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FOREWARD:

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(2004-5)
CHENNAI

Interpretation of religious texts is increasingly becoming trend in philosophy circles in India. The author tries to explain that hermeneutics as it is known has been already done in India on the older texts like the “SHIVA AGAMA “by the siddhantha scholars.

Siddhantha itself means the deeper mind. They have the psychoanalytic contents. Topographical, dynamic and structural model of mind are explored in the siddhantha texts.

Knowledge of psychology, theories of personality and their comparison into the siddhantha texts is an unenviable task. Because it needs expertise in both schools. Dr.Gandhibabu has a long association with these scriptures. He has done research in these ancient Tamil texts and has brought the hidden themes out.

If there is a space that connects both systems and that so close then it is quiet surprising. If this holds truth- a psychotherapy approach was present in these millennium old texts. It is very interesting to note Monasteries have been helping the people with an ancient model of psychoanalysis and psychotherapy in the past.
There is an interpretation about the nayanmaar’s life also. Religious attachments and god is being studied on the basis of the object relationship theories, self psychology and attachment theories. This is also a new approach in tamil saiva tenets.

As I read this short book, I feel compelled to refer other books for help. The book is very dense as a whole. Sometimes one needs an experts help from siddhantha schools. There is a need for more clarity in this book.

Also one may need a prior knowledge of saivasiddhantham. Referring for the meanings of many philosophical terminologies from the encyclopedias is advised. The phenomenology aspects need further explanation.

However, this book is first of its kind in this philosophical system which is well enrooted among Tamil speaking people. Scholars in psychology and philosophy should involve in such endeavors taking this book as an inspiration.

I hope tamil scholars and siddhanthists will encourage such efforts without getting annoyed at the philosophical deconstruction of the sacrosanct religious tenets. Such an effort will only enhance the understanding of our scientific past. This in my opinion is a way of improving the knowledge of our cherished literary and cultural heritage.

DR.SIVA. NAMBI. MD
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INTRODUCTION:

The modern saiva works deal with the area like thirumurai studies, Tamil literary aspects, the musical aspects, bakthi aspects and some on the life style. Some do concentrate on the historical background of saivism. The core metaphysical aspects—called as saivasiddhantham—are often not available to English readers.

Knowledge of good Tamil for the understanding of the poetry style of sastra texts have been an obstacle. There is a need for English works without the poetic style. However the terminologies are still very hard and their translations are yet not complete.

Knowledge of Sanskrit also may be useful in understanding the agamic lexicon, as most of them are derived from them. The saiva-sastra texts discuss about a wide range of issues like ontology, cosmology, phenomenology, epistemology, logic, psycho-analysis, psychotherapy, physiology, medicine and ethics.

However the sastra texts are not studied in depth and the interpretation varies from author to author on many issues. Besides the contemporary trends like hermeneutical and psycho-analytical interpretation are not done yet in the sastra texts.

A scientific study of the philosophy of the saiva doctrines especially the core philosophy is my aim. Traditional way to describe them would be to take up the three core issues of the saivite ontology that are the pathi, pasu and pasam.

I have taken up the psychological analysis of these core issues. In addition the iruvinai oppu, malaparibaham and sakthinibatham aspects were compared with analytic
connotations. The nittai theories and the sadhana aspects were compared with the modern insight and psychotherapy. The dheekai methods which are very much close to the psychotherapist’s style is also discussed in the last.

I have taken thiruvasagam, thirumandhitam and periyapuranam among the thirumurai texts. As for as the sandhana texts I have taken sivagnanabodham and sivagnanasiddhiyar. Among the pandara texts I have studied dhaskariam, panchkra pahrodai and nittai vilakkam. Besides these I have taken a few quotes from vallalar’s thiruarutpa.

Logical inferences can be made from studying religious texts. They have the same psycho-analytic value. This particular method is known as hermeneutics. It is accepted as a science. I have also tried in a minimal way to compare with the other Indian philosophies and the western philosophies.

Besides I have also attempted to describe the Saiva siddhantham from the psychology angle. It is to be noted these Saiva texts are treasure troves of eastern psychotherapy and depth psychology.

Modern concepts in the philosophy of mind are compared with the Saiva schools in a small way. The unconscious was a fundamental theme in many hindu doctrines. In the west however it was studied in detail after the eighteenth century only.

Certain areas in eastern schools are still unknown to the world. These issues need to be studied and more elaborate works that deal them thoroughly have to be written. The hidden facts must be brought to the light of the modern world.
Nevertheless I have no ambition of breaking open any new path in the time tested concepts of siddhantham. But I am intent upon taking a perilous journey, on the roads less travelled, between the Hindu mysticism and the western logical positivism. This approach is mandated by the contemporary developments in the world.
PART-1: HISTORICAL ASPECTS

AGAMAS IN SAIVA SCHOOLS:

I have briefly gone through the various phase evolution of the agama-siddhantha system. It’s relationship with other schools. I have also mentioned the background political conditions that promoted and preserved agama traditions.

The agamas form the important earliest phase of the development of Saiva siddhantham. The origin of agamas is obscure. The term agama means “from the person”¹. The tradition says agamas came from the lord Siva himself. Early agamas were written in 4-5TH centuries CE in Sanskrit. The agamas do not contain the messages of Vedas and it contains materials outside the realm of Vedas². The agamas are divided into four sections

1. Sariya
2. Kiriya
3. Yoga

¹ Agama (Sanskrit आगम) is derived from the verb root गम (gam) meaning "to go" and the preposition आ (aa) meaning "toward" and refers to scriptures "that which has come down". It also means "a traditional doctrine, or system which commands faith".

4. Gnana

The Siva agamas are 28 and the sub chapters (upa-agamas) would amount to about 250 texts. There are vaisnava agamas and saktha agamas too. The central theme in agamas is the temple and the disciplines related to worship. The agamas emphasize on the self (cith). They are the precursors of the siddhantha philosophy.

The agamas are believed by certain scholars to have antedated the Vedas too. They may even have come from Sumerian temple worship practices or from the Indus valley civilization’s yogic practices.3-4

The Siva agamas however are available- in part- in Sanskrit only. Early agama was “gamikam”. Thirumoolar has taken nine important agamas for his work SADHASIVA AGAMA in Tamil. (சதாசிவாகமம்) This book is the most important and the


4 The Dravidian animal cult practices are thought to be of West-Asian Elamite origin. Scholars hold, that animal worship of buffaloes and serpents are clearly attested in the ancient Elamite religious system. There is also a scholarship, who think, that the Elamites and Dravidians share a common language family and culture of an agricultural society, spanning from Elam to the Dravidian Indus Valley Civilization (IVC). This theory is being gradually accepted by linguists however Dravidologists still look for more evidence. The IVC culture shared also many features with the ancient Sumerian society. Representations of the legend of Gilgamesh and the similarities of priestly practices indicate a common origin to the extent, that the culture is also been called "Sumero-Dravidian". Several scholars have attempted to show a direct linguistic relationship between them, while general agreement hasn't been established yet
earliest version of Tamil agama tradition. Hence it is revered as the THIRUMANDHIRAM. (திருமண்டிரம்)  

As per agama tradition the early Saiva philosophy was declared by Siva himself in the dhakshinamoorthy form. It was told to Nandi dhevar by Siva in mount kailash. From him it was taught to Sanathkamarar, Sathyagnana dharisini and to Paranjyothi munivar.

Hence we can deduce that these four have written the earliest Siva agamas in Sanskrit. These four saints are called dheva tradition as they have been with Siva himself. It is to be noted that the dhakshinamoorthy concept was there in sangam literature too.

The agama tradition hence is believed to have a closer relationship with Tamil and Tamils. Some scholars affirm this
school is originally a southern tradition independent of the Vedic schools. It is also possible that agama schools and Veda schools mutually benefited each other till the 5th century CE.


Vedas are considered as the source book of culture of the Aryans and direct revelations from God. They are also considered by certain schools of thought, like Poorva Mimamsa, as pre-existent and apaurusa, not the work of any person, either human or divine. The original Vedas, whether revealed by God or was pre-existent, had gone into oblivion and not known to anyone now. With no knowledge of them, many are speaking of Vedas as eternal, sanadhana dharma, ultimate truth, originated many yugas earlier etc, etc. They also consider Vedas as superior to other literatures like Agamas and Thirumurais, and Sanskrit in which they are available as superior to any other language. Vedas which are available now are literatures which came during a long period of time before the Common Era. This is the view of all the scholars. Most scholars assume the earlier limit of the Vedic period as 1200-1500 BCE and the later limit as 500 BCE. These Vedas were said to have been collected and classified by Vyasa as Rig, Yajur, Sama and Athatva Vedas. Each of these Vedas is divided into four parts as Mantra or Samhita, Brahmana, Aranyaka and Upanishad. Mantra and Brahmana parts come under Karma kanda (relating to rituals); Aranyaka comes under Upasana Kanda (relating to meditation) and Upanishad comes under Jnana kanda (relating to Supreme knowledge). Main purpose of Karma kanda and Upasana kanda is attainment of material gains. Main form of worship in it is sacrificial rites (velvi) intended to gain favour from various Gods like Indra, Agni etc, which were thought to be associated with natural calamities and occurrences. Jnana kanda (Upanishad) is the only part intended to gain supreme knowledge and spiritual evolution. Because of this, Upanishad gains importance in realizing the Divine.

Many Vedic views are not clear and contradict each other. This is expected as Vedic literatures were given out by various people at various times over a long period of time. They were preserved through oral transmission over thousands of years. Comparatively Upanishads have better clarity and few contradictions. However scholars are of opinion that even Upanishads are difficult to understand. Following words of Prof Hiriyanna, a well known scholar on Indian philosophy, testifies to it.

‘There are great, almost insurmountable, difficulties in deciding what exactly is the teaching of the Upanishads in certain important respects. This accounts for the emergence in later times of diverse schools of Vedanta, all of which claim to propound the Upanishadic teaching’. – (‘The essentials of Indian Philosophy’, M. Hiriyanna, Motilal Banrsida publishers PVT Ltd, Delhi, 19995). While this is the case with Upanishads, just imagine the confusions and contradictions which would be prevailing in Vedas. Speaking of its superior position, therefore, becomes utterly deplorable. Still, many Indian religions give higher place to Vedas and consider them as their authority. Saiva religion also considers them as its authority to the extent they...
are not contradicting Saiva agamas. The Saiva luminary Arumuga Navalar, in his note (soosanam) to his Periyapuranam publication explains it clearly, and gives a higher position to Agamas. His word are as follows:

‘வேதம் முதலிய சகலசாத்திரங்களும் சிோகமாகச் சிோகமாக தமல்லாத சிோகம்.

Vedas and all other sastras are authorities to Saiva religion only in the way they do not contradict Saiva Agamas’. Compared to Vedas, Agamas are clearer and form the bedrock of Saiva practice and philosophy. This may be the reason for Thirumoolar to say that Vedas are of general significance and Agamas of special significance to Saiva religion.

'Othum pothuvum enru'l’Vedas and Agamas are truly divine texts. They are of general significance and special significance’.

The Tamil word ‘iraivan nool’ may be interpreted to mean ‘book of God’, ‘book about God’ or ‘book given by God’. Whatever meaning is taken, it is clearly seen that Agamas are given a higher place than Vedas by Thirumoolar.

The view that Vedas are words of God is seen in some places in Thirumurais and Meykanda Saaththira books which are the authoritative devotional and philosophical texts of Saiva religion. Following lines are examples.

‘ஒருவெட்டையற்றின் சுந்தரர் வதோரம்.

You rejoiced detailing the four Vedas’ – Sundarar

Vaishnavites call their Divya prabandham as ‘Saiva Vinavidai’ and ‘Dravida Vedam’. Even the words of knowledge of ordinary humans are Vedas. All such words and texts have their origin in God Siva who is wisdom personified. The ancient Tamil work Tholkapiyam says that God gave the first book of knowledge. ('முதல் நூலாகும்

So, when the saints speak of God giving out Vedas, it should be understood that He gave knowledge. The Tamil word ‘marai’ for Veda also has to be taken with the same meaning and import.According to puranas God sat as Guru and gave the four Vedas first to the four Saints, Sanagar, Sananthanar, Sananthanar and Sanartkumarar. Manickavasagar says that He first gave the four virtues of Aram, Porul, Inpam and Veedu to the four saints in his Thiruvasagam.

‘ஒருவெட்டையற்றின் சுந்தரர் வதோரம்.

You rejoiced detailing the four Vedas’ – Sundarar

Vedic truth’ – Sundarar

Vedas are words of Siva’ – Sivagnana Siddhiyar.


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These four virtues, purusarthas, in Sanskrit, are dharma (righteousness), ‘artha’ (wealth), ‘kama’ (sensual enjoyment) and ‘moksa’ (liberation). These are objectives worthy of human pursuits. Thus, for Manickavasagar these four virtues are the four Vedas.It may, therefore, be understood that from God all things, knowledge, virtue, language, etc originated and given to the world through the four saints for the existence and evolution of world. God remaining as Vedas, Agamas etc, and chanting them should be seen this way and understood. If understood properly, Veda or Agama or any other scripture would not be considered as superior to another. The statements of the Saints in Saiva religion have not spoken of the superiority of Vedas or Sanskrit. Yet some claim superiority of Vedas and Sanskrit, and lamentably many Saivites
consume it with no hesitation. Even our actions, good and bad, and our bondage and liberation, are seen by the saints as having originated from God. Manickavasgar says that God does good and bad.

"நன்வை மசய்ோய், பிறழ் மசய்ோய் 'You do good, You do bad'. புண்ணியம் மசய்ோய் பூம் (பூம் புண்ணியம் காண்க). 'You do good, You do bad'. Puniyam and bavam ("உயிர்ப்புத்தான் காண்க"). Going by the direct meaning it may be understood as God also does evil to us, keeps us under bondage, and binds us with bavam (evil). If understood properly these words have different meanings. (Detailed explanation is omitted as it may go lengthy). Similarly if the Thirumurai lines under reference are understood properly, we will not speak of the superiority of Vedas. Vedas gain importance as they are the earliest texts of knowledge. It is said that the Saiva saint Rudrapasupathy Nayanar chanted the sacred line of Sri Rudram in Veda and attained liberation. This is often quoted to claim superiority of Vedas. Of the many Nayanmars, he was the only one who attained liberation this way. Chanting any sacred sentence in any scripture relating to the Divine will give its benefit. It should be done with love and devotion to God. Not only chanting mantra, any act with love and devotion helps to reach God. Sakiya Nayanar threw stones at Siva. Kannappar fed meat to Siva. Appar did service in the way of Siva. Sundarar spoke ill of Siva. Still, they moved towards Divine because of the intense love and devotion to Siva shown by them. So chanting of Sri Rudram by Rudrapasupathy Nayanar does not qualify Vedas to gain superiority over other scriptures. The Saiva Luminary Arumuga Navalar gives high place to Vedas. However in his preface to Periyapuranam publication, he says that liberation can be achieved only through Saiva Siddhanta and not through Vedas. His words are as follows:

‘From what is said till now, it is understood that liberation to divine cannot be realised except through Saiva Siddhanta, the means for it is Sivagnanam (wisdom of Siva), Sivagnanam can be obtained through the three exercises of sariyai etc., and the Velvi (sacrificial ritual) etc., prescribed in Vedas, give only temporary earthly benefits. Velvi etc, not only do not grant gnanam, but also remain as obstacle to receive it’. – (Thiruththondar Puranam – Introduction)

As seen, liberation to the divine cannot be achieved through the way of Vedas. However, Siddhnata Saivam (Saivism) is sometimes called Vaidhika Saivam (Saivism) and it may create confusion. (Vaidhikam - Vedic religion; that which is sanctioned by Vedas). Arumuga Navalar clears this confusion by giving his views on it by quoting the following passage from Kamiga Agama. "உயிர்ப்புத்தான் காண்க. உயிர்ப்புத்தான் காண்க. உயிர்ப்புத்தான் காண்க. உயிர்ப்புத்தான் காண்க. "Saivam is also called Vaidhikam. Vaidhikam is also called Saivam. Saivam is within Vaidhikam and Vaidhikam is within Saivam. Also Vaidhikam is inferior to Saivam. Oh! Munivar, nevertheless as Saivam is associated with the Vedic essence it is called Vaidhikam and Vedasaaram (essence of Veda). Sivagnanam which shines as Siva is Paragnanam. Vedas which give knowledge of
There is one collection of books called “ashta prakaranams” (அஷ்டா ப்ரகரணம்) written by Boja dhevar, Sathyajyothis, Sreekandar and Parama kondar. This book contains the gnana kanda of agamas. They were written in 8-9th century. Other books written on the gnana kanda are sidhantha saravali (சித்தாந்த சாராவளி) in Sanskrit, Thugalaru bodham and Ozhivil odukkam (துகளறுலபாதம், ஒழிவில் ஒடுக்கம்) in Tamil.

Gnanamirdham is a text written by vagees munivar. It belong to the 1250s. it however belongs to the northindian tradition called GOKAZHI SANDHANAM ( goga-kalli). It was centred around the modern day Bhopal region (bhoj-pala).

The king bhoja deva was patronizing saiva siddhantha texts in this region in central india. It appears saiva agama texts consolidated during the gupta period in northern india (300AD-600AD :golden age of Hinduism in northern india).

_earthly needs of the soul are Aparagnanam._ – (Thiruththondar Puranam – Introduction). Thus Navalar has indicated that the Vedic rituals, apart from not giving gnanam (knowledge), also prevent it as an obstacle. He has clearly stated that Vaidhikam is inferior to Saivism, and liberation is possible only through Siddhanta Saivam. Following words of Thirumoolar compliment this view. ‘Saiva Siddhantists have seen God Siva’. [www.saivaworld.org](http://www.saivaworld.org) retrieved on 25.2.2013.

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The agama pattern of saivism and its gnana portion became saivasiddhantham later as per some theorists like avvai doraisami pillai. But this trend was between 300 AD and 1200AD. During these period tamil country did not have significant siddhantha works.

It was possible there was a conflict between agama pattern and vedic pattern of saivism. One story in periya puranam depicts the conflict. The Meiporul nayanar story among the 63 nayanmars shows how Muthanadhan kills him in the pretext of teaching an agama book.

The Tamil tradition does not have all the agamas now. The agamas may have perished during the “Jain phase” of tamilagam\(^9\). The sivachariyas of tamilnadu carried the information by heart and preserved the concepts in Sanskrit and Tamil. They are called “adhi saivars”\(^10\).

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\(^9\) According to George L. Hart, who holds the endowed Chair in Tamil Studies by University of California, Berkeley, has written that the legend of the Tamil Sangams or "literary assemblies: was based on the Jain sangham at Madurai:There was a permanent Jaina assembly called a Sangha established about 604 A.D. in Madurai. It seems likely that this assembly was the model upon which tradition fabricated the Sangam legend. "The Milieu of the Ancient Tamil Poems, Prof. George Hart". Web.archive.org. 1997-07-09. Retrieved 2013-02-11.

\(^10\) SOTRAMIZH ODHUVAR –RAJASEKARAN PILLAI, POOMPUHAR.
The fall of Jainism (in 5\textsuperscript{th} CE) has led to the development of bakthi literature in Tamil and the thirumurai phase of saivam in the Tamil speaking regions\textsuperscript{11}.

The next phase in the development of saivam in tamilagam was in 13\textsuperscript{th} century AD. This phase traditionally been with Meykandar and his followers like Arulnandhi, Maraignana sambandhar and Umapathisivachriyar.

They have written the 14 sandhana texts. These times were politically volatile in north India. South India offered a peaceful reclus for Hindu philosophers and saivism had the advantage to continue and flourish\textsuperscript{12}.

This was followed by the establishment of the adheenams from thiru-avaduthurai first. Eighteen such adheenams were established. They were the medieval universities in south India.

Many new books were written under their patronage. They continue to function to this date. They call themselves as Nandi


marabu(tradition) recalling the thirunandhi dhevar who learnt agamas from lord Siva from mount Kailas. Hence they are known as thiru kaiyilaya parambarai(genealogy) (திருக்கயிோயபரம்பனர்).
AGAMA AND THEIR EVOLUTION:

The agama tradition in Saiva-Hindu philosophy is an independent school. It is possible it has its own origin in Mesopotamia and Indus valley. Early agama texts were orally transmitted. They may have been in a proto Dravidian form. Its arrival to tamilagam and subsequent growth into proto-Tamil agamas is still shrouded in mystery.

There are references to such existence of agamas in the early Tamil texts like sangam poetries. The early Tamil agamas had four sections namely Aram (ethics), porul (logic), inbam (aesthetics) and veedu (metaphysics). (அறம்,மபாருள்,இன்பம்,வீடு).

The early agamas were later sanskritised. The Sanskrit phase saw the growth of agamas from a single book to about nine books by 5th century AD. The sadasiva agama of thirumoolar is the Tamil version of the nine Siva agamas.

The Siva agamas then grew into 28 and there were 250 odd upa-agamas(sub-books). There were vaisnava agamas and saktha agamas too. The jains also had agamas. The agamas do not acknowledge the Vedas as primary. They hold to the thanthra tradition while Vedas to manthra tradition.

Vedas are cosmocentric and the agamas ontoentric. That is Vedas hold to Brahman while the agamas to the jeevan. The Vedas revere the “parama” the agamas revere the “citha”. The citha in Tamil is siddha. The knowledge became siddhantham (SIDDHA-ANDHAM). (சித்த- அந்தம்)\(^{13}\).

\(^{11}\) Vedanta is a dominant Indian philosophical system. There are three influential Vedanta schools. They are Advaita Vedanta of Sankara, Visishdatvaita Vedanta of Ramanujar, and Dvaita Vedanta of Madvar. Generally, Vedanta, in modern days, refers to
The Vedas, Jain agamas and the proto-Dravidian Siva-agamas are a triad of mutually benefiting system of thoughts often opposed to each other\textsuperscript{14}. Violent clashes between Jainism and sidhantham were seen in the south in 4-5\textsuperscript{th} CE. Agamas were lost in north India due to lack of patronage from kings and later due to foreign invasions from 8\textsuperscript{th} century.

The agama tradition now by and large confined to the tamilagam in India. The agama texts are now available in olai-suvadees (palm leaf manuscripts) and are kept as secrets. A few books have come out and a website devoted to the Siva agamas also have come\textsuperscript{15}.

Sankarar’s Vedanta. According to this system, and even Visishdatvaita, God or Brahmam is the only reality. Soul is one and it broke away from Brahmam. Maya caused this breaking away. (Maya in Vedanta is different from that in Sidhanta). The world is an illusion and a reflection of Brahmam. The soul takes various forms in various bodies, and joins Brahmam when it gains Gnanam or divine bliss. What is the necessity for the soul to break away from God? If maya is the cause of it, is not maya more powerful than God? If the soul is part of Brahmam, then every man should have the divine qualities. Is he having it? Even if the soul unites with the God at the end, what is the guarantee that it will not break away again? Such questions do not get satisfactory answers. Saiva Siddhanta, therefore, does not accept such vedantic views. K. Ganesalingam, Notes on Saiva Siddhanta Philosophy http://www.saivaworld.org retrieved on 11.2.2013.

\textsuperscript{12} Budhist and Jain philosophies adopt sense perception and inference to establish their views. Saiva Siddhita considers scriptural authority, in addition to them. They do not believe in the existence of God. But Budha and Aruga are worshipped as Gods. Saiva Siddhanta believes in One God who is Siva. Their concepts regarding soul and liberation are entirely different from those in Siddhanta. Both philosophies believe in karmic theory, but they hold the view that God is not required to make the karma reach the doer. According to Saiva Siddhanta, Karma is an unintelligent entity and requires a higher power, God, to enable it to reach the doer. K. Ganesalingam, Notes on Saiva Siddhanta Philosophy http://www.saivaworld.org retrieved on 11.2.2013.

\textsuperscript{15} http://www.shaivam.org/aga_related_scripture.htm retrieved on 24.2.2013.
The agama tradition which gave rise to the siddhantha tradition needs more exploration and their true originality has to be brought out.
HISTORICAL AND POLITICAL SITUATIONS DURING THE COMPOSITION OF SASTRA TEXTS OF SAIVA SIDDHANTHA:

The period between 3rd BCE and 3rd CE is known as the sangam age. The sangam age did not have an exclusive saivite activity. Saivam was one of the several religions like Jainism, Buddhism, vaisnavism, saktham, kaumaram, animism, and many primitive cults.

After this there was a Jain rule in tamilagam. The rulers were called as “kalabrahs”. They ruled up to the late 5th century CE. Some of the sangam and kalabrah age artifacts and structures still survive in the coastal village poompuhar (nagapatnam district) today. It was a Jain phase of tamilagam.

There was a definite jain-buddhist deconstruction that took place in tamilagam (present day tamilnadu, Kerala and northern srilanka) in 6th century. Saivism replaced most other religions by force during the period from 6th century CE. Jain monasteries were destroyed. There was hegemony of saivam, patronized by the rulers. It caused a lot of hatred among other sects towards saivam. The period from the 6th to 8th century CE Pallavas (பலேவர்)ruled cholamandalam.

The imperial cholas ruled most of the tamilagam from 9th till 13th century CE. It was the age of Saiva devotional hymns and the thirumurai (Saiva renaissance period). This period saw the elevation of saivam as a dominant sect in tamilagam.  

16 K.A.N. Sastri, A History of South India, OxfordUniversityPress (1955)
Thirumanthiram, which is a work based on Siva agama was written in 5th century. It contains many of the earliest rituals and its practice. The Thevaram sung by appar, sambandhhar and sundhararar were compiled by Nambiyandar Nambi in 11th century. Thiruvasagam written by manikavasakar was added to this list.

Last thirumurai was Periapuranam by Sekkizhar of 13th century. The twelve thirumurais were anthologized at this period. The 63 nayanmars and 9 thogai-adiyars (communit of saints) were canonized. Temple constructions achieved its peak during this period.

PAUCITY OF PHILOSOPHY IN THE THIRUMURAI:

The thirumurais were by and large used for the propagation of saivism. They do have philosophical insights into saivism. But much of the content of the core metaphysical issues of gnana kandam of the agamas are exclusively studied in the siddhantha sastras only. The periya puranam is the life stories of 63 nayanmars and 9 groups of adiyars. Even though the metaphysical aspects have not fully blossomed in the thirumurais, the thirumandhiram contains most of the reflective aspects of siddantham -among the thirumurai texts.

Any general onlooker of siddhantham would be first charmed by the sheer number of verses in the thirumurais (more than 10,000). Almost all the murai texts are (samhithas)prayer songs. To see the reflective aspects one has to go to the sastra texts. The development of sastra texts even though happened in 5-6th centuries itself, they were not elevated to a sanctified status till 12-13th centuries. Let us see this now.

In the end of 13th century the cholamandalam (Cauvery delta) was beginning to see the decline of IMPERIAL
CHOLAS (சோழர்). The advent of Pandyas from Madurai led to complete fall of cholans. This period saw the forming monasteries in the Cauvery delta in order to preserve the theological literature and schools of thought.

The Saiva savants acquired liberal land and temple administrative rights from the rulers. The philosophical tenets have become adequate and Saiva religion was firmly established in south India and northern Sri Lanka. This was the period when most of upper India was in instability. But in southern India it was an era of growth and consolidation of Hinduism. Scholars worked to compile the “metaphysical treatises” into a formal anthology.

Meykandar of Pennagadam settled in Chidambaram, finalized his seminal work SIVAGNANABODHAM (சிவஞானபொப்பு). His disciples Umapathi, Maraignanam and Arulnandhi namely in succession followed his mission. The 14 sastra texts were canonized into “Meikanda sandana texts” (மேக்கண்டா சந்தானங்கள்).

The Thiruvaduthurai adheenam was first established after this period, and it was followed by the other Saiva monasteries along the Cauvery river banks like the dharumapuram adheenam and the Panandhal Kasi Madam.

Subsequent political changes lead to power vacuum for about a century. The Vijayanagar Empire occupied cholamandalam in 14th century. They had appointed nayakars (governors) to rule

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their territories in south India. Tanjore was one such nayak. They were telugu-vaishnavites. However the monasteries continued to get patronage. The fall of nayakars led to a brief Marathi interlude in the 17th century. This did not disturb savite traditions and siddhantha works. Temple constructions and siddhantha philosophy were encouraged by this Hindu rulers.

They were followed till the European missionaries came to Tanjore by 1700AD. There were a few noteworthy Christian scholars who admired saiva texts and religion like Bartholomäus Ziegen Palk and G.U.Pope. Thus this region had an unique opportunity for preserving the saivite heritage continuosly for two millenia.

Hence forth from 19th century we find a decline in orthodox saivite studies and religion. There were more liberal and humanistic schools like the one started by Ramalinga vallalar

18 "The prehistory of Orientalism: colonialism and the textual basis for Bartholomäus Ziegenbalg's account of Hinduism" by Will Sweetman ;

"Heathenism, idolatry and rational monotheism among the Hindus: Bartholomäus Ziegenbalg's "Akkianam" (1713) and other works addressed to Tamil Hindus" by Will Sweetman

19 Humanism is a group of philosophies and ethical perspectives which emphasize the value and agency of human beings, individually and collectively, and generally prefers individual thought and evidence (rationalism, empiricism), over established doctrine or faith (fideism). The term humanism can be ambiguously diverse, and there has been a persistent confusion between several related uses of the term because different intellectual movements have identified with it over time. In philosophy and social science, humanism refers to a perspective that affirms some notion of a "human nature" (contrasted with anti-humanism). In modern times, many humanist movements have become strongly aligned with secularism, with the term Humanism often used as a byword for non-theistic beliefs about ideas such as meaning and purpose. Nicolas Walter's Humanism – What's in the Word (London: Rationalist Press Association, 1997 ISBN 0-301-97001-7).
are seen (SAMARASA SATHYA SUDDHA SANMARGAM) சமரசர்
சத்திய சுத்த ஸந்மார்க்கம்.

The religios practice was hugely influenced by the developments
in the world as a whole. But the saiva tradition is nowhere well
guarded in the world than in tanjore district.²⁰ Now these saiva
traditions need scientific interpretations in the light of modern
developments in neuro-science and psychology.

²⁰ Michael wood, documentary:story of india(part –iv:ages of gold) BBC
productions, London.
**IMPORTANT PHASES IN THE DEVELOPMENT OF SAIVA SIDDHANTHA:**

**I. VEDIC PHASE (BCE)**
The early works are called Vedas. They are rig, yajur, sama and adharvana. They are categorized into the samhitha, brahmanaha, aranyaha and Upanishads. The Upanishads have the highest metaphysical contents and there are about 12 principal Upanishads like isha, kena, katho, mandukya... etc.

**II. AGAMIC PHASE (BCE)**
Later phase the agamas which are 28 in numbers. They were followed by some 240 upa-agamas. Most of them are in Sanskrit only. Some are in Tamil like the SIVATHARUMOTHARAM written in 16th century.

**III. PURANIC PHASE (BCE-CE)**
There are about 7-8 Siva puranas. Notable amongst them are the SIVAPURANAM AND LINGA PURANAM. They were written in the 4-5th century CE. Thiruvilayadal puranam and periya puranam are Tamil puranams written in 11th-12th century.

**IV. THIRUMURAI PHASE (5TH CE-13TH CE)**
The thiru murais were written between 5th century and 12th century. They are classified into 12.
1. sambandhar thevaram - first 3 murais
2. appar thevaram - second 3 murais
3. sundaramoorthy thevaram - third 1 murai
4. manickavasagar thiruvasagam - 8th thirumurai
5. thiruvisaipa and thirupallandu - 9th murai
6. thirumoollar thirumandhram - 10th murai
7. prabandhams by various authors like karaikal ammayar, poets from Madurai like nakeerar, kabilar, baranar and patinathar... etc - 11th murai
8. sekizhar periya puranam - 12th murai

**V. SASTRA PHASE (13TH CE 14TH CE)**

THE SANDHANA TEXTS:
The sandhana sastras were written between 13th century and 14th century. The authors are called sandhanacharyas. They are six among them.
1. MEYKANDAR: sivagnanabodham
2. ARULNANDHI: sivaparakasam, thruvarutpayan, vinavenba, potripahrodai, kodikavi, nenjuviduthoodhu, Unmainerivilakam, sangarpanirakaranam.
3. UMAPATHISIVAM: sivagnanasiddhir, irupa irupadhu
4. THIRUKADVOOR UYYAVANDHA THEVAR: thirukalitrupadiyar
5. THIRUVIYALOOR UYYAVANDHA DHEVAR: thiruvundhiyar
6. THIRUVADHIKAI MANAVASAGANKADANTHAR: unmai vilakam

They have written together the 14 books of the sandhana tradition.

VI. ADHEENAM PHASE (14TH CE-18TH CE): ஆதீைங்கள்
PANDARA SASTRAS (OF THIRU-AVADUTHURAI):

The thiru-avaduthurai adheenam was established in the middle of 14th century by Gurunamasiyayar at thiruvaduthurai near the temple Gomuktheswarar. This is exactly the temple thirumoolar had hidden his sadhasiva-agamam (thirumandhiram) in the 5th century fearing the jain persecution. These books were retrieved later in 7th century by sambandhar
near the Nandi mandapam of the temple. The adheenam is a monastery that holds the highest traditions and core concepts of the agama doctrines. It has a library that has seven centuries of existence. Some of the books written by the pontiffs of the adheenams are categorized and are called thiruvaduthurai pandara sastrams. They were written between 14th century and 17th century. They are,

i. AMBALAVANA DHESIKAR:
1. SANMARGASIDDHIYAR
2. DHASAKARIAM
3. SIVASRAMA THELIVU
4. SIDDHANTHA PAHRODAI
5. SIDDHANTHA SIGAMANI
6. UBAYANITAI VENBA
7. NITAI VILAKAM
8. UBADHESA VENBA
9. ADHISAYA MALAI
10. NAMASIVAYA MALAI

ii. DHAKSHINA MOORTHY DHESIKAR:
11. UBADHESA PAHRODAI
12. DHASAKARIYAM

iii. SWAMINADHA DHESIKAR:
13. DHASAKARIYAM

iv. PEROOR VELAPA DHESIKAR:
14. PANCHAKRA PAHRODAI

VII. PADIYAM PHASE (9TH CE-19TH CE):
These are notes and explanations to the original texts mentioned above. They can be called as secondary literatures. They are too many. Notable amongst them are,
1. ASHTA PRAHRANAM - written in 9-10 century in Sanskrit
2. SIVAGNANA MAPADIYAM - written by sivagnana mamunivar middle 18th century. A versatile person has written 32 books ranging from siddhantha, grammar and purana.
3. ARUMUGA NAVALAR - 19th century- his work are many and are very detailed. He came with a course for school students.

VIII. CONTEMPORARY PHASE:
Books are written in prose and in English. Many encyclopedias have come. Some of them are actively published in the cyberspace, like in the TAMIL HERITAGE FOUNDATION and PROJECT MADURAI. www.shaivam.org, www.thevaaram.org are important websites that is making all the saiva texts online. www.himalayanacademy.org is an important website maintained by Kauai adheenam from Hawaii (USA). They have an independent direction and their works have a lot of heuristic value.

The following chapter deals with the field of hermenutics with reference to its authors and its relationship to psycho-analysis and saivism.
PART-2: HERMENEUTIC THEORIES:

2.1 HERMENEUTICS AND PSYCHOANALYSIS:

The agama school are very rich in phenomenology and psycho-analysis. Unfortunately this aspect is not known to most Tamils and Saiva onlookers. It is possible psychoanalysis was practiced in tamilagam 1000 years ago. I have tried to bring them to the fore front.

Books like sivagnana siddhiar are very rich in this aspect. A full area of research on agamic psychology is underway in Malaysia by Prof. K. Loganthan (Univ. Sans. Malay-Penang). Agamic psychology may benefit modern psychiatry too. There could be difference of opinion in this matter especially with the core ontologists of saivism. However I have received good

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23 [https://sites.google.com/site/ulagansessays/agamic-psych--metaphysics](https://sites.google.com/site/ulagansessays/agamic-psych--metaphysics) retrieved on 12.2.2013.

24 As a first approximation, ontology is the study of what there is. Some contest this formulation of what ontology is, so it’s only a first approximation. Many classical philosophical problems are problems in ontology: the question whether or not there is a god, or the problem of the existence of universals, etc.. These are all problems in ontology in the sense that they deal with whether or not a certain thing, or more broadly entity, exists. But ontology is usually also taken to encompass problems about the most general features and relations of the entities which do exist. There are also a number of classic philosophical problems that are problems in ontology understood this way. [http://plato.stanford.edu/entries/logic-ontology/](http://plato.stanford.edu/entries/logic-ontology/) retrieved on 12.2.2013.
responses from the psychiatry circles. I leave it to the readers to make their own impressions.

The term hermeneutics originally refers to the biblical exegesis. It was first used by Freidreich Schleiermacher in the early 19th century. It was further developed by Thomas Dilthey, Martin Heidegger in the late 19th century and early 20th century. In modern times it is actively worked by H.G.Garderner, E. Belli, Michael Foucalt, J.Lacan, and Jacques Derrida\textsuperscript{25}.

Hermeneutics is concerned with uncovering hidden meanings that are beneath an explicit memory. Whereas psychoanalysis is a science producing generalizations based upon observations of the individual meanings generated in specific instances of discourse and the meanings for the same.

Paul Ricoeur is a French hermeneutic philosopher. His project was to make psychoanalysis philosophically respectable by showing how it is dealing with problems of interpreting our responses to the world and ourselves. He views the psychoanalysis as a method primarily concerned with uncovering hidden meanings behind the explicit memories.

Behavior, verbal expressions, and experiences are inherently symbolic. The explicit memories and their meanings are not transparent. But they are interpretable as conveying meanings that lies underneath\textsuperscript{26}.

\textsuperscript{25} \url{http://international-journal-of-axiology.net/articole/nr7/art11.pdf} (hermeneutics essays by Teodor NEGRU,Piatra Neamt, RomaniaGadamer-Habermas Debate andUniversality of Hermeneutics)

\textsuperscript{26} The term \textit{hermeneutics} covers both the first order art and the second order theory of understanding and interpretation of linguistic and non-linguistic expressions. As a theory of interpretation, the hermeneutic tradition stretches all the way back to ancient Greek philosophy. In the course of the Middle Ages and the
Hermeneutics is an important sub discipline continental (European) philosophy. It is deals with the individual meanings produced in a specific instance of discourse. It also deals with the methodology by which the meanings are extracted. Ricoeur views psychoanalysis as a kind of hermeneutics of the mind. The progress of hermeneutics into a fullfledged science is dealt here.

Hermeneutics is not new in tamil. Tolkapiam a grammar book written in the 5th century CE calls it “nool neri”நூல்மநறி. Hermeneutic aspects of saivism are very fascinating we shall see them one by one. The religious practices of Hinduism and saivism in particular have enormous symbolism. The temple art and the “puranic” stories are very salient examples.

The Siva puranam and linga puranam have a lot of symbolisms. The idols and the iconography of saiva temples are inherent with symbolisms. Notable amongst them are the images like

Renaissance, hermeneutics emerges as a crucial branch of Biblical studies. Later on, it comes to include the study of ancient and classic cultures. With the emergence of German romanticism and idealism the status of hermeneutics changes. Hermeneutics turns philosophical. It is no longer conceived as a methodological or didactic aid for other disciplines, but turns to the conditions of possibility for symbolic communication as such. The question “How to read?” is replaced by the question, “How do we communicate at all?” Without such a shift, initiated by Friedrich Schleiermacher, Wilhelm Dilthey, and others, it is impossible to envisage the ontological turn in hermeneutics that, in the mid-1920s, was triggered by Martin Heidegger's Sein und Zeit and carried on by his student Hans-Georg Gadamer. Now hermeneutics is not only about symbolic communication. Its area is even more fundamental: that of human life and existence as such. It is in this form, as an interrogation into the deepest conditions for symbolic interaction and culture in general, that hermeneutics has provided the critical horizon for many of the most intriguing discussions of contemporary philosophy, both within an Anglo-American context (Rorty, McDowell, Davidson) and within a more Continental discourse (Habermas, Apel, Ricoeur, and Derrida).

http://plato.stanford.edu/entries/hermeneutics/
gajasamharar, kalabairavar, pitchadanar, rishabarudar, dhakshinamoorthy, annamalaiyar...etc.

The place names in Cauvery delta are also has many symbolic connotations. Pull-riku-vell-ur(vaidheeswarankovil), kazhumalam (seer-kazhi\(^{27}\)), thiru- kudamukku\(^{28}\), karuvoor, thiru-avadu-thurai...etc. Each place has a story and an unconscious symbolism beneath that. Each idol has a meaning and a story behind it. Each temple has a mythology and a philosophy underneath. These are examples for the need for hermeneutics within saivism. This extends to the temple formation itself.

Temple structures themselves contain the hidden meanings. The core philosophy is symbolized and made into the pattern of temple. Repetetive stereotype of temples with the same basic pattern tells anyone who see them there could be a idea behind these. The temple culture as a whole in cholamandalam gives us the need for observing them and go into their hidden meanings of the ancient people who constructed and imparted into them.

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\(^{27}\) Seerkazhi is originally called as kazhumalam. The name is mentioned in the sangam texts like patinapalai. Here karikalan was garlanded by the royal elephant and was chosen as the king. The term kazhu-malam has metaphysical connotations. Kazhu stands for “rinsing” and “malam “ for the anava,kanma and maya. The river here is called as “kazhumalayaru”.

\(^{28}\) Kumabakonam as it is called now is mentioned as thiru-kuda –mukku. In the mythological deluge lord shiva came here and floated the pots containing the germinal seeds of life. The pots met at this point and the seeds of life were released for the life to flourish once again after the deluge. The deluge is celebrated even now as mahamaham. Lords arrival in a boat along with the sakthi is idolised in seerkazhi brahmapureeswarar temple and worshiped as “thoniappar”.

2.2 HISTORY OF HERMENEUTIC DEVELOPMENT:

Here I discuss some of the theories proposed by various important scholars in hermeneutics. The hermeneutics eventually is the core concept in my entire work. My book is a hermeneutics of sivasiddhantham. Therefore the prominent concepts must be made explicit. Here I addressed some of the core issues of the latest developments in hermeneutics by Gardner and Ricoeur.

Hermeneutics as a science is increasingly becoming influential in western philosophy circles. The universality of hermeneutics can be explained in two ways which correspond to the two big directions in the development of this discipline.

In the first sense, the aim of the hermeneutics is to establish a universal method for text interpretation. The second, meaning of universality of hermeneutics, the “understanding” is a phenomenon constituent to all human beings. In this conception interpretation is not limited only to the text, it becomes a way in which we relate to the world.

In the first point, we talk about a normative or a methodic hermeneutics (from Antiquity to the nineteenth century), in the second case, we have a phenomenological or philosophical hermeneutics (in the twentieth century). At the end of the eighteenth century and the beginning of the nineteenth, hermeneutics was theorized as method of interpreting all the texts, specially the humanities texts. Instead of the particular rules of interpretation which are applied only to certain texts (the Bible, in special), the main concern now is finding the rules of understanding in general.

Let us look at some of the important theories of hermeneutics,
REIDREICH.D. SCHLEIRMACHER(1768-1834):

This attempt belonged first to Friedrich D. Schleiermacher who theorized two types of understanding: grammatical interpretation and psychological (or technical) interpretation. If the first one, concerns the understanding of an expression in relationship with the language as part of it, the second one understand a utterance as a part of a speaker’s life process.

The main task of psychological interpretation is to understand how the author thinks the meaning of the texts. But understanding cannot be fully achieved because any time can be a part which we don’t understand properly. The isunderstanding is primordial and it can never be clear away definitive. (In this way Schleiermacher found the universality of the hermeneutics on the universality of misunderstanding).

WILHELM DILTHEY(1833-1911):

The epistemological foundation of hermeneutics was continued by Wilhelm Dilthey. He says, the understanding

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29 Defined narrowly, epistemology is the study of knowledge and justified belief. As the study of knowledge, epistemology is concerned with the following questions: What are the necessary and sufficient conditions of knowledge? What are its sources? What is its structure, and what are its limits? As the study of justified belief, epistemology aims to answer questions such as: How we are to understand the concept of justification? What makes justified beliefs justified? Is justification internal or external to one's own mind?

Understood more broadly, epistemology is about issues having to do with the creation and dissemination of knowledge in particular areas of inquiry.

http://plato.stanford.edu/entries/existentialism/
becomes a “category of life”. In the attempt to provide a philosophical foundation for the human science, Dilthey say that the task of this science is to understand the manifestation of lived experience.

The lived experience mean not only the experience which is given but the “inner experience”. The experience is conditioned by inner factors. In this way lived experience must be seen as a matrix of relationship between a practical agent and his historical context, which become explicit in expressions.

This expression can be understood only if we re-experience them. He says only if we clarify the historical context which are embodied in them we can understand them.

In this way beginning with Dilthey the term of understanding has assumed the meaning of existential principle. The hermeneutics became not just a way of knowledge for the human sciences, but a characteristic of historical human existence.

*MARTIN HEIDEGGER(1889-1976):*

The first representative of this new tendency is Martin Heidegger. Heidegger defines the terms such as understanding, interpretation, and assertions in hermeneutics.

Understanding, in Heidegger's account, is neither a method of reading nor the outcome of a willed and carefully conducted procedure of critical reflection. It is not something we consciously do or fail to do, but something we are. Understanding is a mode of being, and as such it is characteristic of human being, of *Dasein*. The pre-reflective way in which *Dasein* inhabits the world is itself of a hermeneutic nature.
Our understanding of the world presupposes a kind of pragmatic know-how that is revealed through the way in which we, without theoretical considerations, orient ourselves in the world. The world is familiar to us in a basic, intuitive way.

Most originally, Heidegger argues, we do not understand the world by gathering a collection of neutral facts by which we may reach a set of universal propositions, laws, or judgments that, to a greater or lesser extent, corresponds to the world as it is. The world is tacitly intelligible to us.

The fundamental familiarity with the world is brought to reflective consciousness through the work of interpretation. Interpretation, however, does not have to be of a propositional nature. At stake is the explicit foregrounding of a given object.

Interpretation makes things, objects, the fabric of the world, appear as something, as Heidegger puts it. Still, this as is only possible on the background of the world as a totality of practices and intersubjective encounters, of the world that is opened up by Dasein's being understandingly there.

For Heidegger understanding is an existential, this means that is an a priori structure which reveals the manner in which the

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30 On the existential view, to understand what a human being is it is not enough to know all the truths that natural science—including the science of psychology—could tell us. The dualist who holds that human beings are composed of independent substances—“mind” and “body”—is no better off in this regard than is the physicalist, who holds that human existence can be adequately explained in terms of the fundamental physical constituents of the universe. Existentialism does not deny the validity of the basic categories of physics, biology, psychology, and the other sciences (categories such as matter, causality, force, function, organism, development, motivation, and so on). It claims only that human beings cannot be fully understood in terms of them. Nor can such an understanding be gained by supplementing our scientific picture with a moral one. Categories of moral theory such as intention, blame, responsibility, character, duty, virtue, and the like do capture important aspects of the human condition, but neither moral thinking (governed by the norms of the good and the right) nor scientific thinking (governed by the norm of truth) suffices. “Existentialism”, therefore, may be defined as the philosophical theory which holds that a further set of categories, governed by the norm of authenticity, is necessary to grasp human existence. To approach existentialism in this categorial way may seem to conceal what is often taken to be its “heart”, namely, its character as a gesture of protest against academic philosophy, its anti-system sensibility, its flight from the “iron cage” of reason. But while it is true that the major existential philosophers wrote with a passion and urgency rather uncommon in our
Dasein exists. As existential, understanding operates by projecting before the Dasein its possibilities. These projections are worked out by interpretation which have the role to make explicit what we, as human beings, already are simple because we do exist.

Behind every interpretation is the fore-structure of understanding; every interpretation is grounded in something we have in advance – fore-having, in something we have seen in advance – fore-sight, and in something we grasp in advance – fore-conception.

With Heidegger is the hermeneutics not longer a reflection about the human science but a explication of the ontological ground on which this science can be build. The hermeneutics is not understood now as a method, but as the fundamental way in which the human being is related to the Being and to the world.

own time, and while the idea that philosophy cannot be practiced in the disinterested manner of an objective science is indeed central to existentialism, it is equally true that all the themes popularly associated with existentialism—dread, boredom, alienation, the absurd, freedom, commitment, nothingness, and so on—find their philosophical significance in the context of the search for a new categorial framework, together with its governing norm. http://plato.stanford.edu/entries/existentialism/

consciousness can finally demarcate the essential sense of a thing. Thus, Heidegger discarded the very concept of consciousness and proposed a “fundamental ontology” of human being (Dasein). Man as a subject in the world cannot be made the object of sophisticated theoretical conceptions such as “substance” or “cause”; man, furthermore, finds himself... questions are set aside in order to address a variety of concerns pertaining to the “being for which its own being is an issue”—the human subject, which Heidegger calls “Dasein” (literally, “being there”) in order to stress subjectivity’s worldly and existential features. http://www.britannica.com/EBchecked/topic/152062/Dasein
Hermeneutics means to investigate the structures of natural language, and engage in a ‘reflective use of communicative competence.’ Linguistics is limited to ‘linguistic competence’, as distinct from communicative competence. This linguistic competence refers to the ability of an ideal speaker who has full command of the abstract rule system of a natural language.

Linguistics is concerned purely with the deep structure that produces our ideas), whereas hermeneutics takes into account the dimension in which langue is transformed into parole (a specific instance of speech or writing).

“Further, the goal of linguistics is a reconstruction of the rule system which underlies the production of all the various grammatically correct and semantically meaningful elements of a natural language, whereas hermeneutics reflects on the principle experiences of a communicatively competent speaker (whose linguistic competence is tacitly presupposed).”

Hermeneutics brings to light for the knowledge seeker his inherent freedoms and dependencies with regards to language. However, philosophical hermeneutics cannot define communicative competence. This is the task of linguistics. This means, according to Habermas, that the subjectivity of the speaker remains fundamentally untouched in the field of hermeneutics.

The ways in which hermeneutics is significant:

1) “Hermeneutical consciousness demolishes the objectivistic self-conception of the traditional human sciences. Given the bond between the interpreting scholar and the hermeneutical situation from which he starts, it follows that impartiality of understanding cannot be secured by abstraction from
preconceived ideas, but alone through reflection on the effective historical relationship in which the knowing subject always stands to its object.”

2) “hermeneutical consciousness calls to the attention of the social sciences problems which arise from the symbolic ‘fore-structuring’ of their investigation field.” Essentially, all observation is theory laden and must be treated as such with regard to the scientific method.

3) “.. natural language always plays the role of an ‘ultimate’ metalanguage for all theories expressed in formal language..” This explains the epistemological rank of colloquial language in the research process.

4) “... the translation of momentous scientific information into the language of the social world at large.”

This is a new territory for hermeneutics argues Habermas:

“Hermeneutical consciousness originates in reflection on our activity within natural language, while the interpretation of the sciences for the world at large must mediate between natural language and monlogical language systems.”

By monological language systems Habermas is referring to sciences characteristic ability to produce knowledge and make statements about things by proceeding via controlled observation, where the ‘mirror’ (reflection) of human speech needs no attention.

Habermas questions the validity of hermeneutics claim to universality:“Is it possible to have an understanding of colloquial configurations of symbols themselves that is not bound by the hermeneutical presuppositions of context-dependent processes of understanding, that in this sense cheats the natural language of its role as ultimate meta-language?
Since hermeneutical understanding must always proceed ad hoc and cannot be developed into a scientific method (can at most reach the level of an art through discipline and training), this question is equivalent to asking whether there can be a theory appropriate to the structure of natural languages which provides the basis for a methodologically ensured understanding of meaning.”

Habermas suggests two avenues of inquiry to find an answer to this problem: 1) the application of hermeneutical understanding is limited by undertakings of explanation by psychoanalysis and critique of ideologies (in so far as it involves collective behavior), and 2) the search for a universal theory of linguistics, which amounts to the reconstruction of a rule system which would adequately define universal linguistic competence.

Of the first, the primary suggestion is that the subject who expresses himself is unaware of his own intentions:“A theory of colloquial communication, consequently, must first open the way to pathologically buried meaning. If the claim to produce such a theory were to prove valid, an explanatory understanding were then possible which would be able to pass beyond the limits of hermeneutical understanding of meaning.” Of the second, the goal is to assign a structural description from the theoretical language unequivocally to every element of natural language.

The structural descriptions expressed in the theoretical language would be able to take the place of hermeneutical understanding of meaning. Habermas asserts that psychoanalysis is a critical science. Habermas seeks to replace the problem of subjectivity and structure of language as a dominant force, with a system of analysis, which in turn equals a system of analysis control.
HANS GEORG GADAMER: (1900-2002):

Hans gadamer says that an understanding is a process of history (effect of history). Hermeneutics he says is a historically effected unconscious. The hermeneutical situation is a phenomenological exercise and he calls this as “horizon”. Understanding and interpretation thus always occurs from within a particular ‘horizon’ that is determined by our historically-determined situatedness. The horizon of understanding keeps changing as per our knowledge of history.

The “understanding” is not, however, imprisoned within the horizon of its situation—indeed, the horizon of understanding is neither static nor unchanging. It is always subject to the effects of history. Just as our prejudices are themselves brought into question in the process of understanding.

In the encounter with another, the horizon of our own understanding susceptible to change. It is a matter of negotiation between oneself and one's partner in the hermeneutical dialogue such that the process of understanding can be seen as a matter of coming to an ‘agreement’ about the matter at issue.

All understanding involves a process of mediation and dialogue between what is familiar and what is alien. In this process both knowledges get affected. This process of horizontal engagement is an ongoing one that never achieves any final completion or complete elucidation.

Our own history and tradition is itself constitutive of our own hermeneutic situation as well as being itself constantly taken up in the process of understanding. The process of unconscious engagement is continuous. Our historical and hermeneutic
situation can never be made completely transparent to us. Gadamer says the understanding is not confined to a method or technique. He insists that “understanding” is an ongoing process and has no final completion.

PAUL RICOEUR (1913-2005):

The universal hermeneutics of Gadamer and the depth hermeneutics of Habermas were reunited in the philosophical conception of Paul Ricoeur. The conclusion of Ricoeur about this debate is that we need a critical stance toward civilization in which interests are reduced almost to mere Instrumentality and where we witness daily the industrialization and manipulation of all dimensions in our cultural life.

This critical stance would enable us to preserve the difference, between the idea of good life introduced and discussed by philosophers and the growth of material goods that is the principle aim in industrial and post-modern system of the world.

SEBASTIAN GARDNER:

Sebastian Gardner- a contemporary philosopher- analyses the central theme in symbolizing capacity of mind. Unconscious does not intentionally communicate with the external world. He says the unconscious is structured, it recovers memories systematically.

The operation of censorship is important in the unconscious. The true meanings appear in disguised forms due to the censorship. This results in syntactically characterized operations. They are the intrapsychic symbolic relations (between different mental contents) and extra psychic symbolic relations (between mental contents and external objects). Desires are plastic and are able to mutate by changing their objects.
Gardner offers to resurrect symbolism. He says, Symbolic mechanisms exploits the presupposition and propositional borders. Desires involves the exercise of certain dispositions that are object hungry. Symbolic mechanisms provide a path to the phenomenology\textsuperscript{32} of the objects. (shared phenomenology between symbol and object)

Apparent relationship of meanings between symbols and objects in memory. Constant conjuction of symbols with the object and its role is satisfaction of a desire is sufficient justification for positing rules of meanings and semantics of desire. A symbolic qualification may fail if the symbol is inadequate.

In short he says there exists a symbolic relationship between the systems of symbolic meanings and the meanings found in art, religion, language and human culture. However Gardner says there are no innate symbolizing function for the unconscious. He feels it comes from the interaction with the environment over the ages. This interaction leads to the symbolizing function.

\footnotesize{32} Phenomenology is the study of structures of consciousness as experienced from the first-person point of view. The central structure of an experience is its intentionality, its being directed toward something, as it is an experience of or about some object. An experience is directed toward an object by virtue of its content or meaning (which represents the object) together with appropriate enabling conditions. The discipline of phenomenology may be defined initially as the study of structures of experience, or consciousness. Literally, phenomenology is the study of “phenomena”: appearances of things, or things as they appear in our experience, or the ways we experience things, thus the meanings things have in our experience. Phenomenology studies conscious experience as experienced from the subjective or first person point of view. http://plato.stanford.edu/entries/phenomenology/}
Saiva hermeneutics:

Saiva siddhantha studies are hermeneutics in many sense. Because studying the text gives us the knowledge of the mind of the people and the psycho-analysis itself. Tholkapiam also mentions about hermeneutic concept as “nool neri” (நூல்மநறி). Saiva siddhantham studies offer a solution in a hermeneutic -psychoanalytic direction.

That is the ancient agamas were studied by later siddhanthists and the hidden meanings were explored. These hidden meanings were refined into sadasiva agamam (thirumanthiram) and still later into sivagnanabodham and the fourteen sastra texts. These were furthered by the pandara sastras and the padiyam (bashyam)texts. So the process of exploring hidden meanings are already had taken place and we are studying that here.

Modern hermeneutics in saiva texts are also actively done in Malaysia and tamil diaspora. Alexis Anderson in the united kingdom is doing important contribution in delineating the core differences among the various saiva sects in india based on the ontological grounds. This aspect of saivism is a new trend and authors like PROF.K.LOGANATHAN OF PENANG has done a great

33 http://www.alexissanderson.com/publications.html "The understanding of Śaivism can only aspire to objectivity if it includes a sincere effort to see how things are in the subjective perception of its practitioners. One has to be able to enter into the spirit of their world, to be with them intimately, to see what they are saying and why they are saying it, to go beneath the surface of their texts. There has to be empathy." - from an interview with A.G.J.S. Sanderson
work on these areas\textsuperscript{34}. Such an interpretation is yet to gain momentum in India and Tamil Nadu.

