bliss positively but negatively remove the source of
suffering by weakening the obscuring powers of ēkāvaya. Only when, the self attains such a spiritual maturity (pakkuvam), there is possibility of total removal of suffering (cṛddālākam ānti sūtra). Therefore, liberation (mukti), in other words, could be defined as the “state of soul’s full spiritual maturity.” “The advaitic union of the self with its own ground of being is the sumnum bonum of life, because, according to the Śiddhāntin, liberation is the good of all goods, which consists in the self’s realisation of advaitic union with Śiva.”

5.3 Means towards the goal:

In the third section of Mānapadiyag the ‘means of attaining the release’ (sādhanas) are dealt with under three sūtras. Of the three entities (Pati-Pāśu-Pāśa) that are posited in the general section (podu adikēram), release is to abandon ‘the entity which is to be abandoned (pāśa nikkaṁ)’ and thereby be free from the consequent suffering and attainment is to attain ‘the entity which is to be attained (pati ākkam)’ and thereby enjoy the consequent blissful existence (inba pēru). The seventh sutra shows that the self is competent to get the ‘release (from Pāśa)’ and ‘attainment (of mukti). The eighth sutra expounds that the discriminating knowledge alone, which is realised in the presence of the spiritual master (guru), as to ‘what to be abandoned and what to be attained’ is the best of the means available. Following the eighth sutra which elaborated the art of seeing of the self (atma darśana), clarifying possible objections that come up through the earlier aphorisms (sūtra) and topics (adhikaraṇas), the ninth sutra deals with the art of purifying the self (atma śuddhi) by applying the means learnt under the feet of the guru. Thus the ninth sutra fulfills its intention of expounding the adoption of the means of attainment.
It is true that though, the whole initiative to liberate the self comes from God through his grace. But that wouldn’t justify any passivity of the self towards its own liberation. “The grace of God and the freedom of man are respectively the necessary and sufficient conditions of any human action, whether mundane or sacred.”\textsuperscript{23} And hence an-all-important ‘liberative endeavour’ like this calls for ‘mutual collaboration between God and self’ rather than self being a mere passive recipient. How could that be done? It can be done only through self’s assertion of its basic ontological freedom of the being and by its gradual and progressive evolution in spiritual life (sūpāna) through God’s grace.

Śiva, who is Saccidānanda, limitless (सत्सद्भवति), eternal (सत्सद्भवति) and omnipresent (दिवसैतवति), assumes the three forms, gross (सत्सद्भवति), subtle (सत्सद्भवति) and subtler (सत्सद्भवति) in order that the selves may profit by knowing Him step by step (सत्सद्भवति दिवसैतवति दिवसैतवति दिवसैतवति).

5.3.1 Progressive Manifestation of Self’s freedom in realising the bliss:

Mapadyam believes that all selves begin their journey from a beginningless state of bondage under the ērava. At this state, the self manifests the very least freedom possible. Does that mean that the self has no freedom at all ontologically? Never could that be for the self. For self is essentially cit. Hence it has special privileges. And one such special privilege is, “that the self as a distinct spiritual substance has freedom.”\textsuperscript{24} Cognitional, volitional and effective or three distinguishable but not separate aspects of human freedom. An expression of one is expression of the other. If such a an ontological condition of the possibility to exercise human freedom exists in essence, then it could be actualised surely. But how and when depends on several other factors. One important factor is that of progressive spiritual evolution of the self (sūpāna).\textsuperscript{26}
5.3.2 Sāpāna: (Soul's Evolution)

Śivajñānamurivār is of the view that man’s spiritual progress starts from (i) reasoning (padu), and culminates in the realisation of reality (cirappu) which is trans-rational. He, as well distinguishes (ii) four phases in the progressive understanding of Siddhānta itself and hence in the spiritual life of the self also. “They are listening (kēttal), contemplation (cintital), comprehension (tejital) and realisation (nittaikūdtal). While general understanding ends in comprehension, the special culminates in apprehension or realisation.”27 This sort of evolution (sāpāna) is not only applied in (a) assessing the gradation of different texts of this tradition and even (b) different other systems of philosophy found in the Indian continent but even in (c) choosing the paths (pādas) to attain liberation.

The great commentary of Śivajñānamurivār begins with the following statement: “The work Śivajñānabodham purports to be a critical study of the contents of the wisdom portion of the Śivāgamās.” (Śivāgamās are divided into four parts each, dealing with caryā, kriyā, yōga and jñāna. Of these parts jñānapāda constitutes the wisdom portion.)

28 One who aims at the ultimate state of bliss needs to go through a process of growth and enlightenment in which,

... The aspirant approaches the supreme, going through external worship, then through the worship, demanding physical and mental actions, and then through the internal worship. If such a person lives the life of Śivajñāna, i.e., worships the divine with pure wisdom, he attains the feet of God. So a person reaches the zenith of the state of release through a flight of steps like those of a ladder; the scriptural works should clearly point out these various steps or stages.”29

Thus, the Siddhāntins have given a scheme of spiritual exercises (Sādhana) to enable selves to wean themselves from Pāśa and to live in perpetual awareness of pati
as the source and sustenance of their very being through caryā, kriyā, yōga and jñāna.

“They are said to illustrate dāsa mārga (the path of the servant), satputra mārga (the path of the good son), sakha mārga (the path of the friend) and sammārga (the good path-typified either by the teacher-pupil relationship or the lover-beloved relationship). Appar (alias Tirunāvukkarasar), Tirujñānasambandar, Sundaramūrti and Maṇikkaṉćagar are the well-known exemplars of these paths. It may appear as though we proceed from a formal, external and distant relationship to an intimate inward and loving one as we move from caryā, on. No doubt, this is so for the sādhakas (or aspirants). But for the Siddhās (the attained souls) each step or stage can be as overflowing with the love of God as the others. It is not what they do that matters as how to do. The idol (vigraha) worshipped in caryā and kriyā may be as vibrant with the presence of God as the illumined consciousness in yōga and jñāna. Saint Kaṇṭappar totally unacquainted with spiritually sophisticated modes of worship, has evoked the respectful adoration of Ādi Śaṅkara and Maṇikkaṉćagar”.

The scheme of spiritual exercises (sādhana) with its arrangement and meanings are as follows:

5.3.2.1 Cariyā

Cariyā is service at Śiva temples and to the servants of Śiva. It consists mainly in external acts which are preparatory to worship. They are sweeping the temple premises, gathering flowers, feeding the oil lamps, serving the devotees of the Lord, and so on. It will be noticed here that the body (kāya) is used for purposes of worship.

The ways of worshipping these forms are expounded by Him in the Scriptures of Vēdas and Āgamas. Those who cannot understand fully, first know Him as the gross form and offer worship to this form as per āgamās by using their physical body alone. This is caryā. This gross form is called sakala”.

Appar has a decade of verses known as Tiru-angamāla wherein he exhorts each part of the human frame to perform that function for which it has been given. The head is asked to bow before the Lord, the eyes are asked to behold His blue-throated form
and so on. If thus the body is used to worship the Lord and serve His devotees, it
would loosen the grip of ārāva on the soul instead of tightening it as it usually does
when it is used in sensual pleasures. The mouth utters the praise of the Lord. The gift
of speech (vāk) is to be used in adoration of the Lord and talk which will be spiritually
uplifting and socially beneficial. It is a gross abuse of this gift to use it in idle and
malicious talk, slander, gossip, etc. It may be asked whether even the casual repetition
of the Lord’s name and singing of His praises without concentration have any value at
all. No doubt, concentration enhances the value. But even Sundaramurti who exemplifies
the path of yōga draws attention to the value of training the mouth to utter the name of
the Lord in the following words: “Even were I to forget you, my Lord, my mouth
would utter your name-Nāman Śivāya.”12 When the body (kāya) and speech (vāk) are
harnessed in worship, the ground is prepared for the attunement of the mind (manas)
necessary in progressive degrees in the following stages of kriyā, yōga and jñāna.
While cariyā and kriyā fall under the podu yōga and jnana come under the cirapu
however yoga which is external leads the self towards the internal of jñāna.

5.3.2.2 Kriyā

Kriyā is mental and outward worship of Śiva-linga Pernān. The stage of kriyā
(literally it means ‘acts’) is characterised by performance of various acts, physical and
mental.

As this practice increases, worshipper grows more intelligent and is able to
know that god is in the subtle form of Sukala Niṣkala and the Sakala
form is His worshipful body, and offers worship as per the dictates of the
Scriptures with the external and internal acts. This is kriyā.”13

Usually a vigraha is used in worship. Vigrahās (idols) are worshipped both in
homes and temples. The Siddhānta makes it clear that there are three factors in idol-
worship, viz., āśana, mūrti, and mūrtiman.
Obeisance is offered to the seat (āśana) on which the vigliaha is to be placed. The vigliaha is the particular form (mūrti) chosen for worship. It may be Ganēśa or Śivalinga and so on. With the mind thus attuned in concentration on the seat to be occupied (āśana) and on the Lord in a chosen form (mūrti) it is easy to pass on to the Lord Himself, i.e., mūrtimana, the Infinite, Who in His boundless mercy and in response to our prayers, is pleased to manifest Himself.\footnote{Thus the mind is enabled to go on to That which transcends all forms through the devout use of some form through the devout use of some form. Besides, when we recall that the Infinite Spirit is all-pervasive (vībhu), it is not inconsistent to attempt to become aware of His presence in particular objects, especially when they are sanctified in prayer and devotion. Again, there is a transition from the physical and the external to the mental and spiritual. For example, eight kinds of flowers are prescribed for worship. The aspirant is encouraged to progress in addition to the use of actual flowers to the level where the flowers are virtues like ahiṃsa etc. Likewise, in the early stage naivādyā (food offering) is usually of the physical kind - coconuts, fruits, cooked cereals etc. But at a later stage, the devotee offers his self (ātma-nivēdanam).

5.3.2.3 Yōga

Yōga consists in meditating on Śivan with the mind abstraced from all sensible objects, and obtaining the gift of losing one's self and his meditation in the perception of Śiva only. We are closer to transcending the podu and gradually progress towards the cīrappu. At the stage of yōga, the mind and spirit are yoked to the Lord in one-pointed concentration and meditation. When the body (including the sense organs) and mind are thus disciplined, the stage is set for jñāna.

"This practice improves the wisdom of worshipper and his understanding becomes deeper still. He recognizes the subtler form, the Niṣkala as god Himself and understands
the gross and subtle forms viz., the Sakala and the \textit{Sakala Niśkala} as the bodies of \textit{Niśkala}, while the \textit{Niśkala} is being worshipped. Understanding thus, he worships the \textit{Niśkala} with the internal action only as per the scriptural dictates. This is \textit{yōga}.”

5.3.2.4 \textit{Jñāna}

\textit{Jñāna} is the possession of that perfect knowledge of God, self and matter (\textit{Pāt-Paśu-Pāsa}) which comes by profound study of the sacred books joined with the practice of asceticism. “\textit{Jñāna} is not mere cognitive awareness characterised by the triple distinction into knower, known (object) and knowledge. It is a total impartite awareness.”

The practices in this way cause true knowledge of the worshipper and enables him to realize that the true nature of the divine is \textit{saccidānanda}, limitless, eternal and omnipresent, whereas the three forms hitherto worshipped are the bodies of the Supreme, and worships it with the acts of pure cognitive potency alone through the four steps listening etc. This form of worship is \textit{Jñāna}.”

\textit{Ārumugha Navalar} in the Saivite catechism (as translated by Mr. Cobban)\textsuperscript{37} adds that by \textit{cariya}, \textit{Śiva}’s good world is gained, by \textit{kriya}, nearness of \textit{Śiva}, by \textit{yōga} \textit{Śiva}’s form. According to him, these three are the lower states of bliss whereas by \textit{jñāna}, an absorption or perfect union is obtained, which is the highest bliss.

Hence all these four kinds of worship are of the general forms of knowing and may be called \textit{jñana} and yet as they are the steps in the growth like bud, blossom, fruit and ripe fruit, the fourth alone is the fullness of \textit{Jñāna}. As knowledge grows to its fulness, the effect of \textit{Ānava}, the ignorance, grows less and less and so the results of these four kinds \textit{Śaikīka} etc., are really the releases and yet the fourth and the last one \textit{Śāyujya} is the release in fulness.”

“The providential grace of God directs the self, from the state of \textit{kāvala} to the state of \textit{suddha}. At every stage of the self’s progress three distinguishable aspects can
be identified". They are *iruvinai oppu*, *malaparipāka* and *saktinipāta* respectively. In gradual progression (from gross to subtle and subtler) there is no question of either or and no particular beginning and end. Mapadiya discusses these stages as follows.

5.3.3 Iruvinai Oppu

Through spiritual practices ranging from the elementary to the final, souls acquire an attitude of mind which is called 'iruvinai oppu' (*karma sāmya*). Literally it means treating good and evil alike. This does not, however, mean that the distinction between good and evil ceases to be recognised. It is sometimes interpreted as the cancellation of all *karma* because the consequences of good and bad *karma* have become equal to one another. This does not seem to be probable i.e., it is exceedingly unlikely that at some point in time the consequences match each other. Yet another interpretation is that the fruit of an act of great merit ripens simultaneously with the fruit of a most iniquitous act and thus the entire stock of good and bad *karma* is liquidated. This interpretation is not in keeping with the spirit of morality. The interpretation favoured by standard commentaries is that the soul acquires a frame of mind which enables it to be indifferent to the consequences of good and evil *karma*. In other words it ceases to act from a sense of expectation of rewards and fear of punishment. It is prepared to do the right deed though thereby it has to face suffering. It is strong enough to resist the temptation of rewards if these are offered for bad conduct. Its moral fibre is strong enough to enable it to rise above all calculations of profit and loss, reward and punishment, joy and sorrow. It no longer acts with any sense of tension. Good conduct becomes natural to it, not an ideal towards which it struggles. Bad conduct becomes wholly foreign to it. "This is a state in which the self is dispassionate towards both
good and bad, and towards their effects of punya and papa respectively. This equa-
nimity of mental state is also of different types which correspond to the different
phases of ślaktinipāta. Iruvinai-oppu is a necessary condition for attaining jñāna,
which is the immediate cause of release”.41 This stage of moral growth brings about
malaparipāka.

5.3.4 Malaparipāka

Malaparipāka is the maturation of śapavāma. Like a ripe cataract of the eye being
ready for removal, egoism is ripe for removal from the soul. The removal of the cataract
restores normal vision to the eye. Likewise the removal of ānava restores the natural,
cognitive, conative and affective capacities of the soul to function without any hindrance.

Malaparipāka ... means that in the spiritual progress of the self, the powers
of ānava will be progressively overcome by the self through the power of
devine grace. To the extent the powers of ānava are overcome, the
tirūdhāna-śakti will start functioning as anugraha-śakti. This means the self’s
experiencing of divine grace is proportional to the weakening of mala-śakti.
This process in which divine grace (parāsakti) progressively invades and
transforms the self is known as śaktinipāta. Therefore, Malaparipāka is the
immediate cause of śaktinipāta”.

Malaparipāka is thus followed by śaktinipāta.

5.3.5 Śaktinipāta

Śaktinipāta, normally means the descent of grace (arūṭvīzhci). But looking at, “
the etymological meaning of “Śaktinipāta,” it, “brings out an important aspect of divine
grace. “Śaktinipāta” means “the sudden onrush of power from above”. If a stone
suddenly falls in the midst of a group of people, they will disperse in a hurry. Similarly,
the onrush of grace from above will disperse the binding of Pāśa. The Siddhāntin
recognises four different phases depending upon the intensity of ‘\textit{saktinipāta}.’ The four different phases are (i) when the descent of grace is very slow, it is called mandatara (ii) when it is slow, it is \textit{manda}, (iii) when it is fast, it is \textit{ti\textipa{ra}} and (iv) when it is very fast, it is named as \textit{ti\textipa{rata}}. It, of course, very much depends on the moral and spiritual state of the soul. Wet wood, dry wood, charcoal and camphor differ in the time they take to catch fire. Just as moisture delays ignition, traces of egoism delay the operation of grace depending on how strong or weak egoism is.

5.4 ‘Grace’ in \textit{Śaiva Siddhānta}:

Theology of grace, in \textit{Siddhānta} tradition, is nothing but a theo-anthropological interpretation of the joint venture between the divine (by its intervention) and the human (through its response) in this universe. It is a human-divine discourse on the transcendental gift of God to the selves from His immutable strength and goodness interwoven with the vulnerable strength and weakness of the souls.

When the souls attain maturity, God bestows His grace.

And it will be shown through the commented text of the \textit{Māpādiya}, that the theology of grace is, in fact, intricately related to the soteriology of the \textit{Siddhānta}.

5.4.1 Need for Grace

Selves are bound (beginninglessly) by \textit{anava} which is \textit{u\textipa{ci}t} (un-conscious) by nature. Because of this bond (\textit{mūla\textipa{ma}}), man in the world (\textit{sak\textipa{la}}) is ‘an estranged man.’ He is estranged even from his own essential (\textit{savrūpa lakṣa\textipa{n}a}) nature. Because of this estrangement, he cannot by his own effort fulfill the moral imperative (ought-to-do) which is an expression of man’s essential nature. Because this imperative is an
expression of what man "ought-to-be" (his essential being). Therefore, the grace of God is necessary. 46 On the other hand, Pati is nirmanan and anādi-muktan. Hence, for a supreme Pati, there is no ontological compulsion to become part of this liberative struggle of the selves against the mūlamala (ānava). Still, according to Siddhānta, it is purely out of His own merciful disposition towards the selves. Pati engages himself in the transformative project of the souls through his five-fold actions (panča-kṛitya). 47 Thus,

God brings about the union of the estranged with its own ground of being. The Siddhāntin makes it clear that the advaitic union brought about by God is not something imposed on the self against its will. The self in its freedom desires to have such a union (ānma tag icchāi valinītai). Therefore, liberation, the fulfilment of the moral commane, is not a heteronomous subjection of oneself to an alien law, but a theonomous union with one's own ground. It is divine grace that brings about this union through finite human freedom. 48

Thus, the need for grace in obviously a need of the selves.

5.4.2 Meaning and Nature of Grace

Grace is denoted as ‘arul’ in Tamil. The term refers to the great compassion of God which is the ultimate power that removes the souls from their paśutva and transforms them into Śivatva. It is ‘arul’ which ultimately helps the souls to pass from ‘irul’ which is ānava, Śivajñānamunivar, in interpreting the third illustrative verse in the second adhikaraṇa of the fifth sastra (App.1-Ś.2.5.2.3) concludes saying that the intention of this verse "is to show that the Primal Being remains without any change, since all the changes in the world take place through His grace. The grace means the gracious feeling of the Lord in order to cleanse the innate impurity of the self and to identify it with Himself so that the self may enjoy perfect bliss. In technical terms this act of mercy is called the removal of paśutva and granting or revealing of Śivatva..." 49
"God's grace is one. It is the power of God or Śiva (Śiva-śakti), which is variously named according to the function it does. They are parā-śakti, tīrōdhāna-śakti, icchā-śakti, jñāna-śakti and kriyā-śakti". Aul is related both to podu and cirappu all the time: But its manifestation is gradual until the self does not know the grace is known as tirodhana and once it is known the same grace is anugraha.

The underlying purpose of the Lord's five functions (paśca-kriyās) is the purification and perfection of selves. This perfection is potential in the soul and it requires to be manifested. In order that this may be done, the soul has to rid itself of the impurity of āṇava which is the base for ignorance and egoism. We may note the significance of tīrōbhāva (obscuration) in this context. It is said to be one of Śiva's five functions (the other four being srṣti, sthiti, samhāra and anugraha). The periodic destruction (samhāra) of the world is to give rest to souls, which are overcome by the fatigue of repeated cycles of births and deaths. Thus, though superficially it appears cruel, it is actually motivated by compassion. Now, obscuration is allowing the souls to be covered up by āṇava. How is it consistent with His grace? Āṇava cannot operate by itself. So it has to be actuated by the tīrōdhāna-śakti of the Lord. It is really the obverse of anugraha-śakti. Selves are likely to refuse to go through the process of moral and spiritual evolution when they get temporarily disillusioned with life when it brings suffering and pain in its wake. At this juncture, worldly life has to be made attractive to them once again till their temporary disillusionment gives place to total enlightenment through completion of their moral and spiritual education. They acquire a true sense of values and distinguish between instrumental and intrinsic values. Life after this enlightenment, will no longer be lived in an egocentric way. It will become God-centred. Hence obscuration serves a purpose in the Lord's scheme of purification and freeing of selves: when obscuration
has served its purpose, the Lord’s tirādhāna-śakti which actuated ānava, now becomes anugraha-śakti. There should be no difficulty in accepting a re-orientation in the operation of ānava also, in a corresponding manner.\textsuperscript{53}

5.4.3 Divine Invitation and Human Response:

Whatever be the class of the self, its response to the divine invitation is a difficult one, especially in the context of freedom and karma. We find in Christianity the debate about gratia operans and gratia co-operans. In Vaisnavism, we find the debate about marjara kisōra nyāya and markata kisōra nyāya. Though not formulated in such clear terms, in the Siddhānta also we find the mention of tōni nyāya (boat) and ēpi nyāya (ladder). One has merely to get into a boat to be carried along to one’s destination. But in the ladder, one has to exert oneself at each rung to climb to the next higher. In all these cases, the central question is whether human effort is minimal or almost nil or is required in a large measure to co-operate with God’s will. We see here that these views try to avoid two extremes: (i) one is to ignore the need for personal effort altogether, not in the sublime sense of self-surrender but in utter moral and spiritual idleness; (ii) the other is to regard God’s grace as marginal or just as a token. No doubt it is God’s grace that implants the very impulse to worship Him. But this must not make us forget that God wants us to grow to our full moral and spiritual stature. Human freedom and God’s grace are not to be set in opposition. By learning to act in conformity with His will (sankalpa),\textsuperscript{54} we become free in the real sense of the term. This freedom has a negative and a positive aspect. Negatively freedom is redemption from a false sense of ‘I’ and ‘mine’. Positively it is the exercise of all our capacities to worship Him and serve Him in His creatures.\textsuperscript{55}
5.4.4 A Soteriology without Eschatology

In Christian thought, soteriology coincides with eschatology because of its ontological presupposition. But in Siddhānta there is only soteriology and no eschatology. Man is the telos of God’s providential grace. According to Siddhānta, i) the self is a distinct substance of God. ii) during the state of bondage, the self is in advaitic relation with Pāśa. This advaitic relation makes possible for the self to delink its being related with Pāśa, and relate itself with Śiva. Therefore the essential quality of “being related” of the self is preserved; during the state of bondage the objective pole is Pāśa (the world) and during the state of liberation, the objective pole is Śiva (Pāt). There is no liberation for the world; in fact, it is meaningless, for it is unconscious (jada). Actually, the material world is simply a power in the possession of God (parigraha-śakti) which is used by God as an instrument to bring about the liberation of the self. iii) the self can attain complete liberation even while embodied (jīvan-mukti). The state thus attained will continue after the dissolution of the body; and there will be no return for the self from the final liberation.

Could there be a day when all selves are liberated according to Siddhānta? Siddhānta maintains that God indulges in providential activity only to bring about the liberation of the self. Therefore, it seems legitimate to ask the question, “What will happen if all the selves are liberated at some day or other?”

Violet Paranjoti answers that all selves will be enjoying the divine bliss, and there will be no more creation56. This sort of a conclusion is drawn because of her presupposition of a linear concept of time57. According to Siddhāntins the earlier answer is unacceptable. Because Siddhānta presupposes “a cyclic view of time.” “There’ll always be infinite number of selves to be liberated.”58 Moreover, God wouldn’t be
God if he does not create, sustain and destroy, etc., because according to *Siddhānta*, the five-fold action of God is an essential quality (*cirappilakkanam*) of God. Therefore, according to *Siddhānta*, there is only soteriology and no eschatology. If there was no freedom any amount of power bestowed on the self by the divine could be of no use towards its ultimate *payan* (gain) that is the *vēdu pēru* (bliss).

...During the *kēvala* state the self’s freedom is completely obscure by *ācara*. There is no expression of freedom, and hence no objective pole or correlate of consciousness. This state in which the self’s freedom is completely potential is, therefore, one of complete spiritual darkness. During the *sakala* state the self’s freedom is made manifest by the operation of the five ontological categories (*pañcakancika*). During this state,...

In fact, “The *advaitic* relation does not annul but preserves and guarantees the freedom of the self.” At this state the powers of *anava* is completely eliminated and the dichotomy (of the subject-object structure of finite freedom cf., 4.5.2) is overcome. This is the *śuddha* state towards which every self has to journey while seeking for true liberation.

It is obvious, then, that this sort of soteriology of the *Siddhānta* is quite different from that which is suggested by the Christian soteriology. There is ‘no one-time-liberation for all selves’. Because there is no beginning and end of time in the circular understanding of time according to the Siddhāntins. Moreover in the Christian understanding the self is finite, whereas it is infinite for the Siddhāntins. There is only a gradual, progressive spiritual evolution (*sōpāna*) for all selves, depending on their states of maturity. So, as the selves are maturing (*pakkuvam ataital*), there is a definite possibility of selves
who already reached the final state of liberation. Such selves are called ‘ananta’ (the liberated selves) in the Siddhānta terminology. In Sanskrit, such liberated souls are addressed as ‘jeevanmuktas’. Moreover, from the above mentioned discussions, we would realise the fact that soteriology of Siddhānta, after all, is intricately connected to the theology of grace understood and practised in the Siddhānta tradition.

5.5 Importance of ‘Guru’ in Siddhānta

For the selves ready for pati-jñāna (Śivajñāna), Śiva appears in the form of a guru. It is impossible for the self to attain jñāna without God himself appearing as guru and imparting it to the self. Siddhānta tradition holds ‘Guru’ s role as essential to that of Śiva Himself. Guru has an important role to play in the self-realization of souls here on earth. There are three modes in which God appears as guru. It is he who initiates (dīksa) the self into this process of liberation. Guru though knows what is podu, he ever radiates the cirappu in him. For Siva manifests himself through his advaitic relationship with the guru who is liberated from the malas and enjoys the Śivatva.

5.5.1 Concept of Guru

According to Siddhānta, the austere practices of caryā, kriyā and yōga by themselves will not produce jñāna, but will only ‘produce the condition for the appearance of guru’, who will ‘impart divine wisdom to the self’. The jñāna imparted to the self is a realisation of a state of being and not an intellectual understanding. It is impossible for the self to attain jñāna without God himself appearing as guru and imparting it to the self. God comes to the self only through the realised ones but only when the self is ready to receive the grace.
5.5.1.1 Three modes of God’s appearance as Guru:

There are three modes in which God appears as guru. The operation of grace depends on how weak or strong the selves are in the progress of their spiritual life. The guru appears on the scene now to bestow grace. The Siddhāntin says that the guru appears in a human form to selves (sakalas) with three impurities (ānava, karma and māyā). Like setting a deer, to catch a deer, the Lord, in His grace, appears in a human form to human beings so as not to overwhelm them by His transcendent majesty. The human beings however, are not to make the mistake of reducing the guru to their own level. They should worship the guru as the Lord Himself, because He is really the Lord. To the selves with ānava and karma (prajāyākalas), the Lord takes the divine form and appears to them. They are, in a way better placed in understanding the Lord in the divine form than the selves with all the three malas (sakalas). To selves with ānava alone (vijñānakalas), He does not appear in an external form. He illuminates their understanding and inspires them by abiding in them. In other words, selves in an advanced stage of spiritual evolution do not require the guru in an external form. They feel His presence in themselves and respond to His grace.

For the sakalas, God will appear in the human form; for the prajāyākalas, he will appear in the divine form; and for the vijñānakalas, he will appear in his own essential form. So far as the human beings (sakalas) are concerned, God as guru will appear to them in the human form, which is known as sadhara. The other two modes are known as nirādhāra.

A question may arise, “How could God appear in the human form?”. It is possible because he is though transcendent (vārā) by his substance, yet he is one with the self and the world (udanā). When actuated by God’s grace, the human form will assume the form of grace and, therefore, there is no difficulty in maintaining that God will appear in the human form. Self knows by participating (ajñati avatu) in the other.
Therefore, it is necessary that God appears as *yañjaka* and reveal, so that man can attain liberation.

The *guru* appears only when the self has already learnt to discriminate between its essential and accidental qualities: and when the *guru* imparts (chiefly pointing to truth through his words, touch and even mere sight) divine grace the self receives it. “The *guru* thus manifests the inherent and essential *Śivatva* of the self. The self will attain the feet of the Lord, who is the ground (*ādhāra*) of the self. It will attain *Śivatva* without any effort on its part. Just as the man seated in a swing will fall to the ground, when the rope of the swing is cut off, even so the self will gravitate towards God without any effort on its part, when it is instructed about its essential nature by the *guru*. God’s revelation precedes man’s reception of it.”

Māpādiyaṭ in its own right prepares us to receive the guru whom God sends for our liberation.

5.5.2 *Dikṣā*

To become competent to recite the Vedas and follow the dictates of the Veda it is clear that one should have the initiation ceremony called *upanayana* (the sacred thread ceremony). In the same manner *Śiva* *Dikṣā* is a desideratum for a person who intends to take to the study of the *Śivagamās* and to conduct himself according to their dictates.

*Dikṣā* primarily is divided into two kinds, the *nirādāra* and the *sadāra* (not requiring a substratum of locus and requiring a substratum of locus). Of these the initiation which is given to the two kinds of the individual selves named *Vijñānakalas* and *Prajayākalas* without having resort to any locus is called *nirādara*. It is done in two ways according to the falling of grace, the vigorous and the more vigorous (tīva, tīvatara).

For the *Vijñānakalas* this is done by the Supreme as being the self of the self (i.e. from within). For the *Prajayākalas* the Lord presents Himself before
the disciple in the form of SadāŚiva and initiates him in the path of wisdom. Of the two kinds of falling of grace, the vigorous one confers on the initiate the offices of Ananta deva and others, the more vigorous one confers on the aspirant the freedom from birth itself.

The initiation classified as sadāra (i.e. with the locus) is that does to the sakalas by assuming the embodiment of a spiritual master, through four kinds of the fall of grace namely tardier, tardy, vigorous, and more vigourous (manda tara, manda, tīvra and tīrvatara) 29 30

The Siddhāntas consider dīkṣā as very important in spiritual life. The guru performs dīkṣā for selves. This has two aspects viz., removal of mala and manifesting of the latent Śivatva in selves. This may be done as hauri (homa, etc.), by thought (mānasa), by word of mouth (vāk), by laying on of hands (sparśa) by look (cākṣu or nayana). The touch of a guru imparts spiritual vibration and illumination. The word of a guru makes the supreme truth to be alive and vibrant to the aspirant. The look of a guru has a transforming effect. The guru can impart dīkṣa by thought. It is usual to give the following examples for the several types of dīkṣā. Mānasā dīkṣā is like the tortoise hatching its young ones from a distance by mere thought (presumably this was a popular belief). Cākṣu dīkṣā is like fish hatching its eggs by a look (again a popular belief). Sparśa dīkṣā is like a hen hatching its eggs by brooding. Though the Siddhāntin lays stress on jñāna as the indispensable means of release, he insists on the performance of dīkṣā because he considers the removal of mala by dīkṣā as a necessary preliminary before the latent Śivatva of selves can be manifested by jñāna.

A verse from Appar’s Tevaram illustrates well the differences in efforts required for the manifestation of Śivatva according to the differences in the spiritual condition of souls.

The Lord is an effulgence hidden from view by the encrustation of mala in the souls. He is like fire in fuel, requiring very strenuous effort for its manifestation by churning. He is like ghee in milk requiring less strenuous effort for emergence. He is like brightness in precious stones requiring the least effort by way of polishing in order to shine forth. 31
Thus the Siddhāntin describes the steps necessary for the manifestation of Śivatva hidden in selves by mala. He is firm in regard to two points. (1) Śivatva is not something newly acquired by souls but their very natural state. (2) Even though it is the natural state, it does not follow that ontologically the self is one with Śiva. The Lord is anādi mukta, ever free, whereas released selves recover their freedom through the Lord's grace. The initial eclipse of their freedom is perhaps necessary for their moral and spiritual growth. We appreciate the freedom of the spirit only after we pass through the misery of subjection to the senses through egoism. When we act in conformity with the Lord's will in the spirit, "Our will are ours to make them Thine," we realise that we are "Children of immortality". Meykanādar insists that we should never forget that we owe our freedom to the Lord after He has enabled us to recover it. If earlier we had forgotten Him, it is understandable as due to obscuration caused by ānava. But to forget Him after removal of mala is a lapse for which there can be no expiation. Śivajñānamunivar clinches the point by recapitulating the Tirukkural verse which says that there is expiation for all lapses except that of ingratitude. After the culmination of the spiritual journey, there is no reversal of the self towards the mala. Where there is light, the darkness has no effect. Yet, in order to keep away the old vasanas mukti pancaksara is recited.

5.6 Significance of Pañcāksara

The self instructed by the guru will attain the feet of the Lord. The objective pole represented by pāsā will be replaced by Śiva. However, there is always the possibility of slipping down from the spiritual status still remains due to past impressions (vāsana). To avoid such a calamity the self has to recite the mukti-Pañcāksara (si-va-yā-na-ma) (App.1.1.1.9). Recitation does not mean vocal or mental recitation, the grasping of
the meaning of Pañčākṣara is possible only for those who have already been instructed by the guru, and thereby have removed pāśa from affecting the self.

5.6.1 Formulation of Pañčākṣara

The pañčākṣara is formulated in the following order: si-vā-ya-na-ma. These syllables respectively stand for Śiva, anugraha sakti, ātman (self), tirodhāna-sakti and mala. The significance of the mantra lies in the self acknowledging the supremacy of Śiva and sakti and its own insignificance on the one hand and its freedom from tirodhayin and mala on the other. It means the replacing of the objective pole, represented by Pāśa, by Śiva. The spiritual endeavour of the self (ya) should be directed towards finding itself not between na and ma but between si and va in which lies its destiny. The ultimate import of the mukti-pañčākṣara is to show that Śiva and self stand in the relation of the owner and the owned (āpdaṁ, adimai).

5.6.2 Pañčākṣara and Praṇava:

The five realities are contained in the Praṇava. The Praṇava has three letters: AUM (akāram, ukāram, and makāram). In ‘si-vā-ya-na-ma’ the makāram is subsumed into vakāram, makāram is subsumed into vakāram. Now only three letters (Śi-vā-ya) are left. Of these three the cikāram standing for Śiva and the vakāram standing for grace will be subsumed into the first letter akāram (A) and the vakāram standing for the self will be subsumed into the second letter ukāram (U), and the third letter makāram (m) would signify the mala. Thus the ‘five letters’ and through them the five realities are contained in the Omkāra. 74

Through the instruction of the guru and with the effect of the recitation of the Pañčākṣara, the residual impressions of mala are removed and the self attains a state
in which it will get united with that of the Lord. A state known as "śkanāki-īrāpaṇi-
nirṛti". It is not the highest status, but a means to attain the ultimate and eternal bliss. At this state, there is no possibility of accumulating karma, which becomes the cause of a future birth. Thus, ultimately, it will be shown, how the law of karma is really a means to liberation.

5.7 Law of Karma as a means to liberation

Soteriology of Siddhānta is not merely a 'theology of grace', but a 'gradual revelation of the moral order' built on the 'theory of action (law of karma)' and governed in turn by a rationale of 'satkāryavāda, the theory of causality'. Let us first take up the law of karma which directs the selves towards their goal (payan). For, after all, karma is the auxiliary cause of śakti, the tupaikkāraṇa (the instrumental cause) used by Pati, the nimitta kāraṇa, in achieving the goal for which the world has been created from māyā the mutai kāraṇa.

The two-fold action (natvinai & tivinai) of the human beings is called karma, because it is produced by the activity of manas, vāk and kāya (thought, word and deed). Karma comes from the Sanskrit root kṛ, which means to do, to act through one’s body. There arises the curiosity to know the whereabouts of the body. If the answer is that it is from the previous deeds, then, there sets an unending search for knowing which one to be the first either body or deed. And this would be absurd from the Siddhānta point of view. For,“According to the Siddhāntin, since the world is eternal, the question of first creation is unanswerable. This is the reason why the Siddhāntin is content to speak about re-creation and rebirth and not first creation and first birth.” It is also the Siddhāntin’s conviction that it will be meaningless to obey the moral command (ought and ought not to be done), if the self does not reap the fruits of its
own deeds. Only from this sort of moral experience, one can become certain of the existence of *karma*.

*Karma*, however, is not the immediate cause of pleasure and pain. The pleasure and pain that are due to good and bad actions respectively are not experienced immediately after the actions. Only after a particular duration of time they are experienced. The *Siddhāntin* reasons from this fact that the actions, both good and bad, produce merit and demerit respectively. These merits and demerits exist as unseen potencies (*apūrva*) and bear fruit in the form of pleasure and pain respectively at appropriate times.\(^{82}\)

The selves experience pleasures and pains, which are the fruits of their past deeds. In experiencing them they accumulate further *karma* whose fruits have to be reaped in succeeding births. The selves go to, and return from, heaven and hell again and again.\(^ {83}\) Looking at the earlier description of *karma*, it would be clear that the moral law of causation is the counter-part of the physical law of causation.\(^ {84}\)

The moral law states that every action is an effect of a previous action and also the cause of a future action; that is, the actions performed in previous births (*saṅcīta*)\(^ {85}\) are the cause of the actions in the present births (*prārabdha*),\(^ {86}\) which in turn produces actions for the future birth (*āgami*).\(^ {87}\)

As it was pointed out earlier, according to *Siddhānta*, the meaning of true liberation is in establishing right and lasting relationship (*advaitic union*) between self (*Paśu*) and God (*Pārv*') by progressively weakening the obscuring powers of *anava*. This progressive journey (*sādāna*) needs a rationality of experience which is provided by the law of *karma* by enabling the self to reap the consequences of its own free actions.

Since the law of *karma* has *māyā* as its locus [for the self which is *cit* cannot be the locus of *karma* which is *acit* (non-coscient) and *asat* (subject to change)], it belongs to the objective pole of the subject-object structure of finite freedom. *Karma* makes rational experience, and hence, the spiritual evolution possible, by making the self undergo several births and deaths.\(^ {88}\)
5.8 *Satkāryavāda* - a *Siddhānta* View

*Siddhānta* is a realist school. It believes in the plurality of reality as *puti, paśu* and *paśa*. Similar to the Sankhya tradition, *Siddhānta* also believes in a causal principle called *satkāryavāda* (doctrine of pre-existent effect) through which the cosmological and metaphysical implications are explained according to the *Siddhānta* tradition.

5.8.1 The Causal Structure according to the *Siddhānta*

The causal structure of the *Siddhānta* could be sketched as follows: The Lord as the *nimīta kāraṇa* (the efficient cause), *māyā* as the *mutual kāraṇa* (the first or material cause), the *śakti (śakti)* as the *tunākkāraṇa* (the instrumental cause), *karma* as the subsidiary to *śakti* and the final cause (*pāyan* i.e., the gain) is the liberation of the spirits from their bondage and the effecting of their union with the Lord in bliss. The underlying metaphysical principle (the rationale) behind this scheme is the *satkāryavāda*, i.e., the principle that the effect is already in some subtle way present in the cause. Accordingly, nothing can come out of nothing.

5.8.2 Rationale of *Satkāryavāda* in the Soteriology of *Siddhānta*

The rational structure of the objective pole of the subject-object structure of finite freedom is further reinforced by *Satkāryavāda*, the theory of causation, accepted by the *Siddhāntin*. According to this theory, the effect is pre-existent in the cause. If it is not so, a pot could not be produced from mud. Non-existent effects cannot appear, as the hare’s horn could never appear. The *Siddhāntin* believes that the prior existence of the effect in the cause and the continued existence of the cause in the effect are absolutely necessary for causation, in so far as cause cannot be a mere occasion for coming into existence of the effect. The theory of ‘pre-existent effect’ implies that the
cause and effect are alike existent in so far as the non-existent cannot be a term in a causal relation, and that the existent effect is only a transformation itself, one may see, is suggestive of a change of form, but not change of substance.

According to the Siddhāntin, God creates not only the world of things, but also the human body, instruments of knowledge and action from the pre-existent māyā. It may be asked: if effect is pre-existent, why should there be effort or agency at all to bring about the effect? The Siddhāntin answers that the agency of God is needed to change the subtle cause into gross effect. God does not need to take any effort. He acts through his sankalpaṇākta. If satkāryavāda is not admitted, then it would lead to the absurd consequence that any or every effect could result from any cause. But, nothing absolutely new could be produced.

The significance of the Siddhāntic theory of causation is that the cosmic events have a rational order. The law of karma, the five ontological categories of experience (pañca-kaṇḍuka),30 and all the evolutes of māyā, which are created in accordance with satkāryavāda together constitute the rational structure of the objective pole of the subject-object structure of finite freedom during the sākala state of bondage. Man needs rationality for all the experiences he goes through in the universe in which he lives. By the exercise of freedom he manifests more and more freedom.

5.9 The Status of the liberated souls: (Aharīnīr Tanmait)

As a result of instruction by the guru and the recitation of the pañcākṣara, the residual impressions of mala are removed and the self attains a state in which its will gets united with that of the Lord (Parampurūj), subordinating all its actions. The Parampurūj, who is 'the Bliss-embodiment', draws the self to itself, and the bliss flowing
into it fills it. The self is now in a state of enjoyment of bliss, and has entered into a
‘new condition of being’. Following Umāpati,Śivajñānamunivar describes this new
condition as ‘Aṇāṁtor Taśmāi’. These are the selves who have seen everything in
their proper perspective and consequently are in close union with the ultimate reality,
or as ‘those who have reached the feet of the Lord’. We now explore the text of our
choice and through the Siddhānta tradition further the nature of this ‘new condition’.

5.9.1 Ākanāki-īśrajñi-ṇītral: A Status of Śivatva

Meykandar in the tenth sūtra of Śivajñānabodham calls such a new state “ākanāki-
īśrajñi-ṇītral (App. 22. 10).”

If the self becomes one with the Lord,

Even as the Lord is (one) with the self

And abides in the Lord’s service.

Powerful karma with māla and māyā passes away.

- is the Sūtra

Over and above that, Śivajñānamunivar explains, in the first adhikarana of the
same sūtra what it is ‘to be in one-ness with the Lord (ēkanāki-īśrajñi-ṇītral). He
quotes Umāpati in his ‘Śaṅkalpa Nirākaraṇam’ (verse 11.61-63), a refutation of the
concept of Śaivavādin in the following manner. ‘If one settles in clarity with regard to
the sacred grace, which is the summum bonum (the chief good) of Siddhānta, it is to be
said in the words of Māṇḍakka Vācakar, ‘identifying oneself by losing one’s egoism in
atomic degrees and becoming one with God’. This is said in that work towards the end
as the highest conclusion. “Being one with the Lord” is “to abide in oneness with the
Lord”, inferring to the relation in release. The statement is given to establish the injunction
that “in addition to pondering over the letters-five it is necessary to abide oneself in oneness with the supreme.” The meaning of “Lord’s service,” here would be “to remain without doing anything except by the Lord’s grace”.