In the following section we shall go to the aspects of unconscious in the Western philosophy development.

\textsuperscript{34} Hermeneutic Science appears to be the central methodology that has fashioned the significant achievements in linguistics, philosophy, psychology and such other disciplines that constitute the higher culture of the Dravidians, particularly the Tamils. An attempt is made in this paper to study the literary hermeneutics as is available in Marapiyal, an ancient text appended to Tolkappiyam, trace its origins to the Sumerian times and discuss the important way in which it is similar or dissimilar to the hermeneutic tradition in the West. This historical and comparative study has furnished important new insights into the meaning of utti, a key technical term in Dravidian Hermeneutics on the basis of which the interpretations of the great commentators Illampuranar and Peraciriyar are criticized.

PART-3: THEORIES OF UNCONSCIOUS:

3.1 SPREAD OF EASTERN PHILOSOPHY TO WEST:

The arrival of British East India Company and other European powers in Indian subcontinent led to a positive interaction between the east and west especially Europe.

The Royal Asiatic Society was established by the Europeans at Calcutta in 1750s. This forum aimed at understanding Indian arts, science, and philosophy. Many of the works were translated and sent to Europe. Earliest works were translated to German language and made significant impact to the German idealism. In fact Immanuel Kant’s transcendental idealism was not unknown to eastern schools.

Hegel made significant observations about Hinduism and noted the deeper connotations in Hindu symbols, images, and arts. He felt the gods in Hinduism are representations of unconscious processes. Schopenhauer was an important philosopher who had admired Upanishads and Vedas.

The subsequent raise of phenomenology and existentialism with Heidegger, Edmund Husserl, Soren Kierkegaard, Friedrich
Nietzsche and Karl Jasper...etc followed this thread. Freud and his psycho-analysis were substantially influenced by this thread from Kant. While phenomenology aimed at describing the mental contents the psycho-analysis strived to find explanations to the mental functions.

The presence of existentialism, phenomenology and psycho-analysis in Hindu thoughts are well known and they were here for 3000 years in Buddhist, Jain and Hindu works. The psycho-analytic contents are so much pronounced in siddhantham. The similarities with Freudian terminologies are so striking and sometimes the symbolisms are almost same in both schools.

Even though many Europeans studied agama works there are no convincing proof so far to say siddhantham was directly translated to European languages before 18th century.
3.2 UNCONSCIOUS MIND PRIOR TO FRUED:

The term “unconscious” was coined by the 18th-century German romantic philosopher Friedrich Schelling and later introduced into English by the poet and essayist Samuel Taylor Coleridge.

The unconscious mind (or the unconscious) consists of the processes in the mind that occur automatically and are not available to introspection. It include thought processes, memory, affect, and motivation. Even though these processes exist well under the surface of conscious awareness they are theorized to exert an impact on behavior.

Paracelsus is credited as the first to make mention of an unconscious aspect of cognition in his work Von den Krankheiten ("About illnesses", 1567), and his clinical methodology created a cogent system that is regarded by some as the beginning of modern scientific psychology. Several concepts of unconscious in his characterizations can be seen in the plays of William Shakespeare. Western philosophers such as Espinoza, Leibniz, A Schopenhauer, Fichte, Hegel, Kierkegaard, and Nietzsche,

35 The inward reluctance with which any one accepts the world as merely his idea, warns him that this view of it, however true it may be, is nevertheless one-sided, adopted in consequence of some arbitrary abstraction. And yet it is a conception from which he can never free himself. The defectiveness of this view will be corrected in the next book by means of a truth which is not so immediately certain as that from which we start here; a truth at which we can arrive only by deeper research and more severe abstraction, by the separation of what is different and the union of what is identical. This truth, which must be very serious and impressive if not awful to every one, is that a man can also say and must say, "the world is my will."................................. We, however, who consistently occupy the standpoint of philosophy, must be satisfied here with negative knowledge, content to have reached the utmost limit of the positive. We have recognised the inmost nature of the world as will, and all its phenomena as only the objectivity of will; and we have followed this objectivity from the unconscious working of obscure forces of Nature up to the completely conscious action of man. Therefore we shall by no means evade the consequence, that with the free denial, the surrender of the will, all those phenomena are also abolished; that constant strain and effort without end and without rest at all the grades of objectivity, in which and through which the world consists;
the multi failous forms succeeding each other in gradation; the whole manifestation of the will; and, finally, also the universal forms of this manifestation, time and space, and also its last fundamental form, subject and object; all are abolished. No will: no idea, no world.

Before us there is certainly only nothingness. The will to foe, which we ourselves are as it is our world. That we abhor annihilation so greatly, is simply another expression of the fact that we so strenuously will life, and are nothing but this will, and know nothing besides it. But if we turn our glance from our own needy and embarrassed condition to those who have overcome the world, in whom the will, having attained to perfect self-knowledge, found itself again in all, and then freely denied itself, and who then merely wait to see the last trace of it vanish with the body which it animates; then, instead of the restless striving and effort, instead of the constant transition from wish to fruition, and from joy to sorrow, instead of the never-satisfied and never-dying hope which constitutes the life of the man who wills, we shall see that peace which is above all reason, that perfect calm of the spirit, that deep rest, that inviolable confidence and serenity, the mere reflection of which in the countenance, as Raphael and Correggio have represented it, is an entire and certain gospel; only knowledge remains, the will has vanished. We look with deep and painful longing upon this state, beside which the misery and wretchedness of our own is brought out clearly by the contrast. Yet this is the only con sideration which can afford us lasting consolation, when, on the one hand, we have recognised incurable suffering and endless misery as essential to the manifestation of will, the world; and, on the other hand, see the world pass away with the abolition of will, and retain before us only emptiness. Thus, in this way, by contemplation of the will, which is so real, with all its suns and milky-ways is nothing. If this is also just the Prajna-are no more. (Cf. J. J. Schmidt, Paramita of the Buddhists, the ”Ueber das Mahajana und Prajna-Paramita.”) point at which subject and object. The World as Will and Representation by Arthur Schopenhauer, translated by R B Haldane and J. Kemp: Fourth Book.

HTTP://EN.WIKISOURCE.ORG/Wiki/THE_WORLD_AS_WILL_AND_REPRESENTATION/FOURTH_BOOK

36 Title: The Unconscious Abyss: Hegel’s Anticipation of Psychoanalysis
Author: Mills, Jon
Publisher: New York: SUNY Press, 2002
Reviewed By: Marilyn Nissim Sabat, Winter 2005, pp. 65-68
Preliminary Rather, in showing that Hegel anticipated Freud, Mills seeks to accomplish two goals: first, he aims to restore the unconscious to the status and role it has in the Freudian body of writings; secondly, Mills aims to motivate the transformation of psychoanalysis into what he calls a “process psychology” or, equivalently, a “dialectical psychoanalysis.” Were this to come about, a sea change in clinical thinking and clinical work should follow. Thus, the showing of Hegel’s anticipation of psychoanalysis (a highly successful tour de force by Mills), is intended to evoke something like the following reflections: if Hegel anticipated psychoanalysis, then psychoanalysis can benefit greatly, at the very least, from Hegel’s dialectical method (Mills repeatedly states in the book that he does not advocate adoption of Hegel’s philosophical stance tout court).
However, as Mills notes in his introductory chapter on the prehistory of Hegel’s notion of the unconscious abyss, the Hegelian dialectic is radically different from the Fichtean thesis-antithesis-synthesis; for Hegel, rather, every “synthesis” is a new beginning, and this places the emphasis properly: the dialectical process is ever ongoing. Perhaps Hoffman has not fully appreciated this aspect of the Hegelian dialectic.

The Unconscious Abyss is in many ways a remarkable book, particularly, as will be illustrated below, in the manner and content of Mills exposition of both Hegel’s and Freud’s ideas. Hegel has benefited from having quite a few superb expositors and interpreters; While it contains many significant quotes from both Hegel and Freud, the book clearly is the product of an extraordinary process of internalization of Hegel’s writings and thought. Mills gives us Hegel from the inside, so to speak, Hegel as Mills’ lived experience of his thought, Mills’ love for and mastery of Hegel’s system, and Freud’s as
well. Thus, Mills’ presentation of Hegel is neither merely expository nor merely interpretive; rather, it is a representation of Hegel infused throughout by a vision of the whole and by Mills’ conviction not only that Hegel anticipated Freud, but that if psychoanalysis is to have a future, qua psychoanalysis, that is, then it must be grounded in core ideas of Hegelianism.

From a critical perspective, it must be said that the marriage of Hegel and Freud is based on, so to speak, a pre-nuptial agreement; that is, Mills assumes that Freud’s philosophical perspective was not physicalist reduction (or positivist), as Hegel’s was not. This is certainly a plausible view of Freud for which many have argued, given that Freud’s own remarks are notoriously ambiguous on this point. Were Freud a physicalist reductionist, his system would be radically incompatible with Hegel’s. In the conclusion of this review, I will make some further remarks on this point.

The best way to characterize The Unconscious Abyss is by discussing the meaning of the phrase itself, as Mills understands it. However, before doing so it is necessary to discuss some of the most important factors that lead Mills to believe not only that Hegel anticipated Freud, but that Hegel provides a philosophical grounding for Freud’s conception of the psyche that gives psychoanalysis needed credibility.

For Mills, the view that psychoanalysis ought to be construed as a “process psychology” or a “dialectical psychoanalysis” is the outcome of comprehending the development of the ego from its inception in the unconscious abyss to its attainment of mature self-consciousness. This is so because Hegel’s notion of the inception of the psyche as “drive,” and as ceaseless self-activity and change is identical to Freud’s notion of “drive,” and anything that is in ceaseless change is necessarily in a process of becoming. Most important is a point Mills reiterates throughout his study: following Hegel, Mills insists not only that the ego (the ego in the psychoanalytic and Hegelian senses) originates in the unconscious; in addition and most importantly, he insists that the unconscious ontologically, logically, and developmentally precedes consciousness and self-consciousness and is the dynamic root of human psychic and psychosocial development. It follows from this that failing to appreciate this relation between consciousness and the unconscious amounts to abandoning psychoanalysis.

Mills is of course not the first psychoanalyst/theorist to deplore what is taken to be the jettisoning of the Freudian unconscious. Defense of the unconscious has come from a variety of sources, including some theorists who proclaim that Freud was a physicalist reductionist and that the unconscious consists primarily of drives that originate biologically, i.e., in the body where the body is construed as pure materiality. The problem with this perspective is that it inevitably culminates either in an untenable pure materialism that denies freedom or in some form or other of psychophysical dualism, for example epiphenomenalism, which Freud at times espoused. Mills’ defense of the Freudian unconscious rejects the view that Freud was a reductionist, even though Freud understood correctly that drives originate in the biological body. This is one of the crucial points that Mills believes is resolved by the Hegelian perspective. The issue to be resolved is this: how do we understand both that drives originate in the biological body and at the same time that this is not a reductionist claim? The solution lies in the rejection of mind-body dualism. The Hegelian philosophy is entirely monistic, and its method is dialectic. In this perspective, subjectivity and substance (nature, materiality) are dialectically interpenetrated such that the progress of Spirit (Mind) towards freedom is a progress from substance to subject. In other words, when subject recognizes nature as its own externalized self, spirit will have returned to its beginning prior to its own self-diremption (splitting into Nature and Mind).

There is no dualism, then, because subject and nature are ontologically the same. Thus, physicalist reductionism (or positivism), the view that there is a nature that exists entirely independently of subjectivity, is untenable within the Hegelian monistic perspective. Importantly, however, Mills cautions that he does not advocate acceptance of Hegel’s entire system. For example, we need not accept Hegel’s notion of all of human history as the odyssey of Spirit towards Absolute Knowledge, i.e., freedom consequent upon Spirit’s reconciliation with its own alienated self, Nature.

37 Historical Origins of the Abyss: Hegel himself did not originate the notion of the unconscious abyss. Rather he took it over in large measure from Boehme, neo-Platonism, and Schelling. The concept of
developed a view of the mind which foreshadowed Freud's theories. Psychologist Jacques Van Rillaer points out that, "the unconscious was not discovered by Freud.

In 1890, when psychoanalysis was still unheard of, William James, in his monumental treatise on psychology, examined the way Schopenhauer, von Hartmann, Janet, Binet and others had

the abyss (Ungrund) derives from Boehme's theosophic Christianity. Inspired by the study of Plotinus, Boehme radically reconceptualized God as the ens manifestativum sui, "the being whose essence is to reveal itself." Moreover, Boehme developed an elementary form of dialectic. In this dialectic, positive and negative polarities emerge out of the Godhead's original undifferentiated non-being (das Nichts), and these unfold through orderly stages of manifestation as it ascends toward absolute self-consciousness. At one time, scholars thought that Boehme's term Ungrund originated in the Gnostic 'abyss,' since there are shared similarities between the two. But Koyré has cogently disputed this claim, interpreting Boehme's notion of the abyss as the "ground without a ground." Before the divine Ungrund emerges, there is no source of determination, there is nothing; the Ungrund is merely "unfathomable" and "incomprehensible." The Ungrund is the uncertainty which precedes the divine will's arousing itself to self-awareness. Furthermore, Boehme's Ungrund acts as a subject who desires: "it 'seeks,' it 'longs,' it 'sees,' and it 'finds',." While Hegel does give testimony to Boehme, he probably owes more to Proclus (through Creuzer), Plotinus, Erigena, and Schelling. Boehme's impact on Schelling was considerable; and Schelling was among the very first philosophers to underscore the importance of the unconscious and the role of irrationality in human experience.

However, it was two arch-rationalists, Leibniz and Kant, who paved the way for this development. In the New Essays on Human Understanding, Leibniz propounded a theory of unconscious petits perceptions. Kant, in his Anthropology, discussed the nature of "obscure presentations" (dunkele Vorstellungen) that remain just below the level of conscious awareness. Schelling's revision of Kant's and Fichte's transcendental idealism together with Schelling's own philosophy of identity (Identitätspiphilosophie) and philosophy of nature (Naturphilosophie) led to one of the first systematic conceptualizations of the unconscious. Hegel on the Unconscious Abyss: Implications for Psychoanalysis. Jon Mills © published in The Owl of Minerva, 1996, 28 (1), 59-75.


If we may assume that the former errors might be got rid of in the judgment of a large number of individuals, the latter source of error, on the contrary, weighs so much the heavier. Whoever knows how powerful is the unconscious bias of thought and judgment by the will, by instincts and feelings, will immediately allow the great importance of the errors thereby rendered possible. Let any one reflect how easily unpleasant impressions are blotted out of the mind and how pleasant ones remain, so that even an event or adventure disagreeable enough in reality appears in memory in the most charming
light (jurat meminisse malorum); in consequence of this the recapitulating memory must attain to a far more favourable summing up of the pleasure-content of personal life than a review of the pleasure and pain actually felt in the course of life undistorted by the glasses of memory would yield. What memory is unable to accomplish in the way of hushing up really felt pain, the instinct of hope most certainly accomplishes for future feeling (comp. below No. 12), and the balance of the past will be involuntarily falsified by all younger persons by the introduction of the idea of a future which is purged by hope of the main causes of past pain without the causes of pain hereafter to be added being taken into account. Thus it is not the true life as it actually was and will be, but as it is exhibited to the uncritical eye in the embellishing mirror of memory and in the deceptive roseate hue of hope that is used for drawing the balance between the sum of pleasure and the sum of pain; and hence it is no wonder if a result appears to be yielded which little enough agrees with reality.

Let one consider, further, that the foolish vanity of man goes so far as to prefer to seem rather than to be not merely well but also happy, so that every one carefully hides where the shoe pinches, and tries to make a show of opulence, contentment, and happiness which he does not at all possess. This source of error falsifies the sentence that one passes on others according to what they express and reveal of the balance of pleasure and pain of their life, just as the two just-named sources of error the judgment on their own part. If one, however, judges according to what other people are wont to declare concerning the sum of happiness of their whole life, it is clear that we have here to deal with the product of the two mentioned errors. One already sees from this with what caution we must accept the judgment of mankind on their own felicity.

Lastly, when we consider, as is a priori to be expected, that the same unconscious will which has created beings with these instincts and passions will also through these instincts and passions influence conscious thinking in the direction of the same life-impulse, we should rather only wonder how the instinctive love of life should come to be able in consciousness to condemn this same life; for the same Unconscious which wills life, and, moreover, for its quite special ends wills just this life in spite of its wretchedness, will certainly not omit to fit out the creatures of life with just as many illusions as they need, in order not merely to make life supportable, but also to leave over enough love of life, elasticity, and freshness for the life-tasks to be accomplished by them and claiming all their energy, and thus to cozen them concerning the misery of their existence.
used the term 'unconscious' and 'subconscious'.[16] Historian of psychology Mark Altschule observes that unconscious, cerebral activity and depth psychology were well known to the nineteenth century psychologists and physicians who practiced psychiatry (like Eugene Bleuler and Emil Kraeplein).
3.3 FREUD’S CONTRIBUTION:

Psychoanalysis became a scientific theory after Sigmund Freud. Even though there had been conceptualization in the west about the individual mind and its variations it is after Freud it was systematically explored. Freud was in Vienna as a while he was treating patients with hysterical symptoms. Hysterical symptoms like paralysis, seizures, blindness deafness, pain syndromes, memory loss, possession, fugue states...etc were observed by him and were successfully treated with hypnosis. It was a common knowledge that these patients did not have any organic basis for their syndromes. Women and children were seen to have more affected by hysterical symptoms. Young women who had hysteria had more vivid childhood sexual trauma to tell in Freud’s early clinical practice and he felt by allowing them to narrate their events of trauma often relieved their symptoms.

Freud's first theory to explain hysterical symptoms was presented in Studies on Hysteria (1895), co-authored with his mentor the distinguished physician Josef Breuer, which was generally seen as the birth of psychoanalysis. Freud contended that at the root of hysterical symptoms were repressed memories of distressing occurrences, almost always having direct or indirect sexual associations.

by middle of 1890s He contended that unconscious sexual fantasies were uncovered during his process of free association—atechnique in which patients were allowed to talk for long periods and facilitated to describe their secrets. the process of unconscious memories hidden from normal day to day functions is called repression. he felt they manifest occasionally in dreams and disease states. By uncovering them he could relieve the distress.
Freud concluded by 1900 dreams have symbolic functions and interpreting them would give ideas into the inner world of the individual. He by this time was convinced about an unconscious mind and a conscious mind. The unconscious has a primary process thinking consisting of symbolic and condensed thoughts like the one seen in dreams and a secondary process which consist of logical and conscious process.

He had modeled a topographical model for the mind based on this theory. over phases like the oral(0-1years) anal(1-3years) phallic ( 3-5years) latent ( 6years to puberty) and genital( puberty onwards to mature adulthood).

He conceptualized that psychic energy moves either outwards or towards self in a process called cathexis. The self directed cathexis was called as a process leading to narcissism. He felt that anger turned inwards lead to depression. He could describe in this way certain self destructive behaviours of human beings. Similarly when the cathexis happens towards a source of power, leads to group behaviours and leadership following. In 1920 he proposed a dual drive theory of “sexuality and aggression” to explain human destructiveness and wars.

By 1923 freud was convinced repression was only one among several defence mechanisms. He proposed a structural theory of mind consisting of id,ego and superego. Mental functioning based upon the interaction between the id,ego and superego along with various defence mechanism were the cause of anxiety. He tirelessly explained early infants attachments with mother as oedipal complex and proposed as the cause anxiety and behavioural pattern in later life.
the capacities to control oral, sexual, and destructive impulses; to tolerate painful effects without falling apart; and to prevent the eruption into consciousness of bizarre symbolic fantasy. Synthetic functions, in contrast to autonomous functions, arise from the development of the ego and serve the purpose of managing conflictual processes. Defenses are synthetic functions that protect the conscious mind from awareness of forbidden impulses and thoughts. One purpose of ego psychology has been to emphasize that some mental functions can be considered to be basic, rather than derivatives of wishes, affects, or defenses.

There are six "points of view", five described by Freud and a sixth added by Hartmann. Unconscious processes can therefore be evaluated from each of these six points of view. The "points of view" are:

1. Topographic
2. Dynamic (the theory of conflict)
3. Economic (the theory of energy flow)
4. Structural
5. Genetic (propositions concerning origin and development of psychological functions)
6. Adaptational (psychological phenomena as it relates to the external world).
3.4 POST-FREUDIAN DEVELOPMENTS:

Modern conflict theory

A variation of ego psychology, termed "modern conflict theory" looks at how emotional symptoms and character traits are complex solutions to mental conflict. It dispenses with the concepts of a fixed id, ego and superego, and instead posits conscious and unconscious conflict among wishes (dependent, controlling, sexual, and aggressive), guilt and shame, emotions (especially anxiety and depressive affect), and defensive operations that shut off from consciousness some aspect of the others. Moreover, healthy functioning (adaptive) is also determined, to a great extent, by resolutions of conflict.

A major objective of modern conflict-theory psychoanalysis is to change the balance of conflict in a patient by making aspects of the less adaptive solutions in the conscious so that they can be rethought, and more adaptive solutions found, this is also called "compromise formations".

Object relations theory

Object relations theory attempts to explain vicissitudes of human relationships through a study of how internal representations of self and others are structured. The clinical symptoms that suggest object relations problems that include disturbances in an individual's capacity to feel warmth, empathy, trust, sense of security, identity stability, consistent emotional closeness, and stability in relationships with significant others. Concepts regarding internal representations - termed, "introjects," "self and object representations," or
"internalizations of self and other"-are attributed to Melanie Klein⁹.

³⁹ Klein believed that infants begin life with an inherited predisposition to reduce the anxiety that they experience as a consequence of the clash between the life instinct and the death instinct.
A. Fantasies
Klein assumed that very young infants possess an active, unconscious fantasy life. Their most basic fantasies are images of the "good" breast and the "bad" breast.
B. Objects
Klein agreed with Freud that drives have an object, but she was more likely to emphasize the child's relationship with these objects (parents' face, hands, breast, penis, etc.), which she saw as having a life of their own within the child's fantasy world.

Positions
In their attempts to reduce the conflict produced by good and bad images, infants organize their experience into positions, or ways of dealing with both internal and external objects.
A. Paranoid-Schizoid Position
The struggles that infants experience with the good breast and the bad breast lead to two separate and opposing feelings: a desire to harbor the breast and a desire to bite or destroy it. To tolerate these two feelings, the ego splits itself by retaining parts of its life and death instincts while projecting other parts onto the breast. It then has a relationship with the ideal breast and the persecutory breast. To control this situation, infants adopt the paranoid-schizoid position, which is a tendency to see the world as having both destructive and omnipotent qualities.

B. Depressive Position
By depressive position, Klein meant the anxiety that infants experience around 6 months of age over losing their mother and yet, at the same time, wanting to destroy her. The depressive position is resolved when infants fantasize that they have made up for their previous transgressions against their mother and also realize that their mother will not abandon them.

Psychic Defense Mechanisms
According to Klein, children adopt various psychic defense mechanisms to protect their ego against anxiety aroused by their own destructive fantasies.
A. Introjection
Klein defined introjection as the fantasy of taking into one's own body the
images that one has of an external object, especially the mother's breast. Infants usually introject good objects as a protection against anxiety, but they also introject bad objects in order to gain control of them.

B. Projection
The fantasy that one's own feelings and impulses reside within another person is called projection. Children project both good and bad images, especially onto their parents.

C. Splitting
Infants tolerate good and bad aspects of themselves and of external objects by splitting, or mentally keeping apart, incompatible images. Splitting can be beneficial to both children and adults, because it allows them to like themselves while still recognizing some unlikable qualities.

D. Projective Identification
Projective identification is the psychic defense mechanism whereby infants split off unacceptable parts of themselves, project them onto another object, and finally introject them in an altered form.

Internalizations
After introjecting external objects, infants organize them into a psychologically meaningful framework, a process that Klein called internalization.

A. Ego
Internalizations are aided by the early ego's ability to feel anxiety, to use defense mechanisms, and to form object relations in both fantasy and reality. However, a unified ego emerges only after first splitting itself into two parts: those that deal with the life instinct and those that relate to the death instinct.

B. Superego
Klein believed that the superego emerged much earlier than Freud had held. To her, the superego preceded rather than followed the Oedipus complex. Klein also saw the superego as being quite harsh and cruel.

C. Oedipus Complex
Klein believed that the Oedipus complex begins during the first few months of life, then reaches its zenith during the genital stage, at about 3 or 4 years of age, or the same time that Freud had suggested it began. Klein also held that much of the Oedipus complex is based on children's fear that their parents will seek revenge against them for their fantasy of emptying the parent's body. For healthy development during the Oedipal years, children should retain positive feelings for each parent. According to Klein, the little boy adopts a "feminine" position very early in life and has no fear of being castrated as punishment for his sexual feelings for his mother. Later, he projects his destructive drive onto his father, whom he fears will bite or castrate him. The male Oedipus complex is resolved when the boy establishes good relations with both parents. The
Margaret Mahler, described distinct phases and subphases of child development leading to "separation-individuation"

little girl also adopts a "feminine" position toward both parents quite early in life. She has a positive feeling for both her mother's breast and her father's penis, which she believes will feed her with babies. Sometimes the girl develops hostility toward her mother, whom she fears will retaliate against her and rob her of her babies, but in most cases, the female Oedipus complex is resolved without any jealousy toward the mother. http://highered.mcgraw-hill.com/sites/0072316799/student_view0/part2/chapter5/chapter_outline.html

She is best known for originating the Separation-Individuation theory of child development. In her theory Mahler speculates that after the first few weeks of infancy, in which the infant is either sleeping or barely conscious, the infant progresses first from a phase (Normal-Symbiotic Phase) in which it perceives itself as one with its mother within the larger environment, to an extended phase (Separation-Individuation Phase) consisting of several stages or sub-phases in which the infant slowly comes to distinguish itself from its mother, and then, by degrees, discovers its own identity, will, and individuality. Normal Symbiotic Phase: According to Mahler, this phase extends from the first signs of conscious awareness at four to six weeks until about five months of age. (Mahler originally called the first few weeks of helpless infancy the “Normal Autistic Phase”, but later discarded this designation). In the Normal-Symbiotic Phase the infant is now aware of its mother, but has no sense of individuality of its own. The infant and mother are as one, and there is a barrier between them and the rest of the world.

Separation-Individuation Phase: In this phase the infant breaks out of its “autistic shell” and begins to connect with its environment and with the people in it. Separation refers to the development of limits and to the differentiation in the infant’s mind between the infant and the mother, whereas individuation refers to the development of the infant's ego, sense of identity, and cognitive
abilities. This phase is divided into three sub-phases, which occur in the following order, but which often overlap in time:

1. **Hatching (5 to 9 months):** The infant becomes aware of the differentiation between itself and its mother. It becomes increasingly aware of its surroundings and interested in them, using its mother as a point of reference or orientation.

2. **Practicing (9 to 16 months):** The infant can now get about on its own, first crawling and then walking freely. The infant begins to explore actively and becomes more independent of its mother. The infant still experiences itself as one with its mother.

3. **Rapprochement (15 months and beyond):** The young child once again becomes close to his mother, but begins to differentiate itself from his mother. The child realizes that his physical mobility demonstrates psychic separateness from his mother. The toddler may become tentative at this point, wanting his mother to be in sight so that, through eye contact and action, he can explore his world.

Mahler further divided Rapprochement into three sub-stages:

1. **Beginning:** The young child is motivated by a desire to share discoveries with his mother.

2. **Crisis:** The child is torn between staying connected with his mother and venturing out from his mother and becoming more independent and adventurous.

3. **Solution:** The child resolves the above Crisis according to the dictates of his own newly forming individuality, to his fledgling use of language, and to his interaction with the temperament of his mother. Mahler believed that disruptions in the fundamental process of separation-individuation could result later in life in a disturbance in the ability to maintain a reliable sense of individual identity.

http://www.childdevelopmentmedia.com/margaret-mahler-and-the-separation-individuation-theory.htmlMargaret Mahler and Separation-Individuation Theory
By Richard Brodie
during the first three years of life, stressing the importance of constancy of parental figures, in the face of the child's destructive aggression, to the child's internalizations, stability of affect management, and ability to develop healthy autonomy.

Later developers of the theory of self and object constancy as it affects adult psychiatric problems such as psychosis and borderline states have been John Frosch, Otto Kernberg, Salman Akhtar and Sheldon Bach. Peter Blos described how similar separation-individuation struggles occur during adolescence, of course with a different outcome from the first three years of life: the teen usually, eventually, leaves the parents' house (this varies with the culture).

Erik Erikson\(^{41}\) (1950–1960s) described a life stage approach spanning over the whole life. He emphasized that development

\[\begin{array}{|c|c|c|}
\hline
\text{Stage} & \text{Basic Conflict} & \text{Important Events} & \text{Outcome} \\
\hline
\text{Infancy (birth to 18 months)} & \text{Trust vs. Mistrust} & \text{Feeding} & \text{Children develop a sense of trust when caregivers provide reliability, care, and affection. A lack of this will lead to mistrust.} \\
\hline
\end{array}\]

\(^{41}\) Erikson formulated a developmental model for a lifelong process. Initial stages were akin to Freudian developments and the development after adolescence to adulthood were described as identity development, intimacy, generativity and integrity.
<table>
<thead>
<tr>
<th>Age Period</th>
<th>Stage</th>
<th>Conflict</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Early Childhood (2 to 3 years)</td>
<td>Autonomy vs. Shame and Doubt</td>
<td>Toilet Training</td>
<td>Children need to develop a sense of personal control over physical skills and a sense of independence. Success leads to feelings of autonomy, failure results in feelings of shame and doubt.</td>
</tr>
<tr>
<td>Preschool (3 to 5 years)</td>
<td>Initiative vs. Guilt</td>
<td>Exploration</td>
<td>Children need to begin asserting control and power over the environment. Success in this stage leads to a sense of purpose. Children who try to exert too much power experience disapproval, resulting in a sense of guilt.</td>
</tr>
<tr>
<td>School Age (6 to 11 years)</td>
<td>Industry vs. Inferiority</td>
<td>School</td>
<td>Children need to cope with new social and academic demands. Success leads to a sense of competence, while failure results in feelings of inferiority.</td>
</tr>
<tr>
<td>Adolescence (12 to 18 years)</td>
<td>Identity vs. Role Confusion</td>
<td>Social Relationships</td>
<td>Teens need to develop a sense of self and personal identity. Success leads to an ability to stay true to yourself, while failure leads to role confusion and a weak sense of self.</td>
</tr>
<tr>
<td>Young Adulthood (19 to 40 years)</td>
<td>Intimacy vs. Isolation</td>
<td>Relationships</td>
<td>Young adults need to form intimate, loving relationships with other people. Success leads to strong relationships, while failure results in loneliness and isolation.</td>
</tr>
<tr>
<td>Middle Adulthood (40 to 65 years)</td>
<td>Generativity vs. Stagnation</td>
<td>Work and Parenthood</td>
<td>Adults need to create or nurture things that will outlast them, often by having children or creating a positive change that benefits other people. Success leads to feelings of usefulness and accomplishment, while failure results in shallow involvement in the world.</td>
</tr>
</tbody>
</table>
is a lifelong process. In the adolescence the individual undergoes an "identity crisis," that involves identity-diffusion anxiety. In order for an adult to be able to experience “warmth, empathy, trust, holding environment, identity, closeness, and stability” in relationships, the teenager must resolve the problems with identity and redevelop self and object constancy. Later he undergoes a phase of intimacy with spouse and children and generativity in society. In the old age a well lived life leads to a sense of integrity.

Self psychology

Self psychology emphasizes the development of a stable and integrated sense of self through empathic contacts with other humans, primary significant others conceived of as "selfobjects." Selfobjects meet the developing self's needs for mirroring.

<table>
<thead>
<tr>
<th>Maturity (65 to death)</th>
<th>Ego Integrity vs. Despair</th>
<th>Reflect on Life</th>
<th>Older adults need to look back on life and feel a sense of fulfillment. Success at this stage leads to feelings of wisdom, while failure results in regret, bitterness, and despair.</th>
</tr>
</thead>
</table>

42 Self may be defined as the sense of one's bio-psycho-social being in time & space [Mackey]

1. the word 'sense' is used to convey that we experience who we are, although that experience may not always be easy to communicate with words; we may experience ourselves in terms of our bodies, minds and social roles & relationships; the sense of who we are may be communicated behaviorally, cognitively & emotionally
2. an assumption about the self is that we strive or reach for an integrated sense of ourselves biologically, psychologically and socially; i.e.: a sense of wholeness characterized by the integration or fit among body, mind and social roles and relationships; the lack of integration results in fragmentation
idealization, and twinship, and thereby strengthen the developing self. The process of treatment proceeds through "transmuting internalizations" in which the patient gradually internalizes the selfobject functions provided by the therapist. Self psychology was proposed originally by Heinz Kohut\textsuperscript{43}.

3. the sense of self needs to be understood within the contexts of time & space; developmentally, the self of a child may be very different from that of an adult; that of an adolescent very different from that of an elderly person; space as the physical as well as relational environment also shapes the sense of self; economic poverty may impoverish people economically but also psychologically, especially structural poverty; individuals need differing amounts of relational space; consider the needs of the neonate dependent on the caregiving world for survival and those of the adolescent struggling to negotiate the path to adult independence

4. Sass conceptualized the self as 'a journey into the interior'

5. Kohut, the father of self psychology, referred to the self as 'the center of initiative and creativity' and as 'an experience near phenomenon'

6. the reference to 'experience near' calls attention to the centrality of relationships with empathic human beings that are vital to the development of a positive sense of self https://www2.bc.edu/richard-mackey/notesself.html

\textsuperscript{43} Psychoanalytic self psychology is the theoretical school of Heinz Kohut, MD (1913-1981), and provides the theoretical basis for most of the therapeutic benefits of contemporary psychoanalysis. While rejecting the primary importance of innate Freudian sexual drives in the organization of the human psyche, self psychology was the first major psychoanalytic movement in the United States to recognize the critical role of empathy in explaining human development and psychoanalytic change. Since 1959 Kohut and followers have transformed the practice of psychoanalysis and psychotherapy by deepening the therapist's empathic attunement to the patient and describing fundamental human needs for healthy development, particularly idealizing, mirroring, and twinship (or "alterego") needs. Kohut's work has developed into the study of selfobject experiences, experiences (usually with other people) that nourish the self and which define the experience of the self and self-esteem. Healthy narcissism is the appearance of a strong, vital, cohesive self striving with ambition and ideals toward the full realization of a person's skills and talents. Narcissism is the appearance of a weak, vulnerable self attempting to maintain self-cohesion and bolster self-esteem. Freud's method of free association within the empathic ambience of the consulting room can eventually develop into the analyses of selfobject transferences. Disruptions in this ambience are analyzed as empathic failures of the analyst and must result
According to Kohut's self psychology model, narcissistic psychopathology is a result of parental lack of empathy during development.

in a restoration of the empathic ambience in order for the analysis to proceed. Repetitions of this disruption-restoration process allow a person's sense of self to change and develop in fundamental ways and define the psychoanalytic process. Intersubjective systems theory is a major contemporary school growing from self psychology. It is a two-person theory of psychology consistent with modern systems theory and self psychology. Psychoanalytic self psychology contributes to our understanding of a wide variety of topics in psychology and the social sciences, as well as philosophy, humanities and religion.
http://www.selfpsychology.com/whatis.htm

44 Narcissism is a psychological state of being centered on one's own needs to the exclusion, more or less, of the needs of others; i.e. being self centered; Narcissus was the beautiful youth in Greek legend who languished over his mirror image and was eventually transformed into a flower; the dream of the narcissistically impaired individual

1. narcissism characterizes the neonatal years when the infant is dependent exclusively on caregivers for meeting primary needs to survive; the narcissistic entitlement of all kids
2. the infant is primarily fused, dependent, vulnerable and in need of exclusive attachment prior to the achievement of differentiation; i.e. a primary narcissistic attachment with the selfobject world: 'mommy and I are one [Silverman et al]; even at a very early stage of psychosocial development 'prior to self-awareness and language,' it is hypothesized that a sense of self exists [Stern]
3. with the beginnings of the subphase of differentiation during separation/individuation, narcissism takes on what is referred to as a secondary quality; the child then relies on the object world for recognition, validation, acceptance & approval for his/her separate & individuated self worth; as a child internalizes the empathic message from caregivers that 'it's worth being me,' the true self begins to emerge; the development of healthy secondary narcissism that characterizes a positive sense of self is contingent on psychological nurturance through mirroring
4. as children mature physically and acquire confidence in exploring the world, rapprochement attenuates abandonment anxiety so that one is
Consequently, the individual does not develop full capacity to regulate self esteem. The narcissistic adult, according to Kohut's concepts, vacillates between an irrational overestimation of the self and irrational feelings of inferiority, and relies on others to regulate his self esteem and give him a sense of value.

Kohut recommends helping the patient develop these missing functions. Kohut proposes that the therapist should empathically experience the world from the patient's point of view (temporary indwelling) so that the patient feels understood.

Interpretations are used when they can help the patient understand his sometimes intense feelings about any empathic failure on the part of the therapist, and understand why he (the patient) needs to restore solidity and comfort after being injured by any failed empathic (self object) ties. As insight develops, the patient begins to understand why he might experience these apparently small empathic failures so deeply.

able to progressively move away by the assurance that he/she may go back

5. Narcissistic >'deficits' in adults, related to genuine esteem and respect for self, may originate, at least in part, in self object experiences at primary and secondary levels that were not 'good enough;' as a consequence, individuals are impaired in experiencing healthy self love; i.e. healthy secondary narcissism

6. no matter how optimal, selfobject behaviors by attuned caregivers result inevitably in empathic 'failures;' such failures, in doses gradual enough to be integrated by the child, spur development of the self

https://www2.bc.edu/richard-mackey/notesself.html
PART-4: METAPHYSICS OF SAIVA SIDDHANTHAM:

In this section we shall see the sivagnanabodham meanings in English and Tamil. Then we shall see the philosophical core namely the ontology, cosmology, teleology, axiology, freedom and eschatological aspects.

4.1 THE SIVAGNANABODHAM OF MEYKANDAR; (மமய்கண்டார் அருளிய சிவஞானபாதம்)

The sivagnanabodham was written in 12th century by meykandar. It is revered as a seminal work by the agamists. It is arranged in 12 sutras (stanzas). They convey the truth in 39 andha-karanas (concepts). They can be studied as follows:

45 சிவஞானபாத சூர்ணிக்மகாத்து
மசந்திநானதயர், மதளிவுனராக எழுதிய கிருபாைந்த வாரியாருக்கும் இன்னும் பேருக்கும் மிகவும் பயன்படத்தாய் இந்த சூர்ணிக்மகாத்து விளங்கியுள்ளனத காணமுடிகின்றது.

அன்பர்க்கு அதனை வழங்குவதில் மகிழ்ச்சி அனேகிலறன். அன்பன் கி.லோகநாதன் (K.LOGANATHAN. UNIVERSITY SANS MALAYSIA. PENANG)

http://www.projectmadurai.org/pm_etexts/utf8/pmuni0080.html

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சூர்ணிக்மகாத்து

மபாதுவதிகாரம்: பிரமாணவியல்

பதிவு கதாகம்

1. சும் பிறப்பு மிதமாக முத்மதாழினேயுனேயது
2. அது அரைாலே உனேயது
3. மற்ற இருவரும் முத்மதாழில் படுவர்கள்

இரண்ோம் சூத்திரம்

1. அரன் உயிர்களின் இரண்ேற நிற்பன்
2. உயிர்களுக்குக் கன்மப்பேனை அரலை மகாடுப்பன்
3. உயிர்கள் அச்சு மாறிலய பிறக்கும்.
4. அரன் சருவ வியாபகன்.

மூன்றாம் சூத்திரம்

1. இல்லே என்கிற அறிவுேலை மசல்லுனகயிைாலே அறி உயிர் உண்டு.
2. எைது உேல் என்று மபாருட்பிறித்தின் கிழ
3. இல்லே என்கிற அறிதேின், ஒவ்மவான்னற மாத்திரம் அறிகிற
4. கும்துறை உயிர்களின் அச்சு மாறிலய பிறக்கும்.
4. கைவுேன் நிறுவிைாலே விட்டு நைவுேிலேயிலைாலே அக் கைவுேற்கு லவறாய் உயிர் உண்டு.

5. நித்தினரயிலும் பிராணவாயுத் மதாழில் பண் பணவும் சரீரத்துக்குப் புசிப்பும் மதாழிலும் இலோதபடியிைாலே, பிராண வாயுவுக்கு லவறாய் உயிர் உண்டு.

6. மறந்து மறந்து நினைக்கிறபடியிைாலே மறவாமல் இருக்கிற அரனுக்கு லவறாய் உயிர் உண்டு.

7. எல்ோத் தத்துவங்களுக்கும் லவறு லவறு மபயர் இருக்கிற அந்தந்தத் தத்துவங்களுக்கு லவறாய் உயிர் உண்டு.

மபாதுவதிகாரம்: இேக்கணவியல்

1. ஆத்திராத்தியாணாகத்துக்கு உயிர் உட்கூடிைாேன்றித் மதாழில் இலோதபடியிைாலே, ஆத்திராத்தியாணாகத்துக்கு லவறாய் உயிர் உண்டு.

2. மெமனறப்பால் உயிருக்கு அறிவு இல்லே

3. உயிர் மூன்று அவத்நதப்படும்.

ஐந்தாம் சூத்திரம்

1. உயிராலே தத்துவங்கள் எல்ோம் மதாழில் மசய்யும்.

2. அரைாலே உயிர்கமளல்ோம் அறியும்.

ஆறாம் சூத்திரம்

1. உயிர் அறிவிைாலே அறியப்பட்டேமதல்ோம் அழியும்.

2. அப்பிரலமயமாக அறியப்பட்டேவலை அரன்.

உண்னம அதிகாரம்: சாதைவியல்

ஆழாம் சூத்திரம்.
அரன் பாசத்தத அனுபவியான்.

2. பாசம் அரனை அனுபவியாது.

3. உயிர் அவ் அரனை அனேயும் அனுபவிக்கும்.

1. பொதுகைத் தொல்லியல் குறிப்பிட்டியேல் மத.

2. பொதுகையில் வரும் மதத்திற்கு அரிய.

3. பொது பார்க்கியிலிருந்து பார்க்கும் குறிப்பிட்டியேல் அனுமதிக்கும்.

4. பொது பார்க்கியிலிருந்து பார்க்கும் குறிப்பிட்டியேல் அரிய.

தொல்லியல் துறைமுக.

1. பொது கார்பாட்டிலிருந்து அரிய கற்பிட.

2. பொது பார்க்கியில் பார்க்கும், அரிய கற்பிட.

3. பார்க்கியில் பார்க்கியில் வார்க்கும் பார்க்க.

பல்ல அரியார்: பல்ல இறால்

பல்ல துறைமுக.

1. கார்பாட்டில் கார்பாட்டில் தொல்லியல்.

2. கார்பாட்டிலிருந்து அரிய மதத்திற்கு தொல்லியல்.

பல்லர் துறைமுக.

1. கார்பாட்டில் கார்பாட்டில் அரிய கற்பிட.

2. கார்பாட்டிலிருந்து அரிய கற்பிட குறிப்பிட்டியேல் பார்க்க.

பல்லர் துறைமுக.
Siva gnana bodham of meykandar:

SUTRA1:
Concept-1: Fundamental life is three forms. He, she and it
-2: the universe has three functions—birth, sustenance and
death.
-3: the universe is created by Siva
-4: the men and women are the product of the triple functions.

SUTRA2:
-1: Siva is the life
-2: Siva gives the fruit for the human deeds.
-3: life has defective qualities from birth.
-4: Siva is omnipresent.

SUTRA3:
-1: life has no knowledge on its own as it expresses it by self.
-2: the material body expresses its self and it is hence different from
life.
-3: the states are five and each are felt with life of its own.
-4: the dream are separated from conscious and hence they are life of
its own.
-5: sleep has respiration and hence it is another life.
-6: life has forgetting qualities hence it is different from Siva.
-7: thus all lives are different as they have different names.

SUTRA 4:
-1: the deeds have difference as they are functionless without
adding life.
-2: the dirt conceals the knowledge of life.

1. மும்மேங்கனளயும் கனளக.

2. சிவஞானிகளுேலை கூடுக.

3. சிவஞானிகளயும் சிவேிங்கத்னதயும் சிவமைைலவ லதறி வழிபடுக.

4. வழிபோனமனய ஒழிக.

ஆகச் சூத்திரம் 12க்கு சூர்ணிக்மகாத்து 39.
-3: the life is contaminated by the three forms of dirt.

SUTRA 5:
-1: the knowledge is mediated and performs through life.
-2: the life perceives knowledge through Siva.

SUTRA 6:
-1: the knowledge of life is perishable
-2: the eternal knowledge is Siva

SUTRA 7:
-1: Siva has no attachment.
-2: attachments do not contaminate Siva.
-3: life can reach Siva and enjoy.

SUTRA 8:
-1: the life gets correct knowledge through meditation
-2: Siva is the master for the life.
-3: life loses its self by attaching with senses.
-4: life when detaches itself from senses understands self.

SUTRA 9:
-1: life sees Siva by knowing Siva only.
-2: Siva emanates from life when attachments (bonds) cease.
-3: chanting the five letters of Siva liberates from the smell of the dirt.

SUTRA 10:
-1: be united with Siva
-2: do ones duty as the duties to Siva

SUTRA 11:
-1: the benefits of the knowledge goes to Siva
-2: the continuous thought and love of Siva leads to him

SUTRA 12:
-1: destroy the three forms of dirt (self entitlement, false deeds & false perception)
-2: be in company with Siva conscious people
-3: Siva conscious people and sivalinga are to be worshiped as Siva
-4: the worshipfulness alone saves.
4.2 METAPHYSICAL ANALYSIS OF BODHAM:

ONTOLOGICAL AND COSMOLOGICAL EXPLANATION OF SIVAGNANA BODHAM.

ONTOMETRY:
1. How many substances are there? (monism vs. pluralism)
   There are two forms.
2. What are they?
   1. siva (pati) 2. body (pasu).
3. How are they composed?
   Pati is supreme. Pasu was created and exists independently.
   It is bonded by desires (pasa).

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46 As a first approximation, ontology is the study of what there is. Some contest this formulation of what ontology is, so it's only a first approximation. Many classical philosophical problems are problems in ontology: the question whether or not there is a god, or the problem of the existence of universals, etc. These are all problems in ontology in the sense that they deal with whether or not a certain thing, or more broadly entity, exists. But ontology is usually also taken to encompass problems about the most general features and relations of the entities which do exist. There are also a number of classic philosophical problems that are problems in ontology understood this way. For example, the problem of how a universal relates to a particular that has it (assuming there are universals and particulars), or the problem of how an event like John eating a cookie relates to the particulars John and the cookie, and the relation of eating, assuming there are events, particulars and relations. These kinds of problems quickly turn into metaphysics more generally, which is the philosophical discipline that encompasses ontology as one of its parts. The borders here are a little fuzzy. But we have at least two parts to the overall philosophical project of ontology: first, say what there is, what exists, what the stuff is reality is made out off, secondly, say what the most general features and relations of these things are. http://www.iep.utm.edu/category/metaphysics/
4. How do they interact?
Pati stays and pasu moves steadfast towards it by removing bonds(pasa). Thus pati, pasu and pasa becomes three basic entities. (the god, the human conscious and the world according to some authors as three entities). The three are real and not an ideal one (as in the vedic advaida schools). When the three together form as a whole the ontology in saivism is realist one. Hence it is called the “ontogenic triadism”.

The verse-1: describes the basics of the saivite ontology and cosmology,
The ontology of the soul is in three states
They are : Father, mother and child

They have three functions
They are: appearance, sustenance and disappearance.
This is done by sivam

This ontogeny is part of the cosmogony(sivam)
The soul leave the sivam in order to get rid of the malam
The sivam is the primordial force of the cosmogony.

The saivite ontology defines the soul as three dimensions. They are father, mother and the child. The father and mother unite to create the child and the child grows under the guidance of them till the end of adolescence. The child when becomes an adult mates with another of the opposite gender to create another generation of child. This is an infinite process. The triangle of father mother and child is the basic unit of the existential and phenomenological analysis. All the other phenomena therefore come after this basic experience.

The purpose of this creation is to get rid of the three basic contaminations (malam). The malam are anavam(affective), kanmam(psychomotor) and maya(cognitive) defects in the
The child successfully gets rid of its malam and unites with the sivam. Thus with each generation the malam gets less and lesser.

In Freudian psycho-analysis the child is in autistic state in the womb. After it is delivered it goes into a series of relationship stages with the parents. The first stage is oral stage (0-1 years). The corresponding stage in saiva siddhantham would be the attanga-yogas.

The next stage is the cleaning of malam when the soul has problem in eliminating its malams. This corresponding to the Freudian anal stage (1-3 years). Here the child learns to retain some thing and eliminate something from the mother. The anal function in Freudian vocabulary does not mean feces but an analogue in the mind. Similarly the saiva doctrines denote malam as an object to be cleansed from the soul.

Later theories like Margaret Mahler ‘s separation individuation process also liken the saiva schools in its core philosophy in psychological development. The initial autistic stage progress in to a separation individuation states akin to the saiva siddhantham stages.

COSMOLOGY:

47 As long as humans have been trying to make sense of the universe, they have been proposing cosmological theories. Furthermore, the notion of a deity often plays a central role in these cosmological theories. According to most monotheistic religions, God is the sole creator and sustainer of the universe.

But the last one hundred years have seen a different sort of cosmology: a scientific cosmology. Without running afoul of the demarcation problem, the notable characteristics of scientific cosmology are that it uses the tools of mathematical physics (it is formalizable) and that it makes precise and testable
5. How did universe come into being?
The universe is the creation of Siva.

6. Are there space and time?
The Siva creates the space and time and he is beyond that.
The body is the creation, sustenance and destruction of Siva
and hence within space and time.

**EPISTEMOLOGY**

predictions. What has this new scientific cosmology to do with traditional (often theistic) cosmologies? Has the new cosmology replaced the older cosmologies? Does the new cosmology inform or interpret the older cosmologies? [http://www.iep.utm.edu/category/m-and-e/metaphysics/](http://www.iep.utm.edu/category/m-and-e/metaphysics/)

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48 Epistemology is the study of *knowledge*. Epistemologists concern themselves with a number of tasks, which we might sort into two categories.

First, we must determine the *nature* of knowledge; that is, what does it mean to say that someone knows, or fails to know, something? This is a matter of understanding what knowledge is, and how to distinguish between cases in which someone knows something and cases in which someone does not know something. While there is some general agreement about some aspects of this issue, we shall see that this question is much more difficult than one might imagine.

Second, we must determine the extent of human knowledge; that is, how much do we, or can we, know? How can we use our reason, our senses, the testimony of others, and other resources to acquire knowledge? Are there limits to what we can know? For instance, are some things unknowable? Is it possible that we do not know nearly as much as we think we do? Should we have a legitimate worry about *skepticism*, the view that we do not or cannot know anything at all? [http://www.iep.utm.edu/epistemo/](http://www.iep.utm.edu/epistemo/)
Siva is the ultimate knowledge. The life knowledge is acquired and not a-priori. It is by the contact with Siva life acquires knowledge. Life gets knowledge by meditating on Siva. The knowledge is concealed by the contamination of the dirt(mala).

SAIVA EPISTEMOLOGY

Siddhantha epistemology in short:

Siva is the ultimate knowledge.

49 SAIVA SIDDHANTA THEORY OF KNOWLEDGE,V. PONNIAH PhD, MAHARAGAMA GOVT TRAINING COLLEGE, COLOMBO. PUBLISHED BY ANNAMALAI UNIVERSITY1952, PHILOSOPHY SERIES VII.

50 Defined narrowly, epistemology is the study of knowledge and justified belief. As the study of knowledge, epistemology is concerned with the following questions: What are the necessary and sufficient conditions of knowledge? What are its sources? What is its structure, and what are its limits? As the study of justified belief, epistemology aims to answer questions such as: How we are to understand the concept of justification? What makes justified beliefs justified? Is justification internal or external to one's own mind? Understood more broadly, epistemology is about issues having to do with the creation and dissemination of knowledge in particular areas of inquiry. This article will provide a systematic overview of the problems that the questions above raise and focus in some depth on issues relating to the structure and the limits of knowledge and justification.

http://plato.stanford.edu/entries/epistemology/
The life knowledge is acquired and not a-priori.
It is by the contact with Siva life acquires knowledge.
Life gets knowledge by meditating on Siva.
The knowledge is concealed by the contamination of the
dirts(mala).

The soul cannot realize the absolute through the mind,
knowledge, thought, or by its self love. The sivagnana bodham
verse four says that the thoughts and the mental functioning
cannot be sufficient to understand the almighty. In this verse it
refutes the Cartesian rationalism. The dualism of the Cartesian
theory is likened to the mind and the soul relationship to a
relationship between the king and the ministers. The soul joins
the mind to produce only the five avathais. This state is called
the SAGASAMALAM(சகசமேம்). In this state the soul will
only be illusioned.

In the verse five the SGB points to the empiricism of knowledge
and its inability know the absolute through the senses either.
These sense experiences even though helpful to know the world
they cannot know the soul or the almighty. This is like the
magnet and the steel even though are attracted to each other
would not mix with them even as they approximate-they only
separate later. The power of god is like the power of magnet.
SATHU, ASATHU & SADHASATHU;சத்து,அசத்து, சதசத்து

The sathu is sivam. The asathu is the world. The sadhasathu is
the soul. It is capable of knowing both the sivam and the world
by systematic process. The process of the sadhasathu is

51 SAIVA SIDDHANTHA THEORY OF KNOWLEDGE, V. PONNIAH PhD, MAHARAGAMA
GOVT TRAINING COLLEGE, COLOMBO. PUBLISHED BY ANNAMALAI UNIVERSITY 1952,
PHILOSOPHY SERIES VII.
important in saivasiddhantham. The verse seven describes the sadhasathu state in which the soul with the help of both perception and rationalizing tries to know the absolute. This is called sadha-sathu state. This is similar to Kantian transcendental idealism.

Here saiva doctrine puts its soul in the Kantian perspective. Kant in his transcendental idealism emphasized the empirical knowledge and the rational knowledge both by them self cannot know the reality. But when the brain uses the both, it results in the knowledge which is transcendental idealism.

Kant gave the man a new level of importance from the earlier dichotomy of empiricism which puts man in a passive state and the rationalism which make the man completely deluded. This brain and its power of acquiring both perceptual information and the rationalizing process culminate in the new level of understanding knowledge.

Sivagnana bodham epistemology has brought in the Copernican revolution well in the 13th century. Epistemology of sivagnanabodham is an important early hindu doctrine.
4.3 LOGICAL METHODS IN SAIVA SIDDHANTHAM:

Let us see here how epistemological methods are dealt in saiva schools in particular reference to Sivagkana Siddhiyar (verses 6-20). Siddhiyar logic is in particular very elaborate.

SIDDHIYAR HERMENEUTICS (6):

1. ARULINAL, AGAMATHE ARIYALAM
   We can know the god by his grace and by following the agama texts

2. ALAVINALUM THERULALAM
   Shall know him by systematic logical inward search

3. SIVANAI GNANA SEIDHIYAL SINDHAI ULLE MARUL ELLAM
   NEENGA KANDU VAZHALAM
   By the higher teachings of saints you can feel him inside by getting cleansed of the false knowledge

4. PIRAVI MAYA IRUL ELAM IRIKKAL AGUM ADIYARODU
   IRUKALAME
   If you stay with the siva followers for long period you may imbibe their qualities and get rid of the ignorance and know him.

Hermeneutics: by logical study of the mind and unconscious we can clear the defences that obstruct the siva knowledge and
get inwards the mind, reach the self and the siva beneath.
Agama knowledge (not the vedic) may help the siva search. The
saints who have mastered that science also can help us reach
him inside the mind in a systematic graded way.

SIDDHIYAR HERMENEUTICS(7):
அளனவ
காண்ல்
கருேலுன
அபாவம்
தபாருதளாப்
பாதறன்பர்
, அளனவ
காண்டல்
கருேலுன
என்றிம்
மூன்றின்
அடங்டு

1.ALVAVI: Some classify Logical methods into

(1) KAANDAL: Prathiatcha (observation and experiment),
(2) KARUDHAL: Anumana (Inference),
(3) URAI: Agama (Testimony or Authority),
(4) INMAI: Abava (non-existence),
(5) PORUL: Arthapathi (deduction),
(6) OPPU: Upamana (analogy).

2. AARU ENBAR: thus six.

3. ENA NAANGU ALAVAI KANBAR:

Some add the following four to the foregoing, namely
(7) OZHIBU: Parishesha (Inference by exception),
(8) UNMAI: Sambava (co-existence),
(9) Ithigam: ULAGAVADHAM, (Tradition),
(10) IYALBU: SAGASAM: Svaba Linga (Natural Inference).

4. AVAIYITRILLUM MELUM ARAIVAR: some add a few more too

5. AVAIYELLAM ALAVAI KAANDAL, KARUDHAL, URAI:

All these are included in the first three methods: OBSERVATION
(kaandal; Prathiatca), INFERENCE (karudhal Anumana) and TESTIMONY
(urai Agama).

HERMENEUTICS: general idea about logic is described in this
verse. Logic is often divided into three parts: inductive reasoning,
abductive reasoning, and deductive reasoning
Deductive reasoning concerns what follows necessarily from given premises). However, inductive reasoning—the process of deriving a reliable generalization from observations—has sometimes been included in the study of logic.

Similarly, it is important to distinguish deductive validity and inductive validity (called "cogency"). An inference is deductively valid if and only if there is no possible situation in which all the premises are true but the conclusion false. An inductive argument can be neither valid nor invalid; its premises give only some degree of probability, but not certainty, to its conclusion.