This state of being represents the state of Śivatva (a state of grace). This is the new status of the liberated souls. However it is not the highest status, but a means to attain the ultimate and eternal bliss. It refers to the uninterpreted union of the cognitive, volitional and affective powers of the self with those of the Lord. In this state, therefore, there is no possibility of accumulating karma (āgami), which may become the cause of a future birth. However, the karma which has already started fructifying (prārabdha) will be experienced by the self. It will be exhausted in bodily death and the self will then attain the ultimate liberation from which there is no return for the self.

*Karma* here indicates only the traces of āgamyā, the acts that are done while, experiencing the part of the past action, prārabdha that has come to fruition, the fruits of which are to be experienced in future. Of the three kinds of karma, saṅcita (the accumulated one) is destroyed at the time of initiation and the prārabdha is to be experienced through the body with which one is born. Hence by the process of elimination āgamyā alone is to be taken as indicated by the term, valvina (or karma).

Thus, the liberated self attains a state where it becomes Śiva-like and enters the world of infinite love of the Lord, fore-tasting and enjoying the eternal bliss showered upon by the Lord.

“Ekānāki itaiponi nirrai” represents the state in which there is a removal of pasa, and simultaneous manifestation of Śivatva. This is a state of grace. The next state, in which there is the experience of Śivānanda, is attained when the self constantly remembers the Lord, who in advaitic union with the self and infinite love (agape) for the later has directed it to its eventual fulfilment. This love of man which is made possible by divine love is the means by which the self attains liberation, characterised by everlasting bliss.
5.9.1.1 Para-mukti (Vidēha-mukti)

The attaining of everlasting bliss is possible even while the self is embodied (jīvanmukti); and when the self of the jīvanmukta gets disembodied, there will be no difference in the material content of the state achieved. The latter state is known as "para-mukti" or "Vidēha-mukti". The self's cognitive, volitional and affective powers will be in absolute unison with that of the Lord, as they had been during the jīvanmukta state. The Siddhāntin also says that the exclusive devotion (bhakti) by means of which the self attains para-mukti is not merely a means, but a state of being that characterises para-mukti itself. For, if bhakti, which is a flowering of the icchā-sakti of the self, is absent in para-mukti, then enjoyment of divine bliss would become impossible.

5.9.2 Freedom and Responsibility of the Human

As we have seen, human freedom is finite and it is this finite freedom of the self which is responsible because of its conditioning by the opposite pole of the subject-object structure of finite freedom. It is during the sakala state the objective pole of the structure is constituted by the physical and moral laws. Self's nature (as an organic whole of cognition, affection and volition) is basically one of freedom. So the fulfilment would mean, in the Siddhānta sense, a total harmony of the three potencies (cognitive, affective and conative) of the self with that of the object. In order to avoid the unintended consequences and the subsequent suffering due to the exercising of human freedom, such a unity is called for. So long as the self is united with pāsa, such a unity is not possible for two reasons.

First, during the sakala state of bondage, the freedom of the self is only partially (ekadesā) manifested. Such a partial manifestation cannot be in complete cognitive unity with the object (pāsa). Second, the very nature of the object is such that no complete union is possible; because the object is
non-conscious (acit) and alien (pahai) to the nature of the subject, which is consciousness (cit). 97

The self, therefore, is made to realise by divine grace that only when it is related with God, who is freedom itself (tanmayam), its cognitive, affective and volitional powers can be in absolute unity with the object with which it is related. This is so because God is not only not alien (ananya) 98 to the nature of the self, but also the ground (ādhāra) of the self.

According to Siddhānta, the self's freedom is always finite, and it is this finite structure which accounts for moral responsibility. During the state of liberation, the self has God as its objective pole, and hence, it is absolutely free from the structural laws of the world (pāśa). It is free from the cycles of creation, sustenance, and destruction, that is, free from the moral and physical law of causation. But, still its freedom is not absolute, because it is now directed, confined and pervaded by Śiva. The self sees as shown by God, acts as actuated by God and experiences the bliss, which is the very nature of God. The logos of the universe is replaced by the divine logos. This is the meaning of “ākānāki ṭraipani nīrūt”. 99

The self's union with the divine ground of its being is so intimate that there is no gap or cleavage between the subject of freedom and the object of freedom. Though ontologically God and self are distinct the union of them is such that their identities become almost indistinguishable. The essential advaitic relation that obtains between God and self makes such a union possible.

5.9.3 God is not Accountable as the Human

Only finite freedom of the human being is responsible both morally and spiritually. But, since God is tanmay (freedom-itself), knows by himself (svatantra-cit) 100 he is not responsible in the sense of “being accountable to someone.” As a matter of fact, God is not accountable for anything. For, all laws, both cosmic and divine, are within himself. He is not only transcendent, but also the ground (ādhāra) of the laws themselves. Therefore, the fulfilment of the self by divine grace is not due to any law or
necessity but due to the divine grace which is not due to any law or necessity but due to the divine love that God has towards the finite self.  

5.9.4 Characteristics of the Liberated Souls

Even in an ordinary experience, the subject is dominated and conditioned by the object of its experience. When the self attains the status of Śivatva, its peak and precious experience of enjoying the source of all goodness, truth and joy must be also seen or manifested in the self. For those who attained this state of Śivatva, certain consequences are obvious and inevitable. They are the characteristics of the truly liberated ones.

5.9.4.1 Passivity of the Self (in order to manifest the Activity of God)

The self having sunk into, and abiding in, the source of knowledge and love, rests free or passive from all works, not just for the sake of passivity but for indirectly manifesting the activity of God. It does not perform any of the works of God (pančakriya); nor any of the ministeial works (karanarkalamtozhil) of Brahma, Vishnu, Rudra, Maheca and Sadaśiva; nor does it engage in any acts which lead to future embodiment (pokanukar ventozhīlum). They do not also perform the acts of experiencing the fruits of their karma (pokanukar), which they used to do previously in the embodied state, for they consider the enjoyment of Śiva higher than that of experiencing the frits of their karma. In short, the only work they now do, is enjoying the infinite Bliss to which they have come so close.
“It doesn’t really mean that they are inactive and inoperative; it only means that they do not perform actions arising out of the feeling of ‘I’ and ‘mine’. As they are immersed in the divine grace, they perform only actions as directed and commanded by His grace...They consider all that they do as done by Śiva himself who is in them, or as Śiva wants them done.”

5.9.4.2 Śiva is their Sole Darśan

Souls immersed in the divine wisdom, know only the Supreme Bliss and the Grace of God i.e., God Himself. This why Arulnandi Śvēcāryar has said in Śivajñāna Sidhāyatā that those who have had the ‘darśan’ of Puran with the help of Parajñāna, will only gaze at Him, and will not look at anything else. Everywhere they see the appearances of Śiva alone. Umāpati confirms this fact.

5.9.4.3 Puncēndriyas of the Āgaitōr are under Control

The liberated ones (Āgaitōr) reached the feet of the Lord but still live with their body. In attaining Śivatva, the purpose of these five-organs is fulfilled. Without any extra effort, they lay under control (puṇanadakkī). Umāpati compares this to the tortoise which thrusts out its head and organs to have some new experience of the world and withdraws them into itself when it meets some passers-by.

5.9.4.4 The ‘Āgaitōr’ too are Omnipresent like Śiva

As Śiva is present everywhere (omnipresence) which is his special characteristic (cirappilakkānām), so also the Āgaitōr in and through their abiding in Śivu, abide everywhere and in all things.
5.9.4.5 *Apaintör's* **Attitude in Life**

Apart from an attitude of *iruviani-oppu* towards any work, they attain an attitude of, “seeing Śiva in everything.” Śiva is the only reality experienced everywhere, within and without (*aḷām śivamayam*).\(^{109}\)

5.9.4.6 *Malās in the Life of the* *Apaintör*

The state of the *aṇaitōr* is one of true liberation. That is to say, the *aṇaitōr* have become free from all *malās*, the *mūlamala* (*ārova*) as well as consequential (*māyā* and *karma*). Speaking of the true *mukti* as contrasted with all other false teachings, *Umāpati* has said: “When all the three bonds go away, the self joins the grace of Śiva, and this is the enduring and the highest *mukti.*”\(^{110}\) In this description two things deserve our attention:

1. that *mukti* is attained only when the three *malās* go away.
2. that this becomes possible only when the divine grace descends, or when the self giving up all other means, accepts and dheres to divine grace alone.\(^{111}\)

5.9.5 **Social Concern of the** *Apaintör*

The *Apaintör* are the *tondar* or the servants who had a concern for the society as a whole. They were people who were transformed and intended to transform their society through their altruistic service and presence. Their social concern bore witness to the integral and holistic liberation of the humanity by liberating it from the root-bondage itself than that of the mere material well and affluence in this world.

The world exists and is kept going, because of a few choice souls. What are their characteristics? They are such unselfish persons, that even if that rare and sweet thing ambrosia comes their way, they will not enjoy it themselves without sharing it with others they have no aversion for anyone or for anything. Their strength of mind is such that they are quite unlike
others who, afraid of difficulties, do not launch on new activities. They will lay down their lives in the discharge of duties that will win them renown. On the other hand they will desist from a deed that will expose them to infamy even if such a deed were to give them the whole world as its reward. Being the personification of such majesty, all their resolute efforts are in furtherance of the well-being of others. They never live for themselves.\textsuperscript{112}

As persons who have realised salvation, their only concern is to serve the Lord on the one hand, and their fellowmen on the other. Out of their vastness of compassion for their fellowmen and out of their selfless and generous wish to share the Supreme Bliss, they have made appearances that melt our hearts and penetrate our minds.\textsuperscript{113}

In and through this sort of world affirming way, the Siddhāntin helps the selves to experience ‘Śvajñāna’ which is the ultimate goal of one’s life. And on the other hand, he (the liberated) through the grace of God helps the selves to renounce all that binds them from attaining the ultimate payan, i.e., the ‘Śivalva’ through a progressive purificatory process. Siddhānta, then, proposes to the selves in general and the humanity in particular a positive and progressive, world and life promoting soteriology that is worth emulating.
Conclusion

6.1 Preliminary Remark

Man, as projected through Śivajīnā Māṇḍākīyam has been the chief concern of our enquiry. More than his existence with physical and mental properties, his meaning, spiritual relevance and essential nature are our area of philosophical search. The essence of man is larger than the frame into which he is contracted in the modern world and projected through by the biological and social sciences; they seem to have underestimated his essential nature and have wrongly identified him only with his existential presence and external expressions of physical, institutional, structural and linguistic nature. Even the form in which we ask the question about man is biased by our own conception of man as an object of observation or a thing. “What is Man?” seems to be the chief concern of the social sciences rather than the question, “Who is Man?” which should form the major concern of not only philosophers but even of the scientists. We began our search with certain questions which were ultimate in nature. They reflected the existential situation and experiences of the human ‘being-in-the-world’. They gradually led us to ask the basic question of who man is rather than what he is.

Because the ‘what’ speaks of the facticity of man, as a temporal reality (bound by space and time). The ‘who’ is a question of worth, a question of position and status within the order of things presented to us in reality. It is a question which ultimately enquires into the essential nature of man. “What is Man?” means what sort of thing he is or what sort of object is he. What is he made up of and how he is composed of?
“Who” is a pronoun asking for the identification of a self (Person) or selves (persons). The biblical questions, “What is man, that Thou art mindful of him...” (Ps.8:4), “What is man that Thou dost make so much of him...” (Job 7:17), really mean what is the worth of man...? what is his position and status within the order of things presented to us in reality.

It is a gift and a task to unravel the image and essence of man in the text of our choice, Śivajñāna Māpaḍyam, a commentary on the Śivajñānabōdham basically is a textual attempt to explicate a genuine search for a transcendental goal of enjoying an everlasting bliss in the presence of Śiva. Meykandār himself has known and experienced this bliss (Śivananda) in his own life through the great Siddhānta tradition which he wanted to share with others. His journey consisted of four major milestone to cross, namely that of (1) finding himself as a knowing being (pramāta) which is evident through the pramāna iyai, (2) knowing himself as essentially unique (different) and yet related to the other existing beings (sadasat) which surfaces through the laksana iyai, (3) experiencing in himself an urge to do something which suits his being (sādhaka) and (4) a longing to enjoy something which will ultimately quench his thirst (bhūkhi). Accordingly, Meykandār had to know how (pramāna) and what (pramāya) through their essential characteristics (laksana). Thus, he had to do (sādhana) the things that suit his desire which was a gift of God (prul) and relish the fruit (payan or phala) of such a sadhana. During the progress of this journey, he had two important stations to stop over, namely a general (podi) and another special (cāppu or upmat). The Special Station fortunately became his own everlasting abode (vidu pēru or mukti) and not a mere station to stop over. In other words, the last two milestones which he identified with the special became his destiny. Enjoying the everlasting abode as a jīvan muktā.
Meykāṇḍān (unmaiyai kaṇḍavan = One who has realised the truth), has left this divinely inspired text for the welfare of the whole world. The journey for Meykāṇḍān has begun from an unknown and unillumined (a dark womb like) point of cent percent coma (deep slumber) under the influence of śnava maia. Happened to have been dragged into a partially illumined compartment (sakala state) without his own awareness and was treated for his coma (malaparipāka). Realized, as though awaken from a dream, that he has been already travelling and been carried automatically by a locomotive (śivaśakti) which he felt comfortable. Awaited the destiny. Experienced it fully for the first time. Realized its worth. No one who lights the lamp and places it under the bushel. Instead, places it on the lamp stand so as to enjoy its maximum illumination. Not only for himself but even for others. Embodied his journey by putting flesh and blood into it in the textual form of Śvājanabodham. Śvājanamunivar has enshrined it by commentating on it with minute and vital details. We are invited to experience the intangible, everlasting and intelligible reality of self (paśu) against the horizon of God (pātri) and world of bondage (pāśa) through this tangible and inspiring text. In short, it is a divine invitation to the human to partake in the ‘Uyar Śvājanāna’ which is the primary goal of the text.

6.2 Podu and Cirappu(Uṇmai) Perspective of Siddhānta

In recent years it has become popular to avoid the conflicts between science and religion be defining them as having absolutely nothing to do with each other. The one is said to deal with tangible, factual, and objective reality, while the other is claimed to treat intangible, valuational, and subjective reality. This neat dichotomy, promoted largely by existentialist thinkers of the west, purchases cognitive peace at too great a price—namely a sort of schizophrenic existence in which transcendental dimension (one's
faith) has absolutely nothing to do with one of the more important and indispensable dimensions of human experience (modern science). Whereas Siddhānta advocates a methodology were science and religion will not be mutually exclusive but essentially and heirarchically related. Not one cancelling the other but one building on the other.

We have seen in detail what podu and cirappu mean in chapter two of the thesis. We have seen already in the second chapter how Śivajñānamunivar himself synthesises in the cirappu-pāyiram of the text all that we learn from the method of podu (through observation and inference) and cirappu (which transcends the scientific and socio-cultural realm). As our own synthesis, we shall compare and contrast briefly the meaning of podu and cirappu.

6.2.1 Podu is distinguished from Cirappu

We have certain basic distinction between podu and cirappu. As knowledge, podu is mediate (parokṣa) and cirappu is immediate (apurokṣa). Former leads one to an indirect comprehension but the latter gives a direct comprehension of reality. So the knowledge obtained through podu will be always demonstrative (cutṭiratīrṇa) and manifests paritally the freedom of the self because it is mediated through pramanas (nādi). The cirappu which is non-demonstrative (cutṭirantarātīrṇa) takes place through realization (kāṇḍai). Hence there is complete manifestation of the self's freedom and not partial.

In podu the approach is empirical. Its level of understanding is conceptual (intellectual) and linguistic. But in cirappu, its approach is transcendent. Its level of understanding is non-conceptual (intuitive) and non-linguistic. While podu sticks to the realm of morality (rūvinai, good and evil), cirappu opens an amoral (i.e., transcending both papa and punya and not in the sense of being immoral) realm of life. At the sakala state (where podu dominates), the soul ruled by ignorance (ariyāmar) suffers from lack of
freedom (bandha); hidden in darkness (arul nilai) experiences great suffering (turpam).

At the suddha state (where cirappu dominates), the self enjoying the wisdom (jnana) manifests full freedom and drowned in the state of grace (arul nilai) experiences everlasting bliss (turpam, ananda). In podu when maya and its products become the objects, in cirappu solely God becomes the object of the soul. Hence the soul behaves egoistically in podu and egoless in cirappu. Rightly then, cirappu is the end or the culmination of the journey {a process of evolution (sapata) which begins in podu} and podu is the means of towards goal (payan, vidu peru) of the soul’s journey. Soul needs to attain iruvinai oppu and mataparpaka at podu and enjoy the descending of grace (saktinipata) in cirappu. Soul which continues in podu is still a bandha jiva but the one who is in cirappu is the jivan mukta. It is the latter who knows the true nature of reality (svarupa laksana) by its advaitic presence and ananya existence with the pati.

6.2.2 Siddhanta is Pro-science but Trans-scientific

Siddhanta never rejects the podu but build on it. ultimately awaiting for the souls to transcend the state of ignorance to the state of wisdom. Siddhantic way is a progressive pilgrim way beginning with the general and culminating with the special without having any break inbetween the two. In a way, it would not be an exaggeration to name podu as the scientific anthropology and cirappu as the philosophical anthropology. Siddhanta is not anti-science but pro-science. Infact, correct understanding of podu will only help us to take a 'leap' into a different order of reality for the humanity as a whole which will free us from the hazards of modern day science.

6.2.3 Cirappu is the Culmination of Podu

The process from podu to cirappu is not one of dialogical interaction but a progressive manifestation between our god-given capacity to think and the revelatory
activity of god in nature, history and community. This approach is not merely within the tradition of "natural theology but also of philosophical anthropology" in the sense that it assumes that reason, when more broadly and deeply defined, plays an important role in our knowledge of the divine, whether generally or specifically conceived. A leap from reason to realisation is, necessarily, an ongoing and gradual project. This is true not only because our reason is limited and knowledge is forever increasing (or at least changing!), but because realisation, too, needs certain growth and maturity from the sādhaka. Hence a search for the ultimate can not succeed with a dichotomised and compartmentalised method but rather it calls for a commitment to an interdisciplinary exploration of truth. Where scientific anthropology stops in the process of search for reality there the philosophical anthropology takes over and culminates in finding the reality of search in the true and holistic sense.

Keeping the methodology of podu and cirappu and of the above mentioned view of the Siddhāntas on the ontological and existential status of man, a short exposition of the different anthropological theories of evolutionists', functionalists', structuralists', post-structuralists' and the linguistic anthropologists' understanding of 'who/what a human being is' basing on their own perspectives of person will help us deepen the knowledge of the Philosophical Anthropology of the Siddhānta.

6.3 Anthropological Theories of Man and Culture (Podu or Nāduyat or Ārāyañ)

So far, we have been dealing with the three basic metaphysical categories (padārthas) of Śāiva Siddhānta, Pati, Paśu, Pāśa (Iṣṭa, Uyir, Talai), namely God, Selves (souls) and world of Bondage (mala). These categories (which have actually evolved through a fertile and still thriving tradition of Śaivism) are really the quintessential products of a dynamic process of socio-cultural, religio-philosophical thinking which
took place for centuries in Indian soil and in particular, in the Āgamic tradition of Tamil land of South India. This process of philosophical thinking was based on an anthropological experience and insight into the essence of human as a transcendental being. These refined but sophisticated philosophical entities sprang from a deep religious and cultural search for ‘who and what a person is in himself/herself and in relation to God (ajada, sentient) and world (jada, insentient).’ In otherwords, who is God, what is world and what are their roles in relation to human being, are the ultimate questions raised by Śaiva Siddhānta.

Anthropology, as one of the disciplines of the social sciences studies human being, their origin and growth in their prehistoric and historic settings, along with a keen interest and priority on human behaviors in their socio-cultural context. Philosophical Anthropology, one of the sub-disciplines of Anthropology, is a unique subject which not only studies human as an object (with all his/her objective world out there), but studies him/her as a subject (Self conscious of self) as well, with all his/her subjective and transcendental world of symbols, thoughts and feelings. Anthropology, as one of the subjects of modern social sciences, believes that ‘human behaviour, act, experience and thought could be observed, studied, analyzed and predicted’. Though as a discipline it has added enormous wealth of knowledge and information about the peoples of the world, due to its limitations as a discipline, it has failed in understanding and comprehending the whole of human being who ‘ever continues to transcend the realm of observation and prediction’. Let us now see different attempts by the Anthropologists belonging to different schools of thought, like the Evolutionists, Functionalists, Structuralists/Post-structuralists, and Linguistics who have tried to define the nature of ‘who/what a human being is’ basing on their own perspectives of human
being in their *bio-socio-cultural context*. Though each school may sound different in their insight, reflection and expression on the particular theory they propose on culture, they implicitly offer us a perspective on society and on human being (man/woman). We need to take seriously the knowledge these schools offer on man and society for our philosophical reflection.

6.3.1 Evolutionists’ View

Evolutionists are those who believe in the theory of evolution proposed by Darwin. Taking their cues from Darwin, and having no scientific evidence to support their views, British Edward B. Tylor and American Lewis Henry Morgan claimed that there was a unilinear law governing not only the *biological* development of humans but their *cultural* growth as well. Tylor and Morgan took for granted the existence of a straight line progression from the lower to the higher, from the simpler to the more complex, from the less perfect to the more perfect, from the less moral to the more moral, and from the less civilized to the more civilized. Simpler peoples, therefore, represented to them an earlier stage of cultural evolution through which civilized societies had already passed. Tylor’s favorite “proof” was the *doctrines of survivals*, survivals being non-functional traces of a more primitive culture. Morgan’s favorite model of cultural progression was from savagery through barbarism to civilization. Taken as self-understood was that the human race began at a level of lower savagery: there were no moral guides: marriage did not exist, and promiscuity was the rule. Because the identity of a father was unknown, kinship and property rights were determined, as they only could be, by the mother’s line. When regularity replaced promiscuity and paternity was identifiable, property became male oriented. As the *human brain* developed through evolution, *culture* also grew. Western civilization was, of course, the acme of human devel-
opment. A third evolutionist of note, who appeared somewhat later on the scene, was the Scottish anthropologist Sir James Frazer, best known for his work on the development of religion, called *The Golden Bough*. The down fall of cultural evolutionism was brought about especially through the scientifically untenable stance taken and by the opposition of anthropologists of the time, including Franz Boas and Wilhelm Schmidt.

According to these evolutionists, *human being* with his cultural consciousness which based on *human consciousness* (*cit*) *has evolved* from simple to complex, primitive to modern, rudiment to refinement. But an intelligent reading of the evolutionists' perspective would reveal to us of their suggestion that the *human consciousness is 'an evolved product of matter,'* a crucial point which the *Siddhantins* would outrightly differ from the evolutionists.

6.3.1.1 Evolutionism and *Sūpāga*: Similarity and Dissimilarity

Though there is a similarity between the *Siddhāntin* and the Evolutionists with regard to the principle of evolution (in the sense of agradual development and growth) in human life, there is a qualitative difference among them: While the evolutionists following the evolutionary principle of Darwin, project the human beings and their consciousness as an evolved product of a material (biological) reality, the *Siddhāntins* believe radically in ‘selves’ which are eternal (*mīya*), all-pervasive (*vyāpaka*) and whose consciousness (*cit*) gradually manifested in and through the first cause of the material universe called *māyā* because of their action(*vinit*) and thus go through the cycle of birth and death. Moreover, while the evolutionists understanding of the process of evolution glosses over the need for an efficient cause for this process, the *Siddhāntins* acknowledge an efficient cause for directing the sentient *māyā* and *karma* towards a liberative goal of the selves.
6.3.2 Functionalists' View

While American Anthropologists continued constructing the culture history of the primitive societies, the British abandoned all hope of ever being able to reconstruct the pasts of nonliterate peoples. The latter felt strongly that anthropologists should be engaged in tasks that were possible-in studying living societies. The British placed emphasis on social institutions and asked what institutions relate to one another logically, purposefully, or otherwise. The fact that each culture is made up of a multitude of selected traits integrated into a total system means that all parts have a special relationship to the whole. Each part may have its specific form as, for example, a bow, a canoe, a pot, a marital arrangement, or a legal process. No one of these elements of culture exists in a vacuum, however, or stands as an isolated unit. It plays its part in contributing to a total life-way. The way it and all the other parts relate to one another and influence or affect one another forms the structure of the culture. The contribution that each part makes to the total cultural system is its function, in contrast to its form. Such relationships were called functions.

Functional theory sees society as an ongoing equilibrium of social institutions which pattern human activity in terms of shared norms, held to be legitimate and binding by the human participants themselves. This complex of institutions, which as a whole constitutes the social system, is such that each part (each institutional element) is interdependent with all the other parts, and that changes in any part affect the others, and condition of the system as a whole.¹

Thus the bow, whose form may be expressed in measurements and pictures, any function in meeting the needs of food getting and defense, in ritual symbolism in the religious and governmental systems, in fire making, and in musical activities. To understand all the functions of the bow in any culture, it is absolutely necessary for the anthropologist to follow through all its relationships to every other related aspect of
the culture, He must do this for each unit of culture, to see finally how all units work to maintain the total lifeway of the people he is studying.

A strange custom may seem meaningless and incomprehensible, or tantalizingly exotic, at first acquaintance. Within its cultural setting, and in relation to the basic postulates of those who practice it, and in terms of its functions within the system of which it is a part, the significance of the custom becomes scientifically meaningful. It is no longer a queer custom, but a socially significant act-always with reference to the system or structure of which it is a part. In short, functionalism emphasizes the dynamics operating within a culture rather than the mere description of habits and customs.

British functionalism owes its origin to two anthropologists, the Polish-born Bronislaw Malinowski and A.R. Radcliffe-Brown. Malinowski in his *Argonauts of the Western Pacific* and Radcliffe-Brown in his *The Andaman Islanders* quite independently arrived at the conclusion that cultures could be properly understood only if their constituent parts were viewed as functionally interrelated.

The two founders of British functionalism differed somewhat in their understanding of function. According to Malinowski, culture provided the answer to human needs. There were, first of all, seven basic needs: food, reproduction, comfort, protection and safety, relaxation, movement, and growth. Basic needs were met by such patterns as clothing and shelter and by such basic institutions as marriage and the family (these institutions made reproduction and education possible). However, basic needs themselves created other needs, the so-called derived needs, to which the responses were said to be the economic and political institutions. Responding to both the basic and derived needs were, for instance, art, recreation, and religion.
Radcliffe-Brown, unlike Malinowski, was a great admirer of Durkheim. Like Durkheim, he viewed society as an organism. He has used a biological analogy to make its meaning clearer. In his word,

"An animal organism is an agglomeration of cells and interstitial fluids arranged in relation to one another not as an aggregate but as an integrated whole. For the bio-chemist, it is a complexly integrated system of complex molecules. The system of relations by which these units are related is the organic structure... The organism is not the structure; it is a collection of units (cells or molecules) arranged in a structure, i.e., in a set of relations; the organism has a structure. Two mature animals of the same species and sex consist of similar units combined in a similar structure. The structure is thus to be defined as a set of relations between the entities. ... As long as it lives the organism preserves a certain continuity of structure although it does not preserve the complete identity of its constituent parts. ... Over a period its constituent cells do not remain the same. But the structural arrangement of the constituent units of the organism does remain similar. ... The life of an organism is conceived as the functioning of its structure... a cell or an organism has an activity and that activity has a function."

According to him, institutions were to a society what organs of a body, and he claimed that institutions were consistent and harmonious with one another. Preservation of the whole and solidarity were the chief purposes or functions of social institutions. It was impossible to understand any part of the whole without relating the part to all the other parts. Furthermore, a change in one part would bring a change throughout the whole. Radcliffe-Brown emphasized the study of kinship because he regarded kinship as the very heart of nonliterate social organization.
The social stratification in India, is typically characterised by "hierarchial order" taking care of different functions of a society as a 'whole'. The functionalists' view on society resembles the ancient yet living phenomenon of caste system in India.

"A social system consists of a set of groups whose members together perform certain functions that they do not accomplish as separate groups. The groups are thus interdependent, and they are interdependent in a particular arrangement. That is to say, the participants in each group act in regular, anticipated ways toward members of the other groups and toward the external environment. When some participants do not carry out the kind of interchange the others in the system anticipate, the others respond in regular ways of counterchange to restore some systemic regularity to their relations."

6.3.2.1 Malinowski and Radcliffe-Brown

Malinowski brought a new realism to social anthropology, with his lively awareness of the fless-and-blood interests behind custom, and his radically new mode of observation. Radcliffe-Brown introduced the intellectual discipline of French sociology, and constructed a more rigorous battery of concepts to order the ethnographic materials. Some saw Radcliffe-Brown as the classic Malinowski's romantic, but he too was a man of extremes, obsessed by his message; like Malinowski, egostistical and dogmatic. Malinowski had enjoyed an advanced scientific training, but it was Radcliffe-Brown, who had been diverted from the natural sciences at an early stage by Rivers, who remained faithful to the canons of the natural sciences at the turn of the century. Radcliffe-Brown came under the influence of Durkheim's sociological theories before the First World War, and the productive years of his career were dedicated to the application of this theory to the discoveries of the ethnographers.
Functionalism is rightly criticized for its reductionist view of culture and society, and thus human beings in general, especially for its exaggeration regarding the consistency, harmony, balance, purposefulness, and wholeness of culture and society. At times the search for functions has led functionalists to see them where they did not exist or to fail to see them when similar functions did not exist in Western cultures. Due to the tendency to explain all functions purposefully and to emphasize the social aspect of function (the preservation and the solidification of society), functional explanations of ideational behavior have been sometimes overlooked or not sufficiently appreciated. While able to deal satisfactorily with problems of identity, as Schreiter points out, functionalism is weak in dealing with change. Functionalism is also rightly accused of ignoring historical explanations and such facts as dysfunction and human commonality. We hasten to add, however, that it would be unfair and in fact incorrect to say that all functionalism, especially the Radcliffe-Brown variety, is unaware or incapable of dealing with change.9

Although functionalism has its weaknesses,10 it has contributed much to anthropology. Schreiter’s criticism of functionalism is anything but blind to its contributions. He points out, for instance, the “holistic concerns, the attention to context, and the concern for rich empirical detail”; the role of functionalism in cross-cultural communication; and the practicality of functionalism and its relative ease of application.11 Malinowski, Radcliffe-Brown, and other early functionalist were also responsible not only for their invaluable concept of function and for their appreciation of the wholeness of society and culture but also for the development of useful field techniques. In fact, some of the finest ethnography has been executed by functionalists, and today functionalism can boast of such outstanding anthropologists as Meyer Fortes, E.E. Evans-
Pritchard, Raymond Firth, Victor Turner, and many others, all of whom have grown with anthropology and gone well beyond classical functionalism.

The influence of functionalism is felt most strongly in Anglo-Saxon countries. This is especially true in Britain, so much so that Firth did not hesitate to say that "all British social anthropology today is functionalist". Especially since World War II, functionalism has greatly broadened its interests and improved its methods, and clarified its concepts and terminology. Important contributions to functionalism, it must be remembered, have been made also by sociologists- Talcott Parsons and Robert Merton in particular.

Most of these functionalists, drew inspiration from Tylor's definition of culture as a 'complex whole' and looked at human being mechanically as a part in the whole performing a function in a particular society and thus contributing to the cohesiveness of that group. Theirs was a pragmatic approach to and a reductionist view of persons (human beings) in a society. From the Śāṅkāyana's point of view, each individual, though belonging to a society, is an eternal, conscious and autonomous entity. The self's wholeness comes only when it moves away from pāśā and surrenders itself towards the Purāṇ in love and devotion.

6.3.2.2 Criticism and Comparison

The crucial issue is, of course, whether or not one wishes to claim that religion is exclusively a matter of fulfilling certain needs and functions within a given society. It certainly seems legitimate, indeed necessary and valuable, to acknowledge that this is one important aspect or dimension of the meaning of religion. At the same time it seems equally certain that there is no way of establishing this as the only role religion plays, or
indeed that a functional analysis is the only appropriate way of thinking about religious belief. To put it differently, that religion functions in a certain way does not entail that this is its essential nature or that it is all it does. There are, after all, individual psychological aspects of religious life, as well as aspects which deliberately focus criticisms of its established, traditional beliefs and practices.

Theologically speaking, the central concern is whether or not, given its functional role, religion reveals a divine dimension as well. It does not seem that these two are mutually exclusive. They would only be opposed to each other if they were defined as pertaining to two completely distinct realms, such as the natural and the supernatural. This is, to be sure, the way they have often been defined, but such a definition leads to such a radical dichotomy between faith and the rest of life as to be counterproductive.

Moreover, if the Sādhanās understanding of advaitic presence of the Lord in this world and his continuous concern for the souls through his pūjās were to be true, it is possible to think of divine activity in the world as mediated in and through the natural and the social, rather than as totally transcendent to and interruptive of them. The idea here would be that the divine and the natural are related more as interpenetrating dimensions than as stacked realms or levels. Thus it would be both possible and helpful to think of religious reality as sociologically functional and as more than this as well, it helps man to transcend the social realm.

6.3.3 Structuralists’ View

In anthropology, structuralism means French structuralism, of which Levi Strauss is the outstanding figure. One must, however, not overlook or downplay the contributions of other anthropologists. Among these are the Russian formalists, the Swiss psychologist Piaget, and Jakobson of the Prague school of linguistics.
The structuralist premise is that the patterns of all cultures are the product of one and the same psychological process shared by all humans. The interest is in the abstract culture, not in a culture. As a basic premise, structuralism holds that cultural patterns, however different in different societies, have a common inner logic, a basic human structure. To understand the human mind - that is to say, the common universal design of cultures and not the individual cultures as such - is the objective of French structuralism.

Structuralism assumes that human beings have an inborn ability to order their experiences and to classify the world in which this experience takes place. Levi-Strauss' emphasis is on the extraordinary capacity that the human animal has to arrange perceptions and to categorize them. All humans have the same kind of brain, which operates in the same manner in all societies. Cultural differences, however great they may be on the surface level, are the same on the deeper level. To get at the deeper-level structures is Levi-Strauss' chief concern.

An important assumption of French structuralism is that the human capacity to form categories is founded on the ability to create binary distinctions - that is, a concept and its negative counterpart, such as life versus death, black versus white, male versus female, or right versus left. Such binary pairs are irreconcilable: what is right cannot be left, what is alive cannot be dead.

Thus, from the Siddhāntins point of view binary distinctions fall under the podu. According to citappu mentioned in the previous chapter this binary distinctions have to be transcended. Being trapped under the binary distinctions means that the level of understanding is still colored by the malas.
Levi-Strauss is particularly fond of analyzing myths. He claims that they carry a deep-level message. Thus the opposition between life and death is resolved in mythology through a middle category, namely through the idea of some form of immortality. A Pueblo myth dealing with hunting, war, and agriculture accordingly solves the contradiction between life and death by the following logic: agriculture symbolizes life; war is death; but this contradiction is solved by means of hunting, a mediating category - hunting requires death in order to preserve human life.\(^{12}\)

French structuralism, although received enthusiastically by some anthropologists for its imagination and stimulation, is regarded perhaps by most as too complicated, too limited, too arbitrary, and too mystic to be really useful. Levi Strauss’ writings unfortunately allow for a variety of interpretation; they do not possess the rigorous singleness of meaning characteristic of scientific writing. Objectionable, too, is the fact that the approach is too subjective. J. Friedl’s observation is very much to the point when he says that it is, after all, Levi-Strauss who selects the myths to be analyzed, who arranges the elements and “uncovers” the structure hidden within the myth.\(^{13}\)

Structuralists, also decontextualize culture by placing it exclusively in the heads of people rather than where it should be placed, partly in the heads and partly in social interaction.

And yet, we do not wish to dismiss structuralism without giving credit where credit is due. One must recognize the merits that it has. As Schreiter points out, by discovering the working of the binary opposition in culture, the structuralist approach can cast useful light on the relation between different domains of culture. In particular, it can explain how myth and ritual relate to other aspects of culture; it can also cast
light on native metaphors and on the system of classification; it can provide a better understanding of identity structures and cohesiveness of a people.\textsuperscript{14}

The underlying, 'deep' or 'hidden' \textit{structures of mind} which the structuralists spoke of about \textit{human consciousness} was not something innate in man/woman but was something given and passed on by the society. And thus in their debate on who was prior either the society or the individual, they tilt the balance towards the society than the individual.

But the post-structuralists preferred laying the stress more on the \textit{autonomy of the individual} and thus placed the \textit{consciousness of person prior to the society}. Hence \textit{human consciousness} is \textit{free} and \textit{autonomous in itself} and it is not merely mechanical and functional.

\textbf{6.3.4 Linguistics’/Symbolic or Semiotic Anthropologists’ View}

Linguistics Anthropologists like Sappir went one step further saying that human personality was shaped by \textit{language} and hence he/she is basically social than individual. And this gave way for establishing a \textit{meaningful world of sign and symbol}, thought and life based on a complex network of inter-relationships. Thus, this \textit{theory of meaning} formed the corollary to the structuralists’ and even to the functionaists’ view point.

Gaining ever greater respect among anthropologists today is one of the areas of newest direction, known as symbolic or semiotic anthropology. These names are derived from the Greek symbolon ("token sign") and semiotikos ("observant of signs"). In symbolic anthropology, culture is viewed as a shared communication network that sends messages along vast and elaborate inter messages and their meanings. These signs may be verbal or non-verbal (persons, things, or events). The particular circuit that they follow is determined by codes (a set of rules). A sign may in fact carry
several meanings, as in the case of a smile which may be a sign of happiness, satisfaction, cynism, skepticism, welcome, ridicule, humour, love, revenge, or a signal for action, all depending on the given culture and the nature of its code.

Symbolic anthropology is interdisiplinary, with special predilection for linguistic metaphors. Thus the three poles around which the model gravitates are known as syntaxics (the grammar of the cultural languages), semantics (the meanings), and pragmatics (the rules governing the practical usage of the signs, the "sociolinguistics" of culture). Semeiotics has drawn much also from the anthropological schools of thought, such as functionalism and structuralism, and from other fields like sociology, computer science, psychology, philosophy and mathematics. Much of the inspiration has been derived from Max Weber and Levi-Strauss.

There are considerable differences in how the symbolic model of culture is described, not only by the three major language groups of semioticists (the French, Russian, and the English-speaking) but also within each of these groups. The Anglo-Americans include, for instance, Clifford Geertz, David Schneider, Victor Turner, Mary Douglas, Edmund Leach, and Raymond Firth, who agree that cultures are best viewed as systems of shared meaning but who disagree in their perception of symbols. Schneider, like the structuralists and empiricists, disembodies culture. That is to say, he isolates culture from actual behavior and treats it entirely on its own terms. Culture is more than what an informant says: as Geertz holds, culture is not disembodied but implies a use to which the members of a society will put the symbolic system. To Geertz, the shared symbols are, as they must be to the mission anthropologist, a set of plans, recipes, rules, and instructions, not things purely of the mind that have no application or instructions for real life. Like Geertz, Turner sees culture in terms of
symbolic action. To Turner, the symbolic system is generally instrumental; that is, it possesses human goals, purposes, interests, and concerns. and serves to excite the emotions and to motivate the bearer of culture.

What are some of the advantages of the symbolic/semiotic model? (1) Symbolic anthropology is distinctly holistic. Its concerns include all symbols - verbal and non-verbal, empirical and nonempirical (including thoughts, emotions, and values), the nobler aspects of culture (like art, poetry, music, and religion), as well as the other domains of culture (the social, economic, and political). (2) By getting at the configuration of both culture and society, a semiotic analysis enables the community to recognize its own uniqueness and to make this uniqueness more understandable to others. (3) Culture change is of particular interest to symbolic anthropology: meant are the mechanisms of balance and imbalance, function and dysfunction. (4) The emphasis of symbolic anthropology is properly placed on meaning. Symbolic anthropology is itself a composite with borrowings from cognitive anthropology, structuralism, and functionalism.17

6.4 Limitation of Scientific Anthropology (ārāyci)

Scientific Anthropology suffers from its methodological limitation in understanding man. It studies him as an object. The very methodology of knowing creates a dichotomy of a subject-object structure. And this is applied to any human activity. This dichotomy in turn leads to violence and a tendency in man to dominate (even persons become objects of manipulation) and conquer the other. Thus, it breeds an aggressive attitude towards among human beings. It tries to treat human being equal to a thing (ajada, porul). As we have seen in chapter four, according to Siddhāntin anything that is objectified is asul. It is unacceptable from the Siddhāntins point of view
because man is essentially sat. Therefore, he needs to be known by another methodology which has to go beyond the objectification or being demonstrative.

No doubt, modern science has offered the humanity a unique opportunity to enjoy means of communication, transportation and comfort nevertheless it has triggered an unprecedented violence and suspicion among nations and communities which is likely to end up in a nuclear holocaust. Therefore, if man does not transcend the aggressive and manipulative cognitive attitude (which forms the basis of all human activities) there is less hope for the future of our humanity. It is against this background the insight of the Siddhántins that a cognition without the subject-object distinction will be truly liberative and ushering in a humanity of co-operation, love and compassion which will indeed be a different order of human existence than it is now.

This is perhaps the insight of all great world religions. And Siddhántins like Buddhists and Vedántins which embody similar insights of the Siddhántins in different formulation.

6.5 Is Man a Machine? (Artificial Intelligence Vs Human Intelligence)

Artificial intelligence is one of the most intriguing questions of our day. If the human mind is the ultimate reality as the scientists do think, then human beings can be replaced by computers. But according to Siddhānta, the soul which transcends the mind and hence the calculations of the computer is spiritual. The soul is the intelligent principle that operates the human mind. While a machine needs an explicitly formulated program to follow, the highest form of human intelligence functions without such a program.
6.5.1 ānma-cit-śakti and Artificial Intelligence

It is true, in the normal behaviour of man, he too behaves in a programmed, conditioned and predictable way. If that be the whole truth of man, he can be replaced by thinking machines. But from the Siddhāntins point of view, it is only half the truth (podu). It is only a partial manifestation of the truth. Siddhāntins remind us of the fact that there is an element of transcendence which is the core of his being which should be considered the source of his dignity and freedom. Therefore, from the Siddhāntins point of view, the creators of computers can never be replaced by the created. In spite of thousands of years of its presence in the world, computer can not fall in love with another unless it is programmed to make love. What an artificial romance would that be! In the same way, any amount of artificial intelligence stored up and activated with the help of hardwares and softwares can not replace an ānma-cit-śakti (human consciousness as understood by the Siddhāntins) which ever keeps transcending all the storage of knowledge passed through the sources of knowledge. Artificial intelligence can add more accuracy and precision to the podu knowledge but
can never qualitatively take the place of ānma-cit-śakti which alone is the true and the only pramana towards attaining the abode of everlasting bliss (cīrappu). Computer by its svarupa laksana lacks the ability to realise the liberation (vīdu pēru).  