The notion of deductive validity can be rigorously stated for systems of formal logic in terms of the well-understood notions of semantics. Inductive validity on the other hand requires us to define a reliable generalization of some set of observations. The task of providing this definition may be approached in various ways, some less formal than others; some of these definitions may use mathematical models of probability.

For the most part this discussion of logic deals only with deductive logic. Abduction is a form of logical inference that goes from observation to a hypothesis that accounts for the reliable data (observation) and seeks to explain relevant evidence.

SIDDHIYAR HERMENEUTICS(8)

MAASARU KAATCHI: the inspection of an object is
AIYAM THIRIBU INRI VIGARPAM MUNNA: without doubt confusion and need for clarification
AASARA ARIVADHU AGUM: known with certainty
ANUMAANAM: whereas the inference
AVINAA BAVAM PESURUM YEDHU KONDU MARAIPORUL PERUVADHU AAGUM: in the method of knowing by “examining” the object by their associated factors and coming to
a conclusion. thereby we get information about the object indirectly by deduction.

KASARUM URAI IMMANATHU ADANGIDAA PORULAI KAATUM: whereas the unmistakable agama texts give knowledge to us which are generally beyond our minds.

the inspection of object is open to our senses and therefore easily confirmed. The systematic deduction helps by getting additional information about the object from verifying associated factors. The textual messages are valuable as they give the researcher information about things beyond mental capacity.

HERMENEUTICS: Like the examiner in a clinical examination inspection, iterative hypothesis deduction and clarification with textual reference all is needed for a diagnosis of a mental phenomena.

SIDDHIYAR HERMENEUTICS(9):

KANDA PORULAI IRUTURAVE KARUDHAL AIYAM: When you see an object in darkness you are unsure of its nature that is doubt.

THIRIYAVE KAANDAL THIRIVAM: When the object is mistaken for another it is called illusion

PEYAR,SAADHI,GUNAM,KANMAM, PORUL: Name,species,nature, function and meaning

ENA AINDHU UNDA AVVIGARPA UNARVINUKKU: When these five are estimated

PORULIN UNMAI MADHIVADHIN: The object is completely understood
That knowledge is flawless and it needs no further doubt.

When the object is seen inadequately it leads to an illusion. However when you go through its name, group to which it belong, its nature, its functions and the meaning it has in the light of the facts, that particular knowledge is without any fallacies.

HERMENEUTICS: the illusion is a common mental phenomena in the humans. This illusion can be cleared only by systematic understanding of the qualities of the object. This can be done by clarifying its physical, chemical, biological, functional and mechanical qualities of the object.

KAANDAL VAYIL MANAM THAN VEDHANAI YOGAKATCHI : The direct observation is done by perceptual modalities, through mental empathy, mental feelings and by deeper inward journey (yogic mindfulness) into the mind.

ANUMANAM THANAKKUM PIRARKKUM ENRU IRANDAM: The inference is made for the purposes of understanding the object and explaining it to others.

MAANDA URAI THANTHIRAM MANTHIRAM URAI ENA MOONRAAM: The agamic textual information has tantra (complicated hidden) facts, mantra (recitation of poems and the interpretation parts by learned men.)
POONDA ALAVAICKUM EDHIR PULAN THAN IYALBU PODHU IYALBU ENA IRANDAM:
The logical meanings themselves have a special quality and a general quality.

Direct inspection may be through the perceptions, empathy, feeling of the mind and the deeper inward explorations. The inferences consists of the understanding of an object and the explaining to others part. The texts have tantra, mantra and interpretations. The logical informations have a general quality and a special quality.

HERMENEUTICS: this verse expresses the inevitable inward search as the basis of saiva sadhana. The inward journey is necessary for the finding of the siva. It describes this process. the psychic journey inwards needs systematic measures and scales. The logical methods are thus elaborated into sub classifications and characteristics. The observation of ones own mind starts from perceptual informations and then empathy with mind, feeling of one's own pains and then deeper experiences within. Those experiences are to be described objectively for others reference and discussions. The texts by themselves have hidden themes, areas to be memorized by heart and the study of earlier interpretations of the mind and the text themselves. The logics may be subjective and objective.

SIDDHIYAR HERMENEUTICS(11):

ANNIYA SAADHIYUM THAN SAADHIYUMAGANRU NITRAL THAN IYALBU:
An object and another may differ on certain individual features, that is special quality of each.
ANNIYATHAI THAVIRTHUTHAN SAADHIKKU ODHAL THUNNIYA BODHU IYARKAI:
When two objects share a same feature
SONNA IYALBU MANNIYA PORUL YAVUM ADANGIDU MAANAM UTRAL:
That is called general quality for both. This is the fundamental two differences in object quality study.

General difference between common quality and individual quality is explained.

SIDDHIYAR HERMENEUTICS(12):

UYIRINODU UNARVU VAYIL OLI URU AADHI PATRI:
The anma receives information through the mind. The mind gets the information from the external world through the five sensory apparatuses
SEYIR URU VIGARPAM INRI THERIVADHU INDHIRIYA KAATCHI:
That information when correct and clear is called the perceptual information
AYARVU ILL INDHIRIYA GNANAM:
And may be called as sensory knowledge
AIMBULANSAARNDHU UYIRKKAN MAYARVU ARA VANDHA GNNANAM:
The informations thus received are further processed in the mind, stored and reexperienced when ever needed. That is MANADHA KAANDALAME:
The thought process.
HERMENEUTICS: the percept and thoughts are distinguished here. Early difference between empiricism and rationalism surfaces here.

SIDDHAIYAR HERMENEUTIC (13):

1. ARUNDHU INBAM THUMBAM ULLATHU ARIVINUKKU:
   The sadness, happiness and desires are given to the mind by the object
2. AARAGYAM ADHI THARUM THAN VEDHANAIYAM KAATCHI:
   When they are influenced by the mind with the time, nature, state of the mind, knowledge and memories.
SAMAADHIYAL MALANGAL VATHI:
   But when the person is in a yoga sadhana those influences are removed apart
PORUNDHIYAH DHESA KALA IYALBU:
   Within the mind but in his place and time
AGAL PORULGAL ELLAM IRUNDHU:
   With those influences kept apart from contamination
UNARGINRA GNANAM YOGA NARKAANDAL AME:

The deepest truth is realized within. That is yogic observation.

When an object is seen normally it evokes variety of mental feelings like sadness or happiness. These are due to the various meanings attached to them by the mind. Those meanings come from our attachments. This is “(than vedhanai) self feelings.” When such attachments are kept away by yoga sadhana the hidden deeper truth within oneself is realized. This happens in his own place and time. That is” yoga observation”.
HERMENEUTICS: when the person feels within himself what he feels is only his affect (mood). These affect states are influenced by the qualities of the object, his personality, mental defence mechanisms, trait, situation and temperaments.. etc. this is an affective experience. But deeper insight is possible when the person goes into himself by systematic self analysis. This deeper insight may be analogous to modern day insight grading in psychiatry.

SIDDHIYAR HERMENEUTICS(14):
1. PAKKAM MOONRIN MOORNRU:
The thought that occurs within the mind can be of three natures
2. ETHU UDAYA PORULAI PARTHU:
Within the “ethu” context, they may be a thought (pakkam), or a thought that has ego syntonic quality (subakkam) or a thought that has ego dystonic quality (vibakkam)
3. UNARA THAKKA GNANAM THAN PORUTTAM:
Such thought are are called self thoughts
4. PIRARTHAM PORUTTU ANUMANAM THOKKA:
Whereas the thought process that is to be explainable to others
5. IVATRAL PIRAR THELIYA SOLLAL AGUM:
And can be understood by others
6. ACHOLLUM MIKKA ANRU IYATHINODU:
Such a thought has two nature, one that is affirmatively stated
7. ETHIR YEGA SOL ENA IRANDAM:
And the other is one that is negatively stated.

A thought that occurs within one may be have a quality of a thought or a thought that is closer to ones views or against his views. This self thought. The thought explainable to others are
two types. They are either affirmatively sated or negativistically stated to the other person.

**HERMENEUTIS:** thoughts can be ego syntonic or dystonic depending upon his psychological nature (than porutu). Similarly a thought (pirar porutu) can be made to the extent that can be explained to other. Such as certain phenomena in the mind that can be clearly stated with the language. Such a thought may be two types that is one that positively expressed and the other that refutes a view.

In psychology a thought can have distressing or pleasing to the self. A thought can agree or disagree with an earlier view held by the opposite person. Such a classification may be necessary in the discussion of mental phenomena among researchers.

**SIDDHIYAR HERMENEUTICS (15):**

1. **MOONRU PAKKAM:**
   There three sides to a fact
2. **PAKKAM, NIGAR PAKKAM, NIGARIL PAKKAM:**
   Fact, closer to the fact and opposite to the fact
3. **PAKKAM THUNI PORULUKKU IDAMAM UVAMAI:**
   Fact is what you see or observe straight
4. **NIGAR PAKKAM ANRA PORUL SENRU ADAIYATHA IDAMAM:**
   When the fact is where an object cannot be seen but because of reasoning it becomes a closer to a fact it is so
5. **NIGARIL PAKKAM:**
   Whereas the opposite fact
6. **MUDHAL ENRA IRANDUM PORUL UNMAIKKU IDAMAM:**
   First two points favors the fact and thought

**ONRU PORUL INRAM:**
the last one (opposite fact) does not fit our reason
the thoughts are three types. 1) what we can think and confirm directly, 2) one that we think and confirm indirectly 3) one we see but it is not plausible with reasoning- it becomes a delusion, illusion, ego dystonic thought or overvalued idea.

HERMENEUTICS: in phenomenology a thought may come from direct perceptual input or indirectly by correct reasoning of an object. But the direct reasoning may also negatively prove a quality. (it will become a delusion if that reasoning goes wrong)

SIDDHIYAR HERMENEUTIS(16):
1. YETHU MOONRAM:
   An abstract statement may be of three types
2. IYALBU, KARIAM, ANUBALATHI:
   Character, function and negative qualities
3. IVAI ODHIN:
   To describe
4. IYALBU MAAMARATHAI KATAL:
   Character is like showing a mango tree for a mango
5. KATAL URU KARIAM:
   For showing a function
6. PUGAI THAN AADHIYANA ANAL KAATAL AGUM:
   Showing fire to describe smoke
7. ANUBALATHI ADHU SEEDHAM INMAI PANI INMAI:
   For negative qualities, it is like saying fire has no heat or ice in it
8. KATAL POLUM SEPIDINE:
   And showing them is analogous to saying

HERMENEUTICS: when describing an abstract term it is called “yedhu” in saiva siddhantham. Some times showing a chair means it is a chair as an object. showing a chair means a
teacher( person) or presiding authority. Else it may mean negatively that one should not stand or lie down but sit.

SIDDHIYAR (17):
1. **PUGAIYAL ANAL UNDU ADUKKALAI POL:**
   There is smoke hence there is fire- like showing a kitchen
2. **ENAPAGARAL ANNUVAYAM:**
   Statement like this is called affirmation
3. **MALARINODU MUGAIYAR NEERIL POL:**
   There is water and flowers in the pond
4. **ENRU MOZHIDHAL EDHIR EGACHAL**
   When you say so, it means there is nofire, hence it is opposite meaning

IVAI THOGAIYAR URUPU AINDHUM:
These two statements may be described in five ways
1) referring the kitchen with smoke for fire
2) because there is fire there smoke
3) smoke is an analogy for fire
4) cancelling earlier statements by referring to a pond with water and flowers
5) provoking a statement by giving a reason – this is because of these.
7) **KOODACHOLLUVARUM ULAR THUNINTHE:**
   Some people use this five factor model classification

Hermeneutics: a fact has to be supported with certain basic criteria. That criteria must include points for and against. This is like the Inclusion criteria and exclusion criteria in a psychiatric disorder diagnosis.

SIDDHIYAR(18):

Types of inference
**PODHU NAATRATHAAL ARIDHAL POORVA KAATCHI:**
By the memory of a smell from earlier experiences identifying a
flower is experiential inference

ODHUM URAYAL ARIVIN ALAVU UNARDHAL KARUDHAL
ANUMANAM:
From the facts in a person’s speech identifying the truth or
falsehood is epistemological inference

NEEDHIYAL MUN KANMAPALAM NIGAZHVADHU IPPODHU
ICHCHEIDHIYAL ADHIYAL VARUM PAYAN:
When a person makes a statement as a particular happening is
because of one’s deeds in the past births- he refers this from
texts like agama.

ENRU ARIDHAL URAYAL ANUMANAM:
Interpreting texts is also called an inference. This kind of
inference is textual inference

HERMENEUTICS: the author says a decision may be made on the
object by our earlier knowledge. A decision can be made on a
statement by studying other persons depth of knowledge. A
decision can be made from purely theoretical reference from
textbooks.

SIDDHIYAR(19):
ANADHIYA AMALAN AYA ARIVAN NOOL AGAMUMUNDHAN:
The lord siva has given us the agama texts it is therefore has the
absolute truth

PIN ADHI MAARU INRI PENAL THANTHIRAM:
Following the agama in actions and doing our work is the
thanthram aspect
MANTHIRANGAL MANAADHIGAL ADAKKI THEIVAM
VAZHIPADUM VAIMAI AGUM:
Controlling the mind and meditating on god is the manthra aspect of agamam

THAAN AADHI EERU ILAADHAAN THANMAI ANARNDHODHAL
UPADHESANDHAN:
Understanding the agamas and explaining it to the disciples is upadhesam

HERMENEUTICS: there are three aspects in the following of agama tradition. One is doing the duties, following the god in the mind and teaching the truths to the students.

SIDDHIYAR(20):
1. EENDU PAKKA POLI NAANKU:
One sided falsehood are four types
2. EDHUPPOLI ORU MOONRU:
One sided false abstraction three types
3. VENDUM EZHU MOONRU AGUM:
When expanded these will be twenty one types
4. VILANGU UVAMAIPPOLI EER ONBAAN:
In comparison mistakes can happen in eighteen ways
5. KAANDUM THOLVITHAANAM IRANDU:
In an argument failure to prove ones position may be two types
6. IRUBATHU IRANDAAM KARUDHI IVAI:
These may be subdivided into twenty two thypes
7. YANDUM MOZHIVAR AVAI YELLAM:
Like this they calculate
8. ALAKKIL ARUBATHU AINDHAM AGUM:
All the falsehoods in sixty one patterns

HERMENEUTICS: one sided falsehoods are
1. Statement that does not fit with the fact
2. Fact fitting in one aspect only
3. Statement which concurs with the fact
4. Statement which concurs one certain aspect of the fact only.

One sided abstractions are
1. One that is not believed already
2. One that is refuted
3. One that is not acceptable

Arguments may fail due to
1. Anxiety

4.4 TELEOLOGY AND ESCHATOLOGY IN SAIVA

SIDDHANTHAM: “IRUVINAI-OPPU” (இறுவினன ஒப்பு)

The term teleology\(^{52}\) denotes action, its purpose and goodness while eschatology\(^{53}\) denotes the rebirth and the next

\(^{52}\)Teleological terms such as "function" and "design" appear frequently in the biological sciences. Examples of teleological claims include:

- A (biological) function of stotting by antelopes is to communicate to predators that they have been detected.
- Eagles' wings are (naturally) designed for soaring.

Teleological notions were commonly associated with the pre-Darwinian view that the biological realm provides evidence of conscious design by a supernatural creator. Even after creationist viewpoints were rejected by most biologists there remained various grounds for concern about the role of teleology in biology, including whether such terms are:
incarnations. These two issues are dealt in the SS from the second sootram(verse) of the sivagnanabodham. The term IRUVINAI-OPPU denotes the balance between the good deeds and the bad deeds. The concept of vinai(deeds) is common in most Hindu system of schools. The deeds are divided into these good and bad on the ethical aspects of worldly existence.

1. vitalistic (posing some special "life-force");
2. requiring backwards causation (because future outcomes explain present traits);
3. incompatible with mechanistic explanation (because of 1 and 2);
4. mentalistic (attributing the action of mind where there is none);
5. empirically untestable (for all the above reasons).

Opinions divide over whether Darwin's theory of evolution provides a means of eliminating teleology from biology, or whether it provides a naturalistic account of the role of teleological notions in the science. Many contemporary biologists and philosophers of biology believe that teleological notions are a distinctive and ineliminable feature of biological explanations but that it is possible to provide a naturalistic account of their role that avoids the concerns above. Terminological issues sometimes serve to obscure some widely-accepted distinctions. http://plato.stanford.edu/entries/teleology-biology/

53 Mythical eschatology, then, can be defined in terms of the “myth of the eternal return,” which posits a cyclic view of history. In religious festivals, the lost time of history is regenerated and eternity is represented. Through the ritualistic repetition of the creation of the cosmos, the impression of transience is proved wrong. Everything is shown to remain in place, hope is inherent in memory, and future salvation is depicted as a return to the primordial origin or to an original golden age. In mythical eschatology, the meaning of history is found in a celebration of the eternity of the cosmos and the repeatability of the origin of the world. http://www.britannica.com/EBchecked/topic/192308/eschatology
A soul (man) indulges in the worldly pursuits in order to survive and propagate his species. These two are the fundamental biological functions of all living creatures. The survival depends on the feeding. The feeding comes from predation of other living creatures. The predation is essential for the physiological living. The reproduction needs another living organism through which the life is passed to another generation through ones DNA.

The DNA carries all the information of the individual, his family, ancestors, tribe, caste, creed and the entire evolutionary information of the life! The individual’s thoughts, actions and behaviors are coded into his brain memory. The memory is processed and kept in the remote memory. The remote memory is taken by the RNA and taken to form fresh DNA codes. The codes are transmitted to the children through the sperm or ovum.

The child therefore gets these ancestor’s information involuntarily through this DNA transcription process. The child also gets the information of the parents and their deeds through the time of parenting through verbal information and sensory process about the ancestors and they get into the child’s behavior. This process is well documented by the learning theories and behavioral schools of PAVLOV, SKINNER and ARON BECK.

The person’s deeds are hence from the ancestors and the place of growth. Besides the individual is capable of thinking himself and is able to do things on self accepted morality. These stages are well observed by LAWRENCE KOHLBERG in his theories on

54 An outstanding example of research in the Piagetian tradition is the work of Lawrence Kohlberg. Kohlberg has focused on moral development
development of morality in the child as preconventional, conventional and self accepted moralities.

The vinai concepts are analogous to these psycho-developmental process. The good deeds and bad deeds are product of the genetic, environmental and conscious self actions. Thus the deeds are divided into three types:

1. oozh vinai=deeds of the ancestors (அழுகினலன்)
2. pirar vinai=deeds of the environment (பிறர் வினன்)
3. than vinai=voluntary self actions (தன் வினன்)

and has proposed a stage theory of moral thinking which goes well beyond Piaget's initial formulations. At stage 1 children think of what is right as that which authority says is right. Doing the right thing is obeying authority and avoiding punishment. At stage 2, children are no longer so impressed by any single authority; they see that there are different sides to any issue. Since everything is relative, one is free to pursue one's own interests, although it is often useful to make deals and exchange favors with others.

At stages 3 and 4, young people think as members of the conventional society with its values, norms, and expectations. At stage 3, they emphasize being a good person, which basically means having helpful motives toward people close to one. At stage 4, the concern shifts toward obeying laws to maintain society as a whole.

At stages 5 and 6 people are less concerned with maintaining society for its own sake, and more concerned with the principles and values that make for a good society. At stage 5 they emphasize basic rights and the democratic processes that give everyone a say, and at stage 6 they define the principles by which agreement will be most just.
Thus the worldly existence brings us about to do all the three deeds voluntarily or involuntarily. The wrong deeds and the right deeds are adjudged by the sivam. When the balance is same the process of IRU-VINAI-OPPU happens. It is a common question how we could be responsible for our ancestor’s wrongs. How we could be punished for this? Who is there to watch all this?

Let us take the example of people with anti-social personality disorders. These are the persons who have most of the features of the wickedness and evils we can think of in life. These antisocial personalities are the people who have highest incidence of suicide(15%). They also have 20-30% incidence of depression. Their off-springs are not spared. The famous study on these people’s children was done in US in a town called St.LOUIS55.

This study revealed that the children of the antisocial personalities have higher proportion of psychiatric morbidity. The boys later go to develop alcohol dependence and the girls to develop hystrionic personality disorders.

The triad of hysteria, alcoholism and anti-sociality is thus obvious. We now have proven data that ancestors deeds in the form of “oozh ஊழ்” can manifest on the children.

Thus one has the duty to cancel all his bad deeds and the environment and his ancestors by good deeds to get the iruvinai-oppu.

The rebirth phenomena in Hinduism can only mean the future generations or the off-springs of the individual. This evolutionism is hidden in many of the saivite works including the St.MANIKAVASAKAR. he says “from earliest forms like grass, tubers, worms, animals and then to man the person gets reborn. This process is tiresome and he wants to get rid of this.”

This saivite eschatology is a pointer to the early evolutionism in saiva doctrines. Speculative thoughts have always considered evolutionism in the east and the west. The paleo-biological researches of LAMARCK and CHARLESS DARWIN have proved this later in clear logical light in 19th century.
4.5 FREE WILL AND DETERMINISM:

Sivagnana bodham sootram-2:
The second verse in sivagnana bodham is particularly important because it also points to the persisting human preoccupation that is free will and determinism.

The verse says that the siva is in a state of two kind of relationships with the soul,
One with the souls
Away from the souls and independently
That is he stays away from the souls and yet inside the soul. This is a very difficult to imagine concept. The SGB says it as an AWAYE-THANE state. (அனவபய தாபன)

This awaye-thane position puts the soul in both self determined acts and the sivam controlled acts. Which is the one at a given time is not predictable. That means our actions are at a partially controlled state.

The sivam has the power eternally to do this mysterious duty. Man is eternally confused about his free will over his acts. He is destined to be so. He has to accept this. His vinais are not completely his own and it has dictats from sivam. So, the second verse of SGB clears the major hurdle in our philosophizing. That is man is not master of his own house.

4.6 DAVIDSON’S ANOMOLOUS MONISM:
Donald Davidson\textsuperscript{56} (1917-) is a contemporary philosopher who theorizes the issues of mind-body-identity issues. He proposes that the mind is connected to the body it holds by the identity it holds.

\textsuperscript{56}Anomalous Monism is a theory about the scientific status of psychology, the physical status of mental events, and the relation between these issues developed by Donald Davidson. It claims that psychology cannot be a science like basic physics, in that it cannot in principle yield exceptionless laws for predicting or explaining human thoughts and actions (mental anomalism). It also holds that thoughts and actions must be physical (monism, or token-identity). Thus, according to Anomalous Monism, psychology cannot be reduced to physics, but must nonetheless share a physical ontology.

While neither of these claims, on its own, is novel, their relation, according to Anomalous Monism, is. It is precisely because there can be no such strict laws governing mental events that those events must be identical to physical events. Previous identity theories of mind had held that claims concerning the identity of particular mental and physical events (tokens) depended upon the discovery of lawlike relations between mental and physical properties (types). Empirical evidence for psychophysical laws was thus held to be required for particular token-identity claims. Token-identity claims thus depended upon type-identity. Davidson's position is dramatically different—it requires no empirical evidence and depends on there being no lawlike relations between mental and physical properties. It in effect justifies the token-identity of mental and physical events through arguing for the impossibility of type-identities between mental and physical properties. The appeal of Anomalous Monism is due to these enigmatic features, a fairly straightforward argumentative structure, and its attempt to bring together an intuitively acceptable metaphysics (monism) with a sophisticated understanding of the relation between psychological and physical explanatory schemes (anomalism). Its explicit assumptions are each intended, on their own, to be acceptable to positions opposing monism, but, when taken together, to show that monism is in fact required.
http://plato.stanford.edu/entries/anomalous-monism/
is given. That is if a person called X does a thing it automatically means that it is X’s act. This is act is given to the identity of the Mr.X and his mind is taken to be responsible for the act. This phenomena is called supervenience. The identity of the action is called token-identity. The mind and the body and the action together are bound to a monistic state in an anomalous way. This is defined as the anomalous monism.

In the modern scientific sense the actions, emotions, appearance, thought, body weight, color, physical health, disease proneness are all linked to our DNA. The DNA is thus a de-facto soul. The DNA has no innate knowledge about its actions. It is only a protein ribbon of molecules with embedded codes. It is responsible for our body and mind. It takes information from the perceptual organs and processed information is made into codes yet it by itself can not know the information. It is responsible for our ideas but cannot think by itself. It can leave our body and unite with another DNA and form an another soul(CHILD).

Even one can die and his body may be lost but his DNA survives in the form of his child. If we think in that way the genes have every reason to be called as the soul.

This is exactly the reason the modern political controversies about the gene splicing, genetic engineering, gene therapies, stem cell transplantation...etc.

The sivagnana bodham(SGB) verse -3 takes up the definition of the soul and tries describe its properties. It comes closer to the modern description of a DNA. Let us see the DNA as an analogy for the concept of soul( as per SGB)
the soul is different from life as life can end in death
the soul is different from the body
the soul is different from perceptions
the soul is different from thoughts
the soul is different from the conscious
the soul is different from the physiological functions like breathing
the soul is different from the sivam
the matters which makes the body, mind and conscious are not soul
the body is a transitional-mechanical-object only (MAYA-
IYANDHRA-DHANU) மாயாயின் திரதணு
the soul is the deeper driving force of this illusory –mechanical-
object

From these it is obvious the SGB tries to characterize the description of the properties of the soul. Theses qualifications best correspond to the modern DNA.

Donald Davidson’s anomalous monism is a modern philosophical approach which comes very close to the SGB’s description of the body and mind. Actions and conscious too are only having a token identity and the real identity is elsewhere.
4.7 FORM, FORMLESNESS AND FORMLESS- FORM:

SYMBOLISATION OF SHIVA IN ICONIC FORMS

URUVAM, ARUVAM AND ARUVURUVAM: (roopa, aroopa and aroopa-roopa)

The verse six of the SGB tells the three types of the form of sivam. We see in the Chidambaram three forms of siva. They are

1. the nataraja (uruvam)
2. an empty chamber (aruvam)
3. aruvuruvam (Siva lingam)

The empty chamber in chit-sabai is very popular among people. This is called the chithambara rahasyam. The rahasya is that god is formless, invisible and omnipresent.

The aruvuruvam is the lingam. Formless-form. Nobody can say what the form is. Yet a form. It is very abstract. This formless form is lingam.

The nataraja is the uruvam. Here god takes the form of a man therefore he is in a roopa state.

The sivagnana bodham describes the need for these three concepts.

1. UNAR-URU YENIN ASATHU: உணர் உரு எனின் அசத்து

The sivam if it has a identifiable image then it would only mean to people a perishable object. (like the anthropomorphic image lord nataraja)

2. UNAR-AADHU YENIN INMAI: உணராது எனின் இன்னம

The sivam if it has no image at all then no one will easily understand it. (like the chidhambara rahasyam)
3.IRU-THIRAN OR IRANDU-VAGAI SIVASATHU: இரு திறன் தொடு திறனால் சமஸ்கரத்து

This form is either identifiable and un-identifiable. that is by the higher knowledge of sivam we can understand this image. But by lower mundane human knowledge we cannot imagine this to anything. (This form is the siva-lingam).

Thus,
1. FORM=ROOPAM=URUVAM=NATARAJA
2. FORMLESS=AROOPA=ARUVAM=RAHASYAM
3. FORMLESS FORM=AROOPAROOPA=ARUVURUVAM=SIVA-LINGAM

The sivagnanabodham clears these basic issues in the 6th sootram
4.8 EMPIRICISM AND RATIONALISM:

There have been two major schools in philosophy which have been having opposing views on the fundamental principle in metaphysics. They have been dominating the medieval Europe for more than three decades. They are empiricism and rationalism.

The empiricists think that the knowledge is a product of the inputs from the perceptual organs like eye, ear, nose, tactile and taste. The perceptions lead to the knowledge of the universe. Hence they think the experience lead to the knowledge of the universe.

The rationalists however feel that the ideas or thoughts come first. Because we name the objects as such and such they become to be known so. In their view the mind is not a clean slate and the thoughts are already there to guide it. That is in essence the thoughts are primary and perceptions are secondary.

The empiricists were *BERKLEY, LOCKEY AND HUME*. The famous rationalists were *DE CARTES, ESPINOZA AND LEIBNIZ*. 
Descartes famous statement “cogito ergo sum”\textsuperscript{57} – I am thinking therefore I am….was instrumental in huge development of logic, scientific discoveries and industrial revolution.

In the middle of the 18\textsuperscript{th} century an important turn took place in the empiricism-rationalism dichotomy. This is brought about by IMMANUEL KANT\textsuperscript{58}.

\textsuperscript{57} cogito, ergo sum, (Latin: “I think, therefore I am”), dictum coined in 1637 by René Descartes as a first step in demonstrating the attainability of certain knowledge. It is the only statement to survive the test of his methodic doubt. The statement is indubitable, Descartes argued, because even if an all-powerful demon were to try to deceive me into thinking that I exist when I do not, I would have to exist for the demon to deceive me. Therefore, whenever I think, I exist. Furthermore, he argued, the statement “I am” (sum) expresses an immediate intuition, not the conclusion of dubious reasoning, and is thus indubitable. Whatever I know, I know intuitively that I am. http://www.britannica.com/EBchecked/topic/124443/cogito-ergo-sum

\textsuperscript{58} Immanuel Kant (1724–1804) is the central figure in modern philosophy. He synthesized early modern rationalism and empiricism, set the terms for much of nineteenth and twentieth century philosophy, and continues to exercise a significant influence today in metaphysics, epistemology, ethics, political philosophy, aesthetics, and other fields. The fundamental idea of Kant's “critical philosophy” — especially in his three Critiques: the Critique of Pure Reason (1781, 1787), the Critique of Practical Reason (1788), and the Critique of the Power of Judgment (1790) — is human autonomy. He argues that the human understanding is the source of the general laws of nature that structure all our experience; and that human reason gives itself the moral law, which is our basis for belief in God, freedom, and immortality. Therefore, scientific knowledge, morality, and religious belief are mutually consistent and secure because they all rest on the same foundation of human autonomy, which is also the final end of nature according to the teleological worldview of reflecting judgment that Kant introduces to unify the theoretical and practical parts of his philosophical system.
He was born in Konigsberg in present day Germany. He proposed that the brain has the innate capacity to take both thoughts and perceptions and to evaluate them and process them to information and knowledge. It is the brain that is the seat of all our endeavors and everything beyond its comprehension becomes NOUMENA\textsuperscript{59}.

The analytic priori and synthetic posteriori were further extrapolated by him.

\textsuperscript{59} noumenon, plural Noumena, in the philosophy of Immanuel Kant, the thing-in-itself (das Ding an sich) as opposed to what Kant called the phenomenon—the thing as it appears to an observer. Though the noumenal holds the contents of the intelligible world, Kant claimed that man’s speculative reason can only know phenomena and can never penetrate to the noumenon. Man, however, is not altogether excluded from the noumenal because practical reason—\textit{i.e.}, the capacity for acting as a moral agent—makes no sense unless a noumenal world is postulated in which freedom, God, and immortality abide.

The relationship of noumenon to phenomenon in Kant’s philosophy has engaged philosophers for nearly two centuries, and some have judged his passages on these topics to be irreconcilable. Kant’s immediate successors in German Idealism in fact rejected the noumenal as having no existence for man’s intelligence. Kant, however, felt that he had precluded this rejection by his refutation of Idealism, and he persisted in defending the absolute reality of the noumenal, arguing that the phenomenal world is an expression of power and that the source from which this power comes can only be the noumenal world beyond.

http://www.britannica.com/EBchecked/topic/420847/noumenon
This has brought in what is known as the COPERNICAN 
VOLUTION\textsuperscript{60} in philosophy. This is called TRANSCENDENTAL

\textsuperscript{60} Kant's Copernican revolution in philosophy

To see how Kant attempts to achieve this goal in the Critique, it helps to reflect on his 
grounds for rejecting the Platonism of the Inaugural Dissertation. In a way the Inaugural 
Dissertation also tries to reconcile Newtonian science with traditional morality and religion, 
but its strategy is different from that of the Critique. According to the Inaugural Dissertation, 
Newtonian science is true of the sensible world, to which sensibility gives us access; and the 
understanding grasps principles of divine and moral perfection in a distinct intelligible world, 
which are paradigms for measuring everything in the sensible world. So on this view our 
knowledge of the intelligible world is a priori because it does not depend on sensibility, and 
this a priori knowledge furnishes principles for judging the sensible world because in some 
way the sensible world itself conforms to or imitates the intelligible world.

Soon after writing the Inaugural Dissertation, however, Kant expressed doubts about 
this view. As he explained in a February 21, 1772 letter to his friend and former student, 
Marcus Herz:

In my dissertation I was content to explain the nature of intellectual representations 
in a merely negative way, namely, to state that they were not modifications of the 
soul brought about by the object. However, I silently passed over the further 
question of how a representation that refers to an object without being in any way 
fected by it can be possible…. [B]y what means are these [intellectual 
representations] given to us, if not by the way in which they affect us? And if such 
intellectual representations depend on our inner activity, whence comes the 
agreement that they are supposed to have with objects — objects that are 
nevertheless not possibly produced thereby?…[A]s to how my understanding may 
form for itself concepts of things completely a priori, with which concepts the things 
must necessarily agree, and as to how my understanding may formulate real 
principles concerning the possibility of such concepts, with which principles 
experience must be in exact agreement and which nevertheless are independent of 
experience — this question, of how the faculty of understanding achieves this 
conformity with the things themselves, is still left in a state of obscurity. (10:130–
131)

Here Kant entertains doubts about how a priori knowledge of an intelligible world would 
be possible. The position of the Inaugural Dissertation is that the intelligible world is 
independent of the human understanding and of the sensible world, both of which (in 
different ways) conform to the intelligible world. But, leaving aside questions about what it 
means for the sensible world to conform to an intelligible world, how is it possible for the 
human understanding to conform to or grasp an intelligible world? If the intelligible world is 
independent of our understanding, then it seems that we could grasp it only if we are
passively affected by it in some way. But for Kant sensibility is our passive or receptive capacity to be affected by objects that are independent of us (2:392, A51/B75). So the only way we could grasp an intelligible world that is independent of us is through sensibility, which means that our knowledge of it could not be a priori. The pure understanding alone could at best enable us to form representations of an intelligible world. But since these intellectual representations would entirely “depend on our inner activity,” as Kant says to Herz, we have no good reason to believe that they conform to an independent intelligible world. Such a priori intellectual representations could well be figments of the brain that do not correspond to anything independent of the human mind. In any case, it is completely mysterious how there might come to be a correspondence between purely intellectual representations and an independent intelligible world.

Kant's strategy in the Critique is similar to that of the Inaugural Dissertation in that both works attempt to reconcile modern science with traditional morality and religion by relegating them to distinct sensible and intelligible worlds, respectively. But the Critique gives a far more modest and yet revolutionary account of a priori knowledge. As Kant's letter to Herz suggests, the main problem with his view in the Inaugural Dissertation is that it tries to explain the possibility of a priori knowledge about a world that is entirely independent of the human mind. This turned out to be a dead end, and Kant never again maintained that we can have a priori knowledge about an intelligible world precisely because such a world would be entirely independent of us. However, Kant's revolutionary position in the Critique is that we can have a priori knowledge about the general structure of the sensible world because it is not entirely independent of the human mind. The sensible world, or the world of appearances, is constructed by the human mind from a combination of sensory matter that we receive passively and a priori forms that are supplied by our cognitive faculties. We can have a priori knowledge only about aspects of the sensible world that reflect the a priori forms supplied by our cognitive faculties. In Kant's words, “we can cognize of things a priori only what we ourselves have put into them” (Bxviii). So according to the Critique, a priori knowledge is possible only if and to the extent that the sensible world itself depends on the way the human mind structures its experience.

Kant characterizes this new constructivist view of experience in the Critique through an analogy with the revolution wrought by Copernicus in astronomy:

Up to now it has been assumed that all our cognition must conform to the objects; but all attempts to find out something about them a priori through concepts that would extend our cognition have, on this presupposition, come to nothing. Hence let us once try whether we do not get farther with the problems of metaphysics by assuming that the objects must conform to our cognition, which would agree better with the requested possibility of an a priori cognition of them, which is to establish something about objects before they are given to us. This would be just like the first thoughts of Copernicus, who, when he did not make good progress in the explanation of the celestial motions if he assumed that the entire celestial host revolves around the observer, tried to see if he might not have greater success if he made the observer revolve and left the stars at rest. Now in metaphysics we can try in a similar way regarding the intuition of objects. If intuition has to conform to the constitution of the objects, then I do not see how we can know anything of them a priori; but if the object (as an object of the senses) conforms to the constitution of our faculty of intuition, then I can very well represent this possibility to myself. Yet because I cannot stop with these
Intuitions, if they are to become cognitions, but must refer them as representations to something as their object and determine this object through them, I can assume either that the concepts through which I bring about this determination also conform to the objects, and then I am once again in the same difficulty about how I could know anything about them a priori, or else I assume that the objects, or what is the same thing, the experience in which alone they can be cognized (as given objects) conforms to those concepts, in which case I immediately see an easier way out of the difficulty, since experience itself is a kind of cognition requiring the understanding, whose rule I have to presuppose in myself before any object is given to me, hence a priori, which rule is expressed in concepts a priori, to which all objects of experience must therefore necessarily conform, and with which they must agree. (Bxvi-xviii)

As this passage suggests, what Kant has changed in the Critique is primarily his view about the role and powers of the understanding, since he already held in the Inaugural Dissertation that sensibility contributes the forms of space and time — which he calls pure (or a priori) intuitions (2:397) — to our cognition of the sensible world. But the Critique claims that pure understanding too, rather than giving us insight into an intelligible world, is limited to providing forms — which he calls pure or a priori concepts — that structure our cognition of the sensible world. So now both sensibility and understanding work together to construct cognition of the sensible world, which therefore conforms to the a priori forms that are supplied by our cognitive faculties: the a priori intuitions of sensibility and the a priori concepts of the understanding. This account is analogous to the geocentric revolution of Copernicus in astronomy because both require contributions from the observer to be factored into explanations of phenomena, although neither reduces phenomena to the contributions of observers alone. The way celestial phenomena appear to us on earth, according to Copernicus, is affected by both the motions of celestial bodies and the motion of the earth, which is not a stationary body around which everything else revolves. For Kant, analogously, the phenomena of human experience depend on both the sensory data that we receive passively through sensibility and the way our mind actively processes this data according to its own a priori rules. These rules supply the general framework in which the sensible world and all the objects (or phenomena) in it appear to us. So the sensible world and its phenomena are not entirely independent of the human mind, which contributes its basic structure.

How does Kant’s Copernican revolution in philosophy improve on the strategy of the Inaugural Dissertation for reconciling modern science with traditional morality and religion? First, it gives Kant a new and ingenious way of placing modern science on an a priori foundation. He is now in a position to argue that we can have a priori knowledge about the basic laws of modern science because those laws reflect the human mind’s contribution to structuring our experience. In other words, the sensible world necessarily conforms to certain fundamental laws — such as that every event has a cause — because the human mind constructs it according to those laws. Moreover, we can identify those laws by reflecting on the conditions of possible experience, which reveals that it would be impossible for us to experience a world in which, for example, any given event fails to have a cause. From this Kant concludes that metaphysics is indeed possible in the sense that we can have a priori knowledge that the entire sensible world — not just our actual experience, but any possible human experience — necessarily conforms to certain laws. Kant calls this immanent
IDEALISM which gave new dimensions in the growth of epistemology, phenomenology, existentialism and psycho-analysis.

Saiva siddhantham is one of the earliest schools in India to embrace existentialism and phenomenology. In fact almost most of the hindu-buddhist schools have substantial body of phenomenology and existentialism in their thought.

But, second, if “we can cognize of things a priori only what we ourselves have put into them,” then we cannot have a priori knowledge about things whose existence and nature are entirely independent of the human mind, which Kant calls things in themselves (Bxviii). In his words: “[F]rom this deduction of our faculty of cognizing a priori […] there emerges a very strange result […], namely that with this faculty we can never get beyond the boundaries of possible experience, […]and] that such cognition reaches appearances only, leaving the thing in itself as something actual for itself but uncognized by us” (Bxix-xx). That is, Kant’s constructivist foundation for scientific knowledge restricts science to the realm of appearances and implies that a priori knowledge of things in themselves that transcend possible human experience — or transcendent metaphysics — is impossible. In the Critique Kant thus rejects the insight into an intelligible world that he defended in the Inaugural Dissertation, and he now claims that rejecting knowledge about things in themselves is necessary for reconciling science with traditional morality and religion. This is because he claims that belief in God, freedom, and immortality have a strictly moral basis, and yet adopting these beliefs on moral grounds would be unjustified if we could know that they were false. “Thus,” Kant says, “I had to deny knowledge in order to make room for faith” (Bxxx). Restricting knowledge to appearances and relegating God and the soul to an unknowable realm of things in themselves guarantees that it is impossible to disprove claims about God and the freedom or immortality of the soul, which moral arguments may therefore justify us in believing. Moreover, the determinism of modern science no longer threatens the freedom required by traditional morality, because science and therefore determinism apply only to appearances, and there is room for freedom in the realm of things in themselves, where the self or soul is located. We cannot know (theoretically) that we are free, because we cannot know anything about things in themselves. But there are especially strong moral grounds for the belief in human freedom, which acts as “the keystone” supporting other morally grounded beliefs (5:3–4). In this way, Kant replaces transcendent metaphysics with a new practical science that he calls the metaphysics of morals. It thus turns out that two kinds of metaphysics are possible: the metaphysics of experience (or nature) and the metaphysics of morals, both of which depend on Kant’s Copernican revolution in philosophy. http://plato.stanford.edu/entries/kant/#KanCopRev
Terms like “aham brahmasmi, thathvamasi....pazham-nee” etc have existentialistic connotations.

In saivite symbols we can see nataraja image (or any one of the 64 icons used to portray him) is called uruvam. uruvam means an object as it appears to our senses—like a dancing anthropomorphic image of siva. This may be an empirical model of siva.

In chidambaram temple the siva is also shown as aruvam. aruvam means without image. A dark chamber is shown as the shiva. The emptiness is felt with no sensory inputs and the god’s presence is felt by the idea only. This may be likened to an idealistic model of god.

But there is the third model for siva—that is the lingam. It is called as the aruvuruvam (aruparoopa). The lingam is a formless form and can never be properly explained by the empirical experience or the idealistic mode.

This understanding of god is a “thing in itself.” We can not know this concept as such it appears to us. This trilogy of roopa, aroopa and aroopa-roopa reminds us the transcendental idealism model in Kantian epistemology.

The siva is an epistemological phenomenon and a concept to be learnt as a transcendental idea. God is a thing in
itself ( synthetic priori)and what we know about him is an “analytic posteriori”.

The siva gnana bodham verses four and five has dwelled on these basic issues of empiricism and rationalism and their irrelevance. Thus the Kantian revolution has been made well in 13th century itself in SGB.

The other major dichotomy that affects philosophical system is the realism verses the idealism. The realists think that the matter is for real irrespective of human minds interpretation. The idealists however think that the materialistic world is all but an imagination. As human life is short and finite idealistic interpretation is very much a popular tendency. Sankara’s advaita is a typical example of idealism.

Buddhism is also idealistic but emphasise time, ethics and human life as more important than the other worldly tendencies of Hinduism. The realists are however think on the contrary all the concepts god, mind and matter are all real. Saivasidhantham is a school comes very closer to this concept (ontogenetic triadism). Jain schools are also realist schools (pluralistic realism) as do the LEIBNIZ’S atomic pluralism.
PART-5: PSYCHOANALYTIC ASPECTS:

5.1 INFLUENCE OF TEMPLES IN THE CAUVERY DELTA REGION:

The agama schools from this outset are a social theory. It emphasizes a temple based society. The temple is central to the agama schools were everything revolves around it. The agama philosophy is well embedded in south India especially the Cauvery delta. Here we can see the temples forming the central part of the towns. The entire social, political, commercial, administrative, economic, cultural and civic life is closely associated with the temples. The life begins here for every citizen in these places. This temple culture continues even today in Cauvery delta in this 21st century. The region has largest concentration of temples in India.

Each has a special mystical power. Like the thiru-kadavoor for longevity, thiru-karugavoor for fertility, thiru-pull-iruku-vell-ur for (திருப்புள்ளிருக்குபவளூர் - here the jadayu/pull, brahma/iruku, murugan/vell and sun/ur worship siva who is in the form of vaidhyanathar) cure of diseases. The temples have a style for each sub region. There is a central temple at the heart of the delta that is the thiru-idai-marudhur
(the central shrine). All the other temples radiate in all directions from here. The entire delta is about 80 kilometers in radius and the temples in all the directions form a citadel of protection to the people. Some of the very large temples are found in all directions from thiruvidaimarudhoor. Chidambaram, thiruvarur, kumbakonam, sirkazhi, nagapatnam, mannarkudi, tanjavore, trichirapalli, gangaikondacholapuram, vridhachalam, vedaranyam, avudayarkoil...etc. some of them had been the capital towns of cholans. The Gangai konda cholapuram had been the capital of the entire peninsular india and large parts of southeast asia for about 50 years.

The temples had a large influence in every way of life of the people. There is a by-annual car festival. There are several days of rituals to be observed as per a common calendar. The preists have a higher social status. Large land and gold endowments have been given to them by various regimes in the past.

Everyone has a name that denotes lord siva, parvathi or murugan. People can be seen with their fore head completely smeared with sacred ash. In fact nothing can survive that is unconnected with these temples. That is the power of saiva schools in this region.

Every town has a siva with a unique name and a sakthi. These particular two, are the father and mother of the town. For example it is adhimoolar and umaiyambal in Chidambaram, If you take vriddchhalam( pazhamalai) the father is pazhamalainathar and mother is balambiga,If you take tanjore it is peruvudayar and periyayanayagi respectively, for seerkazhi it is brahmapureeswarar and sthira-sundharari, for thiruvidaimarudhoor it is mahadevar and thirumulai nayagi and for thiruvannamalai it is annamalayar and unnamulai (அண்ணாமனையார், உண்ணாமுனைநாயகி), like
that it continues. Each citizen is a son of these divine parents. The father mother and child concept is well entrenched. Thus all the citizens have a common spiritual brotherhood.

The temples have the entire saiva philosophy sculpted in stone. All the various stages of creation have their image in the perimeter of the temple complex. The each stage of soul is represented inside as icons. Like vignakalar, pralayakalar or sakalar. Their name will be there as for example prlayakaleswarar and it will be as a lingam.

The philosophical aspects were made into small stories and are compiled into puranas like siva puranam or linga puranam. The themes were made into storyline. The events are painted on the walls like the thirupura thaganam, churning of the ocean of milk...etc in tanjore big temple. The themes may be made into stereotyped stone images sculpted all over the temple. Some of the popular images are, the gajasamhara panel, pitchadanar panel, annamalaiyar panel, dhkshinamoorthy panel, sarabeswarar panel,somaskandhar panel....etc.

Every part and nook or corner of the saiva temples is arranged in a grammatical precision that follows the saiva doctrines. The Nandi, pali peedam, the flag post, the shrines of lingam and the sakthi, the navagraha complex, the gopuram, the pond and every small detail has a meaning which is rooted in the agama phase of the saivism.

Thus it is a continuing tradition which has its beginnings in Sumerian or Indus or Ganges but that continues in its glorious form in the land of Cauvery (ponni=gold). These cultural aspects
are well praised by the oxford historian MICHAEL WOOD in his BBC project “story of India” in its fourth part as “ages of gold”\textsuperscript{61}. The temples has been the guiding fource for the people in both psychological and temporal matters. The siddhanthists have been helping the people from the temple. Even to day we can see the temples as a place for religious discourses, astrology, talk forums, classical music and dance...etc. They have been the treasuries of hindu traditions and thoughts. They are the storehouses of saiva philosophy and has guarded it for two millennia.
Here the secrets of the psychotherapy traditions are preserved. Every agamic temple is a \textit{de facto} mental health institute. We shall see their basic principles and how they are delivered to the people in the following chapters.

\textsuperscript{61} http://www.bbc.co.uk/programmes/b007y7d0
5.2 THE TEMPLE STRUCTURE AS A TOPOGRAPHICAL MAP OF THE MENTAL SPACE:

From the 5th century to the 18th century the temples were constructed and maintained in the Agama traditions. Temple culture was a form, part and parcel of Tamil life. Even small villages had large fortified temple complexes. A few of them are the largest granite structures in the world till this date. The gopurams are several storied with a flag post at the entry.

1. The sacrificial pedestal (palipeedam), பலிபீடம்
2. The bull (nandi), நந்தி
3. The lingam (sivam), சிவன்கடம்

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62 Nandi, Nandin or Nendi (in khmer) (Sanskrit: नन्दी, Tamil: நந்தி), is now universally supposed to be the name for the bull which serves as the mount (Sanskrit: Vahana) of the god Shiva and as the gate keeper of Shiva and Parvati, and in Hindu mythology. He is the chief guru of eighteen masters (18 siddhas) including Patanjali and Thirumular. Temples venerating Shiva display stone images of a seated Nandi, generally facing the main shrine. There are also a number of temples dedicated solely to Nandi. The application of the name Nandi to the bull (Sanskrit: vṛṣabha) is in fact a development of recent centuries, as Gouriswar Bhattacharya has documented in an illustrated article entitled "Nandin and Vṛṣabha". The name Nandi was earlier widely used instead for an anthropomorphic deity who was one of Shiva’s two door-keepers, the other being Mahākāla. The doorways of pre-tenth-century North Indian temples are frequently flanked by images of Mahākāla and Nandi, and it is in this role of Shiva’s watchman that Nandi figures in Kālidāsa’s poem the Kumārasambhava. Dictionary of Hindu Lore and Legend 2004 (ISBN 0-500-51088-1) by Anna Dallapiccola

63 The Hindu scripture Shiva Purana describes the worship of the lingam and also describes the origin of the lingam as the beginning-less and endless pillar (Stambha) The Linga Purana also supports the latter interpretation as a cosmic
THESE THREE formed the core symbols of worship. The outer corridors too have various images and they all have agamic connotations. Each image has a story(purana) and each of them have a philosophical stage in the saivasiddhantha metaphysics. The gopurams represent the mount meru, the mythological mountain often mentioned in the Vedas. It has lot of images on them but these idols in the gopuram are not meant to be worshiped. The gopurams mean only the worldly life and as we enter inside we leave the worldly body and enter the unconscious mind of our own self.

First we see the pali peedam and touch it. Then we see the Nandi (BULL) facing the lingam. Then on the right side of the Nandi we see the sakthi(MOTHER GOD) image. After this the karuvarai (garbagraham-hyst-uterus) is situated. It has the lingam(FATHER GOD).

These order are universal. They have deeper psychodynamic meanings. In fact the entire temple complex is a representation of our mind(citha). It is a structural detail of human mind. Every agamic style temple is a mental graph with symbolic connotations at each step of worship. As one enters the temple he takes a journey deeper and deeper into his own mind. He searches his own mind for the ultimate truth.

As he approaches the lingam he perfects the journey and unites with god. This symbolic act is repeated every day till he realizes his devotion is truly his self realization. In my opinion these temple topography are a symbolism akin to Freudian psychodynamics. We shall see them one by one in this book later.
**PSYCHODYNAMIC INTERPRETATION OF MIND BY SIGMUND FREUD:**

Sigmund Freud explored unconscious parts of mind using analytical-interpretative model. He proposed a dynamic and structural model for the mind using meta-psychological methods. He proved that mental phenomena are subjected to scientific interpretation. He later proposed instinct theories which later led to ego psychology, object relation theories and self psychology.

Freudian structural interpretation of mind has revealed three modes.
1. Superego
2. Ego
3. Id.

**Superego:**
The reservoir of highest social and spiritual aspect and qualities. These are determined in the conscious mind. The conscious aspects interact with external world of the individual. It is partly conscious and partly unconscious.

**Ego:**
The most active part of mind which uses various defenses and regulates the mind against the destruction and the drives of the self. It is partly conscious and partly unconscious.

**Id:**
The repository of basic animal qualities like feeding, reproduction, excretion, safety. Etc. It is totally unconscious.

Superego drives the mind towards higher social qualities including spirituality. Highest superego state may be the one of the union with supreme metaphysical entity. Id strives to
preserve the mind and the body, by indulging in worldly deeds or pleasures which are necessary for the very survival of materialistic existence of organism. The ego uses defenses to prevent the harsh punishments of superego for failing to fulfill the social or spiritual norm. It also minimizes the primitive drives of id without renouncing the life sustaining necessities of the body. The purpose of these transactions is the fulfillment of man’s basic needs and desires. When these systems are at odd, person is maladjusted.
THE COMPARISON OF SYMBOLISM IN FREUDIAN SCHOOLS AND SAIVA SIDDHANTHAM:

SIDHANTHA OF SIVAGNANABODHAM:
The pati qualities as mentioned in the first two sutras of the Sivagnana bodham are highest qualities. They are analogous to the super ego in psychoanalysis.

The pasu has five states of existence, transient knowledge, a transient life and transient thought (memory) as mentioned in the third sutra of sivagnana bodham. The pasu is analogous to ego.

Life is bonded with (pasa) and hence contaminated by dirt (mala) and it prevents the acquisition of knowledge. The pati is responsible for the knowledge, but it is destroyed by dirt and hence becomes transient. The pasa are analogous to the id.

In the seventh sutra of sivagnanabodham the pasa and pati antagonism is clearly demonstrated as they never unite. The process or the method of pasu (body) reaching the pati are explained in all the rest of sutras. The pathi-pasu-pasa relationship forms the core of the siddhantham ontology.

The Freudian theory is the study of physical matter-mind. In fact he is a biologist of mind. The description, the language and the symbols he has used to profound it are the one which are very pertinent.

The Saiva doctrine is the study of metaphysical one. The relationship between the body and soul is dual one. While the body is physical the Siva is beyond physical mode. The body relieves from material bonding and reaches the soul (Siva). The symbols here are namely lingam, bull and the sacrificial pedestal as seen in all saivite shrines.
The pedestal stands for severance of bonds. The bull (Nandi) for the body+mind. The lingam is the almighty. The symbolism in Saiva school and Freudian school are similar. Pati=lingam=superego. Pasu=Nandi=ego. Pasa(mala)=pedestal(for sacrifice)=id(primitive drives).

Like the Nandi moving towards the lingam severing the pasa - mala, the ego regulates itself with superego and minimizes the id drives to achieve higher social ideals.

It is needless to say the meanings in both theories are aimed at different perspectives. But the superego qualities desired in saivite society are the one desired in the sutras. The symbolism in the two schools should be cross matched against each other. It should not be taken in the literal sense and also not in the core metaphysical sense. The core metaphysical sense of siddhantha does not deal with the physical mind or ego. The object studied in each are different –materialistic (Freud) and spiritual(Saiva).

The pathi-pasu-pasam and superego-ego-id trilogies are central to both schools. In fact the core metaphysics of siddhantham is called ontogenic triadism. The comparisons starts when we observe the pattern of the temples in Cauvery delta are watched keenly. The worshiper in the temple and the person who goes for psycho-analysis are put in the same light the comparison becomes more obviously closer to the reader.

Symbolism is a mental process and Saiva schools have used it liberally. Mental processes are studied by Freud but with materialistic- worldly approach. There is need for study in this area in the post modern context where there is a revival of reproachment between spiritual and materialistic schools.
5.3 *SIDDHANTHIC SIMILARITIES FROM THIRUMANTHIRAM: THE ORAL STAGE*

The first 540 verses (first 3 chapters) confine to the description of the PATI qualities and the superego equalant of Freud (Siva qualities in general – ethics-esthetics-and praise of Siva).

From then onwards the chapters on yoga starts. They describe various ways of life which is good and that leads to salvation. They are the initial steps to self analysis. They are the initial steps in siddhantha self analysis. It is equal to a Freudian oral stage. Like the child in the first year of life the individual is in a primary stage for the spiritual development. He is in the state of receiving form the mother. Like that the individual is in the receiving stage from the guru or god. He is preparing himself for the further stages. In this state he has to get the “iru –vinai-oppu” by performing his duties.

He has to get the start in yoga way of life. By completing the yogic stages only he can leave this state to further steps in spiritual journey in saiva doctrines. For this he is completely dependent upon the guru. The sishya (seadan) is thus in a oral stage like position.

Iru-vinai-oppu refers to the balance of actions in the human ethical responsibilities in the material world. There is a grace of god on which every man survives, grows and reproduce. The survival on the earthly base depends on his ability to master the physical environment. He needs food, shelter, security, love, happiness ..etc. man’s strives must not interfere others for his survival. If there is growth of a body it depends on the effect on others.
This is a fundamental law of physics and evolution. In the competitive process there is a need for ethics. The divine grace favours the ethical man. So man needs a material benefit from the physical world and for this there is a contribution from the divine. The extraction of pleasure from the world and the divine grace depends upon the balance on an ethical scale. The balance is very critical.

The saiva tenets proposes the yoga as a method for striking it. Sadhana as it may called. The right sadhana leads to the iruvanai-oppu. This is like the state of the child in the Freudian oral stage (0-18 months). Here the child completely depends upon the care from the mother. The needs of the child are on one side and the care from the mother on the other side. There is an optimal frustration for the child in this process as there is always a demand and care inequality. Like the man’s need and the god’s grace.

The yoga chapters are fundamentals to sadhana also. In a person’s life one will be doing yoga till his age of 60 or 80. That is completion of the whole active life, to get the” iruviani oppu”. This successful completion will lead to malaparibaham and then to sakthinipatham may be at his age of 80. The mukthi can be only at the time of death for most people.

The Freudian oral stage is only for a year but its analogue in siddhantham-the yogam, is the almost the whole life itself. (Let us see the attanga (eight) yoga steps, அட்டங்கலயாகம் one by one as per thirumoolar’s sadhasiva agama later in the book).

Herein the yoga the soul is preoccupied with self-mind&body. Yoga is a state of self absorption and it values the human mind and physical health. Its philosophical position is only to that
extant. Yogic self absorbed state is akin to the child of one year age in terms of the paucity of metaphysics in both states. This is Freudian equaling of oral stage.

Here the soul has not got the proximity of god completely. It strives for the god’s attention through the attanga (eight) yogic methods. It gets the divine grace intermittently like the child gets the breast feed whenever it cries. Sometimes without even crying and sometimes even after a cry it does not get the feed. Similarly in the life we get the divine attention sometimes through our rightful conduct thus getting the primary narcissism. Sometimes we fail to get the attention of god or his help. This leads to the secondary narcissism. The yoga steps are only the beginning.
Therefore : Oral stage=yogic state=iruvinai oppu

Successful yogic life leads to malaparibaham and then to sakthinipatham. Then comes the final union with the sivam. Therefore this yoga aspects are the beginning of the self analysis in siddhantham. By going through the yoga steps alone we can go to the next steps like malaparibaham and sakthinipatham. These three stages in siddhantham – attanga yogam, malaparibaham and sakthinipatham- are the analogues to the Freudian oral, anal and phallic stages.
5.4 THE OBJECT RELATION THEORIES IN PSYCHOANALYSIS
AND THE SIMILARITIES IN SAIVA SIDDHANTHAM:(ANAL
STAGE ANALOGUES)

FREUDIAN OBJECT RELATIONSHIPS:
In classical psychoanalysis Freud first proposed the
topographical model and dynamic model. They postulate the
conscious-preconscious-unconscious dimensions of mind and the
id-ego-superego relationships.

Subsequently Freud proposed the genetic development of the
psyche from birth to the fulfillment into adulthood status. Freud
studied the adult patients and not the children for his study. He
used free association with the patients and used techniques like
transference, counter-transference, resistance, working through
and insight as psychoanalytic tools.

Freud as soon as he finished his Ego psychology theories passed
into the Object relation theories. In the object relations school
he studied the early attachments between child and mother.
Freud chronologically ordered the child’s development as
follows

1. ORAL STAGE(0-1 YEARS)
2. ANAL STAGE(1-3 YEARS)
3. PHALLIC STAGE(3-5 YEARS)
4. LATENT STAGE(5 –TILL PUBERTY)
5. GENITAL STAGE(PUBERTY TO ADULTHOOD)

In the oral stage the child’s primary concern is fixed in taking the
feeds and hence it is named as so. The subsequent stage the
child begins learn another function that is toilet training. Here
the child has to learn to eliminate or retain the feces, hence its
muscular function of anus comes to focus. In the oral stage the child has no ego relationships with external objects and is considered to be absorbed into self (self love). This state is called as PRIMARY NARCISISSM.64

In the following stage the child begins relationship with the mother as soothing, comforting and protecting agent or object. This is called as object CATHEXIS. But there are disturbances the child begins to notice, the object is not always present in need. The object does not protect at times. At these times the child withdraws its object forces (cathexis) from the mother and redirect back to earlier stage of self absorption (self love). This

64 Freud suggested that exclusive self-love might not be as abnormal as previously thought and might even be a common component in the human psyche. He argued that narcissism "is the libidinal complement to the egoism of the instinct of self-preservation," or, more simply, the desire and energy that drives one’s instinct to survive. He referred to this as primary narcissism. According to Freud, people are born without a sense of themselves as individuals, or ego. The ego develops during infancy and the early part of childhood, only when the outside world, usually in the form of parental controls and expectations, intrudes upon primary narcissism, teaching the individual about the nature and standards of her social environment from which she can form the ideal ego, an image of the perfect self towards which the ego should aspire. 'As it evolved, the ego distanced itself from primary narcissism, formed an ego-ideal, and proceeded to cathect objects'. Freud regarded all libidinous drives as fundamentally sexual and suggested that ego libido (libido directed inwards to the self) cannot always be clearly distinguished from object-libido (libido directed to persons or objects outside oneself). An aspect frequently associated with primary narcissism appears in an earlier essay, 'Totem and Taboo, in which Freud describes his observations of children and primitive people. What he observed was called magical thinking, such as the belief that a person can impact reality by wishing or willpower. It demonstrates a belief in the self as powerful and able to change external realities, which Freud believed was part of normal human development.

http://en.wikipedia.org/wiki/Psychoanalysis
stage is known as –SECONDARY NARCISISSM. The process of to and fro object cathexis, symbolically denotes the simultaneous development of the mind. The secondary narcissism thus has an initial self love which is later directed towards the mother( god) then –later- redirected towards the self when the mother rejects the child or punishes the child( jeevan). The child uses this secondary redirection towards the self and hates the mother.

This primary self love ,subsequent love towards mother and still later the redirected self love from the mother can be explained

According to Freud, secondary narcissism occurs when the libido withdraws from objects outside the self, above all the mother, producing a relationship to social reality that includes the potential for megalomania. 'This megalomania has no doubt come into being at the expense of object-libido....This leads us to look upon the narcissism which arises through the drawing on of object-cathexes as a secondary one, superimposed upon a primary narcissism'. For Freud, while both primary and secondary narcissism emerge in normal human development, problems in the transition from one to the other can lead to pathological narcissistic disorders in adulthood.'This state of secondary narcissism constituted object relations of the narcissistic type, according to Freud', something he went on to explore further in "Mourning and Melancholia" - 'Freud's profoundest contribution to object relations theory...constitut[ing] the dialectics of object relations and narcissism '.According to Freud, to care for someone is to convert ego-libido into object-libido by giving some self-love to another person, which leaves less ego-libido available for primary narcissism and protecting and nurturing the self. When that affection is returned so is the libido, thus restoring primary narcissism and self-worth. Any failure to achieve, or disruption of, this balance causes psychological disturbances. In such a case, primary narcissism can be restored only by withdrawing object-libido (also called object-love) to replenish ego-libido.According to Freud, as a child grows, and his ego develops, he is constantly giving of his self-love to people and objects, the first of which is usually his mother. This diminished self-love should be replenished by the affection and caring returned to him.
with an example from THIRUVASAGAM – NEETHAL VINNAPAM verses. The child retains the feces or eliminates it. Hence it is called anal stage. The retention is called - anal eroticism and elimination as - anal sadism. The child perceives feces as precious object and reacts to mothers relationship to the pleasure with that.
The anal stage development in the psyche is retained and manifests with psychopathologies in adult life. Anal eroticism leads to obstinancy, rigidity, parsimony, cruelty and frugality.etc. The anal sadism leads to indecisiveness, untidiness, messiness, sadomasochism and procrastination etc.

Now the core points Freud emphasized were the child’s libidinal (which is described in ego psychology) drives towards mother is punctuated or disturbed by the needs of the child namely physical security, pain relief, pleasure, hunger relief, comfort needs etc. The child’s cognitive status is too poor to understand external reality hence it is in a stage of ignorance and does not know that feces is a waste and mother as permanent object.

This puts the CHILD-NARCISSTIC WITHDRAWAL-PHYSICAL PENURIES-IGNORANCE-MOTHER–CHILD cycle of events. The ANAL EROTICISM & SADISM are troubles the child learns in the progress towards the attachment object of the mother.

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67 Anal retentiveThe negative reactions from their parents, such as early or harsh toilet training, can lead the child to become an anal-retentive personality. If the parents tried forcing the child to learn to control their bowel movements, the child may react by deliberately holding back in rebellion. They will form into an adult who hates mess, is obsessively tidy, punctual, and respectful to authority. These adults can sometimes be stubborn and be very careful over their money.Anal expulsive adultThe opposite of this adult would be the anal expulsive adult. This adult had a liberal toilet training as opposed to the above reaction. These adults as children usually went to the bathroom at inappropriate times. As a child they soiled their pants wherever they pleased in rebellion of using the toilet. They did not like to be told where and when they should use the toilet. This adult will want to share things with their peers and give things away. These adults can sometimes be messy, disorganized, and rebellious. They will also be inconsiderate of others feelings. However, a child who has successfully completed this stage will be characterized as having used proper toilet training techniques throughout toilet training years and will successfully move on to the next stage of Freud’s psychosexual developmental stages. Although the stage seems to be about proper toilet training, it is also about controlling behaviors and urges. A child needs to learn certain boundaries when he or she is young so that in the future there will not be contention regarding what is overstepping the boundaries.Anal stage related to cognitive psychologyAccording to the field of cognitive psychology which acknowledges the existence of internal mental states, Freud’s Anal Stage falls right into this category. These internal mental states are referring to belief, idea, motivation, and knowledge. Freud revolves the basis of his stages around these main ideas also. The result of whether a child completes this stage successfully or becomes fixated has a lot to do with the child’s knowledge of his or her past with their toilet training experience,
The NARCISISSM literally refers to self love, persists when the child could not get attached to mother adequately. It leads to disorders of self, in later life with mirror image transference and primitive idealization of the self. This school in self psychology thought, propose that the individual suffers from exaggerated self image, lack of empathy for others and sense of entitlement.

They may also go into borderline disorders with fragmented self image and identity when the ego functions are inadequate. The phases of these saiva concepts are well described in the object relations schools and self psychology schools in the west in the 1950s.

The “object relation” school was subsequently redefined by neo-freudians like Melanie Kleine, Fairbrain and Winnicott. The “self psychology” school further developed by other neo-Freudians like Margaret Mahler and Heinz Kohut.
5.5 SUFFERINGS OF THE SOUL IN SAIVASIDDHANTHAM:
“THE MALA-PARIBAHAM”(மலைப்பரிபாதம்): IN REFERENCE
TO SIVAGNANA SIDDHIAR.

In studying saiva siddhantha we come across four major stages. They are
1. PASA STATE (பாசம்)
2. PASU STATE (பசு)
3. PATI STATE (பதி)
4. SADHANA STATE( சாதைம்)

The study when begins with pasa state we find that the soul(jeeva) suffers from pasathalais(pasa=attachments; thalais=strings). The pasa are described as 3 kinds of pasamala(mala=feces). The pasa mala are

68 NATURE OF A’NAVA MALA.

1. A’nava Mala, with its many Saktis, is one. Pervading through the numberless Jivas as the dirt in copper, it binds them from Jnana and Kriya. It also affords them the capacity for experience, and is ever the source of ignorance. NOTE:- The dirt that is inherent in copper can be removed once for all only by alchemical processes; and, when it is so removed, the copper remains no longer copper but is transformed into resplendent gold. In like manner, the Jiva that is affected by Mala can be freed from it only when Sivajnana is attained; and the Jiva that is so freed from Mala remains no longer a Jiva but attains Patitva merging into Siva. The illustration of dirt and copper is favourite with the Siddhanta and should, therefore, be carefully noted.

A’NAVA AND MAYA DIFFERENTIATED.

2. Do you say, ‘There is no other entity as Mala (A’nava) it is only the effect of Maya.’ Understand well that Maya causes Iccha, Jnana and Kriya to arise in the Jivas but A’nava causes the same to disappear, that A’nava is inherent in the Jivas but Maya is separate from them and, besides, manifesting itself as the universe, forms
the body, senses, worlds and enjoyments. NOTE:- This forms an answer to the false creeds that identify Maya with A’nava Mala.

PURVA PAKSHA VADA.

3. As a black cloud hides from view the brilliant sun, so Maya veils Jnana and Kriya of the Jivas. The sun begins to shine in his full glory when the cloud vanishes. So, Jnana and Kriya begin to shine in the Jivas with the dissolution of the body.

PURVA PAKSHA VADA (CONTINUED) AND SIDDHANTA.

4. As the expansive light disappears when the cloud veils the sun, so Jnana and Kriya disappear when the body screens the Jivas. Siddhanta. Iccha, Jnana and Kriya are manifest in the Jivas when they are embodied. When they are not, nothing but darkness prevails. NOTE:- 'Embodied' includes both the gross and subtle bodies.

SIDDHANTA (CONTINUED).

5. What veils Jnana and Kriya of the Jivas is the A’nava (whose existence you ignored). Since it is commingled with the Jivas, it may also be said to be one of their qualities. Maya graciously provides the Jivas with the Tatvas from Kala downwards, so that they may shake off the shackles of ignorance. These two, therefore, are as opposed to each other as darkness and light. NOTE:- By commingled, it is to be understood that Mala is separable from the Jivas and by 'one of the qualities' that it is so very intimately connected with them. The word 'also' indicates that A’nava is not a quality of the Jivas. Vide following stanza.

JIVA AND MALA DIFFERENTIATED.

6. Do you mean that ignorance (avidya) is a quality of Purusha (Jiva)? Then, Purusha should be matter. Would you say that the defect in the eye of a blind man is a quality of the eye itself? Possessing ignorance as its attribute, Mala always remains matter. But Jiva is spirit (chit) which has Jnana for its quality. NOTE:- It is clearly shown by the illustration that Mala is a defect, not a quality of the Jivas.

HOW THE THREE MALAS ACT.

7. The three Malas - A’nava, Maya and Karma - delusive in their character, veil the true nature of the Jivas, and produce, in them, illusory enjoyments, bondage and capacity for experience as the sprout, bran and chaff in paddy. There are also two other Malas which we will point out presently. NOTE:- A’nava Mala, in conjunction with the efficient cause, provides the Jivas with the capacity for experience as the chaff is the efficient cause of sprouting. Maya, being the instrumental cause, makes, with its effects - bodies and senses, the bondage of the
Jivas, as the bran favouring the growth coexists with the other ingredients. Karma being the material cause, affords enjoyments to the Jivas as the sprout becomes manifest by a power latent in it.

THE TWO OTHER MALAS.

8. One is Mayoya, which is the effect of Asuddha Maya; and the other is Trodayi, a Sakti of the Pure that commands the three Malas to perform their respective functions. So the learned say. These five Malas stand adhered to the Jivas. NOTE:- Mayeya is the Mala that limits Iccha, Jnana and Kriya of the all-pervading soul.

REINCARNATION OF THE JIVA.

9. The soul, affected by the five Malas - A'nava, Maya, Karma, Mayaya, and Trodayi - passes in a moment at the good Lord's behest, through the wheels of birth and death, on earth, the higher and the lower worlds, like the whirling fire brand and the whirlwind which cease not in their motion. NOTE:- 'At the good Lord's behest' shows the agent with whose grace the escape from the wheel of birth and death can be effected.

RARENESS OF THE JIVAS.

10. When we consider the case of a Jiva which, after passing through the eighty four hundred thousand kinds of yonis (embryo), of four fold nature as Andaja, Swetaja, Utbija and Sarayuja, becomes human born, we can but compare it with an individual who has with his own hands swum the wide ocean. NOTE: - It is to be noted that the human frame only is fit for the attainment of eternal freedom by the Jivas.

RARENESS OF A HIGH CLASS HUMAN BIRTH.

11. It is a great blessing to be born in a land where savages do not inhabit but the study of the four Vedas reigns supreme. Escaping birth among the lower classes of the human race, rare is it that one should be fortunate to be born among the people privileged to perform religious austerities, and to profess the Saiva Siddhanta religion without falling into the ways of other creeds.

RARENESS OF BECOMING A SAIVA.

12. Very rare is it that one should be so fortunate as to enter with meekness the Saiva creed unaffected by the pride of riches on the one side and escaping the littleness of poverty on the other. Those who can worship the crescent-crested Being, with the high Sivajnana, have attained His Grace. NOTE:- Riches are of various kinds as ranks, youth, learning, wealth and power. To be born poor is indeed
1. ANAVA (ஆணவம்)
2. KANMA (கந்மம்)
3. MAYA (மாயம்)

SIVAGNANASIDDHIYAR (சிவஞானசித்தியார்) was written by Arul nandhi (அருள்நந்தி சிவாச்சாரியார்). It is the most comprehensive siddhantha treatise\(^{69}\). He describes the malam qualities.

It is desirable therefore that one should be rich in a moderate degree so that he may not go a begging; but, he must not, however, be proud of it. Such meekness cannot be obtained but by devotion to the Lord. Thus meekness and devotion are almost synonymous. Sivajnana - knowledge of Siva. Have attained expresses certainty. SivagyAna SidhdhiyAr OF ARUL NANDI SIVACHARIYAR. J. M. Nallaswami Pillai, B.A., B.L.,

\(^{69}\) THIS is the second of the fourteen Siddhanta Sastras, and its author was the disciple of the Great Meikanda Deva and his best expender. Sivagnana Botham is called the "Muthal Nul" or Revealed Book, and this work is called the "Vazhi Nul" containing the best and the most lucid elucidation of Meikanda Deva's short and concise aphorisms. The author is the second of the Santhana Achariyas in canonized Saints of the Saivas, and his date may be with more or less accuracy fixed at about 1200 A.D. He is author of another short work called "Irupairupakthu" (இருபா இருபஃது), in which he states some of the most puzzling problems in Indian Philosophy in the form of questions addressed to his master, in such a form that the answers themselves are transparent. Arul Nandi Siva Chariya was his name after he met and was initiated by his master Meikanda Deva and his other name was Sakalagama Pandithar, which seems however not to be his real name but one conferred on him for his vast crudition and researches in the Saivite lore. And there can be no doubt that he has displayed in his works all his vast learning and knowledge, and 'Siddhiar' stands out as the bulkiest and most learned contribution in the field of Philosophy in the vast Tamil; and will bear comparison in that respect with the best production in Sanskrit. Umapathi Siva Chariya includes this among the best six books, required for a man to perfect himself in Tamil, namely Tiruvalluvar, with (Parimelalagar's commentary), Devaram and Tiruvachakam, Tolkapiyam, Sekkilar's Periapuranam, Sivagnana Siddhi. Many are the praises sung of him and his work and of these we select two. The author of Sivabogasara says:-
First let us see what ANAVA means,

(To those who desire the path of Moksha, when all their lower Tatwas, Akankara and Karma will be burnt up to cinders, half a stanza of Siddhiar will (if understood) furnish the key for the understanding of all the vast lore of this world).

Our Thayumanavar says:-

"O for the day when I shall bow down to the feet of him who exhibited the truth in half a stanza whereby I lost the whole delusive world:-

http://www.shaivam.org/english/sen_cittiyar.htm
1. it blinds the knowledge of the soul
2. it is knowledgeless
3. it corrupts the soul and makes it an orphan (anadhai)
4. it is lifeless
5. it is powerful and unitary
6. it is responsible for division of the soul into
   a) vignanakalar: anava + soul
   b) pralayakalar: anava + kanma + soul
   c) sakalar: anava + kanma + maya + soul
7. it splits the soul and perishes it
8. it is responsible 3 kinds of AVASTHAIS (distress)
   a) kevala: lower state
   b) sakala: physical and mental agony
   c) suddha: problems from contamination and cleanliness.
9. it is certain and diffuse
10. it causes atomness (smallness)
11. it has the potentials to
    a) reduce the soul to the nature of pasu
    b) blinds knowledge
    c) kills the soul
    d) drowses
    e) contaminates
    f) darkens
    g) produces ignorance
    h) blocks the progress of soul towards the supreme (pati)

Now we shall pass on to the qualities of MAYA from SIVAGNANABODHAM (venba7). The maya is the part of siva

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71 கனேஆதி மண் அந்தம் காணில் அனவ மானய
நினேயாவாம், தீபலம லபாே ---
அனேயாமல்
ஞாைத்னத முன்னுணர்ந்து நாடில் அதுதனுவாம்
தாைத்தின் லவறாகும் தான்.
and is imparted on the soul by him. It illuminates the soul impartially or partially. It acts independently from anava or kanma. Thus we have two principal types of maya. They are,

1. Suddha maya (சுத்தமானயா)
2. Asuddha maya(அசுத்தமானயா)
3. The KANMA consists of external penuries of the soul namely, (கன்மம்)
   1. AGAMYA: from body, mind or verbal. (அகாமியம்)
   2. SANJITHA: by pava or punya deeds (சஞ்சிதம்;பாவ,புண்ணியங்கள்)
   3. PRARTHA: natural processes like birth, illness, death ..etc. (பிரார்த்தம்)

The anava, kanma and maya are the three malams. They have to be removed. The process has two ways. They are elimination and retention. Depending upon the propulsion or retropulsion the soul suffers. The status malam and its progress is thus vital in siddhantham.

Let us see how a similar problem exists in psychoanalysis for the human beings in early childhood in the following chapter.
5.6 TRANSITION TO FREUDIAN TERMINOLOGIES:

1. PASA-THALAI OF THE SOUL = OBJECT RELATIONSHIPS OF THE CHILD
2. ANAVA MALA OF THE SOUL = NARCISSISTIC TRANSFERRENCE OF THE CHILD
3. KANMA MALA OF THE SOUL = PHYSICAL DISTRESS OF THE CHILD
4. MAYA MALA OF THE SOUL = COGNITIVE IGNORANCE OF THE CHILD

The Freudian feces is comparable to the siddhanthic mala. The SOUL suffers from its inability to move towards the atma(siva) due to the attachment strings(mala) namely anava, kanma and maya in combination or in separate forms. These attachments were progressively severed by sacrificing them. But the soul either suffers from retaining them or completely severing them both causing suffering. When retained it suffers with pasa and when eliminated(severed) it suffers from ignorance (maya) of losing the worldly life.

This elimination or retention problem of mala is called avathai in siddhantham. This refers to the avasthais in the SUDDHA state (சுத்தநினே) (anava quality-8 in SGB), which in sivagnanasiddhia has been described as

1. troubles in leaving the jeeva
2. troubles in attaining the authority of siva
3. troubles in enjoying sivahood (BOGA)
4. troubles in relieving other malas
5. trouble in achieving ultimate union.

This avathai-dichotomy reminds us the anal eroticism vs sadism in Freudian theory. Whereas when the child is retreated into the
narcissistic state it gets all the ill qualities of anava (described in the siddhiar 170) from 1-to-11. Anava is most evil of all AS IT ANNihilATES THE SOUL. Freudian and its derivatives object relation school and self schools describe the same as NARCISSM - A SEVERE FORM OF SELF DISORDER.

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DISCUSSION:
The object relation theories of Sigmund Freud primarily concerns with mother child relationship. In saiva doctrines it is soul(body+mind) and GOD. Therefore the comparison has to be carefull at the outset. Freud studied the mental processes of later adulthood and siddhantha with the souls march towards eternity in a timeless space. Both theories have further studied the respective relationships too.

Freud’s libidinal theory and its usage and literary meaning – BOGA- (லபாகம்) have siddhanthic usage too. Hence we shall go further into the later Saiva siddhantha states namely the pasu state and its Freudian corresponding -the phallic stage, where the ego psychology is vividly explained.
FREUDIAN PHALLIC STAGE CONTEXTS IN THE PSYCHOLOGY OF SAIVA SIDHANTHAM:

FREUDIAN PHALLIC\textsuperscript{73} PHASE:

Around the age of 3 the child enters the phallic phase. The phallic stage of psychosexual development heralds the arrival of the oedipal level of development, in which relationships become more complicated than they were in the past. The emphasis is on triangular or three person relationships, instead of dyadic or two person relationships. The phallic stage is also characterized by greater tolerance of ambivalence and the ability to maintain an internal representation of the absent object.

Another major contrast between pregenital stages of development and phallic stage is the nature of the child’s

\textsuperscript{73} In the Phallic stage of psychosexual development, a boy’s decisive experience is the Oedipus complex describing his son–father competition for sexual possession of mother. This psychological complex indirectly derives from the Greek mythologic character Oedipus, who unwittingly killed his father and sexually possessed his mother. Initially, Dr. Freud applied the Oedipus complex to the development of boys and girls alike; he then developed the female aspect of phallic-stage psychosexual development as the feminine Oedipus attitude and the negative Oedipus complex; but his student–collaborator Carl Jung proposed the “Electra complex”, derived from Greek mythologic character Electra, who plotted matricidal revenge against her mother for the murder of her father, to describe a girl’s psychosexual competition with her mother for possession of her father. http://en.wikipedia.org/wiki/Psychoanalysis
libidinal activity. In the oral and anal stages, such activity, for the most part, is autoerotic in that the child’s sexual impulses are derived from one’s own body. Pleasure is still derived one’s own body in the phallic phase, but that period of development is also characterized by the fundamental task of finding a love object that will establish later patterns of object choice in adult life.
Oedipus complex:
The period of life between the ages of 3 and 5 is known as the oedipal stage of psychosexual development because the culmination of infantile sexuality — oedipal complex — occurs at that time.

The oedipal stage of development is of central importance in pathogenesis of neuroses and many anxiety disorders. Oedipal issues are also important in the psychodynamics of character neuroses and high level personality disorders, such as histrionic

74 Oedipus — Despite mother being the parent who primarily gratifies the child’s desires, the child begins forming a discrete sexual identity — “boy,” “girl” — that alters the dynamics of the parent and child relationship; the parents become the focus of infantile libidinal energy. The boy focuses his libido (sexual desire) upon mother, and focuses jealousy and emotional rivalry against father — because it is he who sleeps with mother. To facilitate uniting him with mother, the boy’s id wants to kill father (as did Oedipus), but the ego, pragmatically based upon the reality principle, knows that father is the stronger of the two males competing to psychosexually possess the one female. Nonetheless, the fearful boy remains ambivalent about father’s place in the family, which is manifested as fear of castration by the physically greater father; the fear is an irrational, subconscious manifestation of the infantile Id. Electra — In developing a discrete psychosexual identity, boys develop castration anxiety and girls develop penis envy towards all males. The girl’s envy is rooted in the biologic fact that, without a penis, she cannot sexually possess mother, as the infantile id demands, resultantly, the girl redirects her desire for sexual union upon father. She thus psychosexually progresses to heterosexual femininity (which culminates in bearing a child) derived from earlier, infantile desires; her child replaces the absent penis. Moreover, after the phallic stage, the girl’s psychosexual development includes transferring her primary erogenous zone from the infantile clitoris to the adult vagina. Freud thus considered a girl’s Oedipal conflict to be more emotionally intense than that of a boy, resulting, potentially, in a woman of submissive, less confident personality. In both sexes, defense mechanisms provide transitory resolutions of the conflict between the drives of the Id and the drives of the Ego. The first defense mechanism is repression, the blocking of memories, emotional impulses, and ideas from the conscious mind; yet it does not resolve the Id–Ego conflict. The second defense mechanism is identification, by which the child incorporates, to his or her ego, the personality characteristics of the same-sex parent; in so adapting, the boy diminishes his castration anxiety, because likeness to father protects him from father’s wrath as a rival for mother; by so adapting, the girl facilitates identifying with mother, who understands that, in being females, neither of them possesses a penis, and thus are not antagonists.

http://en.wikipedia.org/wiki/Psychoanalysis
personality. The Oedipus complex presents a developmental challenge for the child, and the resolution of the child differs according to the child’s gender.

Resolution for boys:

first love object of the male child is his mother. Unlike the little girl, the little boy does not have to shift his affection to another parent at the beginning of oedipal phase. The male child essentially falls in love with mother. He wishes to be the center of her world. It becomes apparent that such are interfered with by the relationship of his father and mother. As a result, he begins to view his father as a rival.

Freud repeatedly noted that the chief source of the boy’s anxiety is that father will retaliate by removing the child’s external genitalia. The male child’s investments in keeping his genitals supersedes his desire for mother and renounces them. This phenomenon is termed as castration complex.

Resolution for girls: Freud was frank throughout his writings about his difficulty in understanding psychological development of girls. In attempting to explain the resolution of the oedipal complex in little girls(called the Electra complex), Freud noted that the discovery of their genital state leads to feelings of inferiority and narcissistic injury and –to penis envy.

Contemporary psycho-analysts however regard penis envy, only as one aspect of the feminine identity, not the origin of it. Thus the phallic stage development is discussed next we shall move to their analog in saiva siddhantham particularly from the arrangement of chapters in thirumandhiram by thirumoolar.
5.7 THE FREUDIAN PHALLIC STAGE ANALOGY IN THIRUMANThIRAM:

Sadhasiva agama by Moolar (திருமூேரின் சதாசிவாகமம்) is taken for further study in the similarities between Freudian and saiva siddhantha literatures. There are advantages in taking Thirumanthiram for this analysis:

1) it is estimated to have been written in 5th century. Hence it has antedated all the 14- sastra texts. Therefore we get a glimpses of the earliest roots of saiva schools. It represents the earliest 9 siva agamas. Hence also called as sadhasiva agamam. It is widely revered by saivite scholars.
2) it has 3000 verses in all. Therefore we get a most elaborate description.

There are disadvantages as well :
1) the chapter arrangements, language, style of narrations need an expert Tamil interpreter
2) as the number of verses are too many there are chances for arbitrary inferences and selective abstractions. Nevertheless the overwhelming similarity between the style of narration in these schools is surprising enough.

Let us now go to the next stage of the analysis of thirumanthiram were the father-mother-son relationship analogies are found. The verse from 818-837 describe the pariyanga yogam75, here the physical relationships are

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75 19...(1).பரியண்-கிலயாகம்
(1).பரியண்-கிலயாகம்
825.புத்து பூசுவை வைமாண்டும் பூசிப் புர்வோதன்கு துடுப்போத்தும் பக்துப்பு துடுப்போத்துத்தும் துடுப்போத்துத்தும் துடுப்போத்துத்தும்
(1) கடினகலமல் ஆறாங் கடிநகயில்
(2) மநஞ்சு நினறந்தது வாய்மகாளா மதன்றது
(3) பஞ்ச கடினக பரியங்க
(4) மவௌ விந்து வருகின்ற லபாகத்துப்
(5) பஞ்ச கடினக
(6) அரியிவ் விலயாகம் அனேந்தவர்க்
(7) சரிவனள முன்னகச்சி சந்தைக் மகாங்னக
(8) எண்ணா மமைஎண்ணி இருந்தான் இருந்லத
(9) ஏய்ந்த பிராயம் இருபது முப்பதும்
(10) வாய்ந்த குழேிலயா னேந்து மேர்ந்திஇச்ச
(11) சித்தமுன்ய் லசார்வில்லே மவௌ
(12) பலிக்கு மன்ைர்க்கு மாைந்தம்
(13) பலிக்கு மன்ைய்கொன்று மேர்ந்திஇச்ச
(14) சித்தமுன்ய் லசார்வில்லே மவௌ
முழுமையான பாதுகாப்பு சாதனை மற்றும்
சுருக்கசெயல்கள் ஆக்காமல் சீக்கிய கலந்து கொள்ளாமல் நேரடியாக மற்றும் சமர்ப்பிக்கும் மூடும் கரியிட்டு மறுமுன் கேட்டையில் முழுமையான சாதனைகள் ஆக்காமல் கண்டறிக்கொள்ள பதிலையைத் துவங்கினவது தானே.

(1) புதுக்கோட்டை காற்று

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described very explicitly. This is a prelude to the subsequent oedipal like relationships we are going to see. As such they do not have a literal meaning and they have a symbolic connotation only, to the attraction of opposite genders. In fact the later verses detail only the siva-sakthi union. We are trying to make

Formation of the Shri Yantra:
The creation of the Shri Yantra is described in the Yogini Hridaya (Heart of the Yogini Tantra), which still does not exist in an English translation, as far as we are aware. This is said to be the second part of the Vamakeshvara Tantra.

"From the fivefold Shakti comes creation and from the fourfold Fire dissolution. The sexual union of five Shaktis and four Fires causes the chakra to evolve. O Sinless One! I speak to you of the origin of the chakra.

"When she, the ultimate Shakti, of her own will (svecchaya) assumed the form of the universe, then the creation of the chakra revealed itself as a pulsating essence. From the void-like vowels with the visarga (:) emerged the bindu, quivering and fully conscious. From this pulsating stream of supreme light emanated the ocean of the cosmos, the very self of the three mothers.

"The baindava of the chakra has a triple form, dharma, adharma and atma, and matri, meya and prama. The chakra of nine yonis is the great mass of consciousness bliss and is the ninefold chakra and the nine divisions of the mantra.

"The baindava is placed on a dense flowery mass and is the Chitkala. Similarly, the ambika form of eight lines is the circle of the vowels. The nine triangles quiver forth the effulgent form of 10 lines. The Shakti, together with her surrounding nine blossomed forth the 10 trikonas. The second quivering form of 10 lines has
an inference out of the arrangement of the poems and their order and numbers about the progression of the soul from sakthi and then to sivam which may have a similarity to a fruedian type of child-mother-father relationship. Let us see the these verses and move to the verses related to sakthi

From the 1000th verse the soul is attracted towards the Sakthi (oedipal complex) (சக்திநிபாதம்).

AthAravAthEyam

Krodhisha as first of the 10. These four chakras, of the nature of light, create the 14-fold form, the essence of perception." -- Yogini Hridaya, I 6.16.

At the very heart of the bindu or centre of the Shri Yantra is that which caused it to emanate. This is Kamakala, consisting of the three bindus or potentials. One is red, one is white, and one is mixed. The red bindu is ova, the white bindu semen, and the mixed bindu the union of Shiva-Shakti, the individual as potential Shri Cakra.

Father and Mother are represented in Shri Vidya by two limbs or aspects of Lalita known as Varahi and Kurukulla. The semen of Varahi, the father-form, gives four alchemical dhatus to the child. The ova of Kurukulla, the mother-form, gives five dhatus to the child. Consciousness enters via orgasm. The three bindus, collectively known as Kamakala (digit of sexual desire), are the root potential of sun, moon and fire. It is like sun and moon coming together in an eclipse, or the seed from which the plant human being grows.

Varahi's four alchemical dhatus are known as the four fires. Kurukulla's alchemical dhatus are known as the five saktis. The combination of these five saktis (downward pointing triangles) and four fires (upward pointing triangles), forms the complex figure in the centre of Shri Cakra.

Varahi's four fires are the 12 (3 x 4) sun Kalas, 12 sidereal constellations. Kurukulla's five triangles are the 15 (5 x 3) Kalas of the moon, 15 lunar days. The complete individual grows within nine months to be born as a Shri Yantra or plant. The flowering of this plant is shown by the 24 petals of the yantra. The above all gives rise to the familiar shape of the Shri Yantra. The yantra is usually arranged in one of two forms. In the Bhuprastara, it is two dimensional and laid flat, usually facing the east, but sometimes the north, depending on the practice. The Meruprastara has the yantra in a pyramidal form. Unless the yantra be decorated with the appropriate bija and other mantras, it is worthless. It is also dead unless it is installed with life and the individual doing the puja is initiated into one of the lines (parampara).

http://www.religiousworlds.com/mandalam/tripura.htm
Sakthi bedham, adharavadheyam, and the meditative charts for Sakthi worship occupy the next 600 verses. This is analogous to mother-son relationship (as the soul is symbolized as nandi it has to be taken as a male child). The glory of mother god is written all in greatest possible manner. The fact is some 20 percentage of the total verses are devoted to sakthi worship should remind us the importance of this mother god worship pattern.

The praise of sakthi thus clearly portrays the importance given to the mother god pattern of worship. From the self preoccupied stage in the oral stage the soul leaves actively towards the mother god. The preoccupation with sakthi(sakthinipatham) and subsequent liberation from Sakthi and the efforts to move towards Siva are expressed in the next 200 verses ending with aradharam.

( the sakthi worshiping pattern in the fifth century AD has become an independent sect. shaktham as it is known tosay is a dominant religion in certain parts of india like Bengal. It gives more importance to these chakras like sambavi chakra, bairavi chakra, eroli chakra..etc. these chkras and the more complex mandalas of concentration together form the many rituals in
shaktham. The concept of yantra are also there which is actually the chakras and the rituals put together\textsuperscript{77}. The yantra ,mandala

\textsuperscript{77} The Shakta is so called because he is a worshipper of Shakti (Power), that is, God in Mother-form as the Supreme Power which creates, sustains and withdraws the universe. His rule of life is Shaktadharma, his doctrine of Shakti is Shaktivada or Shakti Darshana. God is worshipped as the Great Mother because, in this aspect, God is active, and produces, nourishes, and maintains all. Theological Godhead is no more female than male or neuter. God is Mother to the Sadhaka who worships Her Lotus Feet, the dust on which are millions of universes. The Power, or active aspect of the immanent God, is thus called Shakti. In Her static transcendent aspect the Mother or Shakti or Shivé is of the same nature as Shiva or "the Good". That is, philosophically speaking, Shiva is the unchanging Consciousness, and Shakti is its changing Power appearing as mind and matter. Shiva-Shakti is therefore Consciousness and Its Power. This then is the doctrine of dual aspects of the one Brahman acting through Its Trinity of Powers (Iccha, Will; Jñana, Knowledge; Kriya, Action). In the static transcendent aspect (Shiva) the one Brahman does not change and in the kinetic immanent aspect (Shivé or Shakti) It does. There is thus changelessness in change. The individual or embodied Spirit (Jivatma) is one with the transcendent spirit (Paramatma). The former is a part (Amsha) of the latter, and the enveloping mind and body are manifestations of Supreme Power. Shakti Darshana is therefore a form of Monism (Advaitavada). In creation an effect is produced without change in the Producer. In creation the Power (Shakti) "goes forth" (Prasharati) in a series of emanations or transformations, which are called, in the Shaiva and Shakta Tantras, the 36 Tattvas. These mark the various stages through which Shiva, the Supreme Consciousness, as Shakti, presents Itself as object to Itself as subject, the latter at first experiencing the former as part of the Self, and then through the operations of Maya Shakti as different from the Self. This is the final stage in which every Self (Purusha) is mutually exclusive of every other. Maya, which achieves this, is one of the Powers of the Mother or Devi. The Will-to-become-many (Bahu syam prajayeya) is the creative impulse which not only creates but reproduces an eternal order. The Lord remembers the diversities latent in His own Maya Shakti due to the previous Karmas of Jivas and allows them to unfold themselves by His volition. It is that Power by which infinite formless Consciousness veils Itself to Itself and negates and limits Itself in order that it may experience Itself as Form.

This Maya Shakti assumes the form of Prakriti Tattva, which is composed of three Gunas or Factors called Sattva, Rajas, Tamas. The function of Prakriti is to veil, limit, or finitize pure infinite formless Consciousness, so as to produce form, for without such limitation there cannot be the appearance of form. These Gunas work by mutual suppression. The function of Tamas is to veil Consciousness, of Sattva to reveal it, and of Rajas the active principle to make either Tamas suppress Sattva or Sattva suppress Tamas. These Gunas are present in all particular existence, as in the general cause or Prakriti Shakti. Evolution means the increased operation of Sattva Guna. Thus the mineral world is more subject to Tamas than the rest. There is less Tamas and more Sattva in the vegetable world. In the animal world Sattva is increased, and still more so in man, who may rise through the cultivation of the Sattva Guna to Pure Consciousness (Moksha) Itself. To use Western parlance, Consciousness more and more appears as forms evolve and rise to man. Consciousness does not in itself change, but its mental and material envelopes do, thus releasing and giving Consciousness more play. As Pure Consciousness is Spirit, the release of It from the bonds of matter means that Forms which issue from the Power of Spirit (Shakti) become more and more Sattvik. A truly Sattvik man is therefore a spiritual man. The aim of Sadhana is therefore the cultivation of the Sattva Guna. Nature (Prakriti) is thus the Veil of Spirit as Tamas Guna, the Revealer of Spirit as Sattva Guna, and the Activity (Rajas Guna) which makes either work. Thus the upward or
revealing movement from the predominance of Tamas to that of Sattva represents the spiritual progress of the embodied Spirit or Jivatma.

It is the desire for the life of form which produces the universe. This desire exists in the collective Vasanas, held like all else, in inchoate state in the Mother-Power, which passing from its own (Svarupa) formless state gives effect to them. Upon the expiration of the vast length of time which constitutes a day of Brahma the whole universe is withdrawn into the great Causal Womb (Yoni) which produced it. The limited selves are withdrawn into it, and again, when the creative throes are felt, are put forth from it, each appearing in that form and state which its previous Karma had made for it. Those who do good Karma but with desire and self-regard (Sakama) go, on death, to Heaven and thereafter reap their reward in good future birth on earth -- for Heaven is also a transitory state. The bad are punished by evil births on earth and suffering in the Hells which are also transitory. Those, however, who have rid themselves of all self-regarding desire and work selflessly (Nishkama Karma) realize the Brahmā nature which is Saccidananda. Such are liberated, that is never appear again in the World of Form, which is the world of suffering, and enter into the infinite ocean of Bliss Itself. This is Moksha or Mukti or Liberation. As it is freedom from the universe of form, it can only be attained through detachment from the world and desirelessness. For those who desire the world of form cannot be freed of it. Life, therefore, is a field in which man, who has gradually ascended through lower forms of mineral, vegetable and animal life, is given the opportunity of heaven-life and Liberation. The universe has a moral purpose, namely the affording to all existence of a field wherein it may reap the fruit of its actions. The forms of life are therefore the stairs (Sopana) on which man mounts to the state of infinite, eternal, and formless Bliss. This then is the origin and the end of man. He has made for himself his own past and present condition and will make his future one. His essential nature is free. If wise, he adopts the means (Sadhana) which lead to lasting happiness, for that of the world is not to be had by all, and even when attained is perishable and mixed with suffering. This Sadhana consists of various means and disciplines employed to produce purity of mind (Cittashuddhi), and devotion to, and worship of, the Magna Mater of all. It is with these means that the religious Tantra Shastras are mainly concerned. The Shakta Tantra Shastra contains a most elaborate and wonderful ritual, partly its own, partly of Vaidik origin. To a ritualist it is of absorbing interest.

Ritual is an art, the art of religion. Art is the outward material expression of ideas intellectually held and emotionally felt. Ritual art is concerned with the expression of those ideas and feelings which are specifically called religious. It is a mode by which religious truth is presented, and made intelligible in material forms and symbols to the mind. It appeals to all natures passionately sensible of that Beauty in which, to some, God most manifests Himself. But it is more than this. For it is the means by which the mind is transformed and purified. In particular according to Indian principles it is the instrument whereby the consciousness of the worshipper (Sadhaka) is shaped in actual fact into forms of experience which embody the truths which Scripture teaches. The Shaka is thus taught that he is one with Shiva and His Power or Shakti. This is not a matter of mere argument. It is a matter for experience. It is ritual and Yoga-practice which secure that experience for him. How profound Indian ritual is, will be admitted by those who have understood the general principles of all ritual and symbolisation, and have studied it in its Indian form, with a knowledge of the principles of which it is an expression. Those who speak of "mummery," "gibberish" and "superstition" betray both their incapacity and ignorance.

The Agamas are not themselves treatises on Philosophy, though they impliedly contain a particular theory of life. They are what is called Sadhana Shastras, that is, practical Scriptures
and chakra concepts later became absorbed in Buddhist sects like Tibetan Buddhism and still later in the far east Asian Buddhist religion. They have more physiological, mechanical and many occult elements. These aspects are of great interest in Western scholars. Besides some of these concepts have some semblance to the JUNGIAN psychoanalytic techniques.)

prescribing the means by which happiness, the quest of all mankind, may be attained. And as lasting happiness is God, they teach how man by worship and by practice of the disciplines prescribed, may attain a divine experience. From incidental statements and the practices described the philosophy is extracted.

The speaker of the Tantras and the revealer of the Shakta Tantra is Shiva Himself or Shive the Devi Herself. Now it is the first who teaches and the second who listens (Agama). Now again the latter assumes the role of Guru and answers the questions of Shiva (Nigama). For the two are one. Sometimes there are other interlocutors. Thus one of the Tantras is called Ishvarakartikeya-samvada, for there the Lord addresses his son Kartikeya. The Tantra Shastra therefore claims to be a Revelation, and of the same essential truths as those contained in the Eternal Veda which is an authority to itself (Svatah-siddha). Those who have had experience of the truths recorded in Shastra, have also proclaimed the practical means whereby their experience was gained. "Adopt those means" they say, "and you will also have for yourself our experience." This is the importance of Sadhana and all Sadhana Shastras. The Guru says: "Do as I tell you. Follow the method prescribed by Scripture. Curb your desires. Attain a pure disposition, and thus only will you obtain that certainty, that experience which will render any questionings unnecessary." The practical importance of the Agama lies in its assumption of these principles and in the methods which it enjoins for the attainment of that state in which the truth is realized. The following Chapters shortly explain some of the main features of both the philosophy and practice of the Shakta division of the Agama. For their full development many volumes are necessary. What is here said is a mere sketch in a popular form of a vast subject. http://www.sacred-texts.com/tantra/sas/sas09.htm

Shakti and Shâkta by Arthur Avalon (Sir John Woodroffe), [1918]

78 The Tantras have, often, not been kindly spoken of. It has been said that they have hitherto played, in Indology, the part of a jungle which everybody is anxious to avoid. Still stronger, a great historian is quoted as having said that it would be "the unfortunate lot of some future scholar to wade through the disgusting details of drunkenness and debauchery which were regarded as an essential part of their religion by a large section of the Indian community not long ago" And Grünwedel, speaking especially of the Tibetan Tantras (Mythology, p. 106), from the immense literature of which as yet nothing had been translated,
says: "To work out these things will be, indeed, a sacrificium intellectus, but they are, after all, no more stupid than the Brahmanas on which so much labor has been spent." But here we have the first translation into a European language of one of these Tantrik texts; and far from being obscene or stupid, it strikes us as a work of singular beauty and nobility, and as a creation of religious art, almost unique in its lofty grandeur. It is so totally unlike any religious document we are acquainted with, that it is almost inconceivable that this is only a brief specimen, a first specimen, made accessible to the general public, of a vast literature of which the extent (as existing in Tibet) cannot yet even be measured. Yet, in saying that the nature of our book is unique, we do not mean to imply that close analogies cannot be found for it in the religious literatures and practices of the world. Such an aloofness would be rather suspicious, for real religious experience is, of course, universal, and, proceeding from the same elements in the human heart, and aspiring to the same ends, must always show kinship in manifestation. Yet this Tibetan product has a distinctive style of its own, which singles it out in appearance as clearly, let us say, as the specific character of Assyrian or Egyptian art is different from that of other styles.

When we now proceed to examine the document before us, at the outset a verdict of one of the critics of Tantrism comes to our mind, to the effect that the Tantra is perhaps the most elaborate system of auto-suggestion in the world. This dictum was intended as a condemnation; but though accepting the verdict as correct, we ourselves are not inclined to accept, together with it, the implied conclusion. Auto-suggestion is the establishment of mental states and moods from within, instead of as a result of impressions received from without. Evidently there must be two kinds of this auto-suggestion, a true and a false one. The true one is that which produces states of consciousness corresponding to those which may be produced by realities in the outer world, and the false one is that which produces states of consciousness not corresponding to reactions to any reality without. In the ordinary way the consciousness of man is shaped in response to impressions from without, and so ultimately rests on sensation, but theoretically there is nothing impossible in the theory that these "modifications of the thinking principle" should be brought about by the creative will and rest rather on imagination and intuition than on sensation. This theory has not only been philosophically and scientifically discussed, but also practically applied in many a school of mysticism or Yoga. If I remember well, there is a most interesting book by a German (non-mystic) Professor, Staudenmeyer, dealing with this subject, under the title of Magic as an Experimental Science (in German), and the same idea seems also to underlie Steiner's theory of what he calls "imaginative clairvoyance". In Christian mysticism this has been fully worked out by de Loyola in his "Spiritual Exercises" as applied to the Passion of the Christ. In what is now-a-days called New Thought, this principle is largely applied in various manners. In our book we find it applied in terms of Tantrik Buddhism with a fullness and detail surpassing all other examples of this type of meditation. In order to present the idea in such a way that it may look plausible in itself, we have first to sketch out the rationale underlying any such system. This is easily done.

We can conceive of this universe as an immense ocean of consciousness or intelligence in which the separate organisms, human beings included, live and move and have their being. If we conceive of this mass of consciousness as subject to laws, analogous to those of gravity, and at the same time as being fluidic in nature, then the mechanism of all intellectual activity might well be thought of, in one of its aspects, as hydraulic in character. Let any organism, fit to be a bearer of consciousness, only open itself for the reception of it, and the hydraulic pressure of the surrounding sea of consciousness will make it flow in, in such a form as the construction of the organism assumes. The wave and the sea, the pot and the water, are frequent symbols in the East, used to indicate the relation between the all-consciousness and
the individual consciousness. If the human brain is the pot sunk in the ocean of divine consciousness, the form of that pot will determine the form which the all-consciousness will assume within that brain.

Now imagination, or auto-suggestion, may determine that form. Through guess, intuition, speculation, tradition, authority, or whatever the determinant factor may be, any such form may be chosen. The man may create any form, and then, by expectancy, stillness, passivity, love, aspiration or whatever term we choose, draw the cosmic consciousness within him, only determining its form for himself, but impersonally receiving the power which is not from himself, but from without. The process is like the preparation of a mold in which molten metal is to be cast, with this difference, that the metal cast into the mold is not self-active and alive, and not ever-present and pressing on every side, as the living consciousness is which constitutes our universe.

We may take an illustration from the mechanical universe. This universe is one seething mass of forces in constant interplay. The forces are there and at work all the time, but only become objectified when caught in suitable receivers. The wind-force, if not caught by the arms of the windmill, the forces of stream or waterfall, if not similarly gathered in a proper mechanism, disperse themselves in space and are not focused in and translated into objective units of action. So with the vibrations sent along the wire, in telegraphic or telephonic communication, or with the other vibrations sent wirelessly. In a universe peopled with intelligences, higher beings, gods, a whole hierarchy of entities, from the highest power and perfection to such as belong to our own limited class, constant streams of intelligence and consciousness must continuously flash through space and fill existence. Now it seems, theoretically indeed, very probable, assuming that consciousness is one and akin in essence, that the mechanical phenomenon of sympathetic vibration may be applied to that consciousness as well as to what are regarded as merely mechanical vibrations. So, putting all the above reasonings together, it is at least a plausible theory that man, by a process of auto-suggestion, may so modify the organs of his consciousness, and likewise attune his individual consciousness in such a way, as to become able to enter into a sympathetic relation with the forces of cosmic consciousness ordinarily manifesting outside him and remaining unperceived, passing him as it were, instead of being caught and harnessed. And this is not only a theory, but more than that -- a definite statement given as the result of experience by mystics and meditators of all times and climes.

Now we may ask: how has this method been applied in our present work? A careful analysis of its contents makes us discover several interesting characteristics. First of all we have to remember that our text presupposes a familiarity with the religious conceptions, names, personalities and philosophical principles of Northern Buddhism, which are all freely used in the composition. What is strange and foreign in them to the Western reader is so only because he moves in unfamiliar surroundings. But the character of the composition is one which might be compared to such analogous Western productions (with great differences, however) as the Passion Play at Oberammergau or the mediaeval mystery-plays. Only, in some of the latter the historical element predominates, whilst in the Tibetan composition the mythological element (for want of a better word) forms the basis and substance. In other words, in this ritual of meditation the Gods, Powers and Principles are the actors, and not, historical or symbolical personages of religious tradition. Secondly the play is enacted in the mind, inwardly, instead of on the scene, outwardly. The actors are not persons, but conceptions.

First, the meditator has to swing up his consciousness to a certain pitch of intensity, steadiness, quiet, determination and expectancy. Having tuned it to the required pitch, he fixes it on a simple center of attention which is to serve as a starting-point or gate through which
ATTACHMENT TO FATHER GOD:

Then the praise of the father-god in its symbolic influence on the child-soul as PHALLIC representation is described in the subsequent verses from andalingam to Siva lingam in the verses 1695-1760. This we shall see now in the following verses.

aNTaliN^kam
aruLoLi
athiththa n^ilai
aNTAthiththan
AthemalN^kam
ARAthAram
ithOpethEcham
ain^thin^thiriyam aTakkum arumai
ain^thin^thiriyam aTakkum muRaimai
kurupUchai
kUTAvozukkam
kETu kaNTiraN^kal
chathAchivaliN^kam
chamAthikkiriyai
champirathAyam

his imagination shall well up as the water of a fountain comes forth through the opening of the water-pipe. From this central point the mental pictures come forth. They are placed round the central conception. From simple to complex in orderly progression the imaginative structure is elaborated. The chief Gods appear successively, followed by the minor deities. Spaces, regions, directions are carefully determined. Attributes, colors, symbols, sounds are all minutely prescribed and deftly worked in, and explications carefully given. A miniature world is evolved, seething with elemental forces working in the universe as cosmic forces and in man as forces of body and spirit. Most of the quantities on this elaborate notation are taken from the body of indigenous religious teaching and mythology. Some are so universal and transparent that the non-Tibetan reader can appreciate them even without a knowledge of the religious technical terms of Tibet. But anyhow, an attentive reading and re-reading reveals something, even to the outsider, of the force of this symbological structure, and makes him intuitively feel that here we are assisting in the unfolding of a grand spiritual drama, sweeping up the mind to heights of exaltation and nobility. http://www.sacred-texts.com/tantra/sas/sas10.htm, http://www.sacred-texts.com/tantra/index.htm
The verses 1901-1951 describe the source of germinal seeds(testicles) and the importance of it for the male-child-soul (castration anxiety?)79.

79 20. விந்துற்பைம்
தந்திடு மானய வாலகசி தற்பனர் உந்து குடியுள்ளை ஏமுறு குண்டுவில் இந்நான்கும் லாமவா விளங்குலம்.

1926
மின்னின்றி விளங்கு நிவர்த்தாதில் லாமேக ராதிவளங்மகாள் உகாரம் மகாரத் துள்விந்து களங்கமில் நாதாந்தம் கண்ணினுள் நண்ணி உளங்மகாள் மைாதியுள் அந்தமும் ஆலமானாள்.

1927
அத்கற்கு ஆதியும் ஆக்கும் மாபாம்மேக ராதிவளங்மகாள் உகாரம் மகாரத் துள்வின் பக்கம் காரணம் காரியம் தந்துஐங்கருமமும் தான்மசய்யும் வீயலம்.

1928
மின்னின்றி விளங்கு நிவர்த்தாதில் கந்தம் தாகிய காரணம் தந்துஐங்கருமமும் தான்மசய்யும் வீயலம்.

1929
புறமும் காரணம் பதிக்குவதற்கு விளங்கு மின்னின்றி பூம் தாய் மேலை விளங்கு மாய்நினே நிற்றேில் கண்டாக நிராகரின் காரணகாரியத்து அண்ம் அனைத்துமாய் மாமானய ஆகுலம்.

1930
மாண்லே விளங்கு புராத்தியம் நடலடு நிறா பலகட்டம் மாபாலுகே விளங்கும் காரணம் மாய்நின்றிலே காரண விளங்கும் ஆலமான ஆக்கியுமூன்று மாபாலுகே அகுளேம்.

1931
ஆக்கியுமூன்று பலகட்டம் அனக்கு அல்லநிலகுற்று முதலில் விளங்கு மாய்நின்றிலே விளங்கு மாய்நினே நிற்றேில் வசதிக்குத்தியே விளங்கு புராத்தியம் காட்டு.”

1932
மாண்லே விளங்கு புராத்தியம் அவாளே விளங்கு மாய்நின்றிலே பூம் தாய் மேலை விளங்கு மாய்நினே நிற்றேில் வசதிக்குத்தியே விளங்கு புராத்தியம் அகுளேம் ஆக்கியுமூன்று காட்டு”

1933
ஆக்கியுமூன்று பலகட்டம் விளங்கு புராத்தியம் மாய்நினே நிற்றேில் வசதிக்குத்தியே விளங்கு புராத்தியம் காட்டு”
திருந்தும் உேன்மை மாம் கூறு லசர்ந்திட்டு
இருந்தை முன்னைாள் இரதமது ஆகுலம.

1934
காயத்துள் தன்மைம் ஆகும் கோவிந்து
லநயத்லத நின்லறார்க்கு நீங்கா விோனமயின்
மாயத்லத மசல்லவார் மைத்லதாடு அழியுலம.

1935
விந்து ஜயம் லபாக சரலவாட்ேம்
பார்க்கின்ற மாதனரப் பாராது அகன்றுலபாய்
ஓர்க்கின்ற உள்ளம் உருக அழல்மூட்டிப்
பார்க்கின்ற கண்ணானச பாழ்பே மூேத்
லசர்க்கின்ற லயாகி சிவலயாகி தாலை.

1936
சிவலயாகும் காமாதி தங்குலவா னும் உட்கும்
தாலை அக்காரம் தங்கில் சேங்மகடும்
ஊலை அவற்றுள் உயிர்ஒம்பா மாயுலம.

1937
பார்க்கின்ற மாதனங்களை உருக அழல்மூட்டிப்
பார்க்கின்ற கண்ணானச பாழ்பே மூேத்
லசர்க்கின்ற லயாகி சிவலயாகி தாலை.

1938
அருளால் திழ் புராணத்திலிருந்து
பார்க்கின்ற மாதனங்களை உருக அழல்மூட்டிப்
எனவே அறிந்மதாழி யாலர.

1939
பார்க்கின்ற மாதனங்களை உருக அழல்மூட்டிப்
பார்க்கின்ற கண்ணானச பாழ்பே மூேத்
லசர்க்கின்ற லயாகி சிவலயாகி தாலை.

1940
அறிந்மதாழி யாலர் எனவே அருளால் திழ் புராணத்திலிருந்து
பார்க்கின்ற கண்ணானச பாழ்பே மூேத்
லசர்க்கின்ற லயாகி சிவலயாகி தாலை.