6.6 Strength of Philosophical Anthropology (Cīrappu - Anubhūti)

The basic strength of the philosophical anthropology is that it looks at the self as a conscious and free being (=Subject) and not merely an object of observation and study. Because of this essential character, the self is able to be conscious of itself (self-conscious) and enjoy the condition of the possibility of experiencing (anubhūti). It is because of this possibility the self keeps transcending all the limits and conditions put by the modern sciences and the other socio-economic and political institutions and structures. In dealing with these modern sciences and institutions, he deeply realises that they all keep him within the limits of padu (a rational, mediate and conceptual level of living) and hence longs for the final liberation through cīrappu (a trans-rational, immediate and non-conceptual level of living). Philosophical Anthropology, understood as cīrappu in Siddhānta sense affirms thus the consciousness and autonomy of the self and leads it towards fullness of life.

6.7 Applying Māpādiya to Indian Context

The content and significance of the text needs to be seen through its context as well. The philosophical insights of padu and cīrappu must help us to understand our Indian context better and live our lives deeper. India, in its close of the Golden Jubilee year as sovereign, democratic nation needs to remind itself of the great importance given by our ancestors to rise above the dichotomised perspective of reality (more as a divisible, observable, manipulable and comprehensible) and move towards a more
holistic perspective of reality (as indivisible, more than observable, beyond manipulation and comprehension). India must by now realise with its fifty years of experiment with the democratic structures, socio-economic developmental policies, scientific and technological progress that a vast majority of our country remains more at the podu level of their life. And that accounts for the rampant corruption at all level in our country. We experience a sense of burden with the vast majority of illiterate citizens and nearly 32 crores of our people living below the poverty line. It is time for us to realise that any effort taken by us in our unliberated state (petta nilai) however great at the national or even at the inter-national level is bound to fail because of its partial view of life in general and man's life in particular. In order to succeed, in the personal, social, national and even international environment of human living, our cognitional, conative and affective powers need to be channelled towards that complete and holistic vision of life that comes by a community of people who enjoy their liberated state (mukti nilai) and experience the special (cirappu) level of living. We must realise the fact that our national texture has been built over the centuries on the deep foundation of the experiences gained in the presence of the liberated (jivan muktas, anaintor) selves than merely on the scientific temper towards which our modern India progresses. The fact that an enlightened, liberated persons living in India have generated more confidence among the masses than a few hundreds of nuclear devices and weapons should not be forgotten.

6.8 Concluding Remarks

The Anthropologists' theoretical content, pre-suppositions, arguments, analysis and conclusions are nothing but an outcome of their understanding of human being based on their experiences of the person and society in their temporal and historical existence.
However factual, logical and insightful their theories of human being maybe, they remain partial, and not holistic. They face limitations in knowing and understanding the real nature and truth of human being. In other words, their viewpoint cannot exhaust everything human. These limitations arise out of the unavoidable methodological problem involved in their discipline. While most of their findings help us only to understand the humanity in its temporality (in space and time) and they remain only at the rational level (the level of *paddu*), they don't positively lead us to a real understanding of humanity in its essential nature (beyond space and time), by transcending the rational and entering into the level of (*cīrappu*) trans-rational being.

It is at this realm, *Śaiva Siddhānta* comes to our help and transcends the limitations of Anthropology and the allied social sciences. It opens up a new way and deepens our understanding of human as essentially transcendental and accidentally temporal. *Śaiva Siddhānta* proposes an understanding of humān being (*ānma/ātma/pāsūluvīr*) which is real and true: both anthropologically and philosophically sound and holistic.

According to *Śaiva Siddhānta* a person is both temporal and nontemporal; essentially characterized by consciousness which has three functions of cognition, volition, and affection (emotion). These theee can have both temporal and nontemporal expressions. *Siddhāntins* feels that the temporal expression is partial and therefore it amounts to bondage and suffering. But the transcendental expression includes the temporal and yet surpasses it. This, then, is a life affirming *Siddhānta*. This philosophy genuinely leads people to a fulfillment of human life and does not negate it.

Various conception of Anthropology regarding human being fall within the temporal conception of person as conceived by *Siddhāntins*. Moreover the scientific methodology adopted by the social sciences is inadequate to comprehend the totality of human
person. Mārgānā in its conception of man not only confirms the findings of Anthropologists regarding man in his temporal existence (in so far as it doesn’t disagree with its findings) but also surpasses it and comprehends the transcendental dimension of human being. Keeping this as the basic framework, we have studied human being (vyāsānā) from cognitive, ontological, existential and soteriological dimensions, drawing parallels as and when needed from the anthropological theories comparing and contrasting them with that of the Siddhānta as expounded primarily by Śivajñānamunivar commentary on in his Śivajñānabodham. The methods of Anthropology and Śaiva Siddhānta are evaluated and it is concluded that without denying the validity of the findings of the social sciences (podu), Siddhānta points a way of cognition which transcends, yet includes the former.
NOTES AND REFERENCES
CHAPTER - 1
Introduction


2. Clooney, Francis X. *Seeing through texts: Doing Theology among the Srivaisnavas of South India*, State University of New York Press, Albany, p.xv. This book is a fine study of the interpretation of the Tiruvaymoli in the traditional Hindu Srivaisnava commentaries of the twelfth-fourteenth centuries, as well as a comparative study for readers from outside the tradition. 'Seeing through Texts' provides us with creative alternatives of interpreting and comparing a religious text.


4. J. Severino Croatto speaks of the 'accumulation of meaning'. "At the same time, the chain of rereading of the bible or of any other text, ultimately results in an accumulation of meaning. The greater the distance, the more fertile the potential for plumbing the depths of the "reservoir of meaning" of a text." *Biblical Hermeneutics: Toward a Theory of Reading as the Production of Meaning*. (Orbis Books: Maryknoll. New York 1987). p.35.


7. Looking at the expression of 'cosmo-theandric vision,' we may, at first sight, be reminded of Raymond Panikkar in his insightful book, *The Trinity and the World Religions.*, (The Christian Literature Society, Madras-3, 1970), the expression is used here specifically to represent the triple realities of the *Saiva Siddhanta* philosophy, namely, the *Pati-Pasu-Pasa* and their interrelated or non-relatedness depending on the ontological nature of each reality.


12. *Pullaki puday puluvay maramaki*  
*palvirukamaki paravaiyai pampaki*  
*kallay manitary peyay kanankalay*  
*vallasaraki Munivaray thevaray*  
*cellaninra ittavara sangamathu*  
*ellappum priantu ilaitten Emperuman*  
*meyye vun ponnutikai kantumru vituren.*

*Tiruvacakam (Sivapuram) 26-29.*
13. TVP. 12

It was a privilege and a blessing for me to be initiated into the *Siddhanta* tradition through the text of *Tiruvurutpayan* of Umapathi, by a living Pandit and scholar Dr. Arunai Vadivel Mudaliyar, S., for two months (Sep-Oct) in 1996 at his residence in Madras. As it is the intention of the author of this text, so was it immensely beneficial for me to go through the fundamentals of the *Siddhanta* tradition under a great Guru like him. I gratefully acknowledge his generosity and patience in introducing me to this great old, yet living philosophico-religious tradition of South India. Though he has been a author of many books in Tamil, he has to his credit a fine commentary in Tamil on this specific text of *Tiruvurutpayan* (*Tiruvurutpayan Vilakka Urai*, Dharmapura Adhinam, 1974). He has yet another book written in modern Tamil to add to the wealth of Saiva *Siddhanta* literature (*Sivajnanabodha Mapadiya Porul Nilai Vilakkam*, Thanjavur University Publications, 1984) which I have made use of as one of the Source books for my research on *Sivajnana Mapadiyam*.


17. Soni, Jayandra. *Philosophical Anthropology in Saiva Siddhanta*. Motilal Banarsidas, Delhi, 1989, p.2. It is one of the recent and finest works on *Philosophical Anthropology in Saiva Siddhanta* representing the basic text of *Sivajnanabodha* in the Sanskrit tradition.


21. Ibid., p.xxxi.


23. Ibid., p.11.


25. *Pativasu pasumenap paka munril*  
Patiyinaip polpasu pasamanadipatiyinaic chenranu kappasu pasampatiyanu kirpasu pasam nillave.

   *-Tirumandiram 159*

26. For the translation of the text of TVP, I have relied on Devasenapathi, V.A.’s *Tiruarutpayan & Arunmuraittirattu: with an English rendering* (Tamil University, Thanjavur, 1987).


29. These were the two regions of North India of the pre-independent India. At present the two regions are separated between India and Pakistan.


37. Ibid., p.55.
42. Ernest Mackay, op.cit., p.77.
46. *The Tolkapiyam*, the most ancient Tamil Grammar, 2nd century, B.C. (Puratinai iyal).

47. Burrow, T. and Emeneau, M.B. *A Dravida Etymological Dictionary*.


49. Thirumular, The Tirumantiram 257.


51. RV. 7,46,3.

52. Ibid., 10,92,9., 2.33,7., 7,8,15.

53. Ibid., 2,33,7.

54. Dhavamony, M. op.cit., p.104.

55. RV. 1.114,9.

56. Ibid., 1,114,1.

57. Atharvaveda: 11,2,1.

58. Svetasvatara Upanishad: 6,16.

59. Ibid., 1,3.


63. Ibid., p.129.


68. Bhandarkar, R.G. op.cit. p.137.

69. Ponniah, V. The Saiva Siddhanta Theory of Knowledge, Annamalai University Philosophical Series 4, Annamalai University, 1952. p.23.


75. K. Sivaraman, op.cit., p.34.

76. Ibid., p.35.

77. Ibid., p.38 - 39.


79. SVP. 7


86. Nallasamy Pillai, *Sivajnanabodham*, Tirunelveli *Saiva Siddhanta Soceity’s* Publication
Terittakuru Mutalvaruyar Civañāṇa Pōtam
Ceppinarpīṇpu Avarputalvar Civañāṇacītti
Virittanarmāṛru Avarkalītiru Aṭika! Pōṛi
Vīḷampiyanūl Avarīraṇṭum Virumpi Nōkkik
Karuttilurai Tiruvaruḷum Ḳalvan Ṇulum
Kalantupotu Ṇaṁmaiṇakkaruti Yāṇum
Aruttimika Uraippaṇvalar Viruttam Ṇuṟum
Ācilcivappirakācam Ākum Anrē.
CHAPTER - 2

Methodology of Podu and Cirappu


7. Ibid., pp.14-15

8. Ibid., p.3.

9. Śivajñanamārāṇīyaṃ (Tamil), Mani. S.S. Arul Nandi Sivam Arutpani Mandram, Tirunelveli, 1994, p.1


11. Arunaivadival Mudaliar, S, op.cit., p.32.


13. Transliteration of the text $\rightarrow$ SVP 11.

15. Krishnan, op.cit., p.32.
16. Francis X. D.Sa, op.cit., p.70.
20. Ibid., p. 27
22. Śivajñānamārādiyam (Tamil), Mani, S.S, op.cit., p.17.
23. Krishnan, P, p.33
24. Śivajñānamārādiyam. (Eng.Trans.), Vajravelu mudaliyar, K., op.cit., 1985. p.28
26. Ibid., p.6.
27. Ibid., p.6.
28. Ibid., p.9.
29. Ibid., p.13.
30. Ibid., p.13.
31. Śivajñānamārādiyam. (Eng.Trans.), Vajravelu mudaliyar, K., op.cit., p.32.
32. Śivajñānamārādiyam (Tamil), Mani, S.S, op.cit., p.17. Siddhiyar Supakkam, 8.263.
34. Śivajñānamārādiyam (Tamil), Mani, S.S, op.cit., p.22.
35. Śivajñānamārādiyam. (Eng.Trans.), Vajravelu mudaliyar, K., op.cit., p.35.
36. Śvajñānabōdha Māpādiya Purulīnai Viṭakkam (Tamil), Arunai Vadivel Mudaliar, C, op. cit. p.30

37. (muttinilaiye parric catakamum payanum kurutalin) Since they speak of the means to obtain liberation and the benefits enjoyed by souls at the liberated state, these Upanishads are categorised as Unmai(cirappu).

38. Śvajñānamāpādiyam, (Eng.Trans.), Vajravelu mudaliyar, K., op. cit., p.35

39. Śvajñānamāpādiyam (Tamil), Mani, S.S, op. cit. p.23.

"Vedamodagamam meyyam irai van nul
Otum podavum cirappum ennulana;
Natan urai avai; nadil irandam
Petamatennin periyork kapetume."

(Tirumantiram-2397) see also., Arunaivadivelu Mudaliyar, C, op. cit., pp.72-79.

40. Śvajñānabōdha Māpādiya Purulīnai Viṭakkam (Tamil), Arunai Vadivel Mudaliar, C, op. cit., p.31.

41. Ibid., op. cit., p.31

42. Śvajñānamāpādiyam. (Eng.Trans.), Vajravelu mudaliyar, K., op. cit., p.32.


45. Śvajñānamāpādiyam. (Eng.Trans.), Vajravelu mudaliyar, K., op. cit., p.32.


47. Ibid., p.172.

48. Śvajñānamāpādiyam. (Eng.Trans.), Vajravelu mudaliyar, K., op. cit., p.32.

see also., Arunaivadivelu Mudaliyar, C, op. cit., p.27.

51. Krishnan, P., op.cit., p.30
53. Ibid., p.13.
54. Krishnan, P., op.cit. p.31
55. Ibid., pp.31-32
56. Ibid., p.37
57. Vajravelu Mudaliar, K., op.cit., p.36.
58. Ibid., p.
59. Ibid., p.32.
60. Ibid., p.33.
61. Vakisa Munivar, Jnanamrtam; see also Mani, S.S., op.cit., P.19.
62. Kodikkavi, No.1. (one of the fourteen Siddhanta Manuals in Tamil).
64. Krishnan, P., op.cit.. pp. 34-35
67. Ibid., p.2.
CHAPTER - 3

Cognitive Status of Man
According to Siddhanta

1 Krishna, op.cit., p.63
3 Kant, *Critique of Pure Reason*, Translated by Norman Kemp Smith, London, Macmillan, 1958, p.34
4 John L. Pollock, op.cit., p.6
5 Ibid., p.4
8 TVP, 10 (*mannu pavam tirkmum maruntu*)
9 Paranjoti, V., op.cit., p.125
10 Hiriyanna., op.cit., P.177 , (*Prama-karanam pramanam*).
11 In a cognitive act, the nescience - generated internal organ (antahkarana) going out through the channel of the eyes, etc., pervading the object, modifying itself and taking the form of modification is called vrtti
12 Sundaram, P.K., *Advaita Epistemology*, University of Madras, pp.2-3
13 Arunaivadivelu Mudaliyar, op.cit., p.26
14 Paranjoti, V., op.cit., p.126
15 Ibid., p.125
16 Ibid., p.126
17 Śivajñānamāpāchyam (Tamil), Mani. S.S, op.cit., p.298
Paranjoti, V., op.cit., p.126
Krishnan, P, op.cit., p.67
(uyiriyalper pokkum onrakep pom. TVP. no. 27).
Krishnan, P, op.cit., p.66
Krishnan, P, op.cit., p.68
Edwin Savundranayagam, op.cit., P.35
Ibid., p.35
Śivajñānamāpādiyam (Tamil), Mani. S.S, op.cit., p.438
Śivajñānamāpādiyam (Tamil), Mani. S.S, op.cit., p.424
Krishnan, P, op.cit., p.78
Alavai Iyal No.7 (The numbering is followed as found in Arul Nandi Sivachariyar’s Sivajñana Siddhiyar Supakkam, by M. Thiruvilankam. The Jaffna C0-operative Tamil Books Publications and Sales Society Ltd., Jaffna, 1925)
Banerjee, N.V., The Spirit of Indian Philosophy, Arnold-Heinsemann Publishers, (India) Private Limited, New Delhi, pp.53-54
Arul Nandi Sivachariyar, op.cit., Alavai Iyal No.7
Ibid., No.7
Śivajñānamāpādiyam, (Eng.Trans.), Vajravelu mudaliyar, K., op.cit., 267;
Śivajñānamāpādiyam (Tamil), Mani. S.S, op.cit., p.963
Śivajñānamāpādiyam, (Eng.Trans.), Vajravelu mudaliyar, K., op.cit., p.78
Arul Nandi Sivachariyar, op.cit., Alavai Iyal No.9
Ibid., No.9
Śivajñānamāpādiyam, (Eng.Trans.), Vajravelu mudaliyar, K., op.cit., p.200, 213
Arul Nandi Sivachariyar, op.cit., Alavai Iyal No.10
Śivajñānamāpādiyam, (Eng.Trans.), Vajravelu mudaliyar, K., op.cit., pp.361-362
Śivajñānamāpādiyam (Tamil), Mani. S.S, op.cit., p.963
Arul Nandi Sivachariyar, op.cit., Alavai Iyal No.14
Edwin Savundranayagam, op.cit., P.42

Ibid., p.50-51

Edwin Savundranayagam, op.cit., P.44

Śivajñānamāpādiyam, (Eng.Trans.), Vajravelu mudaliyar, K., op.cit., pp.42-49

Ibid., p.246-26

Ibid., p.246-28

Ibid., p.246-28

Ibid., p.246-29

Ibid., p.246-30

Ibid., p.246-31

Śivajñāna Siddhiyār. 2, 64

Śivajñānamāpādiyam, (Eng.Trans.), Vajravelu mudaliyar. K., op.cit., pp.246-32

Ibid., p.246-32. How the self undergoes the different states of consciousness, the waking, dreaming etc., is explained in the fourth sutra of Sivajñanabodham.

Ibid., p.246-38

P.K., pp.64-65

Śivajñānamāpādiyam, (Eng.Trans.), Vajravelu mudaliyar. K., op.cit., p.9


Śivajñānamāpādiyam, (Eng.Trans.), Vajravelu mudaliyar, K., op.cit., p.4,

Ibid., p.4

Śivajñānamāpādiyam (Tamil), Mani, S.S, op.cit. P.12


Ibid., p.129

Ibid., pp. 178-179

TVP, 10 (*mannu pavam tirkum maruntu*)

Krishnan, P, op.cit., p. 129.


Śivajñānamāpādiyam (Tamil), Mani, S.S., op.cit. p.890
CHAPTER - 4

Ontological & Existential Status of Man

1 Devasenapathi, V.A., op.cit., pp.18-20; see also Śivajñānamāpādiyam (Tamil), Mani, S.S., op.cit., p.843

2 Krishnan, K., op.cit., p.63

3 Ibid., p.18

4 Ibid., p.64

5 Ibid., p.64

6 Śivajñānamāpādiyam (Tamil), Mani, S.S., op.cit., p.8


8. Śivajñānamāpādiyam (Tamil), Mani, S.S., op.cit. pp. 18, 850.

9 Ibid., p. 805. 811, 815, 816, 843

10 Krishnan, K., op.cit., p.130

11 Śivajñānamāpādiyam (Tamil), Mani, S.S., op.cit. p.850 (Sutra.7)

12 Ibid., pp.57-58, 935; TVP.12

13 Ibid., pp.692-699

14 Ibid., p.243

15 புத்தகை கைண்டிய உருங்கற்றும் குற்றையார் கைண்டிய

16 Indian Philosophical Annual, University of Madras, Vol.14, p.57, Calebs Bhavani R. (Ed)

17 Śivajñānamāpādiyam. (Eng.Trans.), Vajravelu mudaliyar, K., op.cit., p.147.
18 Ibid., p.131.