1941
மசய்யும் அளவில் திருநான் முகூர்த்தலம் எய்யும் கனேகாேம் இந்து பருதிகால் நன்யுமிேத்து ஓடி நன்கா நூல்மநறி மசய்க வேம் இேம் தீர்ந்து விடுக்கலவ. 5

1942

மின்னாக்கள் பார்த்டில் திருவண்டை வானை மங்கோட்டு சிற்பமுடன் வெளியுறும் வருத்தம் புனித மான்களுக்கு வரும் மின்னாக்களில் கருத்துக் காட்டுகள் கொள்ளும் என்று கூறப்பட்டது. 6

1943

மகாண் குருவலை சேம்புகள் பருமணம் மரம் இந்த மகாணும் பிறம் நாய்கள் பிறம் வாதம் கரணம் உட்மசல் கரணம் மகாண் மார்ச்சு. 7

1944

மின்னாக்கள் நெடுங்க புக்கி மின்னாக்கள் முழுநாட்டுள் சாதனங்கள் காண்டு வெளியுறும் வருத்தயுர்வுகள் காரணம் பன்னாட்டுப் பார்த்டில் வரும் வாழ்நாள் சாம்நாள் கரணம் கீழ் நமசீர்ப் பட்டியிலும் கூறும் என்று கூறப்பட்டது. 8

1945

மகாண் குடியுரிமை பருமணம் வெளியுறும் வாழ்க்கை நலம் சிற்றுற்று வருத்தயுர்வு காரணம் காரணம் அரசியல் வரும் பிள்ளையாரின் அமைப்புக்காக தலை. 9

1946

மின்னாக்கள் மகாண்கள் அனைத் தொடர்பான் நிறுவகியறாவன் மின்னாக்கள் மகாண்கள் தொடர்பான் அம்பந்தியல் மின்னாக்கள் நிறுவகிய மின்னாக்கள் பார்த்டில் பார்த்டில் பார்த்டில். 10

1947

கருவிலியா அம்மனும் பார்த்டிலும் பார்த்டிலும் தன்ன டார்னோத்திரை காரணம் மாற்றும் காரணம் காரணம் கையடியர். 11

1948

சோழபோர் செய்தி பார்த்டிலும் செய்தி முதல் போர்கள் அடையப்படும் கருவிலியா பார்த்டிலும் சேம்புகள் மற்றும் பார்த்டிலும் பார்த்டிலும். 12

1949

முன் அவள் பார்த்டில் பார்த்டில்
துற்ற சுழியைல் மசாருகிக் சுேருற்று
முற்று மதியத்து அமுனத முனறமுனற
மசற்று

பவலர சிவலயாகி யாலர. 13
1950

பவலமொழி தானியமொழி சிறந்தமொழி
பவலமொழி தணந்த முற்றுகள் அமுனரும்
மசற்று பவலமொழி பவலரும் பவலமொழி
அமிர்து அப்பரும் அமுனனே. 14

அமுனக்கிய சிறுத்தே பங்கொரும் பவலமொழி
பவலமொழி பவலரியும் பவலமொழி
சேரும் காணி காணித்து
அமுனக்கிய பவலமொழி பவலமொழி. 15

அமுனாகி புதிநலக்கார காணும்
பவலரியும் பவலரும் பவலரியும்
அமுனக்கிய முனறக் காணையும். 16

பங்கொரும் பங்கொரும் காணும் காணக்
சேரும் காணையும் காணையும்
சேரும் காணையும் காணையும். 17

1954

காணையும் காணையும் காணையும்
சேரும் காணையும் காணையும்
சேரும் காணையும் காணையும்
சேரும் காணையும் காணையும். 18

காணையும் காணையும் காணையும்
சேரும் காணையும் காணையும்
சேரும் காணையும் காணையும்
சேரும் காணையும் காணையும். 19

1955

சேரும் காணையும் காணையும்
சேரும் காணையும் காணையும்
சேரும் காணையும் காணையும்
சேரும் காணையும் காணையும். 20

1956

சேரும் காணையும் காணையும்
சேரும் காணையும் காணையும்
சேரும் காணையும் காணையும்
சேரும் காணையும் காணையும். 21

1957

சேரும் காணையும் காணையும்
சேரும் காணையும்
சேரும் காணையும் காணை�ும்
சேரும் காணையும் காணையும். 22
நந்திய நாசமும் நாதத்தால் லபதமும் தந்துணர் லவார்க்குச் சயமாகும் விந்துலவ.

1958

நிறுவனர் நிறுவனத்து வந்தை ஒன்றுகுச் செரிய அன்று என் நாதத்தியால் அதிகரியின் செய்திகள் சார்பாகத் தேவைமுடிய நீராக 21

1959

அன்று திறந்து மாம்பங்கையுடன் போட்டு அமுது பொருட்கட்டால் அனைத்தும் போட்டாம் அகாலை அன்று பொருட்கட்டால் அனைத்தும் போட்டாகத் 22

1960

பொருட்கட்டால் அவுர் நிறுவன மார்க்கவால்கள் அமுதங்களின் கூட்டாட்டத்தின் அனைத்து பொருட்கட்டால் வந்துகொண்டு அருகிய பொருட்கட்டால் போட்டாகத் 23

1961

பொருட்கட்டால் அமைதிக்குச் செய்திகள் அமுத்தை ஐந்தால்கள் நூற்றாண்டுகள் பொருட்கட்டால் வந்துகொண்டு கூட்டாட்டத்தின் அனைத்து பொருட்கட்டால் போட்டாகத் 24

1962

சார்பாகம் நிலை சம்பந்த குழிப்பால் காற்றுக்குச் செய்திகள் வந்துகொண்டு சுருக்காக வந்து அமனைத்தை ஐந்தால்கள் கூட்டாட்டத்தின் 25

1963

சுருக்காகம் நிறுவனத்து செய்திகள் கற்றுக்குச் செய்திகள் வந்து அமனைத்தை ஐந்தால்கள் கூட்டாட்டத்தின் நிலைத்தை சம்பந்த பந்து நிறுவனத்து செய்திகள் கற்று குழிப்பால் நிலைத்தை 26

1964

சுருக்காகம் நிறுவனத்துச் செய்திகள் பந்து நிறுவனத்துச் செய்திகள் கற்று குழிப்பால் சுருக்காகம் நிறுவனத்துச் செய்திகள் செய்திகள் கற்று குழிப்பால் சுருக்காகம் அனைத்து 27

1965

அன்று நிறுவன ஐந்தால்கள் பந்து நிறுவனத்து சம்பந்த ஐந்தால்கள் பொருட்கட்டால் நிறுவன ஐந்தால்கள் பொருட்கட்டால் சுருக்காகம் நிலைத்தை குழிப்பால் நிலைத்தை.
It is to be understood that the soul’s journey starts towards actively towards the sakthi and then eventually to the father god (lingam). It is this that is evident in the verses of thirumoolar which goes to praise the mother god and later the father god. In the temples of agamic style constructions it is very easily evident from the position of the nandhi, sakthi and the sivam. The triangle is very typical of a child-mother-father triangle in psycho-analysis.

The chapters 4,5,6 & 7 thirumandhiram generally deals with the child-to mother-to father relationship progression. It is a basic triad which helps the child’s psychological development in psycho-analysis. These chapters that occupy the central portion of the thirumandhiram appears to deal with the metaphysical progression of the soul from early mother attachment and subsequent attachment to father.

The anal stage (avathai) descriptions are described next to this stage. In Thirumanthiram they occupy the verses 1999-2377.
There after the pati-pasu-pasa relationship fulfillment progresses till the end of 3000 verse. The liberation from sakthi and union with sivam is glorified as final salvation and mukthi which is analogous to Freudian psyche maturation at the end of phallic stage. This phase is known as SAKTHINIBADHAM (சக்திநிபாதம்) in the saivam. There is no latent stage or genital stage equaling in thirumanthiram.

However the topographical model of mind is followed in the same order as superego –ego –id and pati-pasu –pasa stages namely the initial description of Siva and the travails of nandi and then the severing of attachments.

Thus the arrangement is oral-phallic-anal akin to the model in the agama pattern temples in coramandalam, lingam(superego-siva-father)-pasu(ego-soul-male child)-pasa(id- severance-pedestal). The nandi faces the sivam on the front and the sakthi on the right side of its heart. The flag is an insignia of the final salvation (mukthi). There is no female equalant in the soul as does in the Freudian analytic study. It is generally felt female soul development is similar to male soul.

CONCLUSION:

The work of Moolar not only forms the grammar for saiva schools, it has excellent piece of information in the self-analysis. The therapist –client model in psychoanalysis and guru-sishya relationship appear to have semblance. Meditation seem to appear as a form of self –analysis with the individual finding his own deeper unconscious. Both Freudian exploration and yoga-exploration find similar results in form and content(topographical and dynamic) as well of the mind.
However it is premature to come to a conclusion. The Freudian exploration is objective study of mind. The saiva schools study subjectively the meta-physical elements. It is the symbolism which are glaringly akin. Symbolism in folk psychology\textsuperscript{80} is what sublimation in psychoanalysis. Therefore these symbolisms are very important.

\textsuperscript{80}The concept of folk psychology has played a significant role in philosophy of mind and cognitive science over the last half century. However, even a cursory examination of the literature reveals that there are at least three distinct senses in which the term “folk psychology” is used. (1) Sometimes “folk psychology” is used to refer to a particular set of cognitive capacities which include—but are not exhausted by—the capacities to predict and explain behavior. (2) The term “folk psychology” is also used to refer to a theory of behavior represented in the brain. According to many philosophers and cognitive scientists, the set of cognitive capacities identified above are underpinned by folk psychology in this second sense. (3) The final sense of “folk psychology” is closely associated with the work of David Lewis. On this view, folk psychology is a psychological theory constituted by the platitudes about the mind ordinary people are inclined to endorse.

To reduce terminological ambiguity, throughout this entry the term “mindreading” will be used to refer to that set of cognitive capacities which include (but is not exhausted by) the capacities to predict and explain behavior. “Folk psychology” will be used only in the second and third senses identified above. When separate names are required to avoid confusion, the second sense of “folk psychology” will be called the\textit{mindreading} approach to folk psychology and the third sense the\textit{platitude} approach to folk psychology. This terminology is due to Stich & Nichols 2003. In an earlier publication, Stephen Stich and I called the mindreading sense of folk psychology the\textit{internal} sense, and the platitude sense the\textit{external} sense. However, the current labels are more informative.

It’s not clear who introduced the term “folk psychology” into the philosophy of mind. It gained wide usage during the 1980s and is rarely used outside philosophy. The phrase “commonsense psychology” is sometimes used by philosophers synonymously with “folk psychology”, although the former term seems to be dying out. Psychologists rarely use “folk psychology”, preferring the phrase “theory of mind” (or sometimes “naïve psychology”). Just as there is ambiguity in the use of “folk psychology”, “theory of mind” is used to refer both to mindreading and to the theory hypothesized to underpin mindreading.

http://plato.stanford.edu/entries/folkpsych-theory/
More further thoughts and reading increasingly make us wonder the strong similarities between these two schools.
1. Freudian oral stage with siddhantha “iru-vinai-oppu”
2. anal stage to “mala paribaham”
3. and phallic stages resembling the “sakthi nibatham” of siddhantham.

To understand the iruvinaioppu and malaparibaham and the sakthi nibatham we may have go deeper into saiva studies. For this we have to refer the other sastra texts and the later adheenam (pandara) texts.
The siddhantha itself is divided into “pathi iyal” (pathi studies), pasu iyal(studies), pasa studies(iyal) and the sadhana iyal”.

One has to wonder the similarities and revisit more into both schools for deeper meanings especially, if there is a similarity in the symbolisms between 5th century thought and the 19th century one.
5.8 CONCEPT OF MAYA:

Maya is a concept of “nothingness”. It is unique to Hinduism. An absolute zero, a darkness, a stage prior to creation, a complete ignorance, a concept where time, energy and matter all become to fuse as none. It is an ancient concept of black hole in the universe.

In the saiva tenets the maya is with the “jeevan”. It is part of the jeeva and corrupts the jeeva. The maya is one of the primordial malams. The maya is thus a part of the soul. It gets cleansed and to make the soul purer and nearer to the absolute.

In the adhvaiathra schools the doctrine of maya has different connotations. Here the maya is “omnipresent and delude the whole universe”. The whole universe is thus in maya. This maya is like a dream of the paramathma. This universal dark force deludes the minds of the soul.

The upanisads are the best sources for the vedic thoughts. They are very close to siddhantha theories except some key areas like ontogeny, cosmology, idealism vs realism...etc. There are significant overlaps in their extents but on a certain ground siddhantha differs from vedanatha in a true metaphysical context. The upanisads emphasise a “nothingness” in its core philosophy similar to the saiva tenets. The concept of maya and its early aspects are found in a tacit manner in the upanisads.

The purpose of cycling of the soul is emphasized in saiva doctrines whereas the cycling of the universe is emphasized in adhvaiatha(vedhantha)

In advaitha each cycling of the universe paraman manifests as the isvara and teaches the highest knowledge to the soul. This is
called the sruthi. The sruthi (scriptures) are agamas. The vidya
given by the smirithis do not remove the veil of maya.
In the saiva schools the isvara is eternal and only the soul cycles.
The maya is personal and the siva can remove the maya from
the soul with the help of agamas. The agamas are eternal and
they are the ultimate knowledge pronounced by the sivam.
Besides the soul (ontogeny) is in three state that is pathi-pasu-
pasam (ontogenic triadism). The siddhantha is realist that is it
accepts matter as real whereas the vadantha is idealist( that is it
says the matter is only an idea.

Subrahmanya bharathi denounces the maya concept of
vedhantha in his poem ( மானயனய
புரிகடவ; ‘திம்புதலம... தம்புதைம...’
பத்புதைம...திம்புதலம் பைந்துதாரா?)

Sankara accepts agamas as a source of knowledge and says
without which the soul will be in avidya. Similarly the saiva
doctrines accept Vedas as general wisdom and agamas as
systemic knowledge. This amount of reciprocation can be
considered as the earliest form of reproachment between the
two schools- “Vedanta –siddhantha samarasam” (பவதாந்தா
சித்தாந்த சமரசம்).

The vedhantha-siddhantha samarasam is an area to be
furthered. In the modern context we know the findings of
STEPHEN HAWKINGS and his theories on dark energies of the
universe. This is closer to the Sankara’s universal maya theory.
Similarly the evolutionary Darwinism and DNA studies come
closer to siddhantha tradition. The theories on multiverse also
are analogous to the siddhantha –vedha traditions of
speculations.
Speculative knowledge will always end up in scientific explorations and becomes theory laden some times. But the speculation never ceases. If this speculative process ceases, then man becomes dogmatic. This dogmatism is indeed the maya in whatever way we define it.

**REPRESSION IN SIDDHANTHAM (MARAITAL-HIDING):மாரிச்சல்**

The concept of repression is an important defence mechanism in Freudian psycho-analysis. It leads to many of the symptoms of

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81 As Freud moved away from hypnosis, and towards urging his patients to remember the past in a conscious state, 'the very difficulty and laboriousness of the process led Freud to a crucial insight'. The intensity of his struggles to get his patients to recall past memories led him to conclude that 'there was some force that prevented them from becoming conscious and compelled them to remain unconscious...pushed the pathogenetic experiences in question out of consciousness. I gave the name of repression to this hypothetical process'. Freud would later call the theory of repression "the corner-stone on which the whole structure of psychoanalysis rests" ("On the History of the Psycho-Analytic Movement"). Freud considered that there was 'reason to assume that there is a primal repression, a first phase of repression, which consists in the psychical (ideational) representative of the instinct being denied entrance into the conscious', as well as a 'second stage of repression, repression proper, which affects mental derivatives of the repressed representative: distinguished what he called a first stage of 'primal repression' from 'the case of repression proper ("after-pressure")'. In the Primary Repression phase, 'it is highly probable that the immediate precipitating causes of primal repressions are quantitative factors such as...the earliest outbreaks of anxiety, which are of a very intense kind'. The child realizes that acting on some desires may bring anxiety. This anxiety leads to repression of the desire. The threat of punishment related to this form of anxiety, when internalized, becomes the superego, which intercedes against the desires of the id (which works on the basis of the pleasure principle). Freud speculated that 'it is perhaps the emergence of the super-ego which provides the line of demarcation between primal repression and after-pressure'. Abnormal repression, or neurotic behavior occurs when repression develops under the influence of the superego, and the internalized feelings of anxiety, in ways leading to behavior that is illogical, self-destructive, or anti-social. A psychotherapist may try to ameliorate this behavior by revealing and re-introducing the repressed aspects of the patient's mental process to her or his conscious awareness - 'assuming the role of mediator and peacemaker...to lift the repression'. In
the so called hysteria. The term hysteria is not widely used in psychiatry now as it contains a pejorative connotation. Literally the term hysteria means wandering uterus. It is often confused with femininity. Hence the term is by and large abandoned. In modern psychiatry practice hysterical symptoms may manifest as neurological, medical or unexplained medical symptoms.

Some symptoms manifest as higher mental function disturbances like ghost possession, fugue or amnesias. The concept of hysteria is the key to Freudian psycho-analysis. In fact it is said jocularly that Freud fathered psycho-analysis and hysteria patients mothered it.

The concept of repression is well evident in siddhantham. The “maraithal thozhil of siva” (hiding function) is one of his five main duties. This maraithal thozhil is responsible for the blinding of the soul about its memories of the past births.

Siva has five duties they are
1. akkal (creation) ஆக்கல்
2. kathal (protection) காத்தல்
3. azhithal (destruction) அழித்தல்
4. maraithal (blinding) மனறத்தல்
5. arulal (benefaction) அருளல்
This maraithal is a function which prevents soul from becoming clear with all the knowledge and memories. This term has close similarity with repression in psycho-analysis. It is common knowledge hysterical symptoms and unexplained medical symptoms are treated by non-medical persons like faith healers in India. They use a method similar to suggestion use many rituals along with to hasten their suggestibility.

Other defense mechanism like neurotic defenses or psychotic defenses are not well established in siddhantham. But we see evidences of the use of mature defenses like asceticism, altruism, anticipation, suppression, sublimation...etc in the sadhana stage of saivam. By consciously imposing them on the individual and later training them unconsciously as well the guru plays a role of therapist on the clients. The mature defense mechanisms are well entrenched in the sadhana aspects, which we shall see in the last chapters.
PART-6: PHENOMENOLOGICAL ASPECTS:

The phenomenological aspects of siddhantham are concentrated in the avathai states. The avathai concepts are most elaborate in siddhantham as one can see in the thiru-manthiram and sivagnana siddhiyar. The concept of malam is unique to the avathai states. It is not pronounced in any other hindu schools. They need very slow process of reading and understanding. This aspect of phenomenology\(^2\) is most difficult

\(^2\) Phenomenology is commonly understood in either of two ways: as a disciplinary field in philosophy, or as a movement in the history of philosophy. 

The discipline of phenomenology may be defined initially as the study of structures of experience, or consciousness. Literally, phenomenology is the study of “phenomena”: appearances of things, or things as they appear in our experience, or the ways we experience things, thus the meanings things have in our experience. Phenomenology studies conscious experience as experienced from the subjective or first person point of view. This field of philosophy is then to be distinguished from, and related to, the other main fields of philosophy: ontology (the study of being or what is), epistemology (the study of knowledge), logic (the study of valid reasoning), ethics (the study of right and wrong action), etc.

In recent philosophy of mind, the term “phenomenology” is often restricted to the characterization of sensory qualities of seeing, hearing, etc.: what it is like to have sensations of various kinds. However, our experience is normally much richer in content than mere sensation. Accordingly, in the phenomenological tradition, phenomenology is given a much wider range, addressing the meaning things have in our experience, notably, the significance of objects, events, tools, the flow of time, the self, and others, as these things arise and are experienced in our “life-world”.

Phenomenology as a discipline has been central to the tradition of continental European philosophy throughout the 20th century, while philosophy of mind has
evolved in the Austro-Anglo-American tradition of analytic philosophy that developed throughout the 20th century. Yet the fundamental character of our mental activity is pursued in overlapping ways within these two traditions. Accordingly, the perspective on phenomenology drawn in this article will accommodate both traditions. The main concern here will be to characterize the discipline of phenomenology, in a contemporary purview, while also highlighting the historical tradition that brought the discipline into its own.

Basically, phenomenology studies the structure of various types of experience ranging from perception, thought, memory, imagination, emotion, desire, and volition to bodily awareness, embodied action, and social activity, including linguistic activity. The structure of these forms of experience typically involves what Husserl called “intentionality”, that is, the directedness of experience toward things in the world, the property of consciousness that it is a consciousness of or about something. According to classical Husserlian phenomenology, our experience is directed toward — represents or “intends” — things only through particular concepts, thoughts, ideas, images, etc. These make up the meaning or content of a given experience, and are distinct from the things they present or mean.

The basic intentional structure of consciousness, we find in reflection or analysis, involves further forms of experience. Thus, phenomenology develops a complex account of temporal awareness (within the stream of consciousness), spatial awareness (notably in perception), attention (distinguishing focal and marginal or “horizontal” awareness), awareness of one's own experience (self-consciousness, in one sense), self-awareness (awareness-of-oneself), the self in different roles (as thinking, acting, etc.), embodied action (including kinesthetic awareness of one's movement), purpose or intention in action (more or less explicit), awareness of other persons (in empathy, intersubjectivity, collectivity), linguistic activity (involving meaning, communication, understanding others), social interaction (including collective action), and everyday activity in our surrounding life-world (in a particular culture).

Furthermore, in a different dimension, we find various grounds or enabling conditions — conditions of the possibility — of intentionality, including embodiment, bodily skills, cultural context, language and other social practices, social background, and contextual aspects of intentional activities. Thus, phenomenology leads from conscious experience into conditions that help to give experience its intentionality. Traditional phenomenology has focused on subjective, practical, and social conditions of experience. Recent philosophy of mind, however, has focused especially on the neural substrate of experience, on how conscious experience and mental representation or intentionality are grounded in brain activity. It remains a difficult question how much of these grounds of experience fall within the province of phenomenology as a discipline. Cultural conditions thus seem closer to our experience and to our familiar self-understanding than do the
to simplify and often is controversial to make bold inferences. Nevertheless I take the liberty due to my psychiatric credentials and go ahead.

electrochemical workings of our brain, much less our dependence on quantum-mechanical states of physical systems to which we may belong. The cautious thing to say is that phenomenology leads in some ways into at least some background conditions of our experience.
6.1 DESCRIPTIVE MENTAL STATES-PHENOMENOLOGY: IN SADHASIVA AGAMAM (THIRUMANTHIRAM):

Let us take some of the verses from the eighth chapter of the thirumanthiram and see how much elaborate descriptions, classification, subtyping and details has been done by thirumoolar about the various mental states (அவத்தகள்).

SYMPTOMATOLOGY OF MALAM: AVATHAI (அவத்தை)

The philosophy of existentialism gave importance to man. It is well seen in hindu schools. In the Cartesian sense the paradigm is “iam thinking: therefore iam”. In existentialism it is the other way “iam: therefore I think”. Thereby the individual (and his feelings) is first and his thinking becomes next. Existentialism in western contexts and eastern contexts has difference. However the core issue of central importance of man and his inner experiences are the fundamental importance in both systems.

Modern exponent of existentialism in the west are Martin Heiddegger, Karl Jasper, and Jean Paul Sartre. They say, Phenomenology is a study of the mental experiences. It has a descriptive approach contrary to the explanatory model of psychoanalysis.

The agama of the Jain, Buddhist and Saiva schools are rich in phenomenology. Let us see how the concept of malam is used as a phenomenological entity in agama.

The malam causes all the penuries for the soul. Hence the study of the problems of soul begins with the study of malam. The malam symptomatology is unique to saiva siddhantham. It is
not seen in other Indian systems of philosophy to this detail. Even though the Buddhist-jain thoughts do have approach to the problems of mind they are not as vivid and logical as they are in saivasiddhantham. The malam symptomatology are the well differentiated and the most refined form of tamil-hindu existentialism and phenomenology. They help us to appreciate the early methodology in the classification of mental distress and nosology of the mind studies.

Because of the malam the soul suffers. The sufferings are classified in saiva siddhantha into symptoms. They are called avathais(avasthai). The avathais are the core concept in agama phenomenology.

The malam are fundamental to the understanding of the deeper aspects of the soul. The malam are anavam, kanmam and mayai. In psychodynamic terms anavam is analogous to the affective states, the kanmam to the psychomotor functions and the mayai to the cognitions. The cognitive, psychomotor and affective disturbance are the core concepts in psychiatry as well.

The understanding of the malam and the products of malam are the basic feature in saivasiddhantha phenomenology. Malam studies hence form the pivotal role in the assessment of human suffering. The status of malam in the individual is the status of the particular diagnosis in his or her soul(mind). The sufferings are called avathais(avasthai).

Let us see how thirumanthiram explains the processing of the malam and the various guna, thathva,thathveeha and the conscious experiences in relation to the malam. The malam thesis manifests with varios avathais and they are
Let us see now some of the important verses of the escribed in detail in the final verses(eighth chapter) of the sadhasiva agamam sadhasiva-agamam in relation to the avathais.

These verses of the eighth chapter indeed are the most content laden areas of thirumanthiram unlike the other chapters. One has read them carefully. I have made the summary in the end of this part and later in the creation part of the book.

The avathais and their manifestations are well explained in the subsequent verses. The point is the conscious, guna, malam, thathva and thathveehas are systematically treated and their processing are well described in thirumanthiram. They are the early available source of phenomenology in tamil.

The subsequent works like “Sivagnana Siddhiyar”(திவக்ணா சித்தியார்) have elaborated this but have not changed the core issues that are seen in the thirumanthiram. Thus the avathai concepts are so well established in 5th century itself and they have hardly needed any major changes for another 16 centuries. Even the modern

83 aTiththalaiyayRiyum thiRaN^kURAi ,ANTAtthi pEtham,aththuvAkkaL,avaththai pEtham
kizAlavaththai ,avAVAuruththal ,aRivuthhayam ,ARan^tham,ilakkaNAththirayam ,uTaL vToL,uTolIR
panjcha pEtham ,upachAn^tham eTTithaZk,amala mukkuNa avaththai ,onpAn avaththai oNpAn
opimAni ,kalavu chelavu ,kAriya ,AraNa upAthi ,kEvaLa chakalachuththam
,chuththan^anavAthiparuvam ,chuththA ,chuththam chOthanai ,njAnicheyai ,thatthuva machi
vAkkiyam ,n^inmalAvaththai ,pathi pachu pAcham vERinmai ,pathinOrAn^thAnum omavaththaiyenak
kANAi ,paththiyuTaimai ,paralaTchAname ,parAvaththai ,puRaNa^kURAmai ,maththiya chAkkiranavaththai
,mukkaraNam ,mukkuNa^irkuNam ,mukkuRRam ,muchchUniyanthon^thaththachi ,muchchorUpam
,muththin^iththai ,
theories like object relation theories (1950s) well correspond to them today.

The object relation theories and self psychology schools are the last frontiers in psycho-analysis. But they have been the beginning of siddhantham!
6.2 MULTI-AXIAL CLASSIFICATION OF AVATHAIS:

The first way is to classify the avathais in a life span model. The soul is in fetal stage and later in an adolescence stage. It gets matured into an adult stage after the complete knowledge of sivam. These three stages are analogous in psychoanalytic descriptions of post Freudians and neo Freudians like, Margaret Mahler, Melanie Klein, Heinz Kohut, Balint, Winnicott, Fairbarn, Kernberg...etc.

The soul is attached with the physical body. The physical body is made up of the physical matters, hence it is vulnerable to experience the symptoms of the soul. The soul is inflicted with the three malam. The soul develops distress due to the malam. The distress can be felt by the physical body too depending upon its stages with the attachments.

The avathais are classified under different systems. The other ways of categorizations are:

AVATTEI (அவத்தை), STATES OF THE SOUL

The manner in which the soul is connected with the thirty-six Tattuvam, and how it is nourished and made intelligent in its organism, is now explained.

The Avattei are as follows, viz: five Kilal-Avattei (கீழால் அவத்தை) Descending States; five Melal-Avattei (லெலால் அவத்தை), Ascending States; five Sutta-Avattei (சுத்தால் அவத்தை), Pure States and three Karana-Avattei (காரணால் அவத்தை), Causative (or radical in reference to the preceding class of Avattei) States.

The whole number of Avattei is eighteen.

The names of the five Descending (and Ascending) States are: Sakkiram (சாக்கிரம்); soppanam (மசாப்பைம்); Sulutti (சுழுத்தி); turiyam (துரியம்); turiyathitham (துரியாதீதம்).

To the Ascending States belong thirty-six Tattuvam; to the Descending belong thirty-five.

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84 AVATTEI (அவத்தை), STATES OF THE SOUL
http://www.shaivam.org/siddhanta/san_tattuva_kattalai.htm
I Descending States of the Soul

1. Sakkiram - This is an avatharam, organism, which connects the five Perceptive Organs, the five Rudimental Elements, the five Organs of Action, and the four Intellectual Organic Faculties, of the Attuma Tattuvam; purushan or ulla (ுள்ளம்), life one of the Vittiya-Tattuvam; the Ten Vital Airs, and the Five Vital Airs, from the class of Subordinate Tattuvam. This complex avatharam is in the forehead, between the eyebrows. It brings the soul in connection only with the thirty-five Tattuvam here named.

2. Soppanam - This is the soul’s avatharam in the neck, and connects twenty-five of the Tattuvam belonging to the previous state, viz: the five Rudimental Elements, the four Intellectual Organic Faculties; purushan, life; the Ten Vital Airs; and the Five Vital Airs.

3. Sulutti - This is an avatharam of the soul in the region of the heart, and connects only three Tattuvam, viz; sittam, the will; piranan the first of the Ten Vital Airs: and purushan, life.

4. Turiyam - This is the avatharam of the soul in the region of the navel, and connects only two of the above named Tattuvam, viz; piranan, and purushan.

5. Turiyathitham.

Note : This is the soul’s avatharam in the human lingam, where it is connected with only one Tattuvam, purushan. It is the unconscious state of the soul just before death. The soul is represented as lying down in purusha, the point of contact of the two parts of the lingam, and just ready to take its exit through sulimunei-nadi, which runs directly to the head.

The constitution of the Descending Sates involves the philosophy or death, and explains the successive states of the soul, from that of perfect consciousness, down to its unconscious state at death. This last state is sometimes denominated athitha-kevalam (அதீதக்கூலம்), a state of lonelines, in which none of the Tattuvam can reach, or affect, the soul. It is the state of the soul when life has ceased, or before its conception for a new birth.

The author next describes four states of the soul, beginning with this lowest, or unconscious state, and rising to a state of consciousness and activity. There are four states after leaving kevalam. These he groups under the term Kevala-Avattei (லகவே அவத்தை), Unconscious States.

The manner in which the soul is brought from its dormant state in athitha-kevalam, to a conscious and communicative state, is as follows.

The splendid Vintu-Satti, in order that she might produce the four Vakku, as the means through which the soul should be made to experience the proper results of its Kanmam, former deeds, first developed a natham, a form of the Male Energy of Deity. This is the first of the four Vakku, and is called sukkumei.

Note : This is the state of incipient consciousness, when the soul begins to be vivified.

The second Vakku, peisanti, is produced in the region of the navel, for the purpose of enabling the soul to discriminate the fifty-one letters of the Sanskrit alphabet, which letters exist unperceived, in sittam, the will, just as the forms of the five radical colors exist imperceptibly in the peahen’s egg.

Note : These elementary letters are here supposed to be real existences, the rudimental forms of thought, which will be fully developed in the next stage, mentioned below. The same philosophy is here involved, as in the case of the five elementary colors, called forms, which are developed by the hatching of a peahen’s egg.

The third Vakku, mattimai is developed in the region of the heart, and there establishes systematically all the forms of the fifty-one letters, which are united with piranan (the first of the Ten Vital Airs). It is then, with these forms, born in the back of the neck, as the foundation of sound and sense to the ear, which has been hitherto without its proper functions.

Note : Here we have the foundation of language and the communication of ideas, laid in the structure of the human body.

The fourth Vakku, Veikari, is developed in the forehead, in order that the organs of speech may understand how to speak the proper ideas, when sukkumei, and the other Vakku, which come in connection with piranan, joined with the Vital Air uthanan, are heard in their communications by the ear.

Note : The meaning of this is, that this Vakku gives the power to perceive, and utter intelligibly, the ideas and forms of speech of which the doundations are laid in the preceding Vakku, and which are communicated to the ear. Hence, this is the seat, or avatharam, of the soul, in all states of perfect consciousness and action.
1. Lifestage of malam, 2. propulsion of malam, 3. consciousness of the mind, 4. anatomical level of distress and 5. the prognostications.

1. LIFE STAGE APPROACH

1. kevala avthai கேவலா அவதை (the dark stage): irul satage (இறுல் சாதகை)

The term kevala means aloofness or loneness. The soul is afflicted with only anavam. Here the soul has no well formed body or mind. It has no perceptions or thoughts. It has no joy or sorrows. At this stage the soul has a bear thread of life. It only knows itself. This stage is known as the self state. This is the earliest state of the ontogeny and phylogeny.

This particular position of soul is akin to the early fetal stage of life. In Margaret Mahler’s PSYCHO-ANALYTIC descriptions this phase is autistic symbiotic stage. In this stage the soul is affected by primary narcissism.

2. sakala-avathai: சகோலா அவதை meta stage: marul stage (மாருல் சாதகை)

In this stage the soul is granted the company of the maya and kanma to get cleansed of the anava malam by the god. The soul just acquires a knowledge – a primitive knowledge. The soul also now is capable of doing karma (kanma) with his rudimentary body it has developed by the grace of god. It has perception and thought. It is capable of interacting with the external objects and the material world (kala). Hence the term sa-kala.

This is analogous to the later stages of the psycho-analytic development to the level of early adolescence. This phase the
soul is capable of knowing only mundane things and drowned in the small material world for minor pleasures.

3. suddha avathai: clean stage: arul stage:

Here the soul goes through the pain and pleasures of worldly life and metamorphoses to a learned individual. The anava affinities get gradually blunted and get weakened. It is prepared to leave the anavam. It gets the knowledge of the god and propels itself towards it. Through this pursuit towards almighty the malams get weakened.

This phase is analogous to the later stage of the individual’s life when he gets into the sadhanas. A matured late adult phase. Because of the cleaned malam this is called the suddha sate and the because of the god’s grace it is called the arul phase.

2. PROPULSION OF MALAM

Progression vs. regression: melal, mathiyal and kezhal avathais

Here the progression of malam in the direction either above or below is taken. Movement above means to higher states or cleaner states.

Hence they are called melal - toward up. Whereas keezhal means movement of the malam downwards-that is to lowered states the soul. Mathial means the intermediary state. The melal avathai generally are cleaner states with lesser malam. The keezhal avthais means more severe malam contamination.

3. CONSCIOUSNESS

Conscious states: sakkiram, sopanam, thuriam, suzhuthi and thuriya-adheetham
The conscious state classification is one of the earliest systems of thought in Hinduism. The MANDUKYA Upanishad mentions these states.

1. **Sakkiram** = **sjakkira** = awake (சாக்கிரம்)
2. **Sopanam** = **swapna** = dream (மசாப்பைம்)
3. **Suzhuthi** = **susupthi** = sleep (சுழுத்தி)
4. **Dhoorium** = **turia** = dissociative state (தூரியம்)
5. **Thuriya-adheedham** = **turia-adheetha** = intense dissociative state (தூரியாதீதம்)

The conscious states have to be taken when we classify malam and the state of malam and its manifestation depends upon the conscious state as well.

4. **ANATOMICAL POSITION OF DISTRESS**

Anatomical levels: point between eye brows, throat, chest, abdomen and the basal points.

Here the avathai is located as per the location of the physical symptom. Highest point is the point between the eye brows. Then comes to the throat. Then the heart or chest. Then the abdomen at the level of umbilicus. The last is the moolasthanam, which is the point of the elimination and reproductive organs.

The anatomical locations are then classified depending upon their functional relevance. This is done at the next chapter. The notable work on this is **UNMAI VILAKKAM** by thiruvadhikai manavasagankadanthar (உண்னமவிளக்கம்-திருவதினகமைவாசகங்கேந்தார்). **Thugalru-bodham** is also a good source information on the physiological aspects of the dhoola sareeram.

5. **PROGNOSICATORS**
Kalar states: (கனேநினேகள்); vignana kalar, pralaya kalar and sakalar
The kalar states are the next axis in which malam is assessed. The kalar are different subtypes of souls who relieve their malam at certain situations. They indicate the prognosis of the avathais.
The vignana kalar are one who have only one malam (anavam) and get rid of others in the vignana state-the knowledge acquisition state.
The prayala kalar are souls who have two malams (anavam and kanmam) and get rid of the other during pralaya stage.
The sakalar souls which has all the three malams.
These five axis classifications yield a total of 675 avathais with different permutation combinations among them. The five axis are

phase of life axis:3
propulsion of malam axis:3
conscious sate axis:5
anatomical level axis:5
kalar (prognosticators)state axis:3

<table>
<thead>
<tr>
<th>Axis-I</th>
<th>Kevala nilai</th>
<th>Marul nilai</th>
<th>Arul nilai</th>
</tr>
</thead>
<tbody>
<tr>
<td>Axis-II</td>
<td>Melal avathai</td>
<td>Mathial avathai</td>
<td>Keezhal avathai</td>
</tr>
<tr>
<td>Axis-III</td>
<td>sakkiram</td>
<td>sapanam</td>
<td>suzhuthi</td>
</tr>
<tr>
<td>Axis-IV</td>
<td>Between eyebrows</td>
<td>throat</td>
<td>chest</td>
</tr>
<tr>
<td>Axis-V</td>
<td>Vignana kalar</td>
<td>Pralaya kalar</td>
<td>sakalar</td>
</tr>
</tbody>
</table>

the soul is classified in this five axis model. That is a soul at a given time may suffer from any of the avathais according to the
place it is in the five axis classification. Thus we can diagnose the avathai of the soul with clinical precision with the description of the symptoms the person gives.

These descriptions are taken from his history, observation and mental status examination. The avathai positions in these various categories are evaluated. A treatment plan is done by the guru (physician). This is an excellent method to understand the souls’ suffering and to give appropriate remedies by the guru with the help of the scriptural understanding. The remedies are discussed in the dhasa karium, panchakra pahrodai, nittai vilakam and the dhekkai vilakkam.

Future directions:
The avathai system diagnosis may be compared with ICD (WHO) or DSM (APA) diagnosis with the help of modern statistics. Fuzzy logic, cluster analysis, artificial neural works using back propagation...etc. If significant overlap is there then we can be more confident in the avathai systems. Functional neuroimaging like FDG PET, FDG SPECT or functional MRI can show abnormal radio uptakes in the avathai positions.
6.3 METHODS OF LOGIAL INVESTIGATION:

The investigation of a theory and proving it empirically needs investigatory tools. These tools are the tools of logic or tools of science. An idea is theorized to become a hypothesis. A hypothesis is tested according to the logical tools. When it is proved it becomes a thesis. This is what a modern scholar in science tries to do when he presents his research.

The objectivity of a theory is important in science. Psychological theories have to be proved similarly. Psychological theories are becoming tested only for the past hundred years. The testability of the psychological theories like behavioral theories by IVAN PETROVICH PAVLOV heralded the delineation of psychology from philosophy by WILHELM WUNDT hundred years ago.

Logical methods were used at least thousand years ago in philosophy and psychology by saiva scholars. These are called the “BRAHMANAM” (ALAVAI-IYAL) in saivasiddhantha.

The logical methods and steps are ten. They are,
1. visual conformation=katchi=pradhyatcha காட்சி
2. thinking=karudhal=anumana கருதல்
3. theories=urai=agamam,sabthapramana உனர்
4. falsification=inmai=abhavaஇன்னம்
5. truth=unmai=sambava உண்னம்
6. example=uvamai=ubamana உவனம்
7. cancellation=ozhibu=pariseda ஒழிபு
8. traditional=vazhaku=aidheeha வழக்கு
9. natural=iyalbu=sagaja இயல்பு
10. abstraction=porulperu=arthabathிருத்தகம்
Theory testing follows the initial intuition and the tested concept are hypothesized. The hypothesis is given to logical investigation. The psychological states initially described are thus tested on the individuals and then they are theorized. Later they become scriptures.

The logical analysis or the logical positivism is a key issue in siddhantham as it increasingly leaves the core metaphysics and becomes the logic of mind or the science of psychology. Here it reveals its old connections with the hindu materialism (also known as sarvaka)\textsuperscript{85}. This logical study of self which begins as as metaphysical search, later manifests itself as a fully bloomed field of phenomenology and psycho-analysis.

It is to be noted the psychological phenomena were described by KARL JASPER in late 19\textsuperscript{th} century and they became PHENOMENOLOGY. Simultaneously the mental states were experimented to reason out the cause by SIGMUND FREUD in early 20\textsuperscript{th} century. That became PSYCHOANALYSIS.

Saiva Siddhanta is a rational philosophy. The concept of ‘Satkariya vatham’ is similar to the scientific concept that matter and energy get transformed from one form to another. The universe, according to the Big Bang theory in science, had an origin from a ‘cosmic egg’ and expanded to the present state. Even time was born from it. The Siddhanta concept of maya and its products has a close parallel with this scientific view. Referring to the universe, the 20\textsuperscript{th} century Scientist Albert Einstein said, “It is an expanding Universe”. The Saiva saint Manickavasakkar made the same statement more than about 12 century ago. Even the verbal usage, ‘virinthana’ (expanding) in his statement appears to be the same. The Siva- Sakthy concept where the static and dynamic aspects are attributed to the one and the same Being is akin to the 20\textsuperscript{th} century scientific discovery regarding the duel aspect of atomic particles. These particles were found to exhibit the characteristics of particle and wave at one and the same time. Many such examples can be shown to draw parallels between Siddhanta concepts and scientific views. - Dr.k.ganesalingam, saiva philosopher, London meykandar adheenam.
When phenomenology was a descriptive method the psychoanalysis was a investigatory science. Saiva siddhantha had both these components.

The field of HERMENEUTICS spearheaded by PAUL RICOUER from France was aimed at studying these scriptures to prove the human psychoanalysis and folk psychology. Modern study of saiva siddhantha is also a hermeneutic method and is capable of proving the same as Freud and Jasper aimed at.
GLOSSARY: SAIVASIDDHANATHA TERMS AND THEIR ANALOGUES IN PSYCHO-ANALYSIS AND PHENOMENOLOGY:

Some of the terms are shown below to give random glimpses into these similarities:
1. Id&pasam
2. Ego:pasu
3. Superego:pathi
4. Anavam:affect, emotions, mood, narcissism...
5. Kanmam: psychomotor activity, goal directed actions, conations..
6. Mayam: cognition, thought process, higher mental functions, primary mental functions..
7. Avan: father, father god, siva..
8. Aval: mother, mother god, sakthi..
9. Adhu: child, hermaphrodite, inanimate, world as a whole.. (though traditional explanation of ADHU is for inanimate objects, for the sake of psychodynamic explanation it is exchanged with the child)
10. Iruvinai oppu: oral stage of the child
11. Mala paribaham: anal stage of the child
12. Sakthinibatham: oedipal stage (phallic) stage of the child.
13. Sakkiram: conscious, alert state, wakeful state..
14. Sopanam: sleep+dream state (REM sleep-rapid eye movement sleep. Also called as paradoxical sleep when the eyes move horizontally and the body parts are in relaxed state. The sleep is superficial and the dreams are very concrete. the dream is clearly recollected by the person. Normally 25% of the sleep is in this state)
15. Suzhuthi: deep sleep (NREM sleep- non rapid eye movement sleep. The body and muscles are in tense state. Sleep is deeper. Dreams are abstract and surreal. Often the dream is not recollected by the person)
16. Dhooriam: dissociative states( loss of association between the identity, memory and orientation in the person’s mental state. Also known as hysterical conversion reaction in lay terms)
17. Suddha avathai: psychological distress with good insight
18. Sakala avathais: psychological distress with part insight
19. Kevala avathais: psychological distress with poor insight
20. Melal avathais: autonomic\textsuperscript{86} arousal with head and neck symptoms
21. Mathial avathais: autonomic arousal with chest symptoms
22. Keezhal avthais: abdomen and genitalia symptoms due to ANS arousal.
23. Anathi state: borderline state (border line personality type - lack of inner self, fragile ego, self destructive behaviours, frequently changing values)
24. Anava state: narcissism state (grandiosity, lack of empathy for others and sense of entitlement)
25. Lingam: conscious (? Supraconscious, transcendentalism?)
27. Palipeedam: unconscious
28. Malam: Freudian feces, childhood conflict with mother, psychological state where there is struggle for autonomy from mother.
29. Mala paribaham: elimination vs. retention (anal function) in the children between the ages of 2-3. Struggle for taking some and reject some from the mother.
30. Kalai states: defense mechanisms of the mind, prognosticators of the mental morbidity..
31. Vignana kalar: mayam only-defenses that use higher mental functions (e.g: intellectualization)-best prognosis
32. Pralaya kalar: anavam+kanmam-better prognosis
33. Sakalar: consists anavam+kanmam+mayam-poor prognosis
34. Rajo, thamo, sathva: these GUNA are analogous to personality traits. “Thamo” standing for poor adjustment. Sathva” for good adjustment. Rajo” can be in between. More a social diagnosis or description than a psychological one.

\textsuperscript{86} Autonomic nervous system (ANS) controls the bodily organs like heart, respiratory system, alimentary system, urinary and genitalia organs. Psychological distress leads to ANS arousal and disturbances in the organ functions.
Saiva nayanmars lives are described in detail in the saiva tenets mainly in the periyapuram written by sekkizhar. Although the lives of these serviteurs were described by sundaramoorthy nayanar and nambiyandar nambi also, the most elaborate commentary on their lives are in “periya puranam” published from Chidambaram itself under the patronage of king kulothunga-II by his minister sekkizhar (IN 1100ADs).

This book describes 72 nayanmars. 63 individuals and 9 group of serviteurs. The main part of the book deals with the lives of thirugnanasambandar, thirunaavukkarasar and sundaramoorthy nayanaar. The remaining 60 adiyaar’s life are shown in small chapters.

In these adiyaar’s lives we see many peculiarities. Their thoughts, habits, actions and behaviours does not confirm to a normal personality of human beings. They can be best understood by systematically classifying them into one of the personality distortions. But the amount of information available are less than desired and hence they can be classified in psychodynamic terms into a borderline or narcissistic personality.

These concepts are understood in the object relation theory by OTTO KERNBERG and HEINZ KOHUT’S self psychology. They are pathological behavior attributed to narcissism or borderline tendency.
The anava and anaadhi theories, pasa ideas, the anma concept and many of the core issues in saiva siddhantham can be seen in the development of the psychodynamic theories from Freud to later object relationship theorists, attachment theorists and self psychologists. Let us see in the following chapters - how they can be studied from this perspective within the framework of saiva religion.
7.1 CLASSIFYING THE ACTIONS OF NAYANMAARS:

Based on the actions whether it was self destructive, self injurious or harming others an hypothetical model can be made. This model is no perfect but based on an act alone. we do not know the personality of the individual in detail. However the action has clear impairment of personal or social judgement. Hence we take them as study model.

NAYANMAARS with narcissistic- self disorder:

<table>
<thead>
<tr>
<th>Nayanmaar</th>
<th>Narcissistic action</th>
</tr>
</thead>
<tbody>
<tr>
<td>MANAKKANJARAAR</td>
<td>Cutting away wives braid</td>
</tr>
<tr>
<td>KOTPULI</td>
<td>Killing close relatives</td>
</tr>
<tr>
<td>SERUTHUNAI</td>
<td>Slashing wives nose</td>
</tr>
<tr>
<td>IDANGAZHI</td>
<td>Allowing govt granary to be stolen</td>
</tr>
<tr>
<td>KAZHARTCHINGER</td>
<td>Cutting off wives hand</td>
</tr>
<tr>
<td>SAKTHI</td>
<td>Slashing the tongues for blasphemy</td>
</tr>
<tr>
<td>KALIKAMBAR</td>
<td>Cutting off wives hand</td>
</tr>
<tr>
<td>SIRUTHONDAR</td>
<td>Killing son</td>
</tr>
<tr>
<td>MOORKKAR</td>
<td>Killing the people in gamble</td>
</tr>
<tr>
<td>IYARPAGAI</td>
<td>Donating away his wife</td>
</tr>
<tr>
<td>SANDESAR</td>
<td>Slashing his father</td>
</tr>
</tbody>
</table>

Nayanmaars with self injurious behavior

<table>
<thead>
<tr>
<th>KALIYAR</th>
<th>Blood letting</th>
</tr>
</thead>
<tbody>
<tr>
<td>KANNAPAR</td>
<td>Plucking eyes</td>
</tr>
<tr>
<td>Name</td>
<td>Action</td>
</tr>
<tr>
<td>-----------------------</td>
<td>----------------------------------</td>
</tr>
<tr>
<td>YENAADHI</td>
<td>Allowing to be killed</td>
</tr>
<tr>
<td>KANAM PULLAR</td>
<td>Burning hair</td>
</tr>
<tr>
<td>MEYPORUL</td>
<td>Allowing to be killed</td>
</tr>
<tr>
<td>ARIVATTAYAR</td>
<td>Slashing the throat</td>
</tr>
<tr>
<td>MOORTHY</td>
<td>Crushing his bone</td>
</tr>
</tbody>
</table>

Nayanmaars with suicide or self immolation

<table>
<thead>
<tr>
<th>Name</th>
<th>Action</th>
</tr>
</thead>
<tbody>
<tr>
<td>SAMBANDAR</td>
<td>At his marriage- self immolation</td>
</tr>
<tr>
<td>NEELAKANDA YAAZHPAANAR</td>
<td>Along with sambandar-immolation</td>
</tr>
<tr>
<td>NEELANAKKAR</td>
<td>Along with sambandar-immolation</td>
</tr>
<tr>
<td>MURUGAR</td>
<td>Along with sambandar-immolation</td>
</tr>
<tr>
<td>PUGAZH CHOZHAR</td>
<td>Self immolation</td>
</tr>
<tr>
<td>CHERAMAAN PERUMAL</td>
<td>Along with sundarar- leaving the life</td>
</tr>
<tr>
<td>PERUMIZHALAI KURUMBAR</td>
<td>Along with sundarar-leaving the life</td>
</tr>
<tr>
<td>NANDANAAR</td>
<td>Self immolation</td>
</tr>
</tbody>
</table>

There is an another figure portrayed in periya puranam. He is the “Manuneedhi cholan”. He is not included as one of the serviteurs but he is characterized as a symbol of justice in the book in the initial chapters. His act of sacrificing his son to be run over by the chariot for killing a calf is also an evidence of an narcissistic action.
7.2 OBJECT RELATIONSHIP THEORY:

From Freudian times and later with Fairbairn, object relation theory became established. Fairbairn identified how people who were abused as children internalize that experience. His theory of "moral defense" is the tendency seen in survivors of abuse. The abused individuals tend to take all the bad upon themselves, each believing he is morally bad so his caretaker can be regarded as good (splitting). He identified how people who were abused as children internalize that experience.

This phenomenon can be envisioned in the verses of “sivapurana” the eighth thirumurai (thiruvavasakam) written by manikkavasakar who describes his bad experiences of the world. This is a use of splitting as a defense to maintain an attachment relationship in an unsafe world.

87 The One with an eye in His forehead came to me to cast His benign look on me; I adored His beautiful, ankleted feet that are beyond the reach of Thought; He fills the heaven and the earth; He is the exceedingly bright light; - 20

O God! You are infinite! You are boundless! I, the base one of evil Karma, know not the way to narrate Your immense glory! O our God! Grass, herb, worm, tree, beasts a good many, bird, snake, stone, men, ghouls, bootha-host, cruel Asuras, sages and Devas: I was born as all these fauna and flora, and am now utterly fatigued Lo, I have this day, beheld Your golden feet and gained deliverance! O true One, You abode in my soul as Om for my redemption! O Vimala! O Rider of the Bull! When the Vedas invoked You As “Sire” You grew lofty, deep, broad and subtle! You are hottest as well as coldest! O Vimala! You are Yajamaan! In grace, You came to chase away all that is false! You are true Gnosis, the true radiant Flame!

O God sweet to me – the ignorant one! O goodly Gnosis that removes nescience! - 30 – 40
Uncreated, immeasurable and endless, You create foster, resolve all the worlds and bestow grace;
thus you ply, Lead and cause me enter Your servitorship!
You are like the fragrance in flower; You are far away as well as close by;
You, the Author of the Vedas, will manifest When word and manam cease!
You are like fresh milk, juice of sugarcane and ghee – excellently compounded!
You abide in the Chinta of devotees like a spa of honey!
It is thus, O our God, You snap our birth and embodiment!
You are of five hues! You hid Yourself O our God, when the celestials hailed You!
I, the one of cruel Karma, stand wrapped by the concealing murk of Maya!
I am fettered by the strong, twyfold rope of merit and demerit;
My body is skin-wrapped; it everywhere covers worm and dirt;
It is a filthy nine-gated hovel and all My five senses cause deception;
So, O Vimala, with my beastly manam I foster no love for You at all!
I am unendowed with the weal of melting in love for You! - 50

To me, such a base person, You granted grace!
You deigned to come down on earth to reveal unto me Your long, ankleted feet!
To me, a servitor, worse than a cur, You, the true One, are more merciful than mother!
You are a flawless Flame, a burgeoning flower-like radiance!
O One of Light! O honeyed Nectar! O Lord of Sivapuram!
O salvific Arya that cuts the binding fetters!
O great River of Mercy that unfailingly flows in the heart causing loving grace to flourish,
the while annulling its deceptious nature! O Nectar insatiate, O measureless God!
O Light that hides in the hearts of those that cannot realise You!
Melting me like water, You abide in me as the Life of my dear life!

You are with and without joy and sorrow! - 60 - 70
You love those that love You; You are everything; You are nothing! You are light; You are dense murk;
Your glory is Your being uncreate! O Beginning! You are the Middle and the End, and none of these!
O my Father and God, You drew me to You and ruled me!
You are the rare vision of those who with their sharp wisdom true, realize Your presence!
You are the exceedingly subtle insight, rare to come by!
You are the most minute and subtle consciousness!
You are the holy One free from death, birth or attachment!
You are our protecting Sovereign! You are the great Light unbeholdable!
O flooding River of Bliss! O Father! O One par excellence! O ineffable and subtle consciousness!
You appear in many, different forms, in this – the ever-changing world!
You are Knowledge, precise and certain!
You are the Clarity that informs accuracy!
You are the spring of potable Nectar that thrives in my Chinta!
Melanie Klein found that the primary motivation of the child is seeking object. The interactions between infant and mother are so deep and intense that they form the focus of the infant's structure of drives.

Some of these interactions provoke anger and frustration; other interactions provoke strong emotions of dependence as the child begins to recognize the mother as more than a breast milk provider. These reactions threaten to overwhelm the individuality of the infant. The way in which the infant resolves the conflict, Klein believed, is reflected in the adult's personality.

**Projection and introjection**

Klein termed the psychological aspect of instinct unconscious as *phantasy*. Phantasy is a given of psychic life which moves outward towards the world. These are given a priority with the drives and eventually allow the development of more complex states of mental life. Unconscious phantasy in the infant’s

You are the Lord-Owner! –
I cannot abide in the fleshy body so different from the soul!
You are the One that can annul the false and sense-fettered bodies of those who hailing and praising You as "Our Sire!" and "O Hara!" Have got rid of falsity and become Truth And who would not get reborn here, having severed their nexus with Karma! O Lord that dances in dense darkness!
O Dancer of Tillai! O One of Southern Paandya Realm! O One that ends troublous birth!
emerging mental life is modified by the environment as the infant has contact with reality.

Projection helps the ego to overcome anxiety by ridding it of danger and badness. Introjection of the good object is also used by the ego as a defense against anxiety.

(as seen here from the SANKARPA NIRAKARANAM - a sastra text - where certain philosophies are identified and rejected like the way some are taken as good and some are as bad and untrue. In SANKARPA NIRAKARANAM other philosophies are rejected. This is a systematic dialectic commonly used in philosophy texts. Here I take this as an example how splitting is done deep in mind)88.

88 REFUTATION OF (SAUTRANTIKA) BAUDDHA.

1. O Bauddha, you did say without thought that your Lord Buddha knew everything. He could not know everything at all times as the universe is immeasurable. If everything was understood by him one by one, then the universe should not be called immeasurable. If this is possible by his limitless wisdom, then his wisdom is not so capable; he could not know everything as his intelligence dies and is born from moment to moment.

2. If you say that he will know the rest by knowing a few of each kind, how is this possible, as objects of knowledge are innumerable and one divides itself into innumerable other species. Besides, as human knowledge implies perception, similarity and difference, how is knowledge of various objects possible, by comparison &c., when according to you we do not retain the consciousness of each previous moment.

3. If you Lord Buddha gave out his 'Dharma' after attaining Mukti Niravana, then his speech after Nirvana (annihilation of Skandas) is like that of the person who died by eating ghee and honey together, coming to life again to say, that to eat honey and ghee is bad. If you say he died after giving out the Dharma, then the law was given by one who had attained to Mukti and as such it cannot lead one to Mukti. His vain desire is like that of the person who not knowing the depth and breadth of a rushing flood desires to cross and land all the rest on the other side of the river.
3. As Nirvana is merely the destruction of all the Skandas such as Rupa, Nama & c., no speech is possible after Nirvana. Of course, Buddhists will say that Buddha was a Jivan Mukta, but this will be a contradiction in terms, in the view they take of Mukti or Nirvana. If Buddha had not attained to Nirvana, his law cannot proceed from actual experience and cannot be authority. The difficulty arises from the fact of the Buddhists not recognizing a God, who has not to undergo evolution to increase this experience. And the dilemma which in consequence arises is beautifully put. The next stanza follows the same subject.

4. You state that unlike our God who, being present in each as taste in water, effects their preservation, your Lord undergoes the fiery ordeal of miserable birth and getting himself released, saves other mortals. This is like a deer rushing to save his kind already caught in the toils of the hunter’s net and being caught itself. This law will only lead to great sin. Your doctrine is really incomparable! If you say that wishing to create Dharma, he was born and he created the Dharma, then this also might be said of every man that is born.