19 Indian Philosophical Annual, University of Madras, Vol. 14, p.50. (Kalamandalam, B. (ed.), TVP. 17

20 Ibid., p.17

21 Indian Philosophical Annual, University of Madras, Vol. 14, p.50. (Kalamandalam, B. (ed.), TVP. 17

22 TVP. 17

23 Śivaśīlāramāṇa-pāṭhāyam (Tamil), Mani, S.S., op.cit., p.841 (Sivaśīlāramāṇa-pāṭhāyam (Tamil), Mani, S.S., op.cit., p.314

24 Ibid., (and refer to the article published in the Saiva Siddhanta, 1997)


26 Śivaśīlāramāṇa-pāṭhāyam (Tamil), Mani, S.S., op.cit., p.314

27 Ibid., p.672

28 Ibid., p.672

29 Ibid., p.316

30 Ibid., p.249, 705

31 Unmai Vilakkam, No.23


38 TVP. 27
39  TVP.23,25
40  சிவாஜிநா சிட்டியர். த.2.53
41  மசூதும் பரம்பிரதா சிவாஜியோகா சார்பா தேசியில் வாழ்ந்தவரை வாழ்ந்தவரை வாழ்ந்தவரை
42  வையும் கீழ்பாறு, இரண்டாவது பாதுகாப்பு போரியாக, வருந்திக்கார போதுடன். வெளிவந்தது
 பிரித்துள்ள!
43  சிவாஜிநா சிட்டியர். த.2:80
44  SVP.20
45  சிவாஜிநா சிட்டியர் (Tamil), Mani, S.S. op.cit., p.322
46  Krishnan, P., op. cit., p.74
47  கடவு இவ்வாறு முரசித்துக் கருண.
48  ஫ோட் நோட்தை கையேற்றல். இவ்வ்நோட்தை மையுள்ளே. Quoted by S. Munivar himself.
    Ref.?
49  விளக்கம். ஒச்சுற்று வருந்திக்கார காலம் (சமைக்குறிப் ஆன்மகம்)
    எசுக்குறிக்கா.
50  "சிவாஜியுடன் நடத்திற்கும் வைத்தியரில்லாது
    சிவாஜியின் புகழ்பூர்வ வாழ்ந்தவரை வாழ்ந்தவரை
    வருந்திக்கார போதுடன் வாழ்ந்தவரை
    சார்பாவால் வாழ்ந்தவரையுடன்." (சிவாஜியுடன், த.2.311)
51  சிவாஜிநா சிட்டியர் (Tamil), Mani, S.S. op.cit., p.314
52  சிவாஜிநா சிட்டியர். த.2.86
53  செயல்காலம் கருணையுற்றது. கருணையுற்றது கருணை போன்றாக கருணையுற்றது.
    1988, SVP, No.25, p.195
54  "அம்மாவே காலம் ஆன்மகத்தினிய காலம்" (மேனாமாயும்)
55  "சிவாஜியுடன் சிவாஜியுடன்..." (சிவாஜியுடன்).
56  "சிவாஜியுடன் சிவாஜியுடன்... சிவாஜியுடன்" (சிவாஜியுடன், 29).
57  Krishnan, P., op. cit., p38
Refer to Note E, entitled ‘God’s Creatorship and the Value of Inference’ in S.S. Suryanarayana Sastri’s The Sivadvaita of Srikantha, p.101, University of Madras, 1972.

Indian Philosophical Annual, op.cit., Vol.14., p.77 (இந்து இராச்சியம், 1963, 365)

Indian Philosophical Annual, op.cit., Vol.14., pp47-49


K.Sivaraman, op.cit., p.47

Krishnan, P. op.cit., p.131

Ibid., p.131

Sivajñanamātpādiyam. (Eng.Trans.), Vajravelu mudaliyar, K., op.cit., pp.252, 979

Ibid., p.115

Savundranayagam, op.cit., p.110
80  Krishnan, P. op.cit., p.138
81  Ibid., p.129
82  Śivajīnamāpādiyam (Tamil), Mani, S.S., op.cit., p.359
83  Ibid., p.979
84  Ibid., p.979
85  Ibid., p.979
86  Ibid., p.979
87  Śivajīnamāpādiyam (Eng.Trans.), Vajravelu mudaliyar, K., op.cit., pp.115-118.
88  Śivajīnamāpādiyam (Tamil), Mani, S.S., op.cit., pp.262-271.
89  Krishnan, P., op.cit., p.139
90  Śivajīnamāpādiyam (Tamil), Mani, S.S., op.cit., p.982
91  Śivajīnamāpādiyam (Eng.Trans.), Vajravelu mudaliyar, K., op.cit., p.238
92  Krishnan, P., op.cit., p.71
93  K.Sivaraman, op.cit., p.294
94  Krishnan, P., op.cit., p.66
95  Ibid., p.66
CHAPTER - 5

Soteriology of Saiva Siddhanta

1 Soni, Jayendra, op.cit., p.144
2 Ibid., p.167
3 Krishnan, op.cit., p.64
4 Ibid. p.76
5 Saiva Siddhanta, Vol.iii, TNR, 1994, p.96
6 Ibid. p.97
7 Krishnan, P., op.cit., p.150-151
8 TVP. 3 (சார்த்துடை குப்பிச்சாலை)
9 Ibid. no.4 P.11 சூடைக், உத்துக், கண்குருப்பும் திவகா, கண்குரும்
சுருக்கம் இருந்தால்கள் துறவுகளுக்கு, உத்துக்கள் உண்ணி பெற்றுக்
சார்த்து, உத்துக், உத்துக், உத்துக், உத்துக், உத்துக், உத்துக், உத்துக்
10 Krishnan, P., op.cit., p.135
11 Śvajñānamāpādiyam (Tamil), Mani, S.S, op.cit., p.13
12 Ibid. p.69-73
13 Ibid., p.829
14 Ibid., p.69-71
15 Ibid., p.261
16 Ibid., p.835
17 Ibid. pp.72, 838
18 Ibid. p.72
19  Ibid. p.72
20  TVP. 4
21  Krishnan, P., op.cit., p.148
22  Śivaiñānamāpādiyam (Tamil), Mani, S.S, op.cit., pp.850-999  (see also App. App. 1.7, 8, 9)
23  Krishnan, P., op.cit., 143
24  Śivaiñānamāpādiyam. (Eng.Trans.), Vajravelu mudaliyar, K., op.cit., p.343
25  Ibid. p.73
26  Śivaiñānamāpādiyam (Tamil), Mani, S.S, op.cit., pp.17, 276, 935
27  Ibid. pp.33-34
28  Śivaiñānamāpādiyam. (Eng.Trans.), Vajravelu mudaliyar, K., op.cit., p.26
29  Ibid. p.33
31  Śivaiñānamāpādiyam. (Eng.Trans.), Vajravelu mudaliyar, K., op.cit., p.343
32  "குண்பர நடைமுறையின் முதலில் கால்வகும் வேதியியலை முன்னேற்றுவிக்க வந்துள்ள புலிக்காணாம். குலோன்றி, கரங்கு, கம்புமலை குறிப்பிக்கவேண்டும், முதல்வாத 1-9.
33  Śivaiñānamāpādiyam. (Eng.Trans.), Vajravelu mudaliyar, K., op.cit., p. 343
34  Indian Philosophical Annual, op.cit., Vol.14
35  Śivaiñānamāpādiyam. (Eng.Trans.), Vajravelu mudaliyar, K., op.cit., p. 343
36  Indian Philosophical Annual, op.cit., Vol.14., p.62-64
38  Śivaiñānamāpādiyam. (Eng.Trans.), Vajravelu mudaliyar, K.. op.cit., p. 344
39  Krishnan, P., op.cit., p.147
40  Śivaiñānamāpādiyam (Tamil), Mani, S.S, op.cit., p. 919
59 Internal reference to ch.4 (Pati),
60 Explain in detail the christian understanding of eschatology
66 TVP.

67 Krishnan, P., op.cit., p.152

68 Śivajñānāmārādīyam (Tamil), Mani, S.S, op.cit., p.1047

69 Krishnan, P., op.cit., p.152

70 Śivajñānāmārādīyam, (Eng.Trans.), Vajravelu mudaliyar, K., op.cit., P.49-50

71 கற்கிற் குலியர் பதிப்பு ஭ாவ நூற்றாண்டு

மேற்புறம் பிள்ளைக் கலை செய்தாம் சிவரிமல்

முதல் தோன் முதலிகள் குறிப்பிட்டன

மூவார்த்திக் சாகம் புத்த மிதகிரிய.

- சிவரிமல் குறிப்பிட்டார். தமிழ்நாடு, 5-ம் இயல் பதிப்பு, 90.10.

72 சிவரிமல் குறிப்பிட்டாது பொழுது வெளியாண்டு

சிவரிமல் குறிப்பிட்டா சாகம்.

- சிவரிமல், 110

73 Śivajñānāmārādīyam (Tamil), Mani, S.S, op.cit., p.998.

74 Arulsamy, op.cit. p. 134

75 Appendix Sutra 10 (...என்கின்று என்று என்று என்று...)

76 Krishnan, P., op.cit., pp.75-78

77 Ibid., pp.81-82

78 Śivajñānāmārādīyam (Tamil), Mani, S.S, op.cit., p.319

79 Ibid., p.325

80 Ibid., p.329

81 Krishnan, P., op cit., p.76

82 Ibid., p.77

83 Devascrapy, V.A., op.cit., p.168

84 Krishnan, P., op.cit., p.76
85 Śivajñānamāpādiyam (Tamil), Mani, S.S, op.cit., p.327
86 Ibid., p.329
87 Ibid., p.329
88 Krishnan, P., op.cit., p.78
89 Śivajñānamāpādiyam (Tamil), Mani, S.S, op.cit., p.191
90 Krishnan, P., op.cit., pp.78-80
91 TVP. Cha. 10 “Anaintor Tanmai”
92 Śivajñānamāpādiyam (Tamil), Mani, S.S, op.cit., p.1070
93 App.I. श्रृं 2.10
94 Śivajñānamāpādiyam (Tamil), Mani, S.S, op.cit., p.379
95 Ibid., p.379
96 Krishnan, P., op.cit., p.154
97 Ibid., p.155
98 Śivajñānamāpādiyam (Tamil), Mani, S.S, op.cit., p.885
99 Krishnan, P., op.cit., p.154-155
100 Ibid., p.139, 155.
101 Krishnan, P., op.cit., p.154-155
102 TVP., 92
103 S.Arułsamy, op.cit., p.134
104 Śivajñāna Siddhyār 11.2.1-2 (311)
Parananattal parattai taricittor Parame
Parttiruppar pardarttankal parar.
105 TVP.93
106 SVP.80
107 TVP.94
108 TVP.95
109 TVP.96
110 SVP.50.7-8.
111 S. Arulsamy, op.cit., p.136
113 Appar Tevaram, Tirumurai, v.19.9.

Tankadan adiyenaiyum tankutal

Enkadan panicetytukitappate.
CHAPTER - 6

Conclusion


2. Śivajñānamāpādiyam (Tamil), Mani, S.S, op.cit., p. 132


7. Mandelbaum, David, G., op.cit. p. 5


13. Ibid., p. 56.

14. As basic reading, the following works can be consulted: Octavio Paz's *Claude Levi-Strauss: An Introduction* (1970); Edmund Leach's two small books *Claude Levi-Strauss* (1974) and *Culture and Communication: The Logic by which Symbols Are Connected* (1976); and Ino Rossi (ed.), *The Unconscious in Culture: The Structuralism of Claude Levi-Strauss in Perspective* (1974). It would also be necessary, of course, to read one or the other of Levi-Strauss' classics, especially his *Structural Anthropology* (1963) and *The Savage Mind* (1966).


APPENDIX
Appendix

சிவாஜீனாப்பாது (Śivajñānaabādham)

- சிரற்பு பாயிரம் (Cīrappu Pāyiram)
- மஞ்சுள வாழ்த்து (Māṅkala Vāḻtu)
- அவயாதாக்கம் (Avaiyādakkam)

அ. - புத்து அதிகாரம் (Podu Adhikāram)
   அ. 1 - பிரமாண இலவ (Pramāṇa iyal)
   அ. 2 - இலக்காணா இலவ (Ilakkaṇa iyal)

ஆ. - உன்மை அதிகாரம் (Unmai Adikaram)
   ஆ. 1 - சாத்தா இலவ (Sādhana iyal)
   ஆ. 2 - பையான இலவ (Payan iyal)
   - நூர்கு ஆதிகாரிகள் (Nūrku Adhikārikā)
   - சிரற்பு பாயிரம் (Cīrappu Pāyiram)
   - சீர்நிக்கொட்டு (Cūrnikkottu)

அ. 1 1.1.1

அதிகாரானாடு வேண்டும் வாயில் (The order of the 'Veṇpa' in an adhikaraṇam)

அதிகாரானம் (Adhikaraṇam)

குறிப்பு (குறு) (Sūtra)

இலவ (iyal)

அதிகாரம் (Adhikāram)
கி.சி. கைத்திருப்பான்

கி.சி. கைத்திருப்பான்

நூற்றாண்டு முதல் புரேஷ்டிங் தீம்ப

பரப்புடன் குறிப்பிட்டு அம்சத்துக்

காணவேண்டிய மையக்கும் குன்றுநிலை

பிரித்தலாம் கலந்து கூறிக்கூறு நிறுத்து

அது என்று குறும்பாக குறுக்கரு

எம்பகுதியாக பிடிக்காக அகற்று

செய்யவேண்டிய தீமுக்காக விளங்கியதை

பொலிக்க பங்கைப்பாட்டு ஒன்று குற்றிக்கான

பண்டு நடந்தது கூறுக்கரு

மன்னர் வாருங்கா

தலைவர் திருச்சப்பாணால்

சிம்பாம் ஆசிரியர்

பிரமதா விடிக்கால்

ஞானசாமி பாடல்

நவமுத்திரா குற்றார்த்த தீம்ப

நவமுத்திரா புகழ்பூண்மை தீம்ப

நான்றார் பாடல் புகழ்பூண்மை குற்றார்த்த
அ - பூங்கா அதிகார

அ - 1. பருவாணா தினம்

1. பதின் வாகனம்

அதன் அளவு அதிகமானவை அச்சம்ப விளக்கம் கிளையப்பெற்று விளக்கம் விளக்கம் கூடாது. அதன் விளக்கம் பெற்றது.

கருவெழுத்: கன் விளக்கத்திலிருந்து, கருவெழுத்திலிருந்து செய்யாது விளக்கம் பெற்ற வடிவத்திலிருந்து செய்ய. கருவெழுத்

2. பதின் வாகனம்

அங்குள்ளது: அளவிற்கு விளக்கம் விளக்கம் விளக்கம் விளக்கம்

அங்குள்ளது: கன் விளக்கத்திலிருந்து, கருவெழுத்திலிருந்து செய்யாது விளக்கம் பெற்றது.

2.1. வட்டம், விளக்கம், விளக்கம் விளக்கம்

அங்குள்ளது: கன் விளக்கத்திலிருந்து, கருவெழுத்திலிருந்து செய்யாது விளக்கம்

நிலவுவட்டம், விளக்கம், விளக்கம், விளக்கம் விளக்கம், விளக்கம் விளக்கம்.

2.1.1

நிலவுவட்டம், விளக்கம், விளக்கம், விளக்கம், விளக்கம், விளக்கம், விளக்கம், விளக்கம், விளக்கம், விளக்கம், விளக்கம், விளக்கம்.
3. பாதியாக அதிகாரம்

செய்திகள்: சீர், குறுக்குடி துறுக்கு காரணம்.

தல: குறுக்குடின் பொருள்கள் பல்வேறுக் குறுக்குடிகள் காரணிகளால் வெளியேக்கப்பட்டு குறுக்குடி விளக்கங்கள்.

4. உயிர் அறிகுறிப்பிட்டு

செய்திகள்: குறுக்கு, இருக்கையானது புதுக்குடி துறுக்கு காரணம்.

தல: குறுக்குடின் பொருள்கள் பல்வேறு குறுக்குடிகள் காரணிகளால் வெளியேக்கப்பட்டு குறுக்குடி விளக்கங்கள்.
5. ஹசனேவம் அவ்கரூணம்

புதிய விளக்கம்: இது பிரிவாகத்தின் நோயிலவசதானே அவ்கரூணம் அவ்கரூணாக மாற்றப்பட்டுள்ளது.

2. சார் விளக்கம்:

2.1.2

2.1.3

2.1.4

2.2.1

2.2.2

2.2.3
6. வாய்ப்பு அரிக்காலம்

6.1. இந்த வாய்ப்பு குறிப்பிட்டு வந்த பின்னர் வாய்ப்பு

6.2. வாய்ப்பு மூலம் வாய்ப்பு குறிப்பிட்டு வந்த பின்னர் வாய்ப்பு

7. குறிப்பிட்டு அரிக்காலம்

7.1. இந்த வாய்ப்பு குறிப்பிட்டு வந்த பின்னர் வாய்ப்பு

8. புதிய வாய்ப்பு

8.1. இந்த வாய்ப்பு குறிப்பிட்டு வந்த பின்னர் வாய்ப்பு

8.2. வாய்ப்பு மூலம் வாய்ப்பு குறிப்பிட்டு வந்த பின்னர் வாய்ப்பு
9. பூச்செல் அதிகாரம்

பொருளியமரியா : இப்போது 2.46 வருடக்காலம் அடைய 2.ம் வருடம்

பார்வைப்படுத்தல் : கல்விக்கொள்ள வருவாயாகக் காட்சியாக காண வேண்டும். வருவாய் கல்விக்கொள்ள ஆதரிக்க அனைத்து வருவாய் காரணம் காண்க.

2.காரணம்:

10. பேரோஜா அதிகாரம்

பொருளியமரியா : இப்போது, பரப்பில் அறிவுகள் அடைய 2.ம் வருடம்

பார்வைப்படுத்தல் : கல்விக்கொள்ள வருவாயுடன் மாற்றாகக் காட்சியாகக் வருவாய் அறிவுக் குறுக்கு அறிவுகளில் உள்ளிட்டு அறிவுகளிலும் வருவாய் அறிவுக் காரணத்தில் காணப்பட்டுள்ளான்.

2.காரணம்:

11. தோசிக்காய் அதிகாரம்

பொருளியமரியா : இப்போது, நூற்றாண்டு அறிவில் அளித்து காண்க.

பார்வைப்படுத்தல் : தோசிக்காய் உயிரியாகக் காணவும் காணப்பட்டு வருவாய் குறுக்கு அறிவில் அளித்து காண்க.

2.காரணம்:

12. சென்றோத்தில் கிளி பொருளியமரியா : இப்போது, விளையாட்டில் கிளி பொருளியமரியா அளித்து காண்க.
12. முதல் அமர்ப்பு

13. அடுத்த அமர்ப்பு

14. முதல் அமர்ப்பு
4. தமிழ் எழுத்து

அதன் காரணமாக ஆண்டுள்ளது அய்யலான
செயல்களுக்கு தொடர்பான சம்பாகத்தில் இருந்து
அனுமதிக்க நம்பும் அவற்றுக்கு அதன் அமைதிக்கான
செயல்கள் குறிப்பிட்டு

15. பெரும் அங்கிவல்

செயல்கள் : குறுகிய திரும்புசெயலில் அதிகமானவற்றில் இருந்து பெரும் பெரும் காட்சிகள் குறிப்பிட்டு
செயல்கள்:

அகழ்மும் பின்னரும் விளைய அப்படியாய் பின்னரும் விளையாடல்.

2. 4.1.1

தனது பாலையான மூலம் பொறிக்கப்பெற்று, செய்யாதல் அபரங்களால் ஆண்டுகள் - மாணவராய
செருங்குதல் ரைகும் ரைகும் ரைகும் அதையின்
சிறுத்து கலனிக்கப்பெற்று.

2. 4.1.2

சிறுத்துகள்மதித்துக்கு கீழ் கொண்டு முடியும் பின்னரும் முழுவதம் - பெரும் பெரும்
செயல்களும் அவர்கள் கூறியது முன்னேச்சரியம்
அமைந்து விளக்கப்பட்டு அறின்று.

2. 4.1.3

அகழ்மு வரும் அதையின் புத்து
முழுமு உலகின் குரை போது
செய்யாதல் முன்னேச்சரியம்
பின்னரும் பின்னரும் பின்னரும் பின்னரும்
செய்யாதல் குறிப்பிட்டு விளக்கு.

2. 4.1.4

செயல்களில் குறிப்பிட்டு சரை நவிகாரவில்
உள்ளது சிறுத்துகளின் நிறுவனம் - குறுகிய
செயல்களும் உண்மையும் பற்றிய அடையாளம்
அகழ்மின் புத்து நிறைந்த.

16. முதலாம் அறிவிப்பு

செயல்கள்: தழை, தொன்றுகளாக கச்ச பொறிக்கப்பெற்று இருந்து விளையாடல்.
17. கோயில் அழிக்கும்

18. புத்து அரிக்கும்
2.5.1

2.5.2.1

2.5.2.2

2.5.2.3

6. அம்பா செல்லும்

என்று எளிய மையங்களில் இருந்து தொடர்ந்து வெளிப்படுத்துவதற்கான உரிமையை எடுத்துக்கொள்ளாது. பல்வேறு முக்கியமான வகைகளாக கூறப்பட்டுள்ள அளவிற்கு முற்பகுதியான காட்சிகளை குறிப்பிட்டு வரும் விதமான காரணங்களை கூறுவதற்கான நோக்கமைத்தது. என்னை மீண்டும் விளக்குவதற்கான பார்வைகளை எடுத்துக்கொள்ளும் வகையில் விளக்குவதற்கான நோக்கமைத்தது. என்னை மீண்டும் விளக்குவதற்கான பார்வைகளை எடுத்துக்கொள்ளும் வகையில் விளக்குவதற்கான நோக்கமைத்தது. என்னை மீண்டும் விளக்குவதற்கான பார்வைகளை எடுத்துக்கொள்ளும் வகையில் விளக்குவதற்கான நோக்கமைத்தது.
21. இணைக்கும் அம்சங்கள்

செயலங்கள்: இதற்கு தொடர்பான தலையேறிய நிதி போன்ற வகையேறிய விளக்கங்களைப் பின்பிடித்து அகமான கனவுகள் பின்வருமாறு விளக்கம் செய்யப்பட்டுள்ளன.

2.6.1

அம்சங்கள் என்கிற அம்சங்களும் அவர்களது கால காட்சிகளை அனைத்தும் உரைந்து, அவர்களுடைய நிறைவு கால காட்சிகளை அனைத்தும் உரைந்து அவர்கள் தூண்டி என்று அவர்கள் அம்சங்கள் மீண்டும் என்று.

2.6.2.2

2.ஆணம் அம்சங்களும் யுள்ள நூறு பகுதிகளும் இணைப்பு ஆணம் குறிப்பிட்டான் - பகுதிகளும் இணைப்பு ஆணம் குறிப்பிட்டான். வேறுபாட்டுகளும் வேறுபாட்டுகள் ஒன்றைச் சேர்த்து காண்க இயலாது. இயலாததாக காண்க இதை.