4. This stanza emphasizes that Supreme principle of Siddhanta that God cannot be born in the flesh, for any reason, even for the purpose of saving all mankind; much less of his mere whim, for his own pleasure, for realizing himself, from Karma, for improving himself by successive evolutions. He is the supreme subject and cannot become the object also; which he will be when He is born. If there is however a Vedic text to that effect, it only means to emphasize the fact of God’s supreme nature, that independent of Him, nothing can exist; nothing can act and nothing can be owned. God is Sarva Swantara, Swamparaprakasa. Everything else is Paratantra and shines only by reflected light.

5. If you say that your Lord entered an endless number of wombs for the propagation of Dharma, then his births must have been caused by Karma. Nay, if it is said that this is by his mere will, then the same can be said of every man that is born. If it is said that he was born not like ordinary mortals but came out of the belly, don’t mention me the Dharma of one, who killed his mother before he spread his Dharma.
5. Siva is called 'Ayonija.' Buddhists claiming a similar Divine attribute for their Lord, have a story that Gautama's mother on her way to her mother's house was taken with premature pains in the beautiful forest of Lumbili (Lumbini) but the foetus could not be brought out in the ordinary way and the belly had to be cut open to remove the child from the womb. The mother died after the seventh day. Even today, we hear in Tibet, the child intended as the future Lama is taken out similarly. This is a mere travesty of the noble truth.

6. When the Lord Buddha incarnated himself as beasts of prey, did he forget virtue and kill men and animals with pleasure? If he did not kill and eat their flesh, did he feed on straw to appease his hunger? You say he took on himself the sorrows of others. Really his acts of grace shown to the woman who had lost her husband and to the bird-catcher are beautiful to behold!

7. Before you discover an idea and find words to express the same and put the same in writing, your intelligence would have changed ever so often. How can you therefore have any authoritative treatise. If you say the words follow one another, then the same words must get repeated. You say by the change, the intelligence which it succeeds is superior to the preceding one. No, it cannot increase, as its duration is only momentary. A true book must be consistent throughout. Is your book of this character?

9. If you hold the Lord Gautama as your God and Saviour, then who was his Lord whom he worshipped? Where is the sanction of his Guru's words for the law he set forth? We do not find such sanction anywhere. If you ask for our final authority, our Parameshwara, beginning less and of endless knowledge, self-existent when everything else is destroyed at the last day, He it was who gave out our law, which is comprised in our Vedas and Agamas. The sages who follow this law also advise control of passions and performance of tapas. Your law enjoining eating before sunrise without washing and eating of flesh was made by a glutton.

10. Authorities are of three kinds, the authority of the Ninmala God (முதல் நூல்), the authority of the sage who provides explanations and exceptions not inconsistent with the original authority (ேழி நூல்), the authority of the successor who following both authorities, gives his own
opinion from experience also (சார்பு நூல்). Could you say to which class of authorities, your law belongs? As it cannot come under any of these, your law cannot be true.

11. Bauddha, whom do you praise as Buddha who had attained Nirvana, and why? If you say that the rituals performed in honour of the dead will confer benefits on the living, then the beings must be eternal. And we require a God who will appreciate your good acts and confer benefits. But you do not assert so. Your honouring the dead is like supplying oil and wick to a lamp that has been completely extinguished.

12. You say that to know the contents of a book is as good inference as when we infer an author when we find a book written by him. Well, the existence of a hell and heaven you postulate could not be ascertained except from some book. Otherwise tell me. But this knowledge of hell and heaven could not be inference. This alone is possible by believing in Agama Pramana. As you do not postulate Agama Pramana, your Pitakas themselves cease to be authorities.

13. You state that all things will suffer annihilation. Is this annihilation possible to beings on non-beings or being-non-beings? If to the non-being, then it is ever non-existent; If to the being, it could never cease to exist; If to the last, from its character of being a being, it could not cease to exist. If you ask me to point out an object which is not capable of destruction, what you see undergoing changes birth, growth and death is the Sthula body (and not the Sukshuma body).

14. If you say that things die and are reborn by mere change of form, as the sprout is produced from the seed, then you have forgotten your postulate of Sarvam-nasti and hold on to the Asti-nasti doctrine of the Jains. If you say I misunderstand you, and explain that, what appeared as sprout, leaves, tree are not stable but are capable of destruction, then hear, that it is not the visible form that is destroyed but changes are wrought on it by reason of its youth, maturity and old age; and after such changes, the subtle (Sukshuma) body remains, though the Sthula Sarira is destroyed.

15. If you say bodies are formed from the mixture of the four elements, then these cannot unite as their natures are opposed to each other. If you say they are formed by the union of blood and semen, then account for toads being found in the heart of rocks and worms in the heart of trees. If
The processes of splitting off parts of the self and projecting them into objects are thus of vital importance for normal development as well as for abnormal object-relation.

The effect of introjection on object relations is equally important. The introjection of the good object, first of all the mother’s breast, is a precondition for normal development.

Klein imagined this function as a defense which contributes to the normal development of the infant, including ego structure and the development of object relations. The introjection of the good breast provides a location where one can hide from persecution, an early step in developing a capacity to self comforting.

As a form of object relationship, projective identification is a way of relating with others who are not seen as entirely separate from the individual. Instead, this relating takes place “between the stage of the subjective object and that of true object relatedness.

As a form of object relationship, projective identification is a way of relating with others who are not seen as entirely you say the real cause is good and bad Karma, then these, being opposed, cannot join and form bodies. If food is the cause, then the food which in youth develops the body is not capable of preventing decay in old age. If intelligence is the cause, then that which is formless Chaitanya cannot assume Achaitanya (non-intelligent) form. If you assert that bodies are formed from nothing, then we could cull flowers from the sky.
separate from the individual. Instead (as seen in SIVAPURANAM verses) this relating takes place “between the stage relatedness”.

89 Hymn XXXV- achchap pathu

THE DECAD OF DREAD
or
'ABSORPTION IN DIVINE KNOWLEDGE'

I. Heretics.

Not the sleek snake in anthill coil’d I dread;
Nor feigned truth of men of lies,-
As I, in sooth, feel fear at night of those
Who have not learnt the Lofty-One
To know; who near the Foot of the Brow-Ey’d,-
Our Lord, crown’d with the braided-lock,-
Yet think there’s other God. When these unlearn’d we see,-
AH ME! WE FEEL NO DREAD LIKE THIS! (4)

II. False teachers.

I shudder not, though evil yearnings rise;
Nor fear, though sea of deeds o’erwhelm!
Beside His sacred Form, our Lord of lords,-
In which the Two no change discerned,
When name of other gods,- what’er they be,-
By lips profane is but pronounc’d:
If I see those, who loathe not such discourse,-
AH ME! WE FEEL NO DREAD LIKE THIS! (8)

III. The unloving.

I dread not mighty jav’lin, dripping gore;
Nor glance of maids with jewell’d arms!
But those that will not sweetly taste His grace,-
Whose glance can melt the inmost soul,-
Who dances in the hallow’d court,- my Gem
Unstain’d and pure,- nor praise His Name:–
Such men of loveless hearts when we behold,-
AH ME! WE FEEL NO DREAD LIKE THIS! (12)

IV. The unfeeling.

I dread not chatter vain of parrot-tongues;
Nor fear their guileful wanton smile!
If, drawing nigh the Vethian’s feet, Whose Form
the sacred ashes white displays,
Men's souls nor melt, nor weep they worshipping,
their eyes with gushing teardrops fill'd:
If these, of tender feeling void, we see,-
AH ME! WE FEEL NO DREAD LIKE THIS! (16)

V. The undevout.

I fear not, though diseases all should come;
nor dread I birth with death conjoin'd!
The crescent moon as ornament He wears,
yet men praise not His roseate Feet,
(Which Mal, though the firm ground He clave, saw not,)
 nor join His worshippers devout!
If those that wear not ashes white we see,-
AH ME! WE FEEL NO DREAD LIKE THIS! (20)

VI. Not real worshippers.

I dread not angry flash of gleaming fires;
nor fear, though mountains on me roll !
His shoulders ashes wear, Lord of the Bull,
Sire, passing utterance of speech,-
Yet men praise not His lotus Feet, nor bow,
nor crown them with the full-blown flower!
If those hard hearts, that yield not to His power we see,-
AH ME! WE FEEL NO DREAD LIKE THIS! (24)

VII. Devoid of enthusiasm.

Not guilt unseemly that swift vengeance brings;
nor stroke of instant death I dread!
He dances in the beauteous court, and waves
'mid smoking clouds His fiery axe;
The cassia-wreath, all bright with jewell'd buds,
He wears, of beings First! Yet men
Praise not His Foot! If these, unmov'd by grace we see,-
AH ME! WE FEEL NO DREAD LIKE THIS! (28)

VIII. No high aspirations.

I fear not elephant to pillar chain'd;
nor tiger fiery-eyed I dread!
The Sire, whose crest sweet fragrance sheds,- His Feet
that heav'nly ones may not approach,-
Men praise not, nor with triumph haste
within His shrine to sweetly live !
If we behold these men of wisdom reft,
Klein believed that both good and bad objects are introjected by the infant, the internalization of good object being essential to the development of healthy ego function.

Klein conceptualized the depressive position as “the most mature form of psychological organization”, which continues to develop throughout the life span. The depressive position occurs during the second quarter of the first year.

Prior to that the infant is in the” paranoid-schizoid position“ which is characterized by persecutory anxieties and the

AH ME! WE FEEL NO DREAD LIKE THIS! (32)

IX. False shame.

I fear not thunderbolt from out the cloud; nor changing confidence of kings!
Our Lord of lords the very poison made
Ambrosia, by His gracious act;
He makes us His in way of righteousness;
yet men smear not the sacred ash!
If those who from His side shrink thus we see,-
AH ME! WE FEEL NO DREAD LIKE THIS! (36)

X. Men that worship not.

I dread not arrow that unswerving flies; nor wrath of death's dread King, I fear !
Him Whose adornment is the mighty moon men praise not, nor with hymns adore;
They ponder not eith souls subdued, while tears from brighty beaming eyes pour forth.
These thankless men,- not men !- if we behold,-
AH ME! WE FEEL NO DREAD LIKE THIS! (40)
mechanisms of splitting, projection, introjection, and omnipotence-to defend against these anxieties.

Both depressive and paranoid-schizoid modes of experience continue to intermingle throughout the first few years of childhood.

The anxieties of the paranoid schizoid position are of a persecutory nature, fear of the ego’s annihilation. Splitting allows good to stay separate from bad. Projection is an attempt to eject the bad in order to control through omnipotent mastery. Splitting is never fully effective, according to Klein, as the ego tends towards integration.

The anxieties characteristic of the depressive position shift from a fear of being destroyed to a fear of destroying others. In fact or phantasy, one now realizes the capacity to harm or drive away a person who one ambivalently loves. The defenses characteristic of the depressive position include a) the manic defenses, b) repression, c) and reparation.

The manic defenses (as seen in sankarpaniraakaranam) are the same defenses evidenced in the paranoid-schizoid position, but now mobilized to protect the mind from depressive anxiety. As the depressive position brings about an increasing integration in the ego, earlier defenses change in character, becoming less intense and allow increasing awareness of psychic reality.

In working through depressive anxiety, projections are withdrawn, allowing the other more autonomy, reality, and a separate existence.
The infant, whose destructive phantasies were directed towards the bad mother who frustrated, now begins to realize that bad and good, frustrating and satiating, it is always the same mother. Unconscious guilt for destructive phantasies arises in response to the continuing love and attention provided by caretakers.

As fears of losing the loved one become active, a very important step is made in the development. These feelings of guilt and distress now enter as a new element into the emotion of love. They become an inherent part of love, and influence it profoundly both in quality and quantity.

From this developmental milestone come a capacity for sympathy, responsibility to and concern for others, and an ability to identify with the subjective experience of people one cares about. With the withdrawal of the destructive projections, repression of the aggressive impulses takes place. The child allows caretakers a more separate existence, which facilitates increasing differentiation of inner and outer reality.

When all goes well, the developing child is able to comprehend that external others are autonomous people with their own needs and subjectivity.

Previously, extended absences of the object (the good breast-the mother) was experienced as persecutory, and, according to the theory of unconscious phantasy, the persecuted infant phantitisizes destruction of the bad object. Likewise, the infant who destroyed the bad object is not the infant who loves the good object.

In phantasy, the good internal mother can be psychically destroyed by the aggressive impulses. It is crucial that the real
parental figures are around to demonstrate the continuity of their love. In this way, the child perceives that what happens to good objects in phantasy does not happen to them in reality. Psychic reality is allowed to evolve as a place separate from the literalness of the physical world.

Through repeated experience with good enough parenting, the internal image that the child has of external others, that is the child's internal object, is modified by experience and the image transforms, merging experiences of good and bad which becomes more similar to the real object (e.g. the mother, who can be both good and bad).

Melanie Klein saw this surfacing from the depressive position as a prerequisite for social life. Moreover, she viewed the establishment of an inside and an outside world as the start of interpersonal relationships.

Klein argued that people who never succeed in working through the depressive position in their childhood will, as a result, continue to struggle with this problem in adult life.

In religious experience the same process tend to happen, as good vs bad, comforting vs frustrating..etc with god\textsuperscript{90-91}. The

\textsuperscript{90} Hymn XXVII- punarchi pathu

\textbf{THE DECAD OF MYSTIC UNION or THE NATURE OF RELEASE}

1. When shall I reach the Inaccessible?

The gleaming golden Hill, the flawless Pearl, the Shrine of tender love
Who made me, last of man, His own, in speechless service glad! He Whom
Dark Mal and Brahma baffled yet approach not,- gave Himself, rare Balm!
When shall I dwell in MYSTIC UNION JOINED WITH HIM, MY FLAWLESS GEM? (4)
II. My soul cries out for Thy rest.

Thy servant I endure not, O my king, upon this earth in mire
Of fivefold sense! In thought adoring Civan as my Lord,
With mind that melts, like sands where waters spring, with cries of jubilee,
When shall I praise, in MYSTIC UNION JOINED WITH HIM, MY FLAWLESS GEM? (8)

III. When shall I join the happy saints?

While lofty Mal and Ayan fear'd, a hill of fire Who rose, He loveless me
Made His! Ambrosia rare! Amid His saints, whose souls gush out with love,
To hearts' content, my praise outpouring, wreath'd with fragrant flowers,
When shall I lie, in MYSTIC UNION JOINED WITH HIM, MY FLAWLESS GEM? (12)

IV. His blissful presence.

With Ayan of the Lotus, Mal, and all the rest, - with the Immortals's King,
Speak praises to Him name! The Light surpassing speech and words' intent!
The Neill's Fruit; Milk, Honey, Balm with sweetness fill'd; - Ambrosia pure.
When shall I clasp, in MYSTIC UNION JOINED WITH HIM, MY FLAWLESS GEM? (16)

V. Hidden from gods, to me revealed.

To see the foot and crown, that gleam with light, Ayan and Mal, down deep,
Up high, they dug, they flew; but could not see His form! While all this earth
Stood round, my service claimed, made me His own, and bade me come! His love
When shall I praise, in MYSTIC UNION JOINED WITH HIM, MY FLAWLESS GEM? (20)

VI. When shall I recover the old rapture?

In love He came, and rapture gave in olden days, to me His slave!
And then He left me on this wide vast earth to wander 'wilderer!
With floods of gushing tears, and frame with transport thrilled, in joy and love,
When shall I stand, in MYSTIC UNION JOINED WITH HIM, MY FLAWLESS GEM? (24)

VII. When shall I know Him?

Hard to others' thought, thou't fire, water, wind, earth, ether; Him,
Sole One to whom none can compare; in joy beholding, praising loud,
While tears in torrents flow, adoring hand out-stretched, fragrant flower-wreaths
When shall I bring, in MYSTIC UNION JOINED WITH HIM, MY FLAWLESS GEM? (28)
VIII. The heavenly re-union.

In bliss dissol'd, soul melted utterly, with every gesture meet:
Laughter and tears, homage of hand and lip,- with every mystic dance,-
To see with joyous thrill, that Sacred Form, like ruddy evening sky,
When shall I pass, in MYSTIC UNION JOINED WITH HIM, MY FLAWLESS GEM? (32)

IX. Parvathi praised as one with Civan.

Sire and Mother of the seven worlds old; Who me, a dog, mad'st Thine;
Thee only Balm for woes of life; Thee wisdom's honey-dripping Gem,
For ever praising,- night and day. Thy beauteous foot with flow'ry wreaths
When shall I deck, in MYSTIC UNION JOINED WITH HIM, MY FLAWLESS GEM? (36)

X. His eternity.

Thou guard'st, creat'st, destroy'st; 'midst all that fill the spacious heaven
The ELDER Thou, and First, Who knows no eld; Brahman, Who mad'st me Thine;
Thou Infinite! For ever singing, bowing low, Thy foot's fair flower
When shall I clasp, in MYSTIC UNION JOINED WITH HIM, MY FLAWLESS GEM? (40)

91 Like mother, Thou hast brought me up, I praise !

God, strong to cancel deeds of ours,

Who didst become in truth a Sage, I praise !

King of golden Madura ! (90)

Guru Pearl, in KUdal shining bright !

Dancing in southern Tillai's court,

This day to me precious ambrosia Thou !

Source of the fourfold mystic Scroll that ne'er grows old !

Civan, whose conquering banner is the Bull ! (95)
Thy varied form gleams as the lightning;—Thee I praise!
In me the stony heart Thou softenest.
Guard me, Thou guarded hill of gold!
Ah, give Thy grace to me!
Thou dost create, Thou dost preserve, Thou dost destroy! (100)

Father, who dost remove all griefs, I praise!
Ruler, I praise! My King, I praise!
Mount of shining crystal,—praise!
Monarch, to Thee be praise! Ambrosia,—praise!

Unfailing refuge are Thy fragrant-feet! (105)
Thee Vedic Sage, I praise! Spotless One,—praise!
Thee First, I praise! Wisdom, I praise!
Thou Goal I seek, praise! Sweet fruition, Thee I praise!

Our Lord, on Whose bright crest the river flows,
Our Master, praise! Understanding, praise! (110)

Thou hast beheld the servitude of lowliest me,
O Teacher,—praise! Minute as atom,—praise!
O Caivan, —praise! Our Chief, I praise!
Our Sign, I praise! Virtue, I praise!
Thou Way, I praise! O Thought, I praise! (115)
Balm, hardly by celestials gained, I praise!
King, easy of access to others, praise!
Monarch in grace, Who savest lest we sink
In hell’s hated one-and-twenty rounds, I praise!
Companion,-praise! My Helper,-praise! (120)

O Bliss of life, I praise! My Treasure, praise!
O free from bonds, praise! First One, praise!
Father, praise! Haran, praise!
Thou One, transcending word and understanding, praise!

Yield of the world girt by the extended sea, praise! (125)
Beauty rare, yet easy of access, I praise!
Eye like an azure cloud, I praise!
Abiding Mount of sacred grace, I praise!
Me, too, Thou mad’st a man, Thy twin feet
Thou placed’st on my head, O Warrior, praise! (130)

Thou dost wipe off all sorrow from adoring hand, praise!
Sea of imperishable rapture, praise,
Thou dost transcend all forms that pass and come renewed, praise!
First One surpassing all, praise!
Bridegroom of Her with fawnlike eyes, praise! (135)
Mother of the Immortals in the heavenly land, praise!

Fivelfold Thou dost in earth extend, praise!
Fourfold Thou dost exist in the water, praise!
Threefold in fire Thou shinest, praise!
Twofold in the air Thou art all glorious, praise! (140)

One in the ether Thou hast sprung forth, praise!
Ambrosia of the troubled mind, praise!
Hard to be approached by gods e'en in a dream, praise!
In waking hour to me a cur Thou gavest grace, praise!

Father, Who dwell'st in Idai-maruthu, praise! (145)
Thou bearest Gangai on Thy crest, praise!
King in ArUr abiding, praise!
Lord of glorious Tiru-aiyAru, praise!
Our Prince of AnnAmalai, praise!
Sea of ambrosia, filling all the place, praise! (150)

Our Father dwelling in Ekambam, praise!
Thou Who in form art half a woman, praise!
Who dwell'st supreme in Perun-turrai, praise!
Civan Who dwell'st in Sira-palli, praise!
None other refuge here I know, praise! (155)
Our Dancer in KutRAlam,-praise !
Our King dwelling in GOkazi, praise !
Our Father of IngOy’s Mount, praise !
Beauteous One of seemly Paranam, praise !
Idangan Who dwell’st in KadambUr, praise ! (160)

Father, gracious to those that come to Thee, praise !
Beneath the Itti tree to six,
King, Thou wert gracious, and to th’ elephant,-praise !
Civan, Lord of the southern land, praise !
King of our country folk,-praise ! (165)

Thou wert gracious to the litter of the boar,-praise !
Lord of glorious Kailai’s Mount praise !
Father, Who grants us grace,-praise !
King, Who our darkness dissipates,-praise !
I Thy slave languish all alone,-praise ! (170)
In grace remove my guile,-praise !
In grace say to me ' Fear not,-Ôpraise !
Poison became ambrosis by Thy love,-praise !
Father,-praise ! Guru,-praise !
Eternal,-praise ! Pure One,-praise ! (175)
Brother,-praise ! Existent One,-praise !
O Great One,-praise ! O Lord,-praise !
O Rare One,-praise ! O Pure One,-praise !
Glorious Path of Vedic sages,-praise!

I make my plaint,nor can endure, O First One,-praise! (180)

Kinsman,-praise! Life,-praise!

Glory,-praise! Bliss,-praise!

O Cloud,-praise! O Bridegroom, praise!

Spouse of Her whose feet are soft,-praise!

I, a cur, Thy slave am perplexed,-praise! (185)

Our Master Thou, all dazzling bright,-praise!

Eye apprehending forms diverse,-praise!

King, dwelling in the circling, sacred town, I praise!

Lord of the mountain land,-praise!

Thou in Whose locks is the crescent moon,-praise! (190)

Blessed Lord of the sacred Eagle-mount,-praise!

Aran of hilly PUvanam,-praise!

Formless, in form revealed Thou art,-praise!

Mountain of mercy ever nigh,-praise!

Light transcending utmost bound,-praise! (195)

Clearness, hard to understand,-praise!

Ray of the flawless Gem, praise!

Loving to those Thou mak’et Thine own,-praise!

Ambrosial grace that satiates not,-praise!

Our Lord, the bearer of a thousand names,-praise! (200)
individual shows a love-hate relationship with god also. Those aspects we shall see in the later chapters of the book.

Thou Whose garland is the TA-li-arrugu,-praise!

Dancer in light expanding far,-praise!

O Beauteous with the santhal wood perfume,-praise!

Bliss, hard for thought to reach,-praise!

On Mandira's mighty mount Thou dwell'st,-praise! (205)

Thou Who dost undertake to save us,-praise!

Thou Who in grace didst give the tiger's dug to th' antelope,-praise!

Thou Who didst walk upon the billowy sea,-praise!

I hou didst give grace that day to the black bird,-praise!

Thou didst appear by sense discerned,-
7.3 SELF PSYCHOLOGY BY HEINZ KOHUT:

Beginning by 'applying general psychoanalytic principles to narcissistic transferences, Heinz Kohut went on to invent a "psychology of the self".

Kohut's concept of self, is the core variable of self-psychology. the self is described as the core of the psyche. In the saiva siddhantham the psyche is divided into pathi-pasu –pasam. The ontogenic triad. the self is one. This concept reminds us the St.RAMALINGA VALLALAR’S concept of singular ontology “the jyothi”

Vallalar’s jyothi is described by himself as the representation of the siva that is within himself. The shift from the convention of saivite ontogenic triadism to a singular self –jyothi. Vallalar refuses the pathi-pasu-pasa and the attachment theories of saivism in his later life. He proposed the unitary “flame” of self as fundamental and alone is the soul. This is not accepted by the orthodox saivites. He is hence considered outside the siddhanthiac studies. However this shift to a singular core self called jyothi as well comparable to the kohut’s self conceptualization. This jyothi described vallalar in his THRU-ARUTPA SIXTH MURAI as the one controlling his mind, body and the soul.

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92 முதன்மையான உடன்மையான, துயர் உடன்மையான, 7முதல் நாள், புகைமதற்கு, பக்து 8

பக்திக்கார், சமைத்துப்பட்ட சான்ஸ் திகளினானாது

சிறுபாலகிக்கப்பட்டு முடிய முடிய வந்த காட்சியன் என்கிற முன்னாள் விளம்பராகினான் விளைப்ப.

சிறுமித குவரைவு, நாம் காவல் முன் பார்க்கும் உண்மை காவலும் கொண்டுக்

சிற்றத்திற்கு வருகை, இரவு, புகைமா, சிற்றத்திற்கு முன் காவல் காண்டது முன்னாளும்
மதய்ேத்துக்குவேண்டாம் பயிலுவோவமயானால் குறைந்த மதான்றம் மதாள்ளாயிரமமன்றும் இலக்கணங்கும் எவோமைனில் இலக்கணங்கள் வமலும் இயல்வேதாகமங்கள் லக்ஷியம் காலம் வபாய்ேிடும் லக்ஷியம் பிரவயாசம் மசால்லியிருக்கின்றனர் மறைத்தறத மகாண்டிருந்தேர்களும் இன்றமதன்றும் லக்ஷியம் இதுவபால் மதரிந்து மேங்களிலும் பத்மதன்றும் நவக்கதவண்டாம் ஒருோறு நமக்குக்ேழங்குகின்ைன மனுஷ்யனுக்கு அதற்காக அறேகளில் மசான்னதுவபால் அனைத்தும் ஒருோறு மகாண்டால் அதனால் உண்றமயாக உண்றாது, என்றும்.
வடா வரலாற்று விளக்கம்

புராந் வசதியான முருகன் விளக்கப்பட்டதால் புராணத் வரலாற்றுற்று போறும் நாடாளும் நூற்றாண்டுக்கள் கருதப்படுகிறது. பிறமுன், புராணம் வரலாற்று நூற்றாண்டு முற்றும் பிறமுன் போறும் நாடாளும் நூற்றாண்டு வரலாற்று அவர் மறத்து மூலமும் அரங்குகள் சற்று வந்த நூற்றாண்டுகள் நூற்றாண்டு போற்றுகிறார். அரச வசதியான புராணத் விளக்கத்தில் போல இருக்கிறது! அப்பாசதியான நூற்றாண்டுகளும் சாது செய்வது வரலாற்று செய்வது. நல்ல வரலாற்றின் வளர்சி வரலாற்றின் புகழ்வதும் வரலாற்றின் புகழ்வது வரலாற்றின் புகழ்வது. எனவே அது மற்றும் குறிப்பிட்டு மகாண்டிலும் வரலாற்று வேண்டாயிறும் அப்பாசதியான நூற்றாண்டுகளும் சாது செய்வது வரலாற்று செய்வது. நல்ல வரலாற்றின் வளர்சி வரலாற்றின் புகழ்வதும் வரலாற்றின் புகழ்வது வரலாற்றின் புகழ்வது. எனவே அது மற்றும் குறிப்பிட்டு மகாண்டிலும் வரலாற்று வேண்டாயிறும் அப்பாசதியான நூற்றாண்டுகளும் சாது செய்வது வரலாற்று செய்வது.

அது குவித்து குவித்து ஓர் நூற்றாண்டு ஆர் குவித்து குவித்து ஓர் நூற்றாண்டு ஆர் குவித்து குவித்து ஓர் நூற்றாண்டு ஆர் குவித்து குவித்து ஓர் நூற்றாண்டு ஆர் குவித்து குவித்து ஓர் நூற்றாண்டு ஆர் குவித்து குவித்து ஓர் நூற்றாண்டு ஆர் குவித்து குவித்து ஓர் நூற்றாண்டு ஆர் குவித்து குவித்து ஓர் நூற்றாண்டு ஆர் குவித்து குவித்து ஓர் நூற்றாண்டு ஆர் குவித்து குவித்து ஓர் நூற்றாண்டு ஆர் குவித்து குவித்து ஓர் நூற்றாண்டு ஆர் குவித்து குவித்து ஓர் நூற்றாண்டு ஆர் குவித்து குவித்து ஓர் நூற்றாண்டு ஆர் குவித்து குவித்து ஓர் நூற்றாண்டு ஆர் குவித்து குவித்து ஓர் நூற்றாண்டு ஆர் குவித்து குவித்து
இவ்வேண்ணம் வருடமாக நான் தசால்லிக் தகாண்டுவன்றேன். இனிச் சால்பவர்கள் சில நாட்டு இருந்திருப்பர் காலமாகும். இனி நீங்கள் இதுறரக்கும் இருந்ததுபடி இராதீர்கள். இது கனடசி வார்த்தே இது முதல் - மகாண்சகாலத்துக்குப் பபாகின்வைது இதுடன் செள்படவாற் தயாரமானது. இன்னும், சமயம் மதங்களில் மதய்ேத்தினது உண்றமறயக் குழூஉக்குைியால் குைித்து, அக்குைிப்றபயும் மேளிப்பறடயாகக் காட்டாதுசிோயநம் என்றும், நமசிோய என்றும், இது வபான்ை அனந்த எர்ணங்கறளச் வசர்த்து, ஒன்று இரண்டு மூன்று ஐந்து ஆறு பத்துபதின்மூன்று பதிறனந்து பதினாறு இருபத்துநான்கு முதலியசங்றகயில் மந்திரங்களாய் அறமத்து இழங்கிேருேிக்கேிட்டு நடந்துேருகின்ைது. அவுேவ் மந்திரங்களின் அர்த்தம் பலோகேிரியும் ஆதலால்....

அறடய வேண்டுேது முடிோன ஆன்மலாபமாகியசிோனுபேவமயன்ைி வேைில்றல.இங்குள்ள எல்லேர்க்கும்சுேர்க்கநரகேிசாரமில்றல.சுேர்க்கநரகேிசாரமுள்ளேர்கள் தங் கள் கருத்தின்படி பலேறகச் சாதனங்கறளச் சாதனமாகக் பிரவயாஜனத்றதப் மபற்று, முடிேில் தறடப்பட்டுத் திருேருட்டுறணயால் கருறணன். நன் முயற்சிமயடுத்துக்மகாண்டு,பின் முடிோனசித்தி இன்பத்றதப் மபறுோர்களான்மதும் அஃது அருறம.

அதுதான் அருட்தபருஞ் த ாேி அருட்தபருஞ் த ாேி திருமந்திரத்றத - தமது உண்றமயைிேனுபோனந்த இன் பத்றதநீங்கள் எல்லேரும் என்வபால் ஐயம் திரிபுமயக்கிறேன்; இன் பத்றத நீங்கள் எல்வலா ஒன்றுச் சகாயமானதிருேருள் - மகாோக்கியத் திருமந்திரத்றத - எனக்கு மேளியிட்ட அவ்ேண்ணம்,எனது மமய்யைிேின் அனுபேித்மதழுந்த - உண்றமயைிேனுபோனந்த இன் பத்றத.'

"நாக்குடம் நவம்பரின் பாழக்குடம் பானேயில் அதிகரவில் நடும் (பாலை)” என்று பிரமாணத்தால் உணர்கலாம்.
வமலும், இந்தவிதமான ஒருபோர்களில் தீர்மானமும் தேடிவாழ்த்தப்பட்டு, அதன் மூலமாகவிட்டு கிருட்டமன் தெரிந்தது. குடும்பமானது விளக்கம் தீர்க்காது. தீர்க்கத்தட்டது தீர்க்காது, அவர்களது கூற்று ஆரம்பம் செல்வும் இருந்தும், தீர்க்கத்தட்டது தீர்க்காது. மூலமாகவிட்டு பிறந்தது வரியில் காலந்து. அதன் செல்லும் சிறப்பு கிளைக்குறியிட்டு. குட்டை இரும்பில் காண்கிறது.

இன்னும் தடுக்கும் முறைப்படி காலந்துக் காலம் குட்டை என்று பானைத்தான், எனவே முடிவிடுகின்றது. கூற்று முடிவு பற்றிய கருத்து நேர்ந்து பிள்ளிக்குறியிட்டு; அதன் நேர்ந்து பிள்ளிக்குறியிட்டு வாழ்நிலைச் செயலானது முற்ப்பினர்; அடுத்த அப்பாக அனைத்தும் வாழ்நிலையும்; வழிப்பட்டு பொருள் வந்தான் என்று; அதன் பிள்ளிக்குறியிட்டு இதிக்குறியிட்டு; இதிக்குறியிட்டு அவர்களது இருந்துகொண்டு இந்த அனைத்துக்காகவிட்டு விளக்கமும் இருந்தான். இம் அனைத்துக்காகவிட்டு விளக்கமும் மூலமாகவிட்டு காண்கிறது அனைத்து வாழ்நிலைகளும் விளக்கமும் கட்டியது. அனைத்தும் கேரளக் காலந்து காலந்துக் கேரளத்தாகவிட்டு; என்று கேரளக் காலந்துக் கேரளத்தாகவிட்டு. அதன் கேரள முடிவு செயலான கேரளா கேரளத்தாகவிட்டு கேரளத்தாகவிட்டு கேரளத்தாகவிட்டு. இதில் கேரளம், கேரளம், கேரளம், கேரளம் கேரளம்.
Kohut came to distinguish four key components in the development of the self: the nuclear, virtual, cohesive and grandiose selves.

'Kohut argued that normal human infants are born with a “nuclear self” already in place (a biologically determined psychological entity).

That self then encountered what he called “the virtual self” (an image of the newborn's self, which resides in the minds of the infant's parents).'

In optimal circumstances, the interaction of nuclear and virtual selves would 'lead to the child's gradual organization of a “cohesive self”. It is an ideally “a living self in depth”. It becomes the organizing center of the ego's activities.

Empathy:

Kohut maintained that 'at the root of almost all psychopathology were..

a)parents' failures to empathize with their children
b)and the responses of their children to these failures

For Kohut, the loss of the other and the other's selfobject function leaves the individual apathetic, lethargic, empty of the feeling of life, without vitality, in short, depressed\(^93\).

\(^93\) Hymn XXVIII- vaazhap pathu

NO JOY IN LIFE
I. Longing for release.

Transcendent One, extending through both earth and heaven,
THOU SEE'EST TO NONE BUT THEE I CLING!-
O Civa-puram's King! In glorious beauty bright,
Civan, in holy Perun-turrai's shrine,
Who dwell'st! To whom make I my plaint, whom blame, if Thou
Who mad'st me Thine deny Thy grace?
THOU SEE'ST NO JOY have I upon this sea-girt earth;
BE GRACIOUS, BID ME COME TO THEE! (4)

II.

Me, worthless one, Thou mad'st in grace Thine own, great Gem,-
THOU SEE'ST TO NONE BUT THEE I CLING!-
Whose form unique even those in yonder world know not,
past thought of both,- all piercing power
Thou art, the glorious Lord! O Civa-puram's King!
Civan, in Perun-turrai's shrine
Who dwell'st our mighty Lord, Thou Ruler of my soul,
BE GRACIOUS, BID ME COME TO THEE! (8)

III.

That foot alone I seek that Mal in songs extolled;
THOU SEE'ST TO NONE BUT THEE I CLING!-
Thou sought'st me, mad'st me Thine, O Civa-puram's King!
Civan, in Perun-turrai's shrine
Who dwell'st. Though I complain, in Thee my soul delights;
to gain anew Thy love my thought;
Thou see'st my heart is faint, I have no joy in life;
BE GRACIOUS, BID ME COME TO THEE! (12)

IV.

Thou Who the gleaming rebel-town didst swift consume,
THOU SEE'ST TO NONE BUT THEE I CLING!-
Dancer, Who bid'st in Tillai, Civa-puram's King!
Civan, in Perun-turrai's shrine
Who dwell'st, the three worlds' bounds that day the twain pass'd through,
and saw nor first nor last of Thee,
In might so didst Thou rise! Thou see'st I joy not here;-
BE GRACIOUS, BID ME COME TO THEE! (16)

V. Absolute self-surrender.

Partner of Her whose words are sweetest melody!
THOU SEE'ST TO NONE BUT THEE I CLING!-
Surely Thou mad'st me Thine, O Civa-puram's King!
Civan, in holy Perun-turrai's shrine
Who dwell'st,- the whole: my body, mouth, nose, ears, and eyes:--
all these in Thy control I place.
THOU SEE'ST THY SERVANT HATH NO JOYS UPON THIS EARTH;-
BE GRACIOUS, BID ME COME TO THEE! (20)

VI. The sense's power.
Partner of Her with footfall downy soft,
THOU SEE'EST TO NONE BUT THEE I CLING!
Thou mad'st me wholly Thine, O Civa-puram's King!
Civan, in Perun-turrai's shrine
Who dwell'st, me trembling cur, Thou mad'st Thine own; that grace
through senses' perturbation I forgot;
THOU SEE'EST THAT IN DECEPTION LOST, I JOY NOT HERE;
BE GRACIOUS, BID ME COME TO THEE! (24)

VII.

Thou Light, that shin'st a Sun through all the spheres,
THOU SEE'EST TO NONE BUT THEE I CLING!
Sacred, supremely glorious Civa-Puram's King!
Civan, in Perun-turrai's shrine
Who dwell'st, Thee I see; - my melting soul dissolves,
'wilder'd I know not any way in life to joy.
THOU SEE'EST I, FOLLY'S CHILD, CAN IN THIS LIFE PARTAKE NO JOY,
BE GRACIOUS, BID ME COME TO THEE! (28)

VIII.

Partner of Her whose fingers jewels rare adorn,
THOU SEE'EST TO NONE BUT THEE I CLING!
Thou art like ruddy flame, O Civa-puram's King!
Civan, in Perun-turrai's shrine
Who dwell'st, endless Ambrosia,- Essence rare and great,-
Ambrosia rare,- Thy servant Thou didst save,
And mad'st me Thine, IN LIFE I CANNOT JOY THOU SEE'EST;
BE GRACIOUS, BID ME COME TO THEE! (32)

IX.

Thou'rt sin's Destroyer, save Thy healing foot alone,
THOU SEE'EST TO NOUGHT BESIDE I CLING!-
God of all gods, O Civa-puram's King! Civan,
in sacred Perun-turrai's shrine Who dwell'st
Through the three worlds passing, above below the twain,
as roaring flame Thou didst uplift Thy form.
Lord of the bull! THOU SEE'EST IN LIFE I CANNOT JOY;
BE GRACIOUS, BID ME COME TO THEE! (36)

X.

Partner of Her, Thy bride, of faultless old renown,
THOU SEE'EST TO NONE BUT THEE I CLING!-
Thou wear'st the crescent moon, O Civa-puram's King!
For the infant to move from grandiose to cohesive self and beyond, meant a slow process of disillusionment with phantasies of omnipotence, mediated by the parents.

'This process of gradual and titrated disenchantment requires that the infant's caretakers be empathetically attuned to the infant's needs'. Kohut 'highlights empathy as the tool par excellence, which allows the creation of a relationship between the mother-child and patient-doctor.

Selfobjects:

Selfobjects are external objects that function as part of the "self machinery" (objects which are not experienced as separate and independent from the self). They are persons, objects or activities that "complete" the self, and which are necessary for normal functioning. 'Kohut describes early interactions between the infant and his caretakers as involving the infant's "self" and the infant's "selfobjects"'.

Observing the patient's selfobject connections is a fundamental part of self-psychology. For instance, a person's particular habits, choice of education and work, taste in life partners, may fill a selfobject-function for that particular individual.

Civan, in sacred Perun-turrai's shrine
Who dwell'st,- shall I bow down to others? shall I praise?
or may think them aids for me? speak Thou!
Lord of the youthful bull! THOU SEE'ST I KNOW NO JOY;
BE GRACIOUS, BID ME COME TO THEE! (40)
Optimal frustration:

When a selfobject is needed, but not accessible, this will create a potential problem for the self, referred to as a "frustration" - as with 'the traumatic frustration of the phase appropriate wish or need for parental acceptance...intense narcissistic frustration.

The contrast is what Kohut called "optimal frustration"; and he considered that, 'as holds true for the analogous later milieu of the child, the most important aspect of the earliest mother-infant relationship is the principle of optimal frustration.

Tolerable disappointments...lead to the establishment of internal structures which provide the basis for self-soothing.'In a parallel way, Kohut considered that the 'skilful analyst will...conduct the analysis according to the principle of optimal frustration.

'Suboptimal frustrations, and maladaptations following them, may be compared to Freud's trauma concept, or to problem solution in the oedipal phase. However, the scope of optimal (or other) frustration describes shaping every "nook and cranny" of the self, rather than a few dramatic conflicts.

Idealizing:

Kohut saw idealizing as a central aspect of early narcissism. 'The therapeutic activation of the omnipotent object (the idealized parent image)...referred to as the idealizing transference, is the revival during psychoanalysis of the very early need to establish a mutual selfobject connection with an object of idealization.
In terms of 'the Kleinian school...the idealizing transference may cover some of the territory of so-called projective identification. For the young child, 'idealized selfobjects" provide the experience of merger with the calm, power, wisdom, and goodness of idealized persons".

Alter ego/twinship needs:

Alter ego/twinship needs refer to the desire in early development to feel alikeness to other human beings. Kohut pointed out that 'fantasies, referring to a relationship with such an alter ego or twin (or conscious wishes for such a relationship) are frequently encountered in the analysis of narcissistic personalities', and termed their transference activation 'the alter-ego transference or the twinship. As development continues, so a greater degree of difference from others can be accepted.

The tripolar self:

The tripolar self is not associated with bipolar affective disorder, but is the sum of the three "poles" of the mind:

1."grandiose-exhibitionistic needs"
2."the need for an omnipotent idealized figure"
3."alter-ego needs"

Kohut argued that 'reactivation of the grandiose self in analysis occurs in three forms: these relate to specific stages of development... (1) The archaic merge through the extension of the grandiose self;
(2) a less archaic form which will be called *alter-ego transference* or *twinship*; and

(3) a still less archaic form...*mirror transference*. Alternately, self psychologists 'divide the selfobject transference into three groups:

(1) those in which the damaged pole of ambitions attempts to elicit the confirming-approving response of the selfobject (mirror transference);  
(2) those in which the damaged pole of ideals searches for a selfobject that will accept its idealisation (idealising transference);  
(3) and those in which the damaged intermediate area of talents and skills seeks( as we can see here in this reference from THIRU-ARUTPA where the merger is desired)⁹⁴...alter ego transference.

⁹⁴ THE HON'BLE HIGH COURT IN ITS ORDER DATED 24-03-2010 (PARA 13 series) has pointed out the Essence of Vallalar as follows:

13. Essence of Vallalar:

13.1. In order to appreciate the contentions, it is relevant to quote the writings of Vallalar so as to capture the core of his tenets evolved during his life time. He called the existing religions as falsehood.  
Deign to come, My Lord!  
Thou taught me that all sects are partial and false.  
Deign to come here and now my Lord.  
Thou gaveth the true experience.  
My Lord, pray, deign to come.  
[Translated by A.Balakrishnan Thiru Arutpa (1966)]

13.2. On the question of scriptures and Agamas, he had the following to say:  
My Sister! Come, let us play at ball.  
The four Vedas, the Agamas, and all the Sastras do not become our own wisdom, but remain only outside ourselves as our wisdom for the market.
By experiencing the Absolute, the Lord Beyond,
I have come to learn the
wisdom of deathlessness.
And I have come towards the End, where the Lord
abides in mercy to all.
My Sister! If you long for deathlessness for ever,
do not say this and that,
But, beholding the Supreme Gracious Glory, play at ball.

[Translated by A. Balakrishnan Thiru Arutpa (1966)]

13.3. On the caste bickerings and religions fights, he had the following to say:
In castes, in philosophical dogmas, in the conflicting
ceremonials of sectarian practices, in the noisy
debates on Sastras, in the wars of Gotras-
Pinning your Faith in these differences, distinctions,
and quarrels from times immemorial, you men and
women of the world! are restless and tossed
about hither and thither;
Let me tell you, my brothers and sisters, it does not
become you, loving and intelligent souls that you
are, to be so restless and tossed about hither and
thither and ruined ignominiously.
To establish you in Eternal Justice, in the very heart
of the Reality of Effulgent and Blissful Existence,
The One without an equal, the Lord who takes his endearing
abode in the inner sanctuary of all lives,
is now coming to the open and into the broad
day light of our experience and will play his
unique game of Glory and Grace.
It is therefore time for you to turn this way.
And I do call you all, men and women of the
world, in the name of our Lord and Master, to your
ineffable Destiny of Perfection.

[Translated by A. Balakrishnan Thiru Arutpa (1966)]

13.4. His own experience became a form of his teachings as seen below:
My Father!
Thy Grace is transcendent.
The great sages,
The Vedic scriptures,
The Agamic Scriptures,
Heavenly Beings,
Austere men,
And others of great excellence-
The tripolar self forms as a result of the needs of an individual binding with the interactions of other significant persons within the life of that individual.

All those do not seem to apprehend the truth of Thy grace.  
How am I a poor sinner to know It?  
Where am I to enter?  
Is it open at all to one of my imperfections?  
My Lord! Thou who are the harmony of all opposites!  
Pray deign to tell me whether I can call my experience my own.  
[Translated by A.Balakrishnan   Thiru Arutpa (1966)]

13.5. Regarding worship in formless state, he made the following verse:  
Oh Lord you are:-  
The Body and also the inner Body  
Disguised in that Body and be in the Body as one.  
Formless and Bodiless and also form the inner Formless bodiless.  
Disguised in that Formless and bodiless and be one in the Formless and Bodiless.  
The Guru and of virtuous quality and character and Intellect  
The Fragrance and the Flowers and the creeper  
Shining in greatness and in minute subtlity  
(S.Rmalingam, 1980)

13.6. If it is seen in the above context,  
the essence of Vallalar will come out.  
A rejection of the idol form of worship and worship of fire in the form of Jyothi.  
There is no place for any established religion.  
But there is full of space for humanity.  
There are no distinction based on caste or creed.  
There is only Jeevakarunyam (abundant love to fellow human being).  
There is no scope for any violence.  
There is always compassion and care for poor and infirm.
7.4 OTTO KERNBERG: BORDERLINE STATES (ANADHI?)

Kernberg postulated a “borderline level of personality organization” (BLO) as a common feature to all personality problems. He hypothesized this BL organization as a nucleus shared by most subtypes of personality disorders. He defined BLO as characterized by the following features:

1) nonspecific manifestation of ego weakness such as lack of impulse control, lack of anxiety tolerance and lack of sublimatory potential.

2) specific ego defects such as partially blurred self object boundaries, mild to moderate primary process thinking and periodically distorted impaired reality testing.

3) Partial object relations such as alteration between all good and all bad perceptions of self and external objects.

4) primitive defence mechanisms centred around splitting.

5) identity disturbances

6) inadequately developed super ego such as sadistic or rigid anankastic tendencies or conflict free discharge of undesirable impulses.

However immature defences and fragmentary self concept are feature in normal early mental development. A pathological persistence of immaturity is postulated to reflect the individuals constitutional factors like genetics or environmental trauma in early childhood.

Kernberg felt traumatic factors, aggressively charged representation of the self, negative external objects are
incorporated into the internal mental world during development. This process interferes with the crystallization of the early ego and its development.

As a consequence primitive defences pathologically persists in the inner world and interfere with normal mind. Splitting requires only low energy levels for their operation compared to mature defence mechanisms. This process eventually perpetuate each other and lead to a neutralization of defences against fear and aggression.

Kernberg proposed the core feature of borderline personality organization as

1) chronic free floating anxiety
2) poly symptomatic neurosis, such as multiple phobias, bizarre conversion and dissociative symptoms, dysmorphic phobias and hypochondriasis.
3) polymorphous perverse sexual trends.
4) poor impulse control and addictions
5) shift towards primary process thinking like magical and primitive fantasies.
6) partially impaired reality thinking.

These features are common however to all personality disorder subtypes. Indeed a personality disorder reflects a person’s effort to heal themselves. The borderline level of organization is a fundamental healing process. This process reflects a fundamental healing process and the resultant thought, affect, impulse, behavior or attitude reflects the basic inflammatory mechanism’.
These descriptions often resemble the anaadhi states of the saiva siddhantham - the siddhiyar description of anaadhi is best comparable to this state.\(^{95,96}\)

\(^{95}\) SUTRA III - PASU LAKSHANA. SivagyaSidhdhiyAr,OF ARUL NANDI

SIVACHARIYA, Mr. J. M. Nallaswami Pillai, B.A., B.L., Shaiva Siddhanta Home

Saiva Siddhanta Texts

1. There is a soul separate from the body. It is existent; it is united to a body and possessed of faults (the feeling of 'I' and 'mine'); it wills, thinks and acts (Iccha, Gnan and Kriya); it becomes conscious after dreams; it experiences pleasures and pains, (the fruits of Karma); it undergoes the five avasthas; and it rests in Turyatita.

NOTES.

Each one of these statements is made in answer to a different theory as regards the soul. It is said to be 'existent' in answer to those who deny the reality of a soul-substance, as such a thing is implied in the very act of denial. The next statement is made in answer to those who would assert that the body itself is the soul, and that there is no soul other than the body. The fact is that though the soul may be in conjunction and correlation with the body, yet it asserts its own independence when it calls, "my body," 'my eye' &c. Another asserts that the five senses form the soul. To him the answer is made that the soul is possessed of more powers than those exercised by the gnanendriyas. Another states that the Sukshuma Sarira forms the soul. The answer is that after awaking, one becomes conscious of the experiences in sleep as separate, the one becoming so conscious must be different from the dream body. Prana is shown not to be the soul, as there is no consciousness in deep sleep, though Prana may be present. It is different again from God, as instead of its intelligence being self-luminous, it understands only in conjunction with the different states of the body. The combination of all the above powers of the body is shown not to be soul, in as much as it subsists even in the Turyatita condition when all the bodily functions cease.

This stanza is further important as it gives a clear and concise definition of the soul or jivatma, a definition which we fail to get in many other systems. It is shown to be different from the body composed of maya and its products, Buddhi, senses, &c., and also different from God. It is not to be
identified with any one or with all or any combination and permutation of the bodily functions; nor is it a combination of the body (maya) and andakaranas and God or any abhasa of these. But how is it found? It is always found in union with a body, gross or subtle; and the mystery of this union is of more serious import than most other problems. It is possessed of certain powers, will, intellection, and power but distinguished from the Supreme Will and Power, in as much as this is faulty or imperfect and dependent. It is possessed of feeling and emotion, and suffers pain and pleasure as a result of its ignorance and union with the body; and this suffering is not illusory, which must distinguish it again from God, who is not tainted by any and who has neither likes nor dislikes, 'மோட்நாத் மோட்நாத் பகையநித்பெண்ணான்,' 'மோட்நாத் மோட்நாத் ' மோட்நாத், &c.

The soul is also limited by its coats, and this limitation is not illusory either.

Even after saying all this, there is one characteristic definition of the soul, which is alone brought out in the Siddhanta and in no other school, and which serves to clear the whole path of psychology and metaphysics, of its greatest stumbling blocks. We mean its power "அது அது அது அது " சார்ந்ததன் இயல்பாய் நிற்ைல், " to become identical with the one it is attached to, and erasing thereby its own existence and individuality, the moment after its union with this other, and its defect or inability to exist independent of either the body or God as a foothold or rest (பற்றுக் வகாடிண்ைி நிற்ைலாகம்றம). So that the closest physiological and biological experiment and analysis cannot discover the soul's existence in the body, landing, as such, a Buddha, and a Schopenhauer and a Tyndal in the direst despair and pessimism; and it is this same peculiarity which has foiled such an astute thinker as Sankara, in his search for a soul when in union with God. The materialist and idealist work from opposite extremes but they meet with the same difficulty, the difficulty of discovering a soul, other than matter or God. Hence it is that Buddha, and his modern day representatives the agnostics (it is remarkable how powerfully Buddha appeals today and is popular with these soul-less and God-less sect) declare the search for a psyche (soul) to be vain, for there is no psyche, in fact. And the absurdities and contradictions of the Indian idealistic school flows freely from this one defect of not clearly differentiating between God and soul. This power or
characteristic of the soul is brought out in the analogy of crystal or mirror, (see last note in my edition of "Light of Grace' or Tiruvarutpayan") and the defect of soul is brought out by comparing it to the agni or fire which cannot become manifest except when it is attached to a piece of firewood or wick. When once we understand this particular nature of the soul, how easy it is for one to explain and illustrate the "Tatvamasi" and other mantras, which are to be taught to the disciple for practising soul elevation. And in my reading, I never came upon a more remarkable book than a small pamphlet of Prof. Henry Drummond called the "Changed life," in which the analogy of the mirror is fully brought out, together with a full explanation of the process by which the soul elevation is effected. The text chosen by the learned theologian is that of St. Paul which we quote also.

"We all, with unveiled face, reflecting, as a mirror, the glory of the Lord are transformed into the same image, from glory to glory, even as from the Lord the spirit."

He paraphrases the sentence as follows, 'We all reflecting as a mirror the character of Christ are transformed into the same image from character to character - from a poor character to a better one, from a better one to one a little better still, from that to one still more complete, until by slow degrees the perfect image is attained. Here the solution of the problem of sanctification is compressed into a sentence, reflect the character of Christ, and you will become like Christ," or as we will say, reflect the image of God in yourself, and you will become God like, or God."

But how is the poor character to be made better and better, or the reflecting image clearer and clearer? It is by cleansing the mirror (soul) freer and freer from dirt, and bringing it more and more in line with the effulgent light, that this can be effected, and when the mirror is absolutely perfect and nearest, the light shines brightest, and so overpowers the mirror, that the mirror is lost to view, and the glory and Light of the Lord is felt. For, observes the learned Professor truly, "What you are conscious of is the 'glory of the Lord.' And what the world is conscious of, if the result be a true one, is also the 'glory of the Lord. In looking at a mirror, one does not see the mirror or think of it, but only of what it reflects. For a mirror never calls attention to itself - except when there are laws in it." These flaws are the colours of the Siddhanti who compares them to the maya or body. In union with the body, it is the body alone that is cognized, and not the mirror-like soul. In union with God, the Glory and Light alone is perceived and not the mirror like soul
either; and the Professor declares, "All men are mirrors - that is the first law on which this formula (of sanctification or corruption) is based. One of the aptest descriptions of a human being is that he is a mirror", and we must beg our readers to go through the whole pamphlet to note how beautifully he draws out this parallel.

He notes the second principle which governs this process, namely, the law of assimilation or identification. 'This law of assimilation is the second, and by far the most impressive truth which underlies the formula of sanctification - the truth that men are not only mirrors, but that these mirrors, so far from being mere reflectors of the fleeting things they see, transfer into their own inmost substance and hold in permanent preservation the things that they reflect. No one can know how the soul can hold these things. No one knows how the miracle is done. No phenomenon in nature, no process in chemistry, no chapter in Necromancy can even help us to begin to understand this amazing operation. For think of it, the past is not only focussed there in a man's soul, it is there. How could it be reflected from there if it were not there? All things he has ever seen, known, felt believed of the surrounding world, are now within him, have become part of him, in part are him - he has been changed into their image."

These two principles in fact underlie our mantra and tantra, our upasana, and Sadana, Banana and Yoga, and our books instance the case of the snake charmer chanting the Garuda Mantra in illustration of this second principle of assimilation or identification. The doctrine of regarding God as other than the soul requires very elaborate treatment, and we hope to deal with it separately. It is the one point which distinguishes the true Vedanta as borne out by the text of the Vedanta Sutras themselves and which is accepted by all the Tamil philosophers like Tirumular and Tayumanavar and others, and the Vedanta so called, as interpreted and expounded by Sankara.

SOUL IS OTHER THAN BODY AND PRANA.

2. Why should you require a soul other than the body? Does the body itself feel and know? Then if so, why does not the body feel when it becomes a corpse? If it be replied that feeling is absent, as Prana is absent; then, there is no feeling either in sleep, though Prana is present in the body.

THE FIVE SENSES DO NOT CONSTITUTE THE SOUL.
3. If the senses constitute real soul, then why don't they perceive in sleep. Then the senses perceive one after another and each one a different sensation. You say this is their nature. But it is a defect that one sense does not perceive another sensation. What cognises each sense and sensation and all together must be different from all these and it is the soul. The five senses have no such cognition.

PRANA IS NOT THE SOUL.

4. Prana is the conscious Being as there is no consciousness when the breath is stopped temporarily or permanently. But it is not conscious in deep sleep. You say this is so, as it is not in conjunction with the senses. But if the Prana is the soul, the senses cannot drop when Prana is conscious. The soul really cognises everything, by controlling the Prana.

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96 III - THIRD SUTRA

ON THE EXISTENCE OF SOUL

Sivagnana Bodham with English Translation, By J M Nallaswami Pillai

Sutra. It rejects every portion of the body as not being itself; It says my body; it is conscious of dreams; it exists in sleep without feeling pleasure or pain or movements; it knows from others; This is the soul which exists in the body formed as a machine from Maya.

Commentary:

This treats of Atma Praksa and consists of seven arguments.

First Argument:
Churnika. - An intelligent soul exists, as its intelligence is exercised when it says “this is not the soul, this is not the soul.”

Varthikam. - As there exists something after it rejects everything else as not being the soul, it is established that this something is the soul.

Illustration. - Standing in intimate and inseparable connection with each and every part of the body and its organs, an intelligence of the form of Sri Panchatchara is found to exist which is not one or other of these. That Thou art. Thou art not Maya, with which thou art united, as it only enables thy understanding to shine better as the eye-glasses make the eye see better. Thou art neither the Supreme Being (Tat Param) who is above thyself and Maya. Thou art different from both.

**Second Argument:**

Churnika. - As the phrase “my body” is used in a separate possessive sense, there is a soul different from the body.

Varthikam. - As something exists apart when it says ‘this is my arm’ ‘this is my leg’ as when it speaks of my town, and my house. It is established that this something is the soul.