2.6.3

பாதுகாப்புக்கு உரைந்துள்ளது. பாதுகாப்பு உரைந்துள்ளது பாதுகாப்பு உரைந்துள்ளது - பாதுகாப்பு உரைந்துள்ளது பாதுகாப்பு உரைந்துள்ளது பாதுகாப்பு உரைந்துள்ளது பாதுகாப்பு உரைந்துள்ளது.

2.6.4

அம்சங்களின் அம்சங்கள், அம்சங்கள் அம்சங்கள் அம்சங்கள், அம்சங்கள் அம்சங்கள் - அம்சங்கள் காட்சிகள் நிறைந்து காட்சிகள் காட்சிகள் காட்சிகள் நிறைந்து காட்சிகள் காட்சிகள்.

2.6.5

அம்சங்கள் நிறைந்து அம்சங்கள் நிறைந்து அம்சங்கள் நிறைந்து அம்சங்கள் நிறைந்து அம்சங்கள் நிறைந்து அம்சங்கள்
7. குறுக்கு குறுக்கு

பார்வையும் குற்றும் வேளாண்மை ஆரம்பம் நேர்முகப் பொருள்கள் ஆரம்பிதல் விளக்கம் அர்த்தமாக நிற்பத்துக் குறுக்கு.

22. பொது அமர்ந்தம்

முன்னணி: கல்லு நதி நதி அல்லது புல்வியல் விளக்கம்.

23. முன்னணி அமர்ந்தம்

முன்னணி: கல்லு, அமர்ந்தம் தலை திட்டம் விளக்கம்.

24. முன்னணி அமர்ந்தம்

முன்னணி: கல்லு, அமர்ந்தம் தலை திட்டம் விளக்கம்.
8. சான்றியம்

8.1.1

8.1.2

25. முன்னாண்கல்வி

2. இராணுவம்
26. நிர்வாக அம்சத்தை

நூற்றாண்டு: இலக்கியல், நிகழ்வின் கட்டுப்பாட்டின் நூற்றாண்டு நூற்றாண்டு

நிறை: அலையிலும் நிகழ்வின் கட்டுப்பாட்டின் நூற்றாண்டு

2. குறுகம்:

அ / 8.2.1

பல்லார் வீரர் நிகழ்வின் கட்டுப்பாட்டின் நூற்றாண்டு

அ/ 8.2.2

அதிர்க்க அலையில் நிகழ்வின் கட்டுப்பாட்டின்

அ / 8.2.3

கிட்டம் (பல்லார் வீரர் நிகழ்வின் கட்டுப்பாட்டின்

27. நூற்றாண்டு அம்சத்தை

நூற்றாண்டு: இலக்கியல், நிகழ்வின் கட்டுப்பாட்டின் நூற்றாண்டு

நிறை: அலையிலும் நிகழ்வின் கட்டுப்பாட்டின்

2. குறுகம்:

அ / 8.3.1

பல்லார் வீரர் நிகழ்வின் கட்டுப்பாட்டின்

அ / 8.3.2

பல்லார் வீரர் நிகழ்வின் கட்டுப்பாட்டின்

28. நூற்றாண்டு அம்சத்தை

பல்லார்: இலக்கியல், நிகழ்வின் கட்டுப்பாட்டின்

நிறை: அலையிலும் நிகழ்வின் கட்டுப்பாட்டின்
8.4.1

ஆங்கில மொழி வழக்கம் பாதிக்க வேண்டிய அமைப்புகளைக் குறிப்பிட்டார். 
ஆனால் இவற்றை விளக்குவதற்கு பலவகையான வழிகாட்டுகள் உள்ளன. 

8.4.2

காண்பிட்டே காரணமாக குறிப்பிட்டுள்ளார். 
சொல்ல வேண்டிய பொருளின் காலம் அல்லது காலங்களின் 
பொருளின் காலமுடன் காண்பிட்டே குறிப்பிட்டுள்ளார். 

8.4.3

9. முப்புற சீரியமாக

புகழ்போக்குப் பாடல் விளக்கும் உயர்வு
செய்ய வேண்டிய குறிப்பிட்டுள்ளார். 
செய்ய வேண்டிய உயர்வு

குறிப்பிட்டுள்ளார்: கலை மற்றும் நலicitியுடன் புகழ்போக்கு விளக்கியது 

29. யகுதி குறிப்பிட்டு

துறைகளால்: கலை, ஆராய்ச்சி கால் கலை எளியது காலை உள்ளது. 

9.1.1

சொல்லியானையில் குறிப்பிட்டே காலமானை. 
சொல்லியானையில் குறிப்பிட்டே காலமானை. 

9.1.2

சொல்லியானையில் குறிப்பிட்டே காலமானை. 
சொல்லியானையில் குறிப்பிட்டே காலமானை.
30. விளக்கம் அதிகாரம்

புரட்சிகள்: இதில், அவர்களையும் அவர்களின் கையும் அதிகாரம் காண்பது ஆம்.

துற்ற: இதில் அரசியல்நுட்ப பிரச்சினைகள் அதிகாரத்திற்கு காரணமாக மிகுதியாக காணப்படுகின்றன. இங்குள்ள காரணங்கள் மற்றும் பிரச்சினைகள் மற்றும் புதிய நிகழ்வுகள் மற்றும் செயல்பாடுகள் செய்யப்படும்.

குறிப்பிட்டு:  

ая. / 9.2.1

31. விளக்கம் அதிகாரம்

புரட்சிகள்: இதில், விளக்கத்திற்கு பதிப்புகள் அதிகாரம் காண்பது ஆம்.

துற்ற: இங்குள்ள பிரச்சினைகள் அதிகாரங்கள் நிறைவேற்றப்பட்டன. இங்குள்ள பிரச்சினைகள் நீங்கள் மற்றும் காரணங்கள் நீங்கல், என்று காட்டும்.

குறிப்பிட்டு:  

ая. / 9.3.1

அதிகாரத்திற்கு விளக்கத்திற்கு பதிப்பு முன்னேற்றம் காண்பது ஆம்.

துற்ற: இங்குள்ள நிகழ்வுகள் பயன்படுத்தப்பட்டன. இங்குள்ள பிரச்சினைகள் மற்றும் காரணங்கள் விளக்கம் காண்பது ஆம்.
9.3.3

10. புதிய குறிப்பிட்டு

32. புதிய குறிப்பிட்டு

33. புதிய குறிப்பிட்டு
2. 10.2.2

2. 10.2.3

2. 10.2.4

2. 10.2.5

11. புதியசொல்லின் குறிப்பிட்டு

2. 11.1.1
35. இலங்கை அரசியல்

இந்தியாவில்: இந்து, பாண்டிகம் மற்றும் சிரீ அரசு பெரும்பாலும் ஆசிரியர் செயல்பாடுகளை கெட்டியுள்ளது.

2. கருவியம்:

211.2.1

அந்தக் காலத்தில் புதிய செயல்பாடுகள் கட்டுப்பாட்டுகள் காரணத்தால் அனைத்தும் போக்கும் நலம் காணப்பட்டது. விளைவாக தன்னை நோக்கிய கருவிகள் நோக்கிய கருவிகள்.

211.2.2

பல காலங்கள் முதலில் வரும் அளவில் பல எண் வரும் காலம் - கலந்தவியல் வடிவீட்டுகள் காற்றுக்கு வரும் விளைவைகள் கொள்கின்றன.

211.2.3

தீவேந்திய குருக்கை கொண்ட தீவேந்திய குருக்கை வரும் தீவேந்திய குருக்கை வரும் குருக்கை அவற்றின் வரும் குருக்கை வரும் குருக்கை வரும் குருக்கை.

211.2.4

பல காலங்கள் விளைந்துள்ளது பல குருக்கை விளைந்துள்ளது குருக்கை விளைந்துள்ளது - குருக்கை விளைந்துள்ளது குருக்கை விளைந்துள்ளது குருக்கை விளைந்துள்ளது.

12. பல காலங்கள் விளைந்துள்ளது

பல காலங்கள் விளைந்துள்ளது விளைந்துள்ளது விளைந்துள்ளது விளைந்துள்ளது விளைந்துள்ளது விளைந்துள்ளது விளைந்துள்ளது விளைந்துள்ளது விளைந்துள்ளது. விளைந்துள்ளது விளைந்துள்ளது
36. புதுமை அதிகாரம்

37. செயல்முறை அதிகாரம்

38. பண்டியம் அதிகாரம்

2 12.1.1

2 12.2.1

2 12.3.1

2 12.3.2
39. நிறைந்த அதிகாரம்

செயலொருகள்: கிளை, கிளைரைக்களை மறைத்து விளக்கும்.

சி: முடியும் முருங்கைகளை காட்சிப்படுத்தி குறிப்பிட்டு அகழ்யாய்விடும் அப்படி அனுக்ரசம்

2. குற்று காட்சி:

[பட 2 12.4.1]
அதிகிற வெளியில் அடைய முனை விவாதம் அதிகிற வெளியில் அடைய முனை விவாதம் - வேறு குறுக்கில் காட்சியின் கீழ் கூறும் தன்மை தன்மை தன்மை

[பட 2 12.4.2]
நிலையில் அருங்கித நிலையில் குறுக்கில் அளம் நிலையின் விளக்கம் - வேறு குறுக்கில் காட்சியின் கீழ் கூறும் விளக்கம் விளக்கம் விளக்கம்

[பட 2 12.4.3]
தலை அதிகாரக்களைத் தலைத்தரங்கள் பிரச்சினைப் பிரச்சினைப் பிரச்சினைப் பிரச்சினைப் - வேறு குறுக்கில் காட்சியின் கீழ் கூறும் விளக்கம் விளக்கம் விளக்கம்

போர் அதிகாரக்களை

செயலொருகள் ஆதரவாக கிளைரைக்களை செய்து வருகை நிலையில் காட்சியின் கீழ் கூறும் காட்சியின் கீழ் கூறும் காட்சியின் கீழ்

சின்னம்பு பம்பலம்

சின்னம்பு பம்பலம் நேரடையும் நேரடையும் நேரடையும் நேரடையும் - வேறு குறுக்கில் காட்சியின் கீழ் கூறும் காட்சியின் கீழ்

நோக்கிச் செய்திகள்

(பதில் தக்கால)

அதிகார

காட்சிகள்

1. குறுக்கில் குறுக்கில் குறுக்கில் குறுக்கில்
2. அதிகார வருத்தம்
3. வேறு குறுக்கில் வேறு குறுக்கில் வேறு குறுக்கில்.
இணைய கதைகள்

1. உண்டு புறாண்டில்  முடி கிளை
2. பெருகுதலுக்கு கலவாயுடன் அருகில் விளக்கியபடியே.
3. பெருந்தல் அல்லது விளக்கியபடியே
4. ஆண் செற நிலையங்கள்

தெளிவு அளிக்கும்

1. விளக்குழுத் அழகானவை வருகைகளும் காணாமலே அழகு போற்றாறே.
2. நசோ மலை நான் புநரின்பதை குறிப்பிட்டேத் போருந்துகளின் முக்கியப்படியே, துங்க விளக்கியபடியே
3. புதுக்குறிக்கு உறுதியான உறுதியான பதினை அல்லது இறுதிக்கு உறுதியான உறுதியான
4. குறுக்கும் முடிகு நன்றாக குறுக்கும் அதுகற்றத் நீண்ட முடிகு முடிகு
5. மிளகாயவுடைய போட்டைக் குறிப்பிட்டே அவனும் காஞ்சிகளும் புரியவும் போட்டைக் குறிப்பிட்டே போருந்துகளின் முக்கியப்படியே
6. புதுக்குறிக்கு உறுதியான உறுதியான முக்கியமாக உறுதிக்கு ஆனும் நீண்ட முடிகு
7. குறுக்கும் முடிகு நன்றாக குறுக்கும் உறுதி நீண்ட முடிகு உறுதி நீண்ட முடிகு

சாத்தி  குறிப்பிட்டு

1. அன்றியவுடையக் குறிப்பிட்டே போரு நேரம் முடிகும் நேரமும் இந்தக் குறிப்பிட்டே போரும் முடிகு
2. புறாண்டியார்களும் போரிக் குறிப்பிட்டே
3. பெருந்தல் அடையாளமாக

சாத்தி  குறிப்பிட்டு

1. பெருந்தல் குறிப்பிட்டே குறிப்பிட்டே
2. பெருந்தல் குறிப்பிட்டே குறிப்பிட்டே

சாத்தி  குறிப்பிட்டு

1. எவர் பச்சுவட குறிப்பிட்டே
2. பச்சு எவர் குறிப்பிட்டே
3. பெருந்தல் அடையாளமாக தவிர்த்து

சாத்தி  குறிப்பிட்டு

1. எவர் பச்சுவட குறிப்பிட்டே
2. பச்சு எவர் குறிப்பிட்டே
3. பெருந்தல் அடையாளமாக தவிர்த்து

சாத்தி  குறிப்பிட்டு

1. எவர் பச்சுவட குறிப்பிட்டே
2. பச்சு எவர் குறிப்பிட்டே
3. பெருந்தல் அடையாளமாக தவிர்த்து
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2. மூட்டு நிதித்துறை அலுவல் அருங்காட்சியாக.
3. மூட்டு பாடத்தினைக் கொண்டாட்டம் பொறுப்புத் தலைமை அறிமுகப்படுத்தும்.
4. மூட்டு பாடத்தினைக் கொண்டாட்டம் பொறுப்புத் தலைமை அறிமுக.

மூட்டு கோட்டை
1. மூட்டு கோட்டை மரணைகளில் ஆட்களத் தலைமை.
2. மூட்டு கோட்டை புணரமைப்பு, ஆட்கள் மரணைகளில்.
3. புனரமைப்பு புணரமைகள் மரணைகள் சேர்த்தன.

புனரமைப்பு கோட்டை
1. புனரமைப்பு மரணைகள் ஏற்றை.
2. புனரமைப்பு மரணைகள் மரணைகள் சேர்த்தன.

புனரமைப்பு கோட்டை
1. புனரமைப்பு கோட்டை கோட்டை.
2. தீவிறக்கிணை கோட்டை.
3. தீவிறக்கிணை கோட்டை தீவிறக்கிணை தீவிறக்கிணை உயிரிடத்.
4. தீவிறக்கிணை தீவிறக்கிணை உயிரிடத்.

**உந்து தொகுதிய 12ம் சிற்றீதிக்குத் 39
சிற்றீதிக்கு - 80**

*But for the numbering, i.e., [11111111111], rest of the text has been followed according to Qwuiakor, கர்குகையில். மோரை. மோரை. புத்துறையில் (முழும் ஆண்டுபட்டினம்), கொழு
நிதித்துறையில், மேலும் முழும் முதல்பட்டினம். கொழுமிய- 060 005. (முக. 17 - 40).*
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CONTENTS

1. St. Appar's Periya Thirutthaandakam
   Translated by Sekkizhaar Adi-p-podi
   3

2. Soul is neither SAT nor ASAT - by
   Siddhantarathinam K. Ganesalingam
   11

3. One more feather in his Cap - Notes and News -
   by Thiru C.S. Kuppuraj., B.E., Vice-President,
   Saiva Siddhanta Perumandram
   17

4. Ramalinga Adigalar- Contribution to Tamil Literature
   An article from 'A History of Tamil Literature' by
   Dr. M.U. Varadarajan
   19

5. An Approach to the concept of Love in Mysticism
   by Thiru. S.R. Jeyavelu
   23

6. Thiruppathirippuliyur and Thavathiru Gnaniyar Adigal -
   by Sivathiru C.S. Kuppuraj., B.E.
   29

7. PATI-THE PANACEA FOR ALL DISEASES - By
   Thiru. V.S. George Joseph, Research Scholar, University of Madras
   31

8. SAIVAM-The Natural Universalism by Dr. Sivapriya
   Department of Tamil Delhi University
   38

9. SIDDHANTHA SARABHAM-A Title awarded to
   Dr. V. Rathanasabhapathy - Conference News by the
   Vice-President of Siddhanta Perumandram
   44

10. Panniru Thirumurai Festival at Chennai -
    Notes and News
    46
Pati - the Panacea for all Diseases
V.S. George Joseph, S.J.
Research Scholar, RIASP,
University of Madras,
Chennai - 600 005

Introduction:

Human existence here on earth is filled with sufferings. The experiential difficulties on the one side and the existential longing (quest) on the other, of the human beings towards a qualitatively better, significant and lasting life 'here and now' can not be belittled or taken for granted. Out of the innumerable human experiences (of both pleasant and unpleasant) people are led to question in their day-to-day life situations:

Who am I?
Why was I born?
Why do I die?
Who and where was I before birth and what happens after death?
Why some among the people always remain poor and some rich?
Why such suffering and pain in this life and who causes this?
What is the way out from all these miseries of life?

Questions, such as these may sound superficial at the beginning but in the course of time would provoke us to think seriously and call for deeper response to the puzzles and challenges of life. These are, truly speaking, some of those ultimate questions which arise spontaneously in the mind of any rational being on this earth. For, these question, once reflected seriously, will take us from proximate to ultimate horizons of the human, would reckon us to enter from temporal aspects to transcendental realm of life and will lead us from accidental happenings to a discovery of the essential nature of the 'cosmo-theo-andric' reality. If we carefully notice, we would understand, then, the fact, that these questions are not merely anthropological but philosophical at the same time. In so far as they question the nature of human being and their sufferings, they are truly anthropological and in so far as they enquire into the ultimate causes for such human miseries, they are genuinely philosophical.

These questions, then, motivate us to enquire deeply into the 'essential and existential state of the human'. It is our earnest effort 'to
see' the essential and existential state of the human 'through' Tiruvarutpayan, a 600 year old Tamil, Saiva Siddhanta text. Thiruvarutpayan (TVP) is one of the fourteen meykanda Sasthras, eight in the order of classification and second among the Siddhanta astakas written by Umapathi. It is mainly meant for initiating the beginners into the Saiva Siddhanta tradition.

Scope:
It is a hermeneutical study. We enter into the great Siddhanta Sagara (ocean), by concretly studying a classical, philosophicoreligious text, and thus acquiring an ability and competence to interpret a living religious tradition through a written text. It is a short but a careful and creative reading into the explicit and implicit meaning, structure and communication of the text of TVP in particular reference to the souls (uyir). Moreover, by using a hermeneutical device of tracing out the whole through a part, we enter into the complex system of thought through a specific concept. For, "Any concept in a metaphysical system presupposes that system as its semantic field. Its meaning is by the place it occupies in the system or the conceptual schema" says Dr. P. Krishnan.

'Pavam', (பவம்) a specific concept which represents the understanding of the 'cycle of birth and death' is explored from its etymological roots, throwing light on its anthropo-philosophical significance and ending with its logical conclusion. This is done, in order to show that insights, leading to concepts and categories, do not occur at random but exhibit their own 'coherence' and 'logic' within a 'systematic structure' of 'thought or experience' wherein 'initial parts' are as important as the 'whole' itself. For in a system of thought their interconnection are more like the vital ties of an organism where each part exists by the existence of the whole.

Unravelling the portent meaning of one of its concepts will reveal to us, gradually and systematically, the holistic structure of the system as a whole. Siddhanta recognises three types of selves - Vijnankalas, Pralayakalas and Sakalas. Only the last one is referred to human beings. TVP speaks of them as people who are under the three malas (tirimalattar, TVP.12). Though 'pavam' could be applied to all the living, conscious and embodied beings (souls - uyirkal) who go through an evolutionary and transmigratory process, we here use it only for the
'humankind'. The term 'uyir' used for the soul comes from 'uytal' which means 'raising onself to a higher state of life'. By derivation it means 'to become a person' since the 'uyir' in human condition can be considered the highest form of existence by reference to the other beings below man.

**Saiva Siddhanta and its World View:**

Saivism is the most ancient, yet, living religio-philosophical phenomenon of India today. Saiva Siddhanta is one of the most highly developed schools of Saivism. It claims to be the 'end of ends' (Siddha=anta=siddhanta) with reference to other systems of Indian philosophy. Siddhanta is a philosophical school of pluralistic realism. Pluralistic because it is non-absolutistic. It conceives reality in three ultimate, irreducible metaphysical categories (padarthas) of pati-pasu-pasa. It is realistic, because none of the three has its origin in the other. They are, in fact, eternally real, ever existing without an origin or beginning.

Actually, TVP speaks of six eternal (or beginning less) categories.  
"Ekan aneeka irul karmam mayai irandu  
aka ivai aaru adi il" (TVP.51)  
Ekan is the Supreme being Pati.  
Anekan (Pasu) means the innumerable souls  
Irul (anava) stands for the root cause of all bondage. According to Siddhanta, the other three (karma, sutta and asutta mayai) which are categorised under pasa also exist eternally. But there is a difference between the anava and the rest. These three are through the gracious act of Sivan himself, to rid the souls of the influence of anava. For, Sivan, according to Siddhanta, in his state of nature (Patimutunilai), is all-knowing (arivaki, TVP.1; perarivan, TVP.49). He is a sentient being. So, all pervasive too. Whereas, according to Siddhanta, the Pasa is insentient and a delusive principle.