Illustration. - As thou speakest of thy wife and thy house as thine and as identical with thyself, so thou speakest of thy hands and thy feet and thy impression and sensation, as though they are not different from you. If examined deeply, thou wilt find the body, arms, &c. to be different from thyself.

**Third Argument:**

Churnika. - As he understands all the five different sensations, he is different from all the five senses which can only feel each a particular sensation.

Varthikam. - As among the five senses, one cannot feel what another can feel, and as there exists something which feels all the five classes of sensations by means of all the five senses, it is established that this something is the soul.
Illustration. - If there is something which understands the actions of all the five senses in the body which are moved by Sri Panchatchara and of which when experiencing the sensations, one sense does not feel what another sense feels, that something thou art. As these senses except feeling each differently have no thought that they feel, understand that thou art not one of them.

Fourth Argument:

Churnika. - As it passes from the dream conditions into the waking state, there exists a soul different from the body in the dream condition.

Varthikam. - As something experiences in the waking state that it had dreams in sleep, it is established that this something is the soul.

Illustration. - When, in sleep, the senses which are alive in the body, lose their action and the body loses all its external actions, thou enterest another body, (Sukshuma Sarira) inside thy own, in dream and undergoes other experiences of sight, hearing and the like, pleasure, and pain and the like and then changest it for the visible body (Sthula Sarira) when waking. Thou art not therefore the Sukshuma Sarira; Thou art different.

Fifth Argument:

Churnika. - As the body has no feelings or movements in profound sleep, though respiration in kept up, the soul is different from the respiratory organ (Pranavayu).

Varthikam. - In profound sleep (when all the functions of the body except respiration are suppressed), feelings of pleasure and pain and movements are absent in the body; and in the waking state, when all the faculties are in working order, these feelings and movements are present. It is therefore established that something (which thus suppresses the faculties or brings them into play, causing the absence or presence of the feelings and movements) is the soul.

Illustration. - (In profound sleep) the body, which has cognition of the world, losing it, has no feeling of pleasure or pain and no movements, though the breath (respiration) fully plays. Hence, there is an intelligence which has
such perception other than breath. Understand that when the soul is active in the body, it has such feelings and movements.

**Sixth Argument:**

Churnika. - The soul becomes conscious of one thing when it forgets another. Therefore the soul is different from Hara, whose consciousness is not subject to such change.

Varthikam. - As it can only understand when taught by its Guru that it is different from God whose understanding is perfect, it is established that this is the soul (and not God).

Illustration. - When becoming conscious of objects, it only apprehends one at a time, and when proceeding to apprehend another, becomes unconscious of what it knew before, and when it undergoes the five avasthas it becomes perfectly unconscious of everything. What is it which so apprehends? It is not Intelligence (Arivu). If the truth seeker examines, it is the soul whose understanding becomes identical with what it becomes united to.

**Seventh Argument:**

Churnika. - The soul is different from all the various tatwas as each is called by a separate name.

Varthikam. - It is established that the soul is different from the body, as each of the five senses instead of being called soul receives each a different name.

Illustration. - If the intelligence is the result of the conjunction of the bodily organs and (senses) these, on examination, resolve themselves into the Tatwas which begin with Kala and end with earth, and these are products of Maya which earth, and these are products of Maya which is not permanent (changeable or destructible.) If, after understanding attentively the nature of intelligence, this combination is examined, it is simply the body (Sthula) and (Sukshuma) which is to the soul what the lamplight is to the eye. Hence the soul or intelligence is different from the body.

**NOTES**
This Sutra is a remarkable example of condensation of thought and brevity of expression. This contains 7 arguments on a most important subject and yet there is only a word or two to express each argument and there are not more than 20 words in Tamil or 14 words in Sanskrit. The first Sutra established from the fact of the objective universe and its undergoing evolution, the existence of Sat. In the next Sutra the nature of Chit by which this evolution is brought about and which is all Love is explained. Now God need not be active and be all loving, if nobody is to be benefited by it. He could not desire anything for Himself, as He is "வேண்டுதல்
வேண்டாறமயிலான்" (has no likes nor dislikes). Every act of His must be construed as Para-Prayochanam and not Swaprayochanam. We have therefore to postulate a separate entity as Soul which requires the support of the Supreme Intelligence and Love. This Sutra therefore proceeds to the proof of its existence.

1. The first argument is directed against Suniyavadis according to whom there is no Atma at all. The subject though it identifies itself with every part of the objective body, organs and sensations yet it exercises its sense of difference and distinguishes itself from one and all of these. Therefore that which so discriminates could not be a not-entity. This discriminating subject is the Soul of Atma. Even if we were to think we do not exist, the very thinking so, proves the existence of the thinking beings. The illustration further enjoins a caution that this thinking intelligence, being no other than Atma is not to be confounded with Divine intelligence, when we see it is not Maya or objective consciousness. The Atma occupies a place different from the other two i.e., a middle position. God is Sat; Maya is Asat; hence Atma is called Satasat (சதசத்து). The author of Ozhivilodukkam calls it Ali Arivu (அலியைிவு - Hermaphrodite intelligence) comparing the Divine Arivu to male and the Maya Arivu to female intelligence. Though all these are intelligences, they are of different orders. There is a dependence of the lower intelligence on the higher and when viewed from the stand-point of the higher, the lower ceases to exist as it were, the latter becomes Asat. Maya is Sat, but as compared with Atma, it is Asat. Atma is sat but as compared with God is Asat; Maya could not be compared with anything lower, nor God (Sat) with anything higher. So these latter occupy extremes Asat and Sat and the middle one is called Satasat, partaking of the nature of both and not being both. When it identifies itself with Maya, (as in man) it is hardly
distinguishable from Maya and when it becomes identified with Sat, its presence cannot also be seen. So it is an Ali.

One other distinction between Sat and Satasat is that Sat is காணும் அழிவு or அழிக்கும் அழிவு (intelligence that induces Perception) or Light that removes darkness and the latter is காணும் or அழிவு (Intelligence that perceives after the darkness is removed by Sat).

The relation of God, Atma and Maya is illustrated by the following analogy. Atma is the eye which is affected by a general disability and a particular defect. It cannot see in darkness nor when its eye sight is defective. God is the Sun, the dispeller of darkness, thereby giving light to the eye and other objects and enabling it to perceive. Maya is like the eye glasses which afford temporary relief to defective sight. By continued use of the glasses (births) and by a touch of the Surgeon’s lancet (God’s Grace or Arul Sakti) the defective eye sight (Anavamala) may be permanently cured. But the defective eye sight could not be cured by the Sun however powerful it may shine, and it shines ever before and after the eye sight is cured. And yet at no moment could you compare the light of the eye to the light of the sun, the one is the dispeller of darkness and the other is subject to darkness inherently. Sri Panchatchara is synonymous with Pranava. See further treatment of the subject in the subsequent chapters. Cf. Thayumanaver.

"நேற்குப்பொன் நூற்றுங் கோதன மாதி
அவியலம் அத்தனசம் அவனா அவனா
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2. This is an argument gathered from a habit of speech to prove that the Soul is different from the body as against the Theganma Vadis. The different forms of speech I and mine involve a difference between the non-Ego (body) and the Ego and asserts the separate existence of the Ego. Such usages as ‘I am the body’; ‘I am the leg or arm,’ &c., are not in existence.

3. This argument is against regarding the soul as identical with the five external senses. Each sense stands apart and cannot feel a different class of
sensations. So the Soul can neither be one nor all of them. Even when the sensations are experienced, there is simply the feeling present and no thought of any such feeling. The eye sees no doubt, but it does not think that it sees. This is of course the distinction between subjective thought and objective feeling. The objective feeling or object is not the subject mind or Atma.

4. This argument is against the view that Sukshuma Sarira is itself the Atma. That it is not so is proved by the fact of the Soul passing in the waking state into the Sthula Sarira remembering its experiences in sleep and remembering them not clearly even.

In fact, it is in the Sthula Sarira, all the faculties are present and in full play; and in the Sukshuma Sarira 10 of the Tatwas (5 elements and 5 senses) are wanting. In dream, there is merely reproduction of ideas as determined by the previous Karma (experiences) and without the command of reason or will. This sensorium and blind reproduction is not the subject. It can be so, if in that condition the Soul is in its full working order.

5. Nor is the Soul in its full working order and undergoing movements, feelings, &c., in dead sleep and hence the respiratory organ is not the Atma. In Jakratha, respiratory function is working but in conjunction with other organs, external and internal senses, and certain sequences follow, feelings and actions. If the first is the sole cause or Atma, then we must eliminate other antecedents and see if the sequences still continue. In Sukshupthi, the other antecedents are absent and the respiratory function is the sole function present and it is not accompanied by the sequences. This is the inductive method of elimination of antecedents as causes which are not followed by the same effects. This same method is also used in the last argument.

6. The law of human consciousness as here stated is the same as that postulated by Dr. Bain, “change is essential to consciousness.” Unless we change our thought to another, our consciousness of the thought ceases. To be conscious of the next we must forget the present. So the Tamil axiom is stated as “இன்றையபத்தானை என்பதுபோன்றது” “When we are conscious we are also subject to forgetfulness.” When we continue to think of a particular object or idea for a time and do not change it, we in fact do not continue conscious of it. Our mind becomes incapable of thinking, owing to its inherent weakness. Man’s intelligence therefore is weak or changing;
and it is this which distinguishes it from God who is all Intelligence, who is
cognizant of all at the same time. One other distinction is Human Intelligence
requires to be taught, improved and developed; it is imperfect and needs the
support of a Perfect Intelligence.

7. This argument sums up all the previous arguments, and points out one
distinction between the bodily senses, Sukshuma and Karana Sariras which
are all products of Maya, and the Soul. The distinction is that whereas these
products of matter are ever changeable and changing and hence called Asat
or false, the soul is unchangeable and hence called Sat. This sat however
becomes Asat when in union with Asat or Maya and Sat when in union with
the True Sat or God and hence it is called Satasat. The definition of Asat is
given in the first Varthika of the sixth Sutra. It does not mean non-existent,
but one perceivable in one aspect or objective attitude of the soul and not
perceivable in the subjective attitude of the soul.

This finishes the chapter on proof. I have already pointed out that Maya
(Cosmic Matter) and Anava (Imperfection in nature) are taken as facts and
not capable of further explanation or resolution into any other cause, and
that matter undergoes evolution, and that there is some method in this and
this method is determined by Karma (Law of Causation.) And matter not
being capable of Evolution itself and the individual Ego not being able to
determine the Evolution, we require a Superior Force, a Grand Energy and
this is the Unknowable. Its relation with mind and matter is Adwaitha and its
Omnipresence is brought about by its Maha Chaitanyam. The reason for
separately postulating a soul is then shown and this soul could not be
confounded with Buvana and Bhoga, and is proved to be other than the
body, the five senses, and Sukshuma Sarira and Karana Sarira; That is, it is
different from Maya as well as from God. one group of Phenomena or
faculties have been omitted from the consideration of these questions and
that is, the four internal senses, Manas, Buddhi, Chittam and Ahankaram and
these four answer to the Mind of the Western Philosophers. These are also
shown to be distinct from the soul and as the subject requires a fuller
treatment it is discussed in a separate Sutra. It will be seen from what follows
that these occupy a middle position between the Soul and the objective
Phenomena (Thanu, external senses, and Buvana, and Bhoga); and there is
thus involved a triple division of man, as soul, mind and animal life (body). As
between mind and body, body is object (Asat) and mind is sat; as between
the soul and the other two, the last two are objective (Asat) and the soul the
subject (Sat). As between God and Soul and the rest, God is the True subject
7.5 Kernberg vs. Kohut

Otto Kernberg and Heinz Kohut can be considered to be the two theorists that have markedly influenced past and current psychoanalytic thinking. Their main work has been mostly related to individuals with narcissistic, borderline, and psychotic psychopathology.
Kohut is regarded as a self theorist who radically departed from Sigmund's Freud conjectural conceptualizations, focusing mostly on people's need for self-organization and self-expression.

Kernberg in contrast, remained faithful to the Freudian metapsychology, concentrating more on people's struggle between love and aggression.

Relationship between narcissistic personality and borderline personality-kernberg and kohut:

One of the main disagreements between the two theorists revolves around their conceptualization among narcissistic and borderline disorders.

According to Kernberg, the defensive structure of the narcissistic individual is quite similar to that of the borderline person since the former has a fairly underlying borderline personality organization which becomes obvious when one looks at the defenses of splitting and projective identification.

Kernberg identifies constitutional and the environmental factors as the source of disturbance for these individuals by stressing the important role of the mother surrogate who treats the child on the surface (callously) with little regard for his/her feelings and needs.

Kohut on the other hand, sees borderline personality as totally distinct from the narcissistic one and less able to benefit from the analytic treatment. Equally, a narcissistic personality is more apt for analysis since it is characterized by a more resilient self. According to Kohut, the environment alone is the major cause of troubles for these persons.
Although both focus on the concept of the “grandiose self” in their narcissistic personality theorizing, they provide different explanations for it.

1) For Kohut, “grandiose self” reflects the “fixation of an archaic ‘normal’ primitive self”
2) while for Kernberg it is a pathological development, different from normal narcissism.

1) For Kohut treatment should be primarily centered on encouraging the patient's narcissistic desires, wishes, and needs to open up during the process of transference.

2) For Kernberg, the goal of treatment should be to use confrontation strategies so as to help the patient integrate his/her internal fragmented world.

**Normal vs. pathological narcissism (ANAVAM)**

One of the main arguments between Kohut and Kernberg is about normal and pathological narcissism. As mentioned earlier, Kohut assumes that a narcissistic personality suffers from developmental arrest. Specifically, he assumes that this type of personality mirrors adaptive narcissistic wishes, needs, and objectives that, nevertheless, have not been satisfied during childhood development by the parental environment.

97 Adhikarana - 5. ADVAITA LAKSHANA - SECOND SUTRA.
SivagyaAnaSidhdhiyAr OF ARUL NANDI SIVACHARIYA explanations by Mr. J. M. Nallaswami Pillai,B.A., B.L.,
NATURE OF A’NAVA MALA.

1. A’nava Mala, with its many Saktis, is one. Pervading through the numberless Jivas as the dirt in copper, it binds them from Jnana and Kriya. It also affords them the capacity for experience, and is ever the source of ignorance.

   NOTE:- The dirt that is inherent in copper can be removed once for all only by alchemical processes; and, when it is so removed, the copper remains no longer copper but is transformed into resplendent gold. In like manner, the Jiva that is affected by Mala can be freed from it only when Sivajñana is attained; and the Jiva that is so freed from Mala remains no longer a Jiva but attains Patitva merging into Siva. The illustration of dirt and copper is favourite with the Siddhanta and should, therefore, be carefully noted.

A’NAVA AND MAYA DIFFERENTIATED.

2. Do you say, 'There is no other entity as Mala (A’nava) it is only the effect of Maya.' Understand well that Maya causes Iccha, Jnana and Kriya to arise in the Jivas but A’nava causes the same to disappear, that A’nava is inherent in the Jivas but Maya is separate from them and, besides, manifesting itself as the universe, forms the body, senses, worlds and enjoyments.

   NOTE:- This forms an answer to the false creeds that identify Maya with A’nava Mala.

PURVA PAKSHA VADA.

3. As a black cloud hides from view the brilliant sun, so Maya veils Jnana and Kriya of the Jivas. The sun begins to shine in his full glory when the cloud vanishes. So, Jnana and Kriya begin to shine in the Jivas with the dissolution of the body.

PURVA PAKSHA VADA (CONTINUED) AND SIDDHANTA.

4. As the expansive light disappears when the cloud veils the sun, so Jnana and Kriya disappear when the body screens the Jivas.
Siddhanta. Iccha, Jnana and Kriya are manifest in the Jivas when they are embodied. When they are not, nothing but darkness prevails.

NOTE:- 'Embodied' includes both the gross and subtle bodies.

SIDDHANTA (CONTINUED).

5. What veils Jnana and Kriya of the Jivas is the A'nava (whose existence you ignored). Since it is commingled with the Jivas, it may also be said to be one of their qualities. Maya graciously provides the Jivas with the Tatvas from Kala downwards, so that they may shake off the shackles of ignorance. These two, therefore, are as opposed to each other as darkness and light.

NOTE:- By commingled, it is to be understood that Mala is separable from the Jivas and by 'one of the qualities' that it is so very intimately connected with them. The word 'also' indicates that A'nava is not a quality of the Jivas. Vide following stanza.

JIVA AND MALA DIFFERENTIATED.

6. Do you mean that ignorance (avidya) is a quality of Purusha (Jiva)? Then, Purusha should be matter. Would you say that the defect in the eye of a blind man is a quality of the eye itself? Possessing ignorance as its attribute, Mala always remains matter. But Jiva is spirit (chit) which has Jnana for its quality.

NOTE:- It is clearly shown by the illustration that Mala is a defect, not a quality of the Jivas.

HOW THE THREE MALAS ACT.

7. The three Malas - A'nava, Maya and Karma - delusive in their character, veil the true nature of the Jivas, and produce, in them, illusory enjoyments, bondage and capacity for experience as the sprout, bran and chaff in paddy. There are also two other Malas which we will point out presently.

NOTE:- A’nava Mala, in conjunction with the efficient cause, provides the Jivas with the capacity for experience as the chaff is the efficient cause of sprouting. Maya, being the instrumental cause, makes, with its effects - bodies and senses, the bondage of the Jivas, as the bran favouring the
The grandiose self is nothing more than an archaic form that prospectively ought to become the normal self. When this does not occur then pathological narcissism emerges. In his explanation of pathological narcissism, he pays attention on the libidinal forces or charges in order to provide an etiology of how this disorder develops.

For Kohut, the aggression drive is of secondary importance in respect to the libidinal drive and that is why one should
differentiate between ordinary aggression and narcissistic rage.\(^{98}\)

\(^{98}\) CHAPTER - II. LAKSHANAVIAL, IV - FOURTH SUTRA, OF THE SOUL IN ITS RELATION TO THE ANDHAKARANA, Sivagnana Botham of Meykandar with English Translation, By J M Nallaswami Pillai

Sutra. The soul is not one of the Andakarana. It is not conscious when it is in conjunction with Anavamala. It becomes conscious only when it meets the Andakarana, just as a king understands through his ministers. The relation of the soul to the five Avastha is also similar.

**Commentary:**

This also treats of the nature of the soul and it consists of three arguments.

**First Argument:**

Churnika. - The Andakarana have no activity except when in conjunction with the soul. Hence there is a soul distinct from the Andakarana.

Varthikam. - As the Andakarana are only intelligent (chit) when viewed in relation to the subordinate Tatwas but are non-intelligent (Achit) when viewed in relation to the soul, it is established that the soul is not one of the Andakarana namely Manas, Buddhi, Chittam and Ahankara.

Illustration. - (a) Manas and other Andakarana have perception of permanent sensations. The soul perceives the product of the perception by the Buddhi after such mental perceptions. These perceptions by Manas and Buddhi reach the soul as the waves rising in the sea reach the shore. As the...
Andakarana are different from the permanent sensations, so the soul is different from the Andakarana.

(b.) While perceiving so, the soul as Chittam considers; as Manas it doubts; as Ahankaram, it wrongly concludes; as Buddhi it determines properly. As it thus apprehends differently when it is united to each, it is different from them, just as the sun, though marking the divisions of time, is different from it.

(c.) The letter ‘A’ is the symbol of Ahankaram; ‘U’ that of Buddhi; ‘M’ that of Manas; Vinthu that of Chittam; and Natham which is inseparable from all these letters, is the symbol of the soul. The five letters constitute Pranava; when examined, consciousness arises when the soul and andakarana meet, just as the tides rise and fall during the conjunction of the sun and the Moon.

(d.) Iswara and Sadasiva are the deities respectively of Vinthu and Natham; Brahma, Vishnu and Rudra are deities respectively of ‘A,’ ‘U,’ and ‘M’.

Second Argument :

Churnika. - The soul cannot see, being shrouded by the mala.

Varthikam. - It is established that the soul cannot understand when it is solely in conjunction with its inherent mala (Anava), as this mala is something which darkens the soul’s light or intelligence.

Illustration. - The soul will not know anything, unless it receives the light through its body caused by Maya, as the eye apprehends objects by the light of the lamp. Anavamala exists in the soul eternally, becoming one with it and concealing its luster as does the firewood conceal the heat or fire present in it.

Third Argument :

Chunika. – The soul undergoes five Avastha.

Varthikam. – As the soul is in a formless (Arupa) tatwa form and shrouded by the Mala, it is established that the soul undergoes five Avastha, namely, Jakra, Swapna, Sushupti, Thuriya, and Thuriyathitha.
Illustrations. – (a) In the Jakra Avastha of the soul, when it is in the region of the forehead, it has 35 active organs including the 10 external senses. In its Swapna Avastha, when in the region of the throat, it has 25 organs excluding the 10 external organs. In the Sushupti Avastha, when in the region of the heart, it has 3 organs including Chittam. In Thuriya Avastha, when in the region of the navel, it has only two, namely Purusha and Pranavayu; In Thuriyathitha Avastha, when in the region of Mulathara, it is pure Purusha having none of these organs.

(b) The soul, which in Jakra avastha is in the region of the forehead, undergoes all the five avastha in the same region. That is to say, it becomes conscious of each perception through each of the organs and, at the same time, becomes separated from them. Sutta Avastha are like these five in number.

NOTES

Andakarana is a generic word, signifying all the internal senses, but they more particularly mean as here, Manas, Buddhi, Chitta and Ahankara. The proof of the proposition that the soul is not one of the Andakarana is given in the Varthika and illustrations. In dead sleep (Sushupthi) where the internal senses are at rest, the soul is not conscious. It becomes conscious only when the Anthakarana become once more active. When the soul is in Sushupti, it is in conjunction only with Anava Mala and performing respiratory function. This last function is the watchman who guards the innermost portals of the Palace of the King (Soul) when it is in perfect solitude. The Avasthas are merely the conditions of the soul when it is in relation with all the external and internal senses or with only some of them or none at all.

1. The churnika furnishes the first proof which is amplified in the Varthika. The internal senses are active; you lift your Ego to its own place as in Yoga, the Andakarana become dead and inactive, thus showing that the Atma is not one of the Andakarana.

The distinction is drawn in the following manner.

The Andakarana are the faculties of perception and reason. They perceive and reason but are not conscious that they perceive and reason. This latter function is performed by the True Ego, Atma.
The four Andakarana are distinguished in this wise Chittam takes an impression presented by the senses and considers what it is. It cannot know that it so considers. Manas takes such an impression, and double whether it is or is not this or that. It cannot know that it so doubts.

Ahankara ventures boldly that the impression is such and such. It cannot know that it so ventures.

Buddhi determines properly that the impression is this or that. It cannot know that it so determines.

(a) The Andakarana are divided into two classes as remarked above.

Manas, Chitta, and Ahankara are merely faculties of perception and they perceive permanent sensations and the language of the text is remarkable as "மன்னு புலன்கள்" exactly mean permanent sensations. Buddhi is the faculty of reason involving the sense of agreement and difference among such impressions. The product of this faculty is what is brought to the cognizance of the soul. The first three ministers merely gather statistics and prepare them. The Chief Minister, Buddhi compares the statistics and draws his conclusions and formulates the proposition to the King (Soul).

As the waves are stirred by the winds, the senses affect the Andakarana.

(b) Another distinction is that the four andakarana are four different functions, one not capable of performing the function of another or all the rest. That which stands above, cognizant of all the four, is the soul.

(c) It was before observed that the soul was of the form of Sri Panchatchara and the latter was stated as synonymous with Pranava. The symbol of Vinthu is a circle and that of Natham is a line. These two in fact, constitute the Pranava symbol ஞை உ and the latter will be been is the same as Pillayar shuli. No Tamil man will begin the smallest piece of writing without prefixing Pillayar shuli. The significance being forgotten, it is thought of as a sectarian symbol, and the bigoted among Vaishnavas to whom the Pranava is as important, begin now to use ஐங்கரன் instead. Why it is called Pillayar shuli is, because God, Ganesha, represents Pure Sat, Brahm and the elephant Head is the Pranava symbol. Cf. the popular Tamil couplet.
The popular Sanscrit slokas in praise of Ganesha also describe Him as Pranava Sorupi. The illustration contained in this stanza is a beautiful one.

(d) This contains another explanation of Pranava. Sivam was first stated as True Sat or Brahm. I have shown that the form of Ganesha shows Him to represent True Sat or Brahm. The very name of Subramanya signifies that He is True Brahm. The word Uma meaning Sakti is composed of u, m and a, i.e., Om manifested. So these different words or mantras are different modes of expressing the same Principle, the True Sat, in symbol, sound and language. So Om, Sri Panchatchara, Ganesha mantra, Subramanya mantra and Devi mantra are mere equivalents and denote the Samashti Pranava; when analyzed i.e., regarded as Vyashiti, it becomes divided into Natham, Vinthu, a, u, and m. ‘a’ represents creation or origin as its place is the place or origin of all sounds. ‘u’ or ‘oo’ represents sthithi, as, when after pronouncing ‘a’ we bring it to a stand for an instant by converging the lips, ‘u’ is formed; when we close our mouths after pronouncing ‘a’ and ‘u,’ ‘m’ is formed and hence it represents Samharam. Binthu and Natham are the form and sound of these letters.

2. This explains that man’s intelligence only receives play and brightness and is capable of infinite improvement, when brought in contact with human body, by getting frequent births. That is, by evolution alone, man gets himself perfected.

3. I have not seen any objection to regarding the Soul as a separate entity more formidable that this, viz.

“If so, while I am in my objective state of consciousness, my Ego is something existing as a real entity in the physical body itself. How is it possible to transfer the same to the astral body? Then, again, it has also to be transferred to the Karana Sarira. We shall find a still greater difficulty in transferring this entity to the Logos itself; and you may depend upon it that unless a man’s individuality or Ego can be transferred to the Logos, immortality is only a name.” This objection which is stated with so much confidence will, on examination, be found to be groundless. In the first place, it is not shown, how it is not possible to effect the transference from one Avastha to another under this theory and that it is possible under the objector’s theory. Besides, the difficulty is more in the language employed,
than in actual fact. And it is, often, in our experience what a fruitful source of error is the inadequate language we employ, in describing laws of thought. The objector speaks of the transfer from one body to another. On the premises already laid down in the preceding Sutras and on the view of the Avasthas as discussed in this argument, it will be apparent that there will be no transfer at all. The atma does not fly from the Sthula Sarira into the Sukshuma or astral body and leaving this into the Karana Sarira. It did not enter any new cosmic body at any one time. Its connection with Maya is eternal. And the law of mental evolution or evolution of subjective consciousness corresponds exactly to the evolution of objective consciousness. The human mind cannot evolve unless there is a corresponding evolution in its body. A pure disembodied mind or Atma is not recognized by this school. In the human as well as in the freed state (Moksha) it is connected with matter and between matter and God, the Atma is supported like a piece of iron between two magnets, the one pulling it higher and the other pulling it lower. And in the human state, the iron is in closest contact with the lower magnet, and in the Moksha with the Higher Magnet. In Moksha, the power of maya to undergo births alone is destroyed, by the Karma having been eaten up, just as a seed of grain loses its power of germination in the granary of the ant, by the sprout being nibbled off or by some other process. In human evolution, however, we find both the object and subject being evolved together and there could be no evolution of the one without the evolution of the other. In its original condition, what is here called Thuriyathitha condition, the atma is pure Purusha without consciousness of any sort, its body also being altogether undeveloped. This is the stage before evolution had commenced. The atma has no consciousness, no intelligence and no movements of any sort. In the next condition (Thurya avastha) evolution had been started, we have the first beginning of life, Purusha, in a living breathing body, without consciousness or any manifestation of any other faculties. They (mind and body) are evolved a step further in the Sushupthi avastha, and we have the first beginning of consciousness; and as such the faculty of Chittam is evolved in addition; and the objective body is then called Karana Sarira. A step further we arrive at Swapna avastha, where all the faculties (objective consciousness) except the 10 external senses (Gnana and Karma Indriyas) are fully developed and the objective body is called Sukshuma or astral body. In the final stage of evolution, where man’s consciousness has been fully developed, all the 36 tatwas formed of Maya, have been also fully developed; this is the Jakra avastha, and the body is the Sthula body. In this account of human evolution, there is no transference really. Similarly when the atma and its body undergo
resolution, subjective and objective consciousness ceases little by little or is
drawn in as it were, just as a spider or tortoise draws all its legs and organs
into itself and rolls itself into a mass and becomes dead to all appearance. In
fact, like a revolving prism of many sides, the attitude of the atma alone
changes and this change of attitude or avastha is brought about, as, in the
language of the text, it is in a formless (Arupa) Tatwa form enshrouded by
mala i.e., not being made of matter but being chit itself and encased in
matter. These five avasthas and their bodies are divided into three states
Kevala, Sakala and Sutta. The Kevala state is the original state before
evolution and described in the text of this sutra 'சகசமலத்துணராது'
(It is not conscious when it is in conjunction with Anavamala). The Sakala state
is described in the next sutra (V) and in the next one (VI) the Sutta state is
treated off.

Having met a few of the most formidable objections taken to this view of
the Siddhanta school, let me here state a few of the objections to the
Idealistic view for which a rational answer is not yet forthcoming. Evolving
Logos and Mulaprakriti (matter) from Brahm (Sat), why don’t you apply the
law of causation and conservation of energy, and say otherwise that, Logos
and matter are not Brahm, and why do you throw a veil between Logos and
Brahm, and why do you say also that matter is not ‘Sat’ but Asat, and why
should the one energy or Chaitanyam or Sakti of the Logos subdivide itself
and form into different monads and acquire Karma, and become evil, and
corrupt and bring sin and sorrow into this earth? If Atma is not a particle of
this Chit but a mere reflection or shadow, how could a mere shadow become
individualized and clothe with thought and action? And why should this
shadow work out its own salvation? Will it not disappear when the substance
is itself resolved. And in the same way as the Logos manifested itself in
various bodies, as the sun in various pots of water, cannot the Logos itself
gather up its lost energies or cannot the energy pass into the Logos as soon
as the body dies, just as the sun’s reflection ceases as soon as the water pot
is broken? With what grace can the objection be stated that unless the man’s
individuality is transferred into the Logos itself, immortality is only a name,
when for no reason or end, the human monad is evolved from Logos, and
when there is an equal chance for the individual attaining immortality to
evolve again as a human monad?
a) The first, according to him, is adaptive for eradicating obstructions when heading toward a realistic goal whereas

b) The second is the forceful response to narcissistic injury.

Kernberg however, sees Kohut's ideas as de-emphasizing the power of aggression. He allies more to the Freudian conceptualization, by proposing that narcissistic behavior results from pathological development in which aggressive drives play a central role.

Kernberg argues that narcissism on the whole involves a strong aggressive drive that cannot possibly be analyzed separately from the libidinal one. As he says, “one cannot study the vicissitudes of normal and pathological narcissism without relating the development of the respective internalized object relations to both libidinal and aggressive drive alternatives”

Relationship between narcissistic idealization and grandiose self Kohut departed from the classical Freudian view, which suggested that some patients could not be analyzed given that they lacked the ability to develop transferences. He postulated that narcissistic patients are capable of presenting transferences but these are somewhat different from those of other patients, such as the neurotics.

Kohut distinguished three types, namely the

a) idealizing,
b) the mirror,
c) or the twinship transference.
His debate with Kernberg concerns mostly the idealizing transference, which, according to Kohut, relates to a fixation at
an archaic level of normal development\textsuperscript{99}.

\textsuperscript{99} Hymn XLIX.- tirupadai yatchi (THIRUVASAKAM)
THE MARSHALLING OF THE SACRED HOST.
[THE CESSATION OF LIFE'S EXPERIENCES.]

I. His appearing.

Eyes the twain His jewell'd Feet beholding shall be glad;- SHALL IT NOT BE?
Joy amid joys of damsels beautiful shall cease to lure;- SHALL IT NOT BE?
The round of birth in earthly worlds shall in oblivion pass; -SHALL IT NOT BE?
Twin flow'ry Feet that Mal knew not adoring shall we bow; -SHALL IT NOT BE?
To sing with gladsome melody, and dance our endless task; -SHALL IT NOT BE?
The warriors of the fair Pandi-land's Lord we shall sing; -SHALL IT NOT BE?
The mystic change for which the heav'ns are glad will come; -SHALL IT NOT BE?
If He who cast the net-the Woodman,- come, in grace made manifest to me? (8)

II.

One with one, and five with five,- the life shall last; -SHALL IT NOT BE?
Thy servants' servants' servants made, we shall be free; -SHALL IT NOT BE?
The Mother thinks on her young, and rising hastes; so shall He come; -SHALL IT NOT BE?
The casual qualities that no beginning own shall fill the thought; -SHALL IT NOT BE?
At 'this is good,' and 'this is ill,' no more shall trembling shake; -SHALL IT NOT BE?
We too to join Thy saints above shall onward pass; -SHALL IT NOT BE?
Th' Ambrosia supreme that fills my loving thought we then shall gain; -SHALL IT NOT BE?
If the bull's Lord, my Master, Whose I am, within my soul shall entering come? (16)

III.

Bonds, changes, qualities, all loos'd and cast aside shall fall away; -SHALL IT NOT BE?
Within my mind, erewhile with fancies fill'd Ambrosia supreme shall flow; -SHALL IT NOT BE?
The Endless, Indivisible shall in us dwell; -SHALL IT NOT BE?
The heav'nly Light, from endless days supreme shall then appear; -SHALL IT NOT BE?
The pains from silly ones with crimson lips shall be dispell'd; -SHALL IT NOT BE?
The sparkling eyes His sacred form shall then embrace; -SHALL IT NOT BE?
Sorrow of grief-ful birth, that from illusions springs, shall all depart; -SHALL IT NOT BE?
If I can, my own loving Lord, in presence meet me here? (24)
IV.

The bliss to rest within His lov’d embrace shall we enjoy; -SHALL IT NOT BE?
In mercy’s vast and boundless sea sweetly this day shall we disport; -SHALL IT NOT BE?
The mystic music of the beauteous gems, within my soul shall thrilling sound; -SHALL IT NOT BE?
The sacred ashes that the Lord for aye adorn shall we approach; -SHALL IT NOT BE?
‘Mid steadfast loving ones foremost in service there shall I abide; -SHALL IT NOT BE?
The flow’ry Feet, to even the mystic scrolls unknown, shall we adore; -SHALL IT NOT BE?
The sweet red water-lily Flower my head shall crown; -SHALL IT NOT BE?
If Peruman, the gracious, -Ican, He Who owns, arise to visit me? (32)

V.

Fond fancies all, that valued earth’s illusions vain, shall cease; -SHALL IT NOT BE?
Before the flow’ry Foot to heavenly ones unknown we’ll bow; -SHALL IT NOT BE?
The perturbations all from blindness sprung shall cease; -SHALL IT NOT BE?
The mind of loving saints this day shall greatly joy; -SHALL IT NOT BE?
Entanglement of ‘sex diverse,’ and self shall now be loos’d; -SHALL IT NOT BE?
States manifold, their very names unknown, we’ll’scape; -SHALL IT NOT BE?
Innumerous mystic powers my soul shall then possess; -SHALL IT NOT BE?
If Peruman, the gracious Ican, He who owns, arise to visit me? (40)

VI.

The ashes white upon His sacred golden form all beauteous shine; -SHALL IT NOT BE?
A rain of flowers adoring hands of mighty saints shall shower; -SHALL IT NOT BE?
The heart’s intent of damsels bright with slender form shall then appear; -SHALL IT NOT BE?
The sounds from smitten lyre that rise shall multiply delights; -SHALL IT NOT BE?
His servants’ feet upon my head shall flourish then; -SHALL IT NOT BE?
Himself to set His servants free shall forthwith come; -SHALL IT NOT BE?
Sweet instruments of music duleeet strains shall everywhere rehearse; -SHALL IT NOT BE?
If Ican, Whose of old I am, my Sire, in grace arise to visit me (48)

VII.

The pure gems’ wordless music then shall rapture yield; -SHALL IT NOT BE?
The light that hides within my soul sudden shall rise and burn; -SHALL IT NOT BE?
That manifold phenomena may cease the Deity shall come; -SHALL IT NOT BE?
Experiences divine unknown before shall unfolding rise; -SHALL IT NOT BE?
Distraction caused by those whose lovely brows are bows shall cease this day; -SHALL
The Essence excellent that even heavenly ones know not shall be with us; -SHALL IT NOT BE?
The eightfold qualities that know no bound shall we attain; -SHALL IT NOT BE?
If He, Whose crest the crescent moon adorns, to make us His in grace arise? (56)

From shell that music breathes the sounds shall then burst forth; -SHALL IT NOT BE?
The qualities that quit not earthborn race shall fret no more; -SHALL IT NOT BE?
Delusion that declares this good, or that, shall all die down; -SHALL IT NOT BE?
Our whole desire shall ask to serve His servants 'neath His feet; -SHALL IT NOT BE?
The thought of damsels bright of eye shall then rejoice; -SHALL IT NOT BE?
The bliss of Civan shared by glorious saints we then shall know; -SHALL IT NOT BE?
The heavenly all-pervasive Light Ambrosial shall we gain; -SHALL IT NOT BE?
If He, the endless Vedic Lord, to make me His in grace arise (64)

Hymn LI.- achchop pathikam( THIRUVASAKAM)
THE WONDER OF SALVATION.

[ENJOYMENT INEFFABLE.]

I. The Father's converting grace.

To me, who toiled and moiled 'mid fools, that knew not WAY of final peace,
He taught the WAY of pious love;- and that 'old deeds' might cease and flee,
Purging the foulness of my will, made me pure bliss, took for His own;-
'Twas thus the FATHER gave me grace: O RAPTURE ! WHO SO BLEST AS I ? (4)

II. The mystic Dancer converts the heretic.

A WAY that was no rightful WAY I followed, deeming it the WAY,-
That I might seek no meaner WAY, but only seek HIS sacred grace
To gain,- He, Whom no signs describe, His mystic DANCE has given to
know!
'Twas thus the DANCER gave me grace: O RAPTURE! WHO SO BLEST
AS I? (8)

III. The Teacher leads and guards in the way of truth.

Me trusting every lie as truth,- plunged in desire of women's charms,-
He guarded that I perished not with soul perturb'd,- the Lord Superne,
On whose left side the Lady dwells! He brought me nigh His jewell'd
feet,-
'Twas thus my GURU gave me grace: O RAPTURE! WHO SO BLEST AS
I? (12)

IV. The Lofty One purifies by discipleship.

To me,- born in this clay, and doom'd, o'erworn, to perish, and to fall,-
Love inconceivable He gave;?- made me His own;?- caused me to wear
His own perfumed ashes white;?- that I the way of purity
Should reach, the LOFTY gave me grace: O RAPTURE! WHO SO BLEST
AS I? (16)

V. The Master relieved my soul of its fear.

Afflicted sore by glancing eyes of silly damsels, soft of foot,-
I stood, my mind by sorrow pierced; and then Thy grace I gain'd,- was
sav'd,-
Ev'n I, O MASTER mine! Thou bad'st Thy servant come; 'Fear not,
'Thou said'st!
'Twas thus that grace to me was given: O RAPTURE! WHO SO BLEST
AS I? (20)

VI. The Last-One saved me from sensual servitude.
Birth of this frame that burns and falls I took for true,- did many deeds;
In converse joy’d with maidens wraithed in flowers, with lustrous
armlets deck’d.
My bonds He cut, made me His own, cleansed foulness so no trace was
left!
'Twas thus the LAST-ONE gave me grace: O RAPTURE ! WHO SO
BLEST AS I ? (24)

VII. The Guru’s esoteric teaching.
Prostrate it was my fate to fall in 'wilderment of fair ones' charms.
In gentle love He led me forth, loosing the prison bars of 'bond';
Showed me the way to 'scape; and taught the meaning of the mystic
OM
'Twas thus the GURU gave me grace: O RAPTURE ! WHO SO BLEST AS
I ? (28)

VIII. The First saved me by gift of personal devotion.
My troubled soul was whirled around in circling tide of death and birth;
I fell, enamoured with the charms of those with jewels rare adorned;
The Lord, whose Form the Lady shares, in mercy drew me to His feet.
'Twas thus the FIRST-ONE gave me grace: O RAPTURE ! WHO SO
BLEST AS I ? (32)

IX. Saves me with a Mother's love.
With those that knew not right or good,- men ignorant,- I wandered too.
The First, the Primal Lord Himself threefold pollution caus'd to cease;
Even me He took as something worth,- like dog in sumptuous litter
borne!
'Twas thus the MOTHER gave me grace: O RAPTURE ! WHO SO BLEST
AS I ? (36)
Still Kernberg believed that the idealizing transference is nothing more than a pathological type of idealization that is produced as a response to the substantial instigation of the grandiose self in the transference.

Pathological narcissism

Three Subtypes

1. Regression to the regulation of infantile self-esteem: The ideal ego is dominated by infantile pursuits, values and prohibitions. The regulation of self-esteem is overly dependent on expressions or defences against infantile pleasures, which are discarded in adult life. This is the mildest type of narcissistic pathology.

2. Narcissistic choice of object: This type is more severe than the first one but more rare. The representation of the infantile self is projected on an object and then identified through that same object. Thus, a libidinal association is generated, where the functions of the self and the object have been exchanged.

3. Narcissistic personality disorder: This type is different from both normal adult narcissism and from regression to normal infantile narcissism. It is the most severe type and is suitable for psychoanalysis.
In Kernberg's view, narcissistic personalities are differentiated from both normal adult narcissism and from fixation at or regression to normal infantile narcissism.

Fixation at a primitive stage of development or lack of development of specific intrapsychic structures is not adequate to explain the characteristics of narcissistic personalities. Those characteristics are the consequence of pathological object relationships.

Pathological narcissism is not merely the libidinal investment in the self but in a pathological, underdeveloped structure of the self. This pathological structure presents defences against early self and object images, which are either libidinally or aggressively invested.

7.8 Attachment styles –JOHN BOWLBY:

JOHN BOWLBY:

John Bowlby says children learn from their interactions and relationship with their parents and intimate caregivers. During these interactions over time, children form “expectations” about the availability and immediate helps from them.

These expectations reflect children's thoughts about themselves and about their caregivers: this confidence on the attachment figure shall turn on two variables which are complementary and mutually confirming. They are
1) how the caregiver’s attention is judged based on the protection given.
2) how the self is judged from the attention given from the caregiver.

Children's thoughts about their caregivers, together with thoughts about themselves as deserving good caregivers, form “working models of attachment”.

Working models help guide behavior by allowing children to anticipate and plan for caregiver responses. Once formed, Bowlby theorized that working models remain relatively stable.

Children usually interpret experiences in light of their working models rather than change their working models to fit new experiences. Only when experiences cannot be interpreted in light of working models do children modify their working models.
Adults have four attachment styles:

1. secure,

2. insecure,( 3 sub types)
   a) anxious–preoccupied,
   b) dismissive–avoidant,
   c) fearful–avoidant.

The secure attachment style in adults corresponds to the “secure “ attachment style in children.

   The anxious–preoccupied attachment style in adults corresponds to the “anxious–ambivalent” attachment style in children.

   However, the dismissive–avoidant attachment style and the fearful–avoidant attachment style, which are distinct in adults, correspond to an “avoidant” attachment style in children.

Secure attachment:

Securely attached people tend to have positive views of themselves and their partners. They also tend to have positive views of their relationships. Often they report greater satisfaction and adjustment in their relationships than people with other attachment styles. Securely attached people feel comfortable both with intimacy and with independence. Many seek to balance intimacy and independence in their relationship.
Secure attachment and adaptive functioning are promoted by a caregiver who is emotionally available and appropriately responsive to her child’s attachment behavior, as well as capable of regulating both his or her positive and negative emotions.

Insecure attachments:

1. Anxious–preoccupied attachment

People with this style of attachment seek high levels of intimacy, approval, and responsiveness from their partners. They sometimes value intimacy to such an extent that they become overly dependent on their partners.

Compared to securely attached people, people who are anxious or preoccupied with attachment tend to have less positive views about themselves. They often doubt their worth as a partner and blame themselves for their partners' lack of responsiveness. People who are anxious or preoccupied with attachment may exhibit high levels of emotional expressiveness, worry, and impulsiveness in their relationships.

2. Dismissive–avoidant attachment

People with this attachment style desire a high level of independence. The desire for independence often appears as an attempt to avoid attachment altogether. They view themselves as self-sufficient and invulnerable to feelings associated with being closely attached to others. They often deny needing close relationships.
Some may even view close relationships as relatively unimportant. Not surprisingly, they seek less intimacy with relationship partners, whom they often view less positively than they view themselves. Investigators commonly note the defensive character of this attachment style. People with a dismissive–avoidant attachment style tend to suppress and hide their feelings, and they tend to deal with rejection by distancing themselves from the sources of rejection.

3. Fearful–avoidant attachment

People with this attachment style have mixed feelings about close relationships. On the one hand, they desire to have emotionally close relationships. On the other hand, they tend to feel uncomfortable with emotional closeness.

These mixed feelings are combined with, sometimes unconscious, negative views about themselves and their partners. They commonly view themselves as unworthy of responsiveness from their partners, and they don't trust the intentions of their partners.

Similarly to the dismissive–avoidant attachment style, people with a fearful–avoidant attachment style seek less intimacy from partners and frequently suppress and deny their feelings. Instead, they are much less comfortable initially expressing affection.

7.6 God as An Attachment Figure:
Psychoanalysis has a long history of conceptualizing religious belief in terms of relationship between the self and others. A religious believer’s perception that they have a relationship with a deity or God leaves open the question of whether such a relationship is an attachment relation\textsuperscript{100}.

It is easy to draw analogies between beliefs about God and mental models of attachment figures, but it is a difficult distinction to make that God “really” can be an attachment figure. In addition, research has shown that adult attachments and attachment to God are fundamentally distinct phenomenon\textsuperscript{101}.

\textsuperscript{100} http://lakirk.people.wm.edu/CV.pdf

\textsuperscript{101} V - FIFTH SUTRA ,ON THE RELATION OF GOD, SOUL AND BODY.,Sivagnana Botham of Meykandar with English Translation,By J M Nallaswami Pillai

Sutra. The senses while perceiving the object cannot perceive themselves or the soul; and they are perceived by soul. Similarly, the soul while perceiving cannot perceive itself (while thinking cannot think thought) and God. It is moved by the Arul Sakti of God, as the magnet moves the iron, while Himself remains immoveable or unchangeable.

\textbf{Commentary}

This treats of the way in which God renders good or actuates the souls and consists of two arguments.
First Argument

Churnika. – The Tatwas act with the aid of the soul.

Varthikam. – It is established that the five senses perceive only as the instruments of the soul, as they can perceive nothing when not acting together with the soul.

Illustrations. – The soul has regal sway over the five senses; these are not conscious of the soul and its sway, and the soul itself will have no consciousness except through the five senses; but if the soul itself is not active, the eye though seeing cannot see, and the ear though hearing, cannot hear.

Second Argument

Churnika. – The souls understand with the aid of Hara.

Varthikam. – As the soul cannot perceive itself, in the same way, the five senses cannot feel except with the aid of the soul, it is established that the soul also perceives with the aid of God.

Illustration (a). Thou who hast even forgotten the text of the Veda which says that the world (animate and inanimate) becomes developed in the presence of Siva, understand that the soul knows (the world) only according to its Karma with the light of Siva. As all Asat is sunya, He cannot experience Asat.

(b). Just as the stars which lose their individual light in the light of the sun and yet do not become the sun itself, so the soul receiving impressions. From all the five senses with the aid of God who is the only Truth, becomes indistinguishable and inseparable from Him (without becoming one or different from Him.)

(c). The Arul of Isa exists eternally with Him. It is His Sakti. Without Him, Sakti does not exist; and without Sakti, he cannot be. Hara (and His Sakti) appear as one to the gnanis, as the sun and its light appear as one to the eye.

NOTES
This Sutra points out the essential limitation of all human senses, faculties, and the soul. The power of each is limited to knowing or perceiving the lower one and it cannot perceive itself or the higher faculty, and one faculty cannot perform the functions of another. The external and internal senses and the soul are therefore placed in an ascending order. Of these the highest, the soul can only perceive and know what is subordinate to itself. It cannot know itself nor know God. It is on this analogy and for this reason that God is imperceivable by the human senses and inconceivable by the human mind or soul; and it will be seen further that the soul cannot see God at any time by its own powers and that even the Yogi sees nothing but a figment of his own brain.

Not only are these human powers limited in their nature but there exists an interdependence of the lower over the higher. In the last sutra, it was shown that the soul does not become conscious till the Andakarana are evolved from matter; and it is here shown that the Andakarana themselves will not act unless the soul influences them and act together; and that the Andakarana have no independent action. And it is further seen that the higher consciousness exists or even predominates when the lower ones cease. That which stands therefore to the soul as the soul stands towards mind, is God, 'பொன்னையளன்', Perfect Intelligence பொயியையளன் 'Supreme intelligence' or as described in the next sutra ‘Siva Sat’ or ‘Chit Sat.’ And herein consists the most important distinction between God and man, and which entitles this school of philosophers to call themselves Asthika and all the rest (theistic and atheistic) Nasthika. In the latter theistic schools, their ideal of God is a purely personal or human one i.e., man raised to a God, or as in the idealistic school, God is brought down to the level of man, in either of which cases, the conception of God does not soar higher than that of man and the true ideal of God is never reached. Coming to the distinction noted above God and man do not differ in mere place or quantity or quality or in degree of power, strength or intelligence. It is not the same order of being differing merely in the amount of strength and intelligence. Man is not a particle of God, so that the requisite number of particles of human souls will make up one God. Put thus, the idea is absurd enough, yet one finds thousands of people believing in the theory. The real difference is that God and man belong each to a different order or plane or existence. Just as we ascend from the plane of objective consciousness to the plane of subject or mental consciousness and just as we ascend from the latter to the consciousness of true subject or soul, so also do we ascend from the latter
consciousness to True Sat or God. The base of the lower rests upon the higher but not as effect and cause. Such expressions as உயிருக்குயிர் (Life of life) அறிவுக்கையும் (Intelligence of Intelligences) express the relation clearly and yet we find these expressions freely used by Idealistic philosophers without any meaning. According to the latter school, God will be an அறிவு (Intelligence) and not an அறிவுக்கையும் (Intelligence of Intelligences). When Siddhanthis use the expression "உயிர்ஆல் தேவ நிர்வகம்" “All actions are God’s actions,” they are also misunderstood often times, and the expression simply means that God is He who sustains our very being and actions as He vivifies our intelligence. Though there is dependence of the soul on God in respect of its Itcha (will) Gnana (Intelligence) and Kriya (action) yet the souls self action and responsibility is not destroyed. For instance when I move my arm, not only is my volition and energy (Itcha and Kriya Sakti) brought into play but the same action is sustained by and is possible only in the presence of the supreme energy (Kriya Sakti) of God. When I think also, Gnana Sakti of God is also brought into play. Only when God works, He does not work as we do. As the 1st illustration to the second argument points out, His presence produces these effects (சந்நிதிக்காண்டு மதாழிலாம்). And even then, He does not suffer any change as pointed out in the Sutra. Analogous are these. All the actions of the human body are supported and aided in the end by the Force of Gravity which is one and uniform, and yet in ordinary language we do not recognize its power, though a scientic account of all the causes must include it as well. Similarly, all our visual perceptions are aided by the Sun’s Light which is one and uniform. Yet I say merely ‘I see.’ Accordingly the ignorant do not recognize and feel the Power of the Lord, but the wise recognizing this Power, try to realize and feel it by withdrawing more and more from themselves and bringing themselves more and more into contact or rapport with Him, aided thereto by His Arul Sakti. And the last illustration appropriately discusses the nature of this Arul Sakti. The approximation of man to God results in the end in adwaitha relation as described in the 2nd illustration. In day light, the light of the star is completely lost to all sight and yet not lost. The light of the star blends with and becomes indistinguishable from the light of the Sun. Its identity is lost and not itself. There is no annihilation of the soul but its individuality or Egoism is lost, its Karma having been eaten. This is Moksha or Nirvana, according to the Saiva Siddhanti. Then and then alone will its action, if it has any, be in reality that of the Lord. The subject is further discussed in the next Sutra.
Kirkpatrick, suggests that for many people in many religions, the attachment system is fundamentally involved in their thinking, beliefs, and reasoning about God and their relationship to God. According to this theory our knowledge of how attachment processes work in non-religious relationships should prove useful in understanding the ways in which people see God and interact with God.

The limitation of the human intelligence is thus described in Sivagnana Siddhi, “The soul understands with the aid of the Supreme Intelligence as it understands through some sense or other, forgets what it has learnt, learns from others, is not conscious of itself, does not understand of itself.”

On the other hand God is described as ‘Swa Para Prakasam’ ‘He who is self luminous and illumines others.’ On this subject the same authority raises several other questions and gives beautiful replies.

If God illumines all souls, He must illumine all of them equally well. If each one’s intelligence follows his own Karma, then no God is required. The answer is that Karma itself acts through God, though God cannot change Karma. And the analogies of the earth which yields according to the labour of the peasant, and the sun who can only ripen those fruits that are matured, are pointed out.

The theory that the soul is self luminous or self intelligent is refuted by the fact that the soul is only conscious when in union with the senses; and the opponent is compared to a man who would say that a man, with the full power of eye sight, finds out objects by feeling with his hands.

Man’s intelligence is in fact analogous with his eyesight. He is not blind (non-intelligent) nor is his sight such as to make him see in the dark and dispense with the aid of the sun’s light (God’s grace.)
Seeking and maintaining proximity to God

One biological function of the attachment system, according to Bowlby, is to maintain proximity between a person and an attachment figure. Religions provide many ways that believers can maintain closeness to God.

Most theistic traditions describe God as being omnipresent, that is, is all places at all times, and while this is a key aspect of religion that creates closeness to God it is not the only way. Virtually all religions have a place or building in which believers come to worship and be closer to their deity or God.

Within these places of worship, as well as outside of them, there is an array of idols and symbols; such as artwork, jewelry, and images of crosses that serve to remind believers of God’s closeness. Granqvist and Kirkpatrick suggest that prayer is the most important way that believers maintain proximity to God.

God as haven of safety

Another function of the attachment system, according to Bowlby, is the attachment figure serving as a haven of safety in times of danger or threat.

Bowlby also described three situations that activate the attachment behaviors:
(1) frightening or alarming environmental events;
(2) illness, injury or fatigue;
(3) and separation or threat of separation from attachment figure.
God as secure base

A “secure base” provides security for exploration in one’s environment. By most definitions God is omnipresent, omnipotent, and omniscient.

Bowlby described a secure base and its psychological effects as this, “When an individual is confident that an attachment figure will be available to him whenever he desires it, that person will be much less prone to either intense or chronic fear than will an individual who for any reason has no such confidence.”

It is easy to see how God would be the most secure of secure bases. In religious scripture God is often described as by one’s side, one’s rock and fortress, one’s strength, and many other terms that reflect an attachment relationship.

Research done on the psychological outcomes associated with “attachment to God” (such as religious faith giving believers a sense of optimism and hope for the future) suggest that at least some forms of religiousness are associated with the kind of confident, self-assured approach to life that a secure base is thought to provide.

Responses to separation and loss

The fourth and fifth defining criteria of attachment as concern responses to separation from, or loss of, the attachment figure per se: The threat of separation causes anxiety in the attached
person, and loss of the attachment figure causes grief. Because of God’s perceived omnipresence, it is difficult to determine whether God meets these criteria. A believer does not lose a relationship with God as he or she loses a human relationship.

There are instances in religious life when believers are unable to experience God as they did at some point in their life. It is important to note that in most Christian belief systems, separation from God is the very essence of hell.

*Perceiving God as stronger and wiser*

Bowlby further described an “attachment relationship” as a weaker, less competent individual having another individual that he or she perceives as stronger and wiser, but this is now known to be wrong, as research has identified that adult attachments include friendships, romantic relationships and even pets in which the reciprocal partner, be it human or non-human, is not necessarily perceived as stronger or wiser.

*Individual differences*

Individual differences in attachment security often affect the output of the attachment system in human relationships. In the same way, they often modify the effects of attachment processes in the context of believers’ perceived relationships with God. Two general hypotheses have been suggested and are seen as describing two distinct developmental pathways in religion—the compensation hypothesis and the correspondence hypothesis.
Compensation pathway

The compensation pathway is related to the regulation of distress following experiences with insensitive caregivers. This situation describes a negative answer to the question of whether an attachment figure is sufficiently near, attentive, responsive, and approving.

According to the attachment theory this situation activates attachment behaviors to restore an adequate degree of proximity, but under certain condition the individual may anticipate that their efforts are unlikely to be successful. Bowlby described what is likely to happen if such a case occurs, “Whenever the natural object of attachment behavior is unavailable, the behavior can become directed towards some substitute object.

Even though it is inanimate, such an object frequently appears capable of filling the role of an important, though subsidiary, attachment ‘figure.’ Like the principal attachment figure, the inanimate substitute is sought especially when a child is tired, ill or distressed”.

Granqvist\textsuperscript{102} and others suggest that people should also be able to turn to God as a substitute attachment-like figure under such conditions. The compensation pathway’s focus is on the degree to which experiences with insensitive caregivers and/or attachment insecurities are associated with use of God and religion to regulate attachment-related distress.

\textsuperscript{102}http://uu.diva-portal.org/smash/get/diva2:161469/FULLTEXT01.pdf
Studies have found that childhood insecure attachment to a mother were strongly related to holding positive beliefs about astrology, the occult, parapsychology and extra terrestrials. Since these New Age beliefs, such as parapsychology or astrology are unrelated to a personal God, these results argue against the model that insecure individuals adopt concepts involving a personal loving God to compensate for inadequate childhood relationships.