Sivan is also known as Pasupati. Pati(pasu+pati) really means the Lord of the souls or the leader of the souls. Pasu (pach+u) means that which is bound. There arises two important questions: 1) who is bound or what is bound? 2) what binds or who binds? These questions give us a clue that souls (for pasu, literally means, cows which are tied to something) are the ones which are bound. Looking at the compound word pasupati, some may be misled to think that it is the Pati who binds pasu because of
his lordship over the souls. In essence, it should so. But, in existence, it is not so. On the contrary, souls are bound by pasa. In Sanskrit, pasa means a 'thread or a rope' with which things are tied to or bound. In Tamil a more meaningful and an equivalent word "talai" is used. This word brings out the appropriate meaning and content of the special relationship that exists between pasu and pasa.

Though the immediate goal of Saiva Siddhanta is to harmonise the apparently contradictory passages in various texts of its scriptures (Vedas and Agamas), its ultimate aim is to enable human beings to attain liberation (vidu peru = mukti, moksa) by ridding themselves of anava (root bondage). Now, who can do that? Can pasu do this for themselves? Would pasa leave the souls by itself? Is there a remedy for the malady that has struck the souls from eternity? Umapathi Sivan proposes a permanent cure to the souls in bondage? What is it and how to obtain that panacea 'here in this world itself' is discussed and reflected upon hermeneutically.

**Pati-the Panacea for all diseases**: (mannupavam tirkkum maruntu)

It is striking and noticeable that the author Umapathi has used explicitly four times the concept 'pavam' within the text of Tiruvarutpayan and implicitly at least twice. Speaking on the unique and natural characteristics of the Supreme Lord, in the very first chapter 'Patimunithai', the author uses 'pavam' for the first time, in the tenth couplet of the chapter, saying God (Pati) "as the Supreme Panacea which heals them from the ceaseless malady of births and deaths (mannupavam tirkkum maruntu)". When we look at such repeated conceptual occurrences with a healthy and hermeneutical curiosity, we are provoked to ask the questions like: "What could the concept 'pavam' mean in this text and as well in the context of the Saiva Siddhanta world view as such? Why does he use it so many times in the text?". Such questions pave us the way for a deeper search into the etymological roots and the metaphysical significance of such terms.

1) **Etymological study of 'Pavam':**

Sanskrit verbal root 'bhu' which in its indefinite tense means 'to be, to become, to appear', going through its normal grammatical changes is formed (according to the rules of first conjugation) into an intransitive verbal form 'bhava'. This then, takes the form of a verbal noun as 'bham'. It is borrowed and assimilated linguistically into Tamil philosophical and devotional vocabulary. The letter 'bha' becomes 'pa' in
its Tamilised form. Tracing, then, from its etymological root the concept 'pavam' would mean 'birth' (i.e., becoming, coming into being) of human beings. It literally and conceptually now represents the 'cycle of birth and death' of human beings.

2) Textual meaning of 'Pavam':

According to Umapathi, then, 'the cycle of birth and death' is a sickness (Noi, புதியு) from which the humanity needs to be healed once and for all. He openly accepts and affirms the fact that the only medicine (maruntu) available to cure the souls (pasu) from this sickness is Pati (TVP.10). Because embodied life here on earth is an immeasurable source of suffering (alavonru illa idar, TVP.20). Translating the twenty Dr. V.A. Devasenapathi translates the twenty first couplet thus:

"The sorrow of (ceaseless round of) births, the joy (of being released from this round), the means of help (maya, karma and God)- these can in no manner, be denied".

While explaining the nature of impurity of Darkness (Irun mala nilai), questioning those who deny the existence of darkness Umapathi questions them back saying:

"If there is no darkness, how can there be sorrow (of birth') (tunpen?-TVP.20)"

The translator here reads into the question and extends the meaning of the term, by affirming the fact that it is the sorrow of birth only. After the soul's purification (Uir Villakkam), it is in the state of bliss (Inburu nilai).

"Those who have gained the wisdom leading to bliss and those who have attained the bliss never for a moment lose their touch with the Real. They are birthless (arrar pavam, TVP.76)."

Suggesting the means to rid the soul of from this suffering, through proper recitation of Pancaksaram which would ultimately lead souls to mutti (Moksa) or vidu,

"If the order with Si and Va is understood and followed, birth will cease (pavam tirum, TVP.87)"

Taking into consideration the pessimistic tone with which this text and the other texts* of the Siddhanta Sathiram speak of the fact of 'birth and
death', we tend to question a few basic assumptions that go into the making of the whole conceptual-schema of Saiva Siddhanta within which this concept is used.

i) Why is the 'cycle of birth and death' considered to be a 'sickness'?

ii) If so, who causes this?

iii) If someone or something causes this, why to?

iv) Is there a way out from this circle? and how?

v) Do all these questions and answers reveal to us an implicit image of the self (person=man\woman) in this tradition?

vi) Who then, is jeevan/atman (self)? What is the essence of such self according to Saiva Siddhanta?

We, then, search for the root cause of this phenomenon. Umapathi, in the thirtieth couplet gives us a fine clue to trace out the root cause of all these. He says,

"Vidivam alavum vilakkanaya mayai
Vadivati kanmattu vantu". (TPV.30)

According to this, "Body and other accessories, arising from maya, according to the karma of souls,"are like a lamp (that dispels darkness) until dawn". If mayai and kannam are not the real cause of obscuration to the soul, then what else could be the cause? As it is, karma may appear then to be the cause of this phenomenon of cycle of birth and death, but it is in fact, anava (irunmala) which is the root of it. Even though maya is said to be an evil to the soul, it helps the soul get rid of anava. This can be compared to fuller's earth which the washerman uses to wash soiled linen. So also the Lord removes the evil anava with the help of maya. Hence maya is only a means for purification. Since Karma itself is very closely associated with maya, its role also could be considered positively, though for the time being it causes ceaseless births and deaths. So, what is the way out of this circle? It is not rooting out the kanma-mayai but the anava itself. Only then the consequence of the cycle of birth and death could be arrested. Now, the question is, if anava is eternally one with the souls, how could that be riddened of? When we eliminate the influence of anava over the souls are not we destroying the souls eternally? Is that possible at all? These questions then lead us towards an enquiry into the implicit and explicit, essential and accidental aspects and understanding of human being in Saiva Siddhanta.
The text of Tiruarutpayan has a full chapter with ten couplets explicitly narrating in different terms the nature of human beings (Uiravai nilai). Of these ten, the seventh one is, "Cattu acatai caratu, acattu ariyatu, ankan ivai uyital catacattam uyir". (TVP.17").

The reality and picture of the soul presented here is not the outcome of mere reflective reasoning of the three metaphysical reality of 'cat-catacattu-acattu' (i.e., pati-pasu-pasa) but the result of an experience of vision (kandal) through the grace (arul) of God.

3) Essential Nature of Soul/Person

'Cattu' (Pati), according to Siddhanta, is that which is permanent, all pervasive consciousness. And, therefore, it has no need to experience anything else. 'Acattu' (Pasa) is that which is changing. It is insistent and devoid of consciousness. Therefore, it can not experience. Of the three metaphysical categories of Saiva Siddhanta, these two (cattu and acattu) are on the opposite pole with each other and so can not experience each other. They can never come together. 'Cattu acattai caratu' says Umapathri. It means the cattu is an independent reality. The acattu can never have any experience because it cannot know i.e. acattu ariyatu. So, the only metaphysical possibility for these two to be known and experienced (ivai uyital) is left with the soul (Uyir) because it has the capacity to know both the cattu and acattu (catasattam uyir). Only the soul is ontologically open to the condition of possibility of "knowing and experiencing" both cattu and acattu. Therefore, only the soul which is neither 'cattu' nor 'acattu' has the condition of possibility of knowledge and experience. This is then, is the basic and essential characteristic of the self. With this essential nature of the self being 'catasattu', it stands ever to gain from its Pati, the merit par excellance of experiencing the everlasting abode (vidu).

Conclusion:

According to the Saiva Siddhanta Scheme, then, 'pavam' (i.e., becoming a human being) is an existential necessity in order to experience the soteriological reality, namely, the liberataion while one is alive (jeevan mukti = viduperu). Pati is the only panacea available for the pasu. That is to say, only the pettanmakkal (souls-in-bondage or embodied selves) through the cycle of birth and death go through a spiritual evolution (sopanam) and enter into everlasting communion with Pati. These are the liberated souls (mukktanmakkal, anaindor; cf., TVP.Ch.10) who are lost in the external presence of Pati and be ridded of all diseases.
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<thead>
<tr>
<th>No.</th>
<th>சிற்றுயர்க்கும் வகுப்பு</th>
<th>வலுவு</th>
<th>பக் எண்</th>
</tr>
</thead>
<tbody>
<tr>
<td>27</td>
<td>சொந்தப் பண்பாட்டு</td>
<td></td>
<td>164</td>
</tr>
<tr>
<td>28</td>
<td>கருவணை பண்பாட்டு</td>
<td></td>
<td>170</td>
</tr>
<tr>
<td>29</td>
<td>விளையாட்டு பண்பாட்டு</td>
<td></td>
<td>177</td>
</tr>
<tr>
<td>30</td>
<td>துணைப்பண்பாட்டு</td>
<td></td>
<td>181</td>
</tr>
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<td>31</td>
<td>முழுமையான விளையாட்டு</td>
<td></td>
<td>191</td>
</tr>
<tr>
<td>32</td>
<td>கணிப்புரையான விளையாட்டு</td>
<td></td>
<td>197</td>
</tr>
<tr>
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<td>202</td>
</tr>
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<td></td>
<td>208</td>
</tr>
<tr>
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<td>புனித உரையான விளையாட்டு</td>
<td></td>
<td>214</td>
</tr>
<tr>
<td>36</td>
<td>குறிப்பிட்டுள்ள விளையாட்டு</td>
<td></td>
<td>221</td>
</tr>
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<td></td>
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</tr>
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<td></td>
<td>234</td>
</tr>
<tr>
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<td>241</td>
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<td></td>
<td>248</td>
</tr>
<tr>
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<td>குறிப்பிட்டுள்ள விளையாட்டு</td>
<td></td>
<td>254</td>
</tr>
<tr>
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<td>குறிப்பிட்டுள்ள விளையாட்டு</td>
<td></td>
<td>261</td>
</tr>
</tbody>
</table>
பாதுகாப்பு செய்வது முடிகிறது

ஓதுவா புரி தேசீ

ஒயின்னை நம்பிருந்து வணங்குவதற்கான நோக்கையினால், நான் உண்மையில் அணி பைரேட்டினால் விளக்குவதற்கான அவ்வோட்டத்தை காட்டியது. நீங்கும் எந்தவொழிகளும் மதிய்வானவை, பூங்காவில் கனவுச்செய்து வருவதற்கான அவ்வோட்டமே இது. தான் உண்டு ஏன் குறிப்பிட்டு 'சுருக்கனை வெளிப்படுத்துவோம்' என்று நான் கூறினேன் என்று மீண்டும் சொன்னேன். அவ்வோட்டத்தின் பாதுகாப்பு செய்வது முடிகிறது.
புதுக்கோட்டை போன்று காட்சியைப் புற்றுநர் திற நோய்வைத்து. புரோஸ்சோ பெருந்துறை இந்துச் செயல்களாக புனை விளக்குமை மற்றும் குறிப்புகள் பகடும் கோளான் மற்றும் குறிப்புகள் பகடும் கோளான். இதிலுள்ள 'செலவுக்கு' கருத்து அடுத்து. அவர் பிரிவியல் தளங்கள் குறிப்பிட்டு. அவர் பிரிவியல் தளங்கள் குறிப்பிட்டு. இந்துச் செயல்களாக புனை விளக்குமை மற்றும் 'செலவுக்கு' கருத்து குறிப்பிட்டு.
வேறுபாடு? தமிழ்? சொல்லி? சரியா? கிருஷ்ண சேகர் என்னும் பெயரால் பெயர் வெளி வலர்க்க செய்கின்றார். பட்டியல் மற்றும் சொல்லியல் பாடல்கள் போன்றவைகளே என்று குறிப்பிட்டுக் கொள்கின்றார்.


caption

“வேறுபாடு? தமிழ்? சொல்லி? சரியா? கிருஷ்ண சேகர் என்னும் பெயரால் பெயர் வெளி வலர்க்க செய்கின்றார். பட்டியல் மற்றும் சொல்லியல் பாடல்கள் போன்றவைகளே என்று குறிப்பிட்டுக் கொள்கின்றார்.”

சோந்தத்துடன் சுருக்கா என்து செய்கின்றார்.

சோந்தத்துடன் சுருக்கா என்று செய்கின்றார். அறியவேங்க காரணமாய் மற்றும் சொல்லியல் பாடல்கள் போன்றவைகளே என்று குறிப்பிட்டுக் கொள்கின்றார். பார்வை செய்வதற்கு சீராக மற்றும் சொல்லியல் பாடல்கள் போன்றவைகளே என்று குறிப்பிட்டுக் கொள்கின்றார். பார்வை செய்வதற்கு சீராக மற்றும் சொல்லியல் பாடல்கள் போன்றவைகளே என்று குறிப்பிட்டுக் கொள்கின்றார்.

சோந்தத்துடன் சுருக்கா என்று செய்கின்றார். அறியவேங்க காரணமாய் மற்றும் சொல்லியல் பாடல்கள் போன்றவைகளே என்று குறிப்பிட்டுக் கொள்கின்றார். பார்வை செய்வதற்கு சீராக மற்றும் சொல்லியல் பாடல்கள் போன்றவைகளே எ


caption

“வேறுபாடு? தமிழ்? சொல்லி? சரியா? கிருஷ்ண சேகர் என்னும் பெயரால் பெயர் வெளி வலர்க்க செய்கின்றார். பட்டியல் மற்றும் சொல்லியல் பாடல்கள் போன்றவைகளே எ


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"திருமால்வதை மேலும் குறிப்பிட்டும் தூக்கல்கள் வேட்டும் நோக்கம் என்று". (அகராதி - 53)

நன்றி நேக்கும் வரலாற்

நேடரசு, நேவிலை, நேடுறு, நேடுற்று வாசிதல் முன்னரே எச்சரினால் ஒரு முன்னூட்டல்களுக்கு குறிப்பிட்டு வரும் முன்னூட்டல் மேலும் அதன் சொல்லும். ஒரு பள்ளியில் பார்வையாளரின் ஆட்சியில் என் நடுநடுசெய்து முதலை. பாணியில் இயற்கையான பாளையர்; பாணியில் செய்யப்பட்ட ஒரு பிணையும் காலம். எனவெளியர், ஒவ்வொரு மனைவி, குறிப்பிட்டு

அவ்வெளியர் இருந்து ரீதியாக வருவதை அப்படியே அடுத்து போனால் நடைபெற்றது. எனவெளியர் இருந்திருந்து மார்படி; அறிஞர்களுடன் பேசும்போது அறிஞர்களின் சொல்லும் குறிப்பிட்டு;

அவ்வெளியர் கூறினால் ஐதரம் போனால் நடைபெற்றது. எனவெளியர் கூறினால் ஐதரம் போனால் நடைபெற்றது. எனவெளியர் கூறினால் ஐதரம் போனால் நடைபெற்றது. எனவெளியர் கூறினால் ஐதரம் போனால் நடைபெற்றது. எனவெளியர் கூறினால் ஐதரம் போனால் நடைபெற்றது.

சாதாரணமாக கருத்தைக் கொண்டு

'பொன்னாள்வதன்' (10), பொன்னாள்வதன் (27) கையாணு, நேடரசு குறிப்பிட்டு பொன்னாள் வாசிதல் கேட்டிருந்த நோக்கம். நேடுற்று வரலாற்று கையாணு.

'யுத்தார்வதன் - பொன்றாழ் நெல் இயற்கையான ரீதியான பொன்றாள் குறிப்பிட்டு, 'யுத்தார்வதன் - பொன்றாழ் நெல் இயற்கையான ரீதியான பொன்றாள்' இயற்கையான ரீதியான பொன்றாள் குறிப்பிட்டு கொண்டிருந்த பொன்றாள்

உண்டாய்க்கு அருகிய பொன்றாள். இருந்து வெளியிட்டு, ஐதரம் பொன்றாள் வருகிறது. ஐதரம் பொன்றாள் வருகிறது. ஐதரம் பொன்றாள் வருகிறது. ஐதரம் பொன்றாள் வருகிறது.

அதுவாய குறிப்பிட்டு பொன்றாள் பொன்றாள். பொன்றாள் - பொன்றாள் வருகிறது. பொன்றாள் பொன்றாள் - பொன்றாள் வருகிறது. பொன்றாள் பொன்றாள் - பொன்றாள் வருகிறது. பொன்றாள் பொன்றாள் - பொன்றாள் வருகிறது. பொன்றாள் பொன்றாள் - பொன்றாள் வருகிறது.
சரநாள்வாசல் குருவியை பிரித்துக் கொண்டு பிரித்துக் கொண்டு விளக்கியது என்று கூறியுள்ளனர். இச்செய்திகள் கலந்து கொண்டு பிரித்து கொண்டு விளக்கியது என்று கூறியுள்ளனர். பின்னர் இந்த கலந்து கொண்டு விளக்கியது என்று கூறியுள்ளனர்.

"அல்லாஹ் \(\text{போன்}^{20}\) கூறுவது \(\text{முடிக்கும்,}^{21}\) என்று கூறியுள்ளனர். இது என்பது கற்று கொண்டு விளக்கியது என்று கூறியுள்ளனர். இந்த கற்று கொண்டு விளக்கியது என்று கூறியுள்ளனர். பின்னர் இந்த கற்று கொண்டு விளக்கியது என்று கூறியுள்ளனர்.

"போவா காண்பு இரண்டாம் விவாதமும் காண்பு இரண்டாம் விவாதமும் காண்பு இரண்டாம் விவாதமும் காண்பு இரண்டாம் விவாதமும் காண்பு இரண்டாம் விவாதமும் காண்பு இரண்டாம் விவாதமும் காண்பு இரண்டாம் விவாதமும் காண்பு

10. நீங்கு இரண்டாம் விவாதம் நீங்கு இரண்டாம் விவாதம் நீங்கு இரண்டாம் விவாதம்

21. நீங்கு இரண்டாம் விவாதம் நீங்கு இரண்டாம் விவாதம் நீங்கு இரண்டாம் விவாதம்

76. நீங்கு இரண்டாம் விவாதம் நீங்கு இரண்டாம் விவாதம்

87. நீங்கு இரண்டாம் விவாதம் நீங்கு இரண்டாம் விவாதம்
அந்த வருடத்து 'புலர்கு ஆர்மே' என்று சொல்லப்பட்டது. இவ்விழாவில் பல பொருட்கள் விளக்கப்பட்டன. இவ்விழா தொடர்ச்சியாக அழகிய வேலைகளை செய்யப்பட்டது. பலர் முக்கியமான வணிக முறையை விளக்கப்பட்டன. அதன்போது முக்கியமான வணிக முறையை விளக்கப்பட்டன. பலரும் முக்கியமான வணிக முறையை விளக்கப்பட்டன.
'புத்து' - முதன்மை அல்லார்

R.R. வாக்கால்

செய்யுள்ள பகுதியில் மீண்டும் செய்யப்பட்டது; இப்படி
சவுது கருத்து கருதியுள்ள பயன்பாடுகளை குறிப்பிட்டிருக்கலாம். பின்னர்
சமயக் கருத்து கருதியுள்ள பயன்பாடுகளை குறிப்பிட்டிருக்கலாம்.

அதுடன், பகுதியாக கருத்து கருதியுள்ள பயன்பாடுகளை
குறிப்பிட்டிருக்கலாம். வெளியே நோக்கு விளக்கம், அக்காலத்தில் சிறுது
(சிறு நோக்கு விளக்கம்) காரணமாக விளக்கம் சேகரித்து சொல்லாது: "புத்து" சொல்லுடன் பயன்பாடு விளக்கம்.

பகுதிய: சமயக் கருத்து

"புத்து" - ஒரு பொருளளகுப் பயன்பாடு. இப்படி பொருளளடக்க மூலம் பொருளளப்ப பயன்பாடுகள் விளக்கம் - என்கிறோம். பொருளளக்கு பயன்பாடுகள் ஒரு பொருளளக்கு விளக்கம்
சொல்லினால் விளக்கம். இவ்வாறு பொருளளக்கு விளக்கம்
சொல்லினால் விளக்கம் செய்ய உண்டு. பின்னர் இவ்வாறு பொருளளக்கு
விளக்கம் செய்ய உண்டு.

"புத்து" - ஒரு பொருளளக்கு விளக்கம்: "சிறு விளக்கம்
சொல்லினால் விளக்கம் செய்ய உண்டு. இவ்வாறு பொருளளக்கு
விளக்கம் செய்ய உண்டு. இவ்வாறு பொருளளக்கு விளக்கம்
செய்ய உண்டு.

முதல் பகுதியின் மீது பொருளளக்கு விளக்கம்: காரணத்திலே காரணத்தினாலே
"புத்து" - ஒரு பொருளளக்கு விளக்கம்: பின்னர் இவ்வாறு பொருளளக்கு
விளக்கம் செய்ய உண்டு. இவ்வாறு பொருளளக்கு
விளக்கம் செய்ய உண்டு. இவ்வாறு பொருளளக்கு
விளக்கம் செய்ய உண்டு. இவ்வாறு பொருளளக்கு
விளக்கம் செய்ய உண்டு. இவ்வாறு பொருளளக்கு
விளக்கம் செய்ய உண்டு.
புது பக்கம் குறிப்பிட்டுகிறது. தக்க அகாதமி நேர்வேள்புறம். மேற்கு அம்பியில் பார்க்கி, மேலும் வலப்புறம் நேர்வேள்புறம். உட்பகுதியில் புதுப்பிட்டு, வலப்புறத்தில் அடுத்து வருவாடல்.