Sudden conversions (hysterical) people who had to religion not only outscored non-converts in parental insensitivity but also outscored individuals who had experienced a more gradual increase in religiousness, however, the same authors have also found that people who suddenly deconverted from a religion, such as agnostics and atheists also scored higher in childhood insecure attachments to a mother or father. Similarly to insecure parental attachment, insecure romantic attachment predicts sudden religious conversions AND deconversions.

Research has also found that individuals who are insecurely attached to their caregivers are also more likely to enter into short term relationships, and sudden breakups, therefore sudden religious conversion and deconversions in insecurely attached individuals could be a reflection of their underlying fickleness and emotional instability, rather than an attempt to compensate for insecure childhood parental attachments through religion.

More recently, studies have found that people who had insecure attachment relationships in childhood did not have a higher
Correspondence pathway

Bowlby suggests attachment patterns continue across time partly because the way a person sees themselves and others—IWM (internal working model) guides behavioral, emotional, and cognitive responses in social interactions over the life span. The correspondence hypothesis suggests individual differences in religious beliefs and experience should correspond with individual differences in the internal working models and attachment patterns.

This theory suggests a “secure” IWM of self and others predicts viewing God as supporting. A person with a preoccupied or anxious attachment may be expected to have a deeply emotional, grasping relationship with God, while a person with an avoidant attachment would be expected to view God as remote or inaccessible.

The correspondence hypothesis suggests securely attached people would be expected to reflect the religious standards while insecurely attached people would not be expected to reflect their attachment figure’s religious standards. People who report being more cared for by parents score higher on measures of religiousness, but only if their parents also displayed high levels of religiosity.

Likelihood of “converting to a religion and change in the faith” also can be seen in the context of attachment with Periyapuram—appar story: by sekkizhar.

The Rider of the Bull appeared in the dream
Of the tapaswini and said: "Let your sorrow cease; Your brother, of yore a saint, had wrought Tapas to attain Me; I would now claim him Afflicting him with a dire stomach-ache.

The Lord whose forehead doth an eye display Through a stomach-ache had willed, to redeem him, Who in his previous birth, had a little Swerved from the path of righteous tapas; Pat it burnt fierce into his bowels.

The fierce ache that invaded the bowels Of Dharmasena who companied with the ungodly, Had the combined effect Of Vatava, the ever-burning ocean-flame, Curst venom, diamond sharp and all things Of like nature; as it coursed furrowing Through the intestines, pain and fear seized him, And down he fell in his cloistered room.

When he tried to conquer it by mantra, Medicine and the like he had mastered him sore, The pain but increased and grieved him sore, Aye, more and more, till he swooned as though His brain-cells had burst owing to a snake-bite.

The Jains who do fettering deeds and call it tapas Finding him in such plight, gathered round him And exclaimed thus: "He ails from an unheard of ache, Fierce and venomous; what can we do at all?" They felt utterly undone.

The obdurate Jains with sore-ridden pates Were perplexed; they chanted incantations Over their jugs and made him drink the water thereof, All in vain; him they caressed from head to foot Softly with the pea-cock feathers; the ache alas Only got exacerbated.

Finding the illness of Dharmasena Of spotless fame, not a whit abating, They cried: "What can we do alas? Cure this We cannot." They but moved away bewildered.

Him the base abandoned; as the ache grew Shaper and sharper, all forlorn, his mind Dwelt on helpful kin; it struck him that his sister Tilakavatiyar could succour him; he dispatched His cook to inform her of his plight.

He reached Tiruvatikai and espied without The fragrant garden the saintly matron;
He worshipped her and exclaimed: "I am here
By the rest of your brother." Hearing this
She asked: "Has aught of evil him befallen?"

He replied: "An ache in stomach twisting
His intestines, is killing him without ending him;
He is beyond cure; they have all, aye abandoned Him;
He desires this to be conveyed to your good self;
He seeks redemptive message from you, and has
Bidden me to come back to him under cover of night."

58. When he spake thus, she said: "Never would I
Go forth with you to the assembly of Jains
That knows nought of God's odness; go, tell him so."
Thus told, he returned and reported to him
What Tilakavatiyar said, verbatim.

59. When he heard the report, he cried: "What am I
To do for this?" Now came the time when grace of God
Was to visit him; he said: "To end this endless misery
I'll give up this base religion and hold fast
To the feet of Tilakavatiyar poised in the pious way."

60. When thus the redemptive thought rose up in him
He chose to implement it; bewilderment then quit him;
He threw away his garment of mat, sling-borne jug
And the bunch of peacock-feathers; up he rose and moved away. (1325)

61. To quit the false Jains for good and to reach
The goodly path of Him of Truth absolute,
He wound himself with a cloak of pure white,
And leaning on them that would help him walk,
Left for Tiruvatikai, the city of saints, by night unseen. (1326)

62. With the burning ache wheeling its singeing course
In his stomach, led on by a welling-up desire great,
Plodding his weary way he reached the divine matam
Of Tilakavatiyar, that stood fronting
The rock-like fort-wall of Tiruvatikai.

63. The very moment he came there, down he fell
At the feet of Tilakavatiyar and spake thus:
"You are the crown of our clan's askesis!
The inexorable ache hath driven me to you;
Pray, bless me with the word that will end my bewilderment
And help me reach the shore of salvation."

64. Looking at the grieving brother who lay
At her feet, her thought alighted on God's grace;
With folded hands she adored Him and said:
"You did sure wallow in the alien pit
Of vile irreligion, suffering much; RISE!"

65. Marulneekiyar who heard the blessed word,
Rose up in fear, still in the grip of the vile ache
And adored her; the great tapaswini said:
"Know this to be of the grace of the Lord of matted hair;
He cuts the bonds of those who attain His feet;
Adore Him and render service." Thus she bade him.

66. Meekly did he submit to her command
And adored her; the tapaswini invoked
The grace great of the immaculate Lord
To make him fit to enter Tiruveerattam;
She chanted the Panchakshara and gave him
The holy ash of the Lord of Mount Kailas.

67. Tilakavatiyar graced him with the holy ash
Of the Lord, the Grantor of eternal life;
The great one bowed low and received it, convinced
That magna vita was hereafter his; he applied it
On his person as ordained, and followed her, his redeemer.

68. At the hour of pre-dawn divine which did away
With the inner murk of his who wore the sacred ash
And the inky darkness of the night,
The humble tapaswini with broom, cow-dung and pot,
All holy --, entered the temple of the Lord --,
Leading him that sought in her the palladium.

69. Adoring the great temple of Veerattam
On the bank of the billowy Gedilam, wherein is
Enshrined the Lord whose bow is the Mount Meru,
He circumambulated it; when in adoration deep
He fell prostrate, he was blessed
With an easy valiancy to weave garlands of psalms
Fit for the Lord.

70. With his body smeared with the holy ash
And his God-loving mind filled with increasing devotion,
To have his disease and delusion destroyed, he hymned
The Lord-Brahmin who burnt the triple cities of foes;
His divine decad of hymns oped thus:
"You haven't destroyed the death-like (disease so far)."
This flawless decad sublime, he sang fronting the Lord
That the sorrows of all the seven worlds might get wiped out.  (1335)

71. When he completed the deathless decad
The cruel ache kind that grieved him sore
Instantaneously quit him for good.
The ache he thought, in truth, did confer on him
Life and Grace; blessed now with the grace of the Lord
That hath his dwelling in the righteous heart,
He stood immersed in the sea of God's mercy
With the clear wisdom of blissful beatitude.

72. All the hair on his body stood erect in thrill great;
Tears of joy from his eyes poured down;
He rolled on earth ecstatically and cried:
"Self-willed I sinned and fell down but the flood
Of Your grace bore me aloft and conveyed me
To safety, otherwise inaccessible to poor me;
Do I merit this?" Thoughts as these welled up
In him and flowed out as prayers.

73. "I wallowed in the alien fold of Jainism
Which breeds falsehoods disguised as truth;
Long did I lie immersed in the horrible pit
Companying with the intolerant Jains
Doing deeds of perdition; how can I ever hope
To discharge my debt of gratitude
To the ache of stomach which set me
On the path leading to the Lord's feet
Whose consort, of perfumed locks, is the daughter
Of great Himavant?" Thus he hailed it.

74. At this fitting hour, by the glorious grace of the Lord
Of Veerattam, an unbodied voice from the cloudy sky,
To the hearing of all that stood marveling, spake thus:
"As you have in tuneful harmony of Tamil's majesty,
sung
The ambrosial decad, a rich wreath of word-blossoms,
Your goodly name will in all the seven worlds be
Endearing known as "Navukkarasu."

75. As it thus happened to him, the lord of language
Thought: "Do I merit this great beatitude?
Even I, who for long was by an evil mind possessed?"
He then thought of the Lord's great grace of Ravana
Who like him, not witting the glory of God
Blasphemed Him and sinned: as he was by the Lord
In a like manner blessed, he resolved to praise that
very grace
And ever hail it in humble worship.

76. "Thus graced by the adorable and merciful Lord
god. When the appropriate help arrives in the correspondence with god the individual displays a reciprocal love towards the god of the faith or religion. When help arrives in a different mode of religion the shift in faith also can be observed.

In the life of “st.Appar” we can see such a shift from Jainism to saivism. He suffered from a mysterious stomach ailment and prayed to jain priests. When her sister took him to Thiru-adhigai -a saivite temple and prayed his illness got cured. This episode is described in “periya puranam” in detail.

Arasu has hither come, that the way of Jains
Who pluck their hair (as practitioners of religion)
May perish and the world flourish." So spake the servitor
Gathering everywhere; Tiruvatikai, full of such devotees
With the music of drum, tampatta, tudi,
Matthala, yazh, kilai, tuntupi and mani
And with rows of resounding conches, roared like a sea.

77. Having quit the confounding path, Vakeesar felt
Marked by delight great; to render service divine
With body, mind and word, he wore the marks
Of Saivism; godly consciousness pervaded him;
Endless holy hymns streamed from his lips;
Uzhavaram decked his hand; thus he stood
Poised in manual service with a melting heart.

78. By reason of her love to render true service to the peerless Lord
Of the celestials, her longing for the Lord's ankleted feet
Met with fruition; he tapaswini of that hallowed town
Was granted the boon she sought; she hailed the Lord thus:
"Who was ever blessed with the loving-kindness like unto that
With which the Lord had blessed us? He deemed even me
As worthy, and cured my brother at once
Of his false religion and malady."
7.7 **ANALYSIS OF THE ATTACHMENT TO GOD**:

Attachment with god and religion can be evaluated and it can be compared with childhood attachment dynamics and some logical conclusion may be made.

Recent theoretical and empirical work by Lee Kirkpatrick and others has suggested that relationship with God can be fruitfully described as an attachment bond. Empirically we can prove the differences between various group of population\(^{104}\). They have devised a scale called attachment to god inventory and have tested their hypothesis on people and compared personality issues and religios styles.
Attachment to God Inventory (AGI) well provides tests of the correspondence and compensation hypotheses. In general, 

\[\text{THE ATTACHMENT TO GOD INVENTORY}\]

The following statements concern how you feel about your relationship with God. We are interested in how you generally experience your relationship with God, not just in what is happening in that relationship currently. Respond to each statement by indicating how much you agree or disagree with it. Write the number in the space provided, using the following rating scale:

1 2 3 4 5 6 7 Disagree Neutral/Mixed Agree Strongly Strongly

1. I worry a lot about my relationship with God

2. I just don’t feel a deep need to be close to God

3. If I can’t see God working in my life, I get upset or angry.

4. I am totally dependent upon God for everything in my life. (R)

5. I am jealous at how God seems to care more for others than for me

6. It is uncommon for me to cry when sharing with God.

7. Sometimes I feel that God loves others more than me.

8. My experiences with God are very intimate and emotional. (R)

9. I am jealous at how close some people are to God.
10. I prefer not to depend too much on God

11. I often worry about whether God is pleased with me.

12. I am uncomfortable being emotional in my communication with God.

13. Even if I fail, I never question that God is pleased with me. (R)

14. My prayers to God are often matter-of-fact and not very personal.*

15. Almost daily I feel that my relationship with God goes back and forth from “hot” to “cold.”

16. I am uncomfortable with emotional displays of affection to God.*

17. I fear God does not accept me when I do wrong.

18. Without God I couldn’t function at all. (R)

19. I often feel angry with God for not responding to me when I want.

20. I believe people should not depend on God for things they should do for themselves

21. I crave reassurance from God that God loves me.

22. Daily I discuss all of my problems and concerns with God. (R)

23. I am jealous when others feel God’s presence when I cannot
the AGI subscales of Avoidance of Intimacy and Anxiety about Abandonment display good factor structure, internal consistency, and construct validity.

Comparisons of the AGI with adulthood attachment measures appear to support, although weakly, a correspondence between working models of romantic others and God. Identification as a mother, father, and a lover, it is less clear how an attachment model describes Deity/Person relationships in other world religions, particularly if the Deity is not thought of as “personal” in nature.

Empirical research concerning attachment with God

The limited but growing empirical literature concerning attachment with God and the relationship between

<table>
<thead>
<tr>
<th>Number</th>
<th>Item</th>
</tr>
</thead>
<tbody>
<tr>
<td>24</td>
<td>I am uncomfortable allowing God to control every aspect of my life.</td>
</tr>
<tr>
<td>25</td>
<td>I worry a lot about damaging my relationship with God.</td>
</tr>
<tr>
<td>26</td>
<td>My prayers to God are very emotional. (R)</td>
</tr>
<tr>
<td>27</td>
<td>I get upset when I feel God helps others, but forgets about me.</td>
</tr>
<tr>
<td>28</td>
<td>I let God make most of the decisions in my life. (R)</td>
</tr>
</tbody>
</table>

Scoring: Avoidance = sum of even numbered items Anxiety = sum of odd numbered items Items 4, 8, 13, 18, 22, 26, and 28 are reverse scored * Researchers may want to consider dropping these items (14 and 16). BECK and MCDONALD.
attachment styles and religiosity has suggested that attachment perspectives are a fruitful line of investigation in the psychology of religion research.

It is found relationships between attachment style and religious variables such as religious belief, commitment, and involvement; God image; conversion experiences.

In addition it has been found evidence that God may serve as a compensatory attachment figure for individuals displaying insecure attachment patterns. There is evidence that individuals may use God as a substitute attachment figure; although that this process may be more complex than previously thought. Others have found relationships between adulthood attachment and spiritual maturity.

Assessing attachment to God and the “compensation or correspondence hypothesis”

The empirical research has suggested intriguing relationships between attachment variables and religious constructs has been limited by the lack of a psychometrically sound instrument to assess attachment to God.

This void has limited researchers from addressing one of the more intriguing questions in this literature. The “correspondence or compensation” question is an attempt to determine

a) if attachment to God basically mirrors the person’s caregiver and lover attachment style (the correspondence hypothesis)

b) if relationship with God helps the person compensate for deficient caregiver bonds, where a relationship with
God fills an attachment void (the compensation hypothesis).

As noted above, some evidence suggests that the compensation hypothesis may be correct. However, other evidence building upon Object Relations theory, suggests that the correspondence hypothesis may be correct.

Specifically, it has been shown that positive relationships with caregivers are associated with more loving and nurturing God images. Conversely, it appears that negative relations with caregivers are associated with God being experienced as more demanding and authoritarian.

These conflicting lines of evidence suggest that researchers must be careful when framing the issue of correspondence versus compensation. Specifically, there is a distinction between compensatory behavior (e.g., conversion, religious practices) and how an individual experiences God (i.e., Is God perceived as loving and kind, or distant and judgmental?).

Within the attachment to God literature, this issue is even more vexing due to the lack of a psychometrically sound instrument assessing attachment to God. Consequently, comparisons between attachment to God, God imagery, and compensatory religious behavior cannot proceed until the psychometric issues are resolved.

The Attachment to God Inventory

Building upon attachment pattern classification schemes for childhood bonds with caregivers and adulthood love relationships. It is argued that two dimensions underlay most attachment classification models:

a) Avoidance of Intimacy
b) Anxiety about Abandonment.

Consequently, this model is dimensional in nature allowing individuals to vary along the two continuous dimensions of Avoidance and Anxiety. Yet, should one choose to use a typological model, these dimensions can be dichotomized to generate the classic fourfold typology of Secure, Preoccupied, Fearful, or Avoidant attachment.

The flexibility of this classification model is clear in that it can incorporate both dimensional and typological schemes of attachment classification.

To synthesize the wide variety of adulthood attachment measures used by researchers, and to operationalize the Avoidance and Anxiety dimensions, the study wanted to develop a measure that assessed the attachment dimensions of Avoidance of Intimacy and Anxiety about Abandonment as they apply to relationship with God.

Consequently, the Experiences in Close Relationships scale became a model for our Attachment to God Inventory (AGI). Our conceptualizations of the Avoidance and Anxiety dimensions as they apply to relationship with God were straightforward and paralleled descriptions other studies.

Specifically, Avoidance of Intimacy with God involves themes such as a need for self-reliance, a difficulty with depending upon God, and unwillingness to be emotionally intimate with God.

In contrast, Anxiety over Abandonment involves themes such as the fear of potential abandonment by God, angry protest (resentment or frustration at God’s lack of perceived affection), jealousy over God’s seemingly differential
intimacy with others, anxiety over one’s lovability in God’s eyes, and, finally, preoccupation with or worry concerning one’s relationship with God.

The study can be in three parts as done by kirk Patrick et al.,

Study1: An overview the scale construction and validation of the AGI.

Study 2: The AGI is then used to test hypotheses concerning correspondence or compensation in a college.

Study 3: The AGI is then used to test hypotheses concerning correspondence or compensation, in the adult community sample and the faith group differences concerning attachment to God are explored.

Since relationship to God is often fostered within diverse religious communities, we wanted to determine if the construct was stable across religious affiliation.

Assessing attachment to God

The main goal of the study -1 was the development and validation of the Attachment to God Inventory and it was observed to be good.

This scale was theoretically derived from and closely parallels currently used adulthood attachment measures. Specifically, the AGI has two subscales assessing the attachment dimensions of Anxiety 1) concerning potential abandonment and lack of intrinsic lovability.
2) Avoidance -avoidance of intimacy and compulsive selfreliance.

These two dimensions seem to underlay most attachment classifications schemes, childhood and adult. This study suggested that they also might describe attachment bonds to the God.

Relationship with God may be characterized as an attachment bond. And yet, this question demands continued theoretical and empirical attention. The AGI was developed to provide psychology of religion researchers a tool to more directly assess attachment to God.

**Correspondence versus compensation?**

A secondary goal of this series of studies, was to use the AGI (attachment to god inventory) to address the correspondence versus compensation hypotheses.

Do people seek out relationship with God to compensate for deficient caregiver and adulthood attachment bonds? Or do people, when in relationship with God, simply continue employing the same working-model they use for all attachment bonds?

A trend was noted, it was for a correspondence between the adulthood and God Anxiety dimensions. That is, in both Study 2 (a college sample) and Study 3 (a community sample), the more attachment anxiety the person reported in their love relationships, the greater their expressed attachment anxiety in relationship with God.
Although findings tend to lean toward the correspondence hypothesis, the literature cited earlier were supporting the compensation hypothesis? the data may be consistent with both hypotheses. Specifically, individuals with deficient childhood and attachment bonds may be attracted to or seek out an attachment to God to fill an attachment void (compensation).

This idea is supported by Kirkpatrick’s\textsuperscript{106} observation that insecure (anxious and avoidant) women were more likely over the span of four years to report having “found a new relationship with God” or to have had a conversion experience.


However, once this relationship is initiated, previous working-models may begin to assert themselves in this new relationship.

As noted earlier, this line of argument is also supported by work using Object Relations Theory to understand relationship with God. Specifically, this evidence suggests that object relations development is related to God image.

In short, the motives to seek out and establish a relationship with God may have compensatory goals. However, once the relationship is established, the person’s working-models may tend to manifest themselves.

Consequently, in the literature we may see evidence for both compensation (the need to fill an attachment void with a relationship with God) and correspondence (the convergence of working-models across all attachment bonds: Caregiver, lover, God.

Avoidance of intimacy

The trends for correspondence regarding the attachment dimension of Anxiety were relatively clear, however findings for the dimension of Avoidance were much more equivocal. Specifically, in Study 2 (of Kirckpatrick), AGI-Avoidance failed to converge on adulthood ratings of Avoidance.

Since the Avoidance dimension corresponds to a “negative views of others,” one might expect that Avoidance ratings would be qualitatively different across caregiver, lover, and spiritual attachment bonds. However, Avoidance themes are present in relationships with God, specifically, discomfort with depending upon God and with emotional displays of affection toward God.
In short, although attachment Avoidance can describe facets of relationship with God, this relationship is unique enough in that demonstrating correspondence between working-models of others may be difficult to establish (positive or negative views of: God vs. caregivers vs. lover).

Conclusions and future directions

An obvious limitation in this series of studies, was the exclusive focus on western religions. How well an attachment to God framework generalizes to saivism, is an open theoretical and empirical issue.

From a theological point of view, one prerequisite for an attachment bond to exist in a faith would be that the believer experiences God as “personal” in nature and that the relationship with the Deity approximates the criteria of an attachment bond-similar to one the child has with parents.

Of the major monotheistic world religions, Islam and Judaism appear to have many of the features required to explore attachments to God. It would be of interest to compare these and other religions to observe how they might differ in their attachment bonds to God.

Depending upon the theological configuration of a particular faith, that attachment frameworks in many cases would be unsuitable in describing the experiences of certain groups of believers. It would also be of interest to continue exploring faith group differences for attachment to God.

The comparisons in Study 3 (by Kirckpatrick) suggest that within a religion, groups may systematically differ in their attachment bonds with God. The causes for these differences probably
result from different theological worldviews which regulate how believers in a particular group view and interact with God.

This suggests that attachment to God may proceed in a developmental fashion as the believer grows and interacts with a single faith group or, through the lifespan, different faith groups.

We are particularly intrigued by how life events might affect the attachment bond to God. Traumatic life events tend to affect believers in unpredictable ways. Some (the Old Testament character Job comes to mind), tend to turn to God as a haven of safety during difficult life experiences.

Others may view the traumatic life event as evidence of God’s disinterest, malevolence, or nonexistence. We expect that the prior attachment bond may be predictive of how the believer would respond. Finally, future research should also explore how early caregiver experiences affect or are related to attachment to God.

God imagery appears to be driven by paternal and maternal caregiving images. Consequently, comparing caregiver attachments, God imagery, and attachment to God may provide a better test of the correspondence and compensation hypotheses.

To conclude, due to work by Kirkpatrick and others, increasing attention is being given in the empirical literature to the attachment to God construct. Many interesting and, in some cases, longstanding, questions continue to be debated or have yet to be examined quantitatively. The Attachment to God Inventory is offered as a tool for researchers interested in exploring this intriguing area of research.
NEED FOR SIMILAR RESEARCH AMONG HINDUS AND SAIVITES:

Monotheistic religions like the Judaism, Christianity or islam are not be taken very different from saivism. Saivism also preaches monotheism.

We have to experiment with similar objectives in saivite attachments too. This can be done retrospectively going through the life of the individual nayanmaars or the important saints like vallalar, patinathar, thayumanavar..etc.

Or else prospectively we can go through contemporary saints and bakthars using similarly divided scales and find what kind of attachment problem they have in mind. This would enable us more systematic knowledge about the normal or abnormal style of progress of spiritual activity.

Saiva tenets clearly have demonstrated that the growth of spirituality follows the steps we have seen so far like iruvinai oppu, malabaribaham and sakthinibatham.

The normal attachments and the normal progress to spirituality can be achieved only by the systematic following of the sadhana. These sadhana are analogous to the psychotherapies of the west. The improper method of merging with sivam may lead to such a pathological god attachment as we see in the above mentioned nayamaars.

These methods are well discussed in the pandara sastra texts. They take the individual in stepwise fashion towards proper merger with the sivam. They are the PANCHKRA PAHRODAI, DHASAKARIAM AND NITTAI VILAKKAM. These
sadhana methods will be seen in the subsequent chapters in detail.
PART-8: MENTAL HEALTH

ASPECTS:

8.1 MAGNITUDE OF MENTAL ILLNESS:

In recent years mental illness has become one of the key areas for priority action in the delivery of health services, because it is now recognised that the financial as well as the social and psychological costs of mental and emotional disturbances in the community, are enormous.

Transitional stages of life are also intrinsically stressful because of the changes that they bring to close relationships and important social roles. As well, many people experience acute and chronic stress from relationship difficulties, marital breakdown, child-rearing problems, poverty, severe illness, disability and social isolation.

The medical profession varies in its ability to handle psychosocial problems and interventions, but research programs have shown that doctors who were trained in techniques of psychological assessment, problem-solving and the development of strategies to help cope better with future difficulties, had better outcomes with their patients.

This very important point clearly implies that there is a substantial body of knowledge of personal and social factors that predispose groups of people at 'high risk' to the development of serious anxiety and depression, which would be
amenable to change provided that systems of social support were implemented.

It is difficult at this stage to say how much closer the phenomenology of saivam is to the contemporary psychiatric symptoms. All I can say now is, they are very much similar.

Both deal with the cognitive, psychomotor and affective problems of the individual soul. They both have a categorical and dimensional classification of the sufferings (e.g: International Classification of Disorders- World health organization and Diagnosis and Statistical Manual –American Psychiatric Association\textsuperscript{107}).

They both suggest remedies and preventions for the same. The psychosomatic disorders and their management is a relatively newer concept (about a decade) in western countries. But this approach has been well established in the tamil medical system since ancient times.

Saiva siddhantha sadhana aims at relieving the human psychological sufferings. The existential plight of the human beings are classified into avathais. They are graded and classified both categorically and dimensionally. The remedies are done by

\textsuperscript{107} \url{http://www.who.int/classifications/icd/en/}

\url{http://www.psychiatry.org/practice/dsm/dsm-iv-tr}
the according to the steps in attanga yoga, panchakra pahrodai, dhasakariam and dheekai. The insight is graded as nittai.

All the counseling, psychotherapy, group therapy and behavioral therapy ingredients are present in these system of sadhana.

Thus the various psychological faculties are classified and the disturbances in them are tallied with the avathais. The avathai+ physical symptom+ psychological disorder together will constitute the holistic siddha medical system. It is the ancient model of psychosomatic medicine which is becoming popular in western countries. We shall see the various types of psychotherapies, their principles and practice in the following chapters.
Most patients with these complaints are managed by excluding physical causes and prescribing symptomatic treatment. Most "unexplained" physical symptoms are transient, and their management is straightforward.

Unfortunately, some patients continue to suffer prolonged symptoms and disability despite negative results of medical investigation and reassurance. These "diagnostic puzzles" are difficult to treat and consume considerable medical resources to little benefit.

Frequently, the patients turn to expensive and usually unsuccessful alternative medicine. Although most such patients have single symptoms, a conspicuous few have multiple complaints-the demanding "hypochondriacal" patients, who attend many doctors over long periods.

Follow up studies have repeatedly shown that if an initial assessment does not suggest a serious underlying physical cause then eventually uncovering one is extremely unlikely.

Doctors are rightly concerned not to miss occult physical causes, but over investigation and excessive and inappropriate use of symptomatic treatment are common. Not only is such an approach expensive but it also delays the right treatment and often reinforces patients' anxieties and erroneous beliefs.

When physical causes are found for symptoms they are usually trivial-for example, oesophagitis and chest wall syndromes as causes of chest pain. Some symptoms may be due to the autonomic consequences of anxiety or to over awareness of normal bodily sensations.
Psychiatric causes may be important in some cases. In general practice one fifth of all attenders present with physical symptoms of minor emotional disorder. Other patient’s may suffer from anxiety, panic disorders, or depression. Less common are "somatoform disorders."

These are defined as physical symptoms without an obvious pathological explanation, or prominent psychological symptoms, that are resistant to medical reassurance. Subcategories include hysteria, hypochondriasis, psychogenic pain, and somatisation disorder.

Mixed presentations of anxiety and depression are common in primary care. The most common presentation of psychiatric problems in primary care is with unexplained medical symptoms.

However a large number of such patients also mention the presence of simultaneous psychological distress. The cultural background of the patients may determine the mode of presentations whether it is psychological or somatic.

Unexplained medical symptoms accurately describe such cases than the psychiatric term somatisation. It focuses a holistic approach to care. It avoids the disease/distress controversy. Systematic management of persistent unexplained physical symptoms has been neglected.

The numbers of patients and the extent and severity of their disability and of their demands on all forms of medical resources indicate the need for clearer and more effective clinical policies so that we can provide extra help to those who need it.
It is quite possible the siddha medicine system was dealing with the host of psycho-somatic disorders. These disorders form the burden of one third of modern medical practice.

Since the siddhantha deals with the body and mind and the interfaces, it was ideally suited to treat disorders like depression, anxiety, somatisation, functional bowel disorders, chronic back pain, fibromyalgia, head ache, migraine, atypical chest pain, psychogenic asthma, psycho-cutaneous syndromes, menstrual disorders like amenorrhea, infertility, erectile failure, psycho-endocrine problems, psycho-neuro immunological disorders…etc.

8.3 AGAMIC PSYCHIATRY:
The thatheehas that manifest in the various psychological space of human beings are further explained in saiva schools.
1. AHANGARAM: அகங்காரம் self love(narcissism) they are three types. Dhaisadham, vaiharam, boodhadhi,
2. MANAS: மைது manas is the mind in general. It has the following features. kamam, krodham, ulobam, moham, and madham.
3. SIDDHAM: சித்தம் gunam(tempersament) they have three types. Sathvam, rajas am and thamasam

THAMASAM: தமசம் indiscipline, desire, anger, murderous behavior, lazyness, lack of remorse, excessive sleep, increased apetite, lying, forgetfulness, cheating …etc
It is to be noted these feature are seen in antisocial personalities, mania and depression. These syndromes are perfect examples of ancient psychiatric syndromal approach.
RAJASAM: ராஜசம் brisk, knowledge, brave, benevolence, meditation, ethics, education, listening to elders…etc.
These are examples of well adjusted personality and may be an ideal modern mental health state.

SADHVEEHAM: சாத்வீஹம் kindness, abstinence, wisdom, tolerance, gentleness, silence, truthfulness and mindfulness.

These states are not an ideal mental health states and may not compatible with worldly life. These may be an objective idealness rather than a practical way of life. Nevertheless these are the desired qualities of the men with closer union with god.

*Manas*(mind)$^{108}$ is further based on:

1. **KANMENDRIYA கன்மெதிரியா (PSYCHOMOTOR)**: talking, walking, hand works, excretion and procreation.
2. **GNANENDHRIYA ஞானென்றிரியா (PERCEPTIONS)**: touch, hearing, smell, taste and vision.
3. **VAKU வாக்கு (SPEECH)**: sukumai, paisanthi, maddhimai and vaihari.

These aearly approach to mind form the basis of further siddhantha progress into the psycho-analytic tendencies. the early psychological concepts in siddhantha however has several significant borrowing and adoptions from vedic Hinduism.

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$^{108}$ in modern psychiatry these functions like psychomotor activity, speech and perceptions are important too along with thought and mood. Primary mental functions are memory, orientation and speech. Secondary mental functions are thought, mood and perceptions.
Psychotherapy is a general term referring to therapeutic interaction or treatment contracted between a trained professional and a client. The therapeutic contact is deliberate and professional aimed at healing psychological distress.

Psychotherapy aims to increase the individual's sense of one's own well-being. Psychotherapists employ a range of techniques based on experiential relationship building, dialogue, communication and behavior change that are designed to improve the mental health of a client or patient.

Under the broad umbrella of psychoanalysis there are several theoretical orientations regarding human mental development. The various approaches in treatment called "psychoanalysis" vary as much as the theories do. The term also refers to a method of studying child development.

The core issue is the relationship between the patient and the therapist. In therapies like cognitive and behavioural therapy the therapists' role is more active than in the psychoanalytic therapies. The therapies may be interpretative, re-educative or supportive.

Freudian psychoanalysis\footnote{109} refers to a specific type of treatment in which the "analysand" (analytic patient) verbalizes

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\footnote{109} The basic tenets of psychoanalysis include the following:

1. besides the inherited constitution of personality, a person's development is determined by events in early childhood;
2. human behavior is largely influenced by irrational drives;
3. irrational drives are unconscious;
4. attempts to bring these drives into awareness meet psychological resistance in the form of defense mechanisms;
thoughts, including free associations, fantasies, and dreams, from which the analyst induces the unconscious conflicts causing the patient's symptoms and character problems, and interprets them for the patient to create insight for resolution of the problems.

The analyst confronts and clarifies the patient's pathological defenses, wishes and guilt. Through the analysis of conflicts, including those contributing to resistance and those involving transference onto the analyst of distorted reactions, psychoanalytic treatment can hypothesize how patients unconsciously are their own worst enemies: how unconscious, symbolic reactions that have been stimulated by experience are causing symptoms.

Typically a psycho-analytic therapy lasts for several months or few years. The analysis of transference and counter transference between the therapist and the patient are important in the understanding of the mental dynamics of the

5. conflicts between conscious and unconscious (repressed) material can result in mental disturbances such as neurosis, neurotic traits, anxiety, depression etc.;

the liberation from the effects of the unconscious material is achieved through bringing this material into the consciousness (via e.g. skilled guidance, i.e. therapeutic intervention).

patient. Resistance in the therapy is also an important element in the progress of therapy.

There are many rules and guidelines in the treatment process which have to be followed strictly. The therapist patient relationship outside the treatment setting and inside the treatment room is a good example of such regulation.

These methodology, relationship, resistance and rules are similar to a guru-sishya relationship in the siddhantha sadhana. However in the sadhana the individual takes a subjective journey inwards whereas in psycho-analysis there is an objective element. That is the recording of the therapy and the clinical goals that has been set before the treatment.

Nevertheless the various steps described in the sadhana system comes very close to a psycho-analytic treatment in several ways.
8.5 EASTERN PSYCHOTHERAPY:

The sadhana are so called because of the efforts of the individual towards his own upliftment. The efforts come from within and are less imposed from the external forces. The eastern psychotherapies in general have this subjectivity compared to the western traditions, which emphasize objectivity.

The fruits of the sadhana are also discussed later. Most of the informations are contained in the dhasakariam, nitai vilakam, panchakra pahrodai.....and thirumanthiram. The part is arranged initially with a description about mental illness and psychosomatic disorders and later about the core issues in agamic psychiatry and siddha vaidhyam.

Later the principles of management with the introduction to panchakra pahrodai. The mantras are constructed using god’s name like namasivaya and each later is given a psychotherapeutic value and a state or a level. The name of god is thus used only a face value. The underlying psychotherapeutic principle is laid into it.

They are used as tools in psychotherapy. The god’s name as such does not have a therapeutic value. It is used masterly by the guru on the seedan(sishya). More elaborate discussions about nitai and dheekai follow in the later chapters which have important psychotherapeutic connotations.
In the journey of the soul towards the higher states ten stages occur. These stages are classified by the saiva-agama philosophers. Each stage has certain characters and from each stage with the help of the guru the soul progress to the complete union with the absolute.

Dhasa kariam is an important book in the pandara text series and as much as three pontiffs of thiruvavaduthurai have written a book each on the same topic.

1. TATHVA ROOPAM: in this stage the soul learns about the 36 tathvas of the world. The tathvas of the world are indhriya, thanmathra, nadi, vayus, boothas, the skin, suddha tathvas, vidhya thathvas, ahangara, sathva,sookumai,vak, manas......etc. the soul learns about the thathva worlds and its genesis and nemesis. The soul senses the differences from this worldly tathvas.

2. THATHVA DHARSANAM: The soul learns to dissociate from the tatvas. The gift of the knowledge it learns from this process is tathva darsanam.

3. THATHVA SUDDHI: From the complete separation from the worldly thathvas the soul becomes clean. This happens only by the divine grace.

4. ANMA ROOPAM: the soul learns itself as separate from the life experience and learns it is the consciousness that matters.

5. ANMA DHARSANAM: It is through the divine grace the soul gets the consciousness and the actions. The soul learns the divine grace.

6. ANMA SUDDHI: The soul learns that it cannot do anything by itself. Hence it learns to stay without actions and joins itself with lord Siva’s actions.
7. SIVAROOPAM: The soul learns that it is completely under the control of the divine and it learns it through the guru. It also learns the divine grace is in its inside and act through him from within.

8. SIVA DHRSANAM: The soul loses its identity and possession completely merges with Siva.

9. SIVA YOHAM: The soul learns that from within and without the divine Siva’s grace is controlling him. It loses all its mala influence. It is completely submerged into the grace of Siva.

10. SIVA BOHAM: The soul has lost itself altogether. It ceases to exist. It is one and one with the union in the bliss of the Siva.

The initial stage of the dhasakariam the person is introduced to the worldly knowledge. Then the person is taught about his mind. Then he is taken further into the depths of the mind where he learns the deeper dynamics of the psychic functions. He gets control over the defence mechanisms and clears the maladaptive ones. Then he matures himself into a person with absolute insight into himself. When he knows that his self is with Siva he is merges with it.

These stages are by and large analoguos to the classical psychodynamic psychotherapy. Such eastern methods are now used by western psychotherapy scholars also.

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10 Depth psychology states that psyche is a process that is partly conscious and partly unconscious and partly semi-conscious. The unconscious in turn contains repressed experiences and other personal-level issues in its "upper" layers and "transpersonal" (e.g. collective, non-I, archetypal) forces in its depths. The semi-conscious contains or is, an aware pattern of personality, including everything in a spectrum from individual vanity to the personality of the workplace. The psyche spontaneously generates mythico-religious symbolism or themes, and is therefore spiritual or metaphysical, as well as instinctive, in nature. An implication of this is that the choice of whether to be a spiritual person may be beyond the individual, whether and how we apply it, including to nonspiritual aspirations. All minds, all lives, are ultimately embedded in some sort of myth-making in the form of themes or patterns. Mythology is therefore not a series of old explanations for natural events, but rather the richness and wonder of humanity played out in a symbolical, thematic, and patterned storytelling. Most psychodynamic approaches are centered around the concept that some maladaptive functioning is in play, and that this maladaptation is, at least in part, unconscious. The presumed maladaptation develops early in life and eventually causes dissonance in day to day life. Psychodynamic therapies focus on revealing and resolving these unconscious conflicts that are driving their symptoms. The psychodynamic therapist first intervenes to treat the discomfort associated with the poorly formed function, then helps the client acknowledge the existence of the maladaptation, while working with the client to develop strategies for change. Major techniques used by psychodynamic therapists include free association, recognizing resistance and transference, working
through painful memories and difficult issues, catharsis, and building a strong therapeutic alliance. Although psychodynamic psychotherapy can take many forms, commonalities include: An emphasis on the centrality of intrapsychic and unconscious conflicts, and their relation to development. Seeing defenses as developing in internal psychic structures in order to avoid unpleasant consequences of conflict.


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Metapsychiatry: At once eclectic and unique in its entirety, borrowing as it does from Judeo-Christian, Zen Buddhist, and Taoist religious traditions, along with theistic existentialist philosophy and phenomenology, it is characterized and perhaps distinguished by its unusually clear and precise definitions of psychological terms and conditions, and what it calls “spiritual reality.” Its iconoclastic style and world-view originate with its assertion that “the meaning and purpose of life are to come to know reality.” It defines Reality as the underlying benevolent intentionality of the universe; also as “God” or “Love-Intelligence” or “Infinite Mind.” To assist individuals in the process of discovering this essential characteristic of the nature of life, and, given its emphasis on knowing rather than merely believing (it calls itself “an epistemological method of truth realization”), Metapsychiatry offers what it labels “the two intelligent questions” as the principal tools by which truth can be sought and realized: What is the meaning of what seems to be? Or What is the meaning of my experience? (known in philosophy as the phenomenological question) What is what really is? (known in philosophy as the ontological question) The first of these questions is intended to help the student recognize and understand the discordant values held in consciousness that are responsible for one’s problems in life. It is based on the notion, of ancient provenance, that experiences in life are not random occurrences, but emanate from the values cherished in consciousness. It directs seekers to identify and scrutinize their secretly held world views and “mode of being-in-the-world” to assess their existential legitimacy.

When there is acknowledgement of and regret for attachment to troublesome values, the second question redirects attention toward existentially valid values the appreciation of which leads to harmony with reality. The qualities of peace, assurance, gratitude and love are cited as indicating when that state of blissful equanimity has been attained, and are used as criteria by which to evaluate the viability of possible courses of action. Criticisms of Metapsychiatry tend to focus on its attribution of what it calls “existentially invalid thoughts” as the sole source of all problems in life, basing that assessment on one of its categorical principles that states that “Nothing comes into experience uninvited.” It is also questioned about its sometimes condescending tone, as in “Compassion is understanding the lack of understanding” or in “Do what you must do until you know what you must know.” Further, it is sometimes indicted for failing to acknowledge its debt or similarity to Christian Science, Transcendentalism and New Thought teachings. http://www.pagl.org/foundation.html
8.7 PANCHAKRA PAHRODAI: THE IMPORTANCE OF THE FIVE LETTERS

This is one of the 14 books of the thiru-avaduthurai pandara sastrangal. This book deals with the five principles of the AGAMA ontology. The five principles of the saiva siddhantham are represented by the term si-va-ya-na-ma. The five words are symbolic of the hidden meanings in the siva.

1. Si=siva = represented as the sun
2. Va=sakthi =represented as the rays of light
3. Ya=pasa bondages= represented as the eye of the observer
4. Na=jeevan= lamp with the flame
5. Ma=Maya= darkness that surrounds the lamp

The jeeva is a reservoir of malam. The pasa brings the jeevan close to the maya and brings it to the state of mayeyam. This process is done by the power of thirodhana. Hence the mayeyam and thirodhina sakthi also becomes the malam.

"Thirodhina sakthi (திளோத்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த்த์

"Where as the maraithal (மனறத்தல்) (hiding) function is also similar to repression but from the act of siva (superego). In Freudian psycho-analysis this is not the way repression is portrayed.

The malam are therefore five:
1. anavam அனவம்
2. kanmam கன்மம்
The five principles of panchkram (panja-atcharams) help the jeeva to get rid of the five malam. The process is described subsequently. The five stages are illustrated with the beautiful example of

1. sun
2. light rays from the sun
3. the eye which catches the light
4. the lamp with its flame
5. darkness around the lamp.

The sun and its rays are the siva and its sakthi. The eye which catches the light does not have light of its own. The flame of the lamp which has the light does not know the light by itself. The darkness that surrounds the lamp is the maya of the world.

Lord siva through the power of sakthi comes as the rays of light to the world. But the eye which sees the light does not have a light of its own is compared to ignorance of the soul. The flame which has alight but does not enjoy the illumination for it is again shown as the anava malam.

The darkness which surrounds the lamp in the form of its shadow is the veil of maya which accompanies the jeevan all through the life.

Pan chakra pahrodai (பஞ்சாக்கிர் பஃமரானே) is an excellent doctrine from thiru-avdu-thurai-adheenam. It was written in 15th century.

The five kanus (கணு) of sugarcane:
The pan chakra pahrodai makes the principles simple by giving an analogy of the sugar cane and its “kanus”. The sugar cane is called the gnana karumbu (கனாகரும்பு) and it is also mentioned in other earlier literature and patinathar too.

The various states of the mind are described as sakkiram, soppanam, dhoorium, suzhuthi..etc. These states are described in mandookya Upanishads. These conscious states descriptions are one of the earliest concepts in Veda. This is in fact the Hindu phenomenology and existentialism. The states of conscious can be brought about from one stage to another by systematic sadhanas. The sadhanas are similar to modern psycho-analysis.

The steps are divided to five by the saiva tradition for the sake of simplicity and easy understanding. The five steps in the ascending order are: ma-na-ya-va-si மநீ-யீ-வீ-சி (sivayanama in reverse)

The sugar cane analogy is a symbolism. Sugar cane by itself is not a principle.

The five kanu are:

1. Ma: மநீ thathva roopam, tathva darsanam, tathva suthi and anma roopam: ninmala sakkiram (தத்துவரூபம், தத்துவதரி சைம், தத்துவசுத்தி, ஆன்மரூபம் இனவ ninmala sakkiram)

2. Na: நீ anma darsanam, sivaroopam : ninmala swapnam (ஆன்மமூதிசைம்,சிவரூபம் இனவ ninmala swapnam)
3. Ya: யின்மலா சுழுத்தியாம்

4. Va: ஆன்மசுத்தி, ஆன்மசிவதரிசைம், சிவலயாகம் இனவநின்மேதூரியமாம்

5. Si: சி போகத்தினம் என்பது ஆன்மோபமாம்

The jeeva is in the bedda (போத்தினமாம்) initially and it is called the bedda state: ma-na-ya (மொந்யா)
It progresses to the mukthi state gradually: va-si; வா-சி (முக்தினமாம்)
This progress from bedda state to mukthi state is the essence of pachakram.

The mantra therefore is a symbolism of the progress of the soul to higher state (healthy state)\(^\text{112}\).

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\(^\text{112}\) THE PRODUCTION OF THE FOUR VAKKU: Tattuva Kattalei, Translated by Rev. Henry R. Hoisington

Sukkumei is produced by the Tattuvam Sivam as the efficient cause, and his Satti, as the instrumental cause.
Peisanti is produced by the Tattuvam Sathakkiyam and his Satti.
Mattimei is evolved by the Tattuvam Isuran and his Satti.
Veikari is developed by Sutta-Vittei (Rudra) and his Satti.

Note: Thus, by means of the four Vakku, the soul is brought under the influence of its proper organism, and is made ready to be vivified, and to act according to the requirements of its fate, or kanma-malam. What next follows describes the manner in which the soul is fully reinstated in the possession of the powers of life.

II. Ascending States of the Soul
The way in which the imperfectly conscious soul, in these four vakku, is brought to a state of consciousness and activity, is as follows.
Sivam develops the Tattuvam (or Vinttu): Satti evolves kalam, niyathi, and kalei. Kalei having removed, by little and little, anava-malam, just as fire removes the particles of wood burnt, the soul, in the form of kalei, associates with itself piranan, in turiyam and then becomes an inhabitant of sulutti.
Then Gnana Satti (ஞாைாசத்தி) evolves Sutta-Vittei. Sutta Vittei develops, for the soul, arivu (அறிவு), understanding. Ichcha-Satti (இச்சாசத்தி) brings forth the Tattuvam Isuram. Isuram produces the Tattuvam rakam. Then rakam develops, for the soul, ichchei, desire (or the passions).

**Note:** Gnana-Satti, the goddess of the wisdom, is the ultimate source of understanding or wisdom to the soul. Ichcha-Satti the goddess of desire, is the ultimate source of desire or passion. Kiriya-Satti, mentioned below, is the ultimate source of action to souls.

The soul is thus invested with the proper forms of desire, understanding, and action, which constitute the avatharam that exists in the heart (or the middle region). In this state the soul is denounced purusha-tattuvam (புருஷ தத்துவம்), and also panchakanchukan (பஞ்ச கஞ்சுகன்) the lord (or possessor) of the first five (of the Vittiya-Tattuvam).

In the same way, Kiriya-Satti (கிரியாசத்தி) evolves, in the avatharam of purusha-tattuvam, Sathakkiyam. Sathakkiyam develops pirakiruthi (ullam, a form of pirakiruthi). This pirakiruthi connects with the soul as kunam. Then the soul, in the form of the Great Kunam, stands in union with the Tattuvam, as a preparation for the experience of good and evil.

Conscious state of the soul in Soppanam.

The instrumentality by which the soul becomes intelligent in the avatharam of soppanam, consists of the following five Tattuvam, viz; manam, putti, akangkaram, sittam and ullam. These respectively evolve the symbols a, u, m Vintu, Natham. Thes symbols develop the five mundane gods, viz: Brahma, Vishnu, Ruttiran, Mayesuran, Sathasivan. The soul possessing these Tattuvam, becomes sukkuma teki (சுக்குமலதகி), an intelligent and active individual, in soppanam, in the same way as it experiences good and evil in sakkiram. With these qualifications, it becomes an inhabitant of sakkiram.

**Note:** The symbols, a, u, etc. constitute the panchakkaram (பஞ்சாக்கரம்), the five lettered mantiram, in its second stage of development.

Intelligent and Active State of the Soul in Sakkiram.

The method is as follows. When the soul, standing in the place of akasam, ether and possessing sottiram, the organ of hearing, apprehends sattam, sound vakku, mouth, will give utterance to the same.

When the soul, standing in the Element vayu, air, and being in possession of tokku, the organ of feeling, distinguishes parisam, touch, the feet will move.

When the soul, in the Element teyu, fire, and in possession of Sadchu, the organ of sight, discriminates rupam, form, the hands will perform their functions of giving and receiving.

When the soul, in the element appu, water and in the possession of singnguvei, the organ of taste, perceives rasam, taste, payuru will perform their office of separating and voiding the excrements.

When in piruthuvi, earth and in the possession of akkiranam, the organ of smell, the soul perceives kantam, smell, upatham will yield delight.

In the avatharam in which these operations are carried on, Anna-Satti (அன்ைசத்தி), the abstract Satti, brings forth the Tattuvam called Sivam. This sivam evolves mayei (the last of the Vittiya-Tattuvam). This mayei, Standing in the form of kunam, and by means of the nine kunam, magnifies things (or causes the soul unduly to magnify the things of sense), and to call a lie the truth. By this means, the soul becomes subject to births and deaths.

Thus far (Melal-Avattei, also denominated) Sakala-Avattei (சகே அவத்னத).

**III. Pure States of the Soul**

**Note:** The successive States, or stages of progress, of the soul towards its ultimate deliverance from its entanglements in the body, are called ninmala-avattei (நின்மே அவத்னத), the Avattei in which malam is destroyed. The course of the soul, here, is through the Ascending States.

The elucidation of the ninmala-avattei in the Sutta-Avattei, is as follows.

When one’s kanmam has met its award, and anava-malam is satisfied; when one has received the lamp of wisdom from one’s Guru; and when one has come to distinguish and understand Sivan, the soul, and pasam, then one’s avatharam, organism, in which one will receive grace, is as follows.
In the “beddha states” the jeevan is bound by the pasu knowledge only. It is the embodiment of the worldly pleasures. The bondages of pasa occupy it. The pasa are anava, kanma and maya..

1. When the soul comes to a full vision of the Elements, his stula - sariram (ஸ்தூே சரீரம்), gross body, will cease to exist (or will cease to control or influence him). This state is called ninmala-sakkiram (நின்மே சாக்கிரம்).
2. When one gets a vision of the Intiriyam, five perceptive Organs, and five Organs of Action, the Elements will withdraw (or cease to affect the soul). This is ninmala - soppanam (நின்மே சோப்பைம்).
3. When one comes to understand the Antakaranam, Intellectual Organic Faculties, the INtiriyam will cease to exert their influence. This state is called ninmala-sulutti (நின்மே சுழுத்தி).
4. When the Vittiya-Tattuvam are revealed to the soul then the Antakaranam will withdraw their influence. This state is denominated ninmala-turiyam (நின்மே துரியம்).
5. When the Sutta-Tattuvam are clearly understood, then the Vittiya-Tattuvam will cease to operate on the soul. This state is called ninmala-turiyathitham (நின்மே துரியாதீதம்).

Further view of the Soul in these Ninmala Avattei.

Ninmala-sakkiram is the state in which one’s Anta-karanam, which had let out the soul through the senses, become Sivakaranam (or divinely illuminated), so that, from having seen the world as eternal, one now humbly approaches and obtains grace (help) of one’s Guru.

Note : This is the transcendental development of one’s mind, which one grasps at once, or intuitively understands, all things and circumstances as they are.

Ninmala soppanam is the state in which the soul, by hearing and understanding his Guru, comes to see Sivan. He then becomes exalted, draws near, and is made a possessor of Sivan’s enjoyment. In this, it is neither too much elated, nor zealous, nor overwhelmed.

Note : This is a stage in sanctification, when one’s spiritual, or illuminated vision begins to govern and regulate one’s affections.

Ninmalasulutti is an advanced stage in self-government in which the devotee is enabled to receive honor, or a distinguished name, without the propensity to say; “I have made this acquisition,” etc.

Note : Such an one is supposed to have got the victory over his natural pride and vanity, so completely do his spiritual visions engross him.

Ninmala-turiyam is the state in which the soul reaches the sampurana-tisei (சம்பூரண தினச)*, region of plenty, whence happiness flows in upon it.

( * The translator should have meant தனச (state, condition). Ed.)

Ninmala-turiyathitham is the state in which the soul transcends even the four above-named attainments, and leaves them.

Note : The soul is now in Siva-Rupam, and is a sivam, a god, rather than a mere soul, and is in full participation of the joys of Sivan.

All that can be said of the soul in this state of sampurana-tisei, is that Sivan will appear to it, and shine as the sun, with unspeakable and overwhelming splendor.

Thus, one who has obtained the vision of ninmala-sakkiram, will have one’s natural propensities and powers of talking, etc., stupefied, and checked, like one bathing under water, and like one who has eaten to repletion.

Thus far the Karana-Avattei (Karana, radical, in reference to the ninmala-avattei), which are also called Suttam (Sutta-Avattei).
By knowing the siva alone the Nandi can reach the pathi (linga). The jeeva (Nandi) by taking the panchakra principles leaves the pasa malams and reaches the siva. That is the mukthi state. The beddhah states the soul progress from one step to another by the ten steps113.

Note: The phrase tesa - kariyam means, literally, the ten things. Here, it refers to the ten principal states or positions of the soul in its organism, the human microcosm. These states involve all the relations of the soul to the Tattuvam here brought to view so far as they bear on its moral and religious character, and on its present condition and prospects. These are topics which belong exclusively to the initiated, or such as have taken a regular course in Hindu theology, and who have advanced to the last stage of religious life, called gnana-patham, the way of wisdom.

The Tesa-Kariyam are as follows, viz; Tattuva-Rupam (தத்துவ ரூபம்), the Form (or body) of the Tattuvam; Tattuva Terisanam (தத்துவ மதரிசைம்), the vision of the Tattuvam; Tattuva Sutti (தத்துவ சுத்தி), the Purity (or Cleansing) of the Tattuvam; Attuma-Rupam (ஆத்தும ரூபம்), the soul's Proper Form; Attuma-Terisanam (ஆத்தும மதரிசைம்), the Vision of the Soul; Attuma Sutti (ஆத்தும சுத்தி), the Purity of the Soul; Siva Rupam (சிவரூபம்), Sivan's Proper Form (or Sivan, as incarnate Deity); Siva-Terisanam (சிவம் மதரிசைம்), the vision of Siva; Siva-Yokam (சிவ லயாகம்), the Union with Sivan; Siva-Pokam (சிவலபாகம்), the Enjoyment of Sivan.

Note: These states are first very briefly defined; and then, with the exception of the first three, are repeated, and more fully explained.

I. Tattuva - Rupam is the visible form in which the soul perceives the Mukkunam (or is brought fully under their influence), and made to understand their existence.

Note: This is the condition of the embodied soul in its first stage of spiritual enlightenment. The Three Kunam are the ultimate source of all quality or character in man, and may be indefinitely developed and expanded. But the more generic and prominent development is three-fold, making nine kunam. According to another author the three are as follows. Sattuvika-kunam, goodness, produces illumination, and mildness in thought, word and deed. Operating in these directions, it becomes an 'unfailing and perfect light to the soul arousing it, and making it ready to eat the fruit of its own doing.' Rasatha-kunam, passion, produces for the soul the propensity to excessive occupation in thought, word and deed, and asperity in the same. By these means it prepares the soul to receive pleasure and pain, according to its kanam, or the law of its fate. Tamatha-kunam brings forth arrogance, that egotistic kunam which says: "There is none like me," etc., and wilfulness, or depraved will. By these means, it welcomes all sensual objects, and brings them to the soul. The first stage in the soul's spiritual progress, is a degree of self knowledge, by which it has a view of these kunam, and its relations to them.
II. Tattuva-Terisanam is the state in which the soul discovers the nature of its existence with the Tattuvam, and the method in which they operate (or how it lives in them).

III. Tattuva-Sutti is the state in which the soul comes to understand that the Tattuvam are distinct from itself, and in which they withdraw their influence (or cease to influence the soul).

IV. Attuma Rupam is the state in which the soul comes to understand that the form called gnanam is the real form (or a firm reality).

Note: The soul has been already illuminated by Sivagnanam, the light, or wisdom, of Sivan, though it knows it not. It now discovers that there is a real existence in which “It lives, and moves, and has its being,” and through the agency of which it has made all its previous discoveries and advances, though it does not yet understand its true relation to this gnanam.

V. Attuma - Terisanam is the state in which the soul comes fully to understand Tattuva - Terisanam, and when it rites superior to the influence of the Tattuvam; but it now considers, that it is by its own understanding that it has thus advanced.

VI. Attuma - Sutti is the state in which the soul understands its own proper powers of mind, and is prepared to say that it is Sivan that bestows favors in both pentam (சுமந்தம்), its organic entanglements, and mutti (முத்தி), its liberated state.

Note: The doctrine here taught is, that the soul, in this stage has learned that whatever it may have ascribed to itself, or to its own understanding and powers, at any time, should be accredited to Sivan, as the result of his direct agency; and that this agency is in strict accordance with the laws of kanmam, fate.

VII. Siva-Rupam is the state in which the soul comes to know that Sivan exists in the form of gnanam, which is beyond the reach of the thirty-six Tattuvam, and the mode of existence and operation of which is incomprehensible and ineffable.

Note: This divine form, Siva, Rupam, is what the soul should aspire to attain. It is a state of bliss which the human intellect can neither apprehend nor describe. The discovery now made is, tha such is Sivan’s proper form and that such may be the form, or embodiment, of the soul.

VIII. Siva-Terisanam is the state in which the soul learns that it is this gnanam which makes the thirty-six Tattuvam known to the soul, explains them, and releases the soul from their control, and also, that it gives the soul a view of itself.

IX. Siva-Yokam is the state in which the soul sinks into Gneyam (லஞயம்) the god who is embodied in gnanam, and becomes the possessor (or subject) of the gnanam (or becomes itself a gneyam or sivam).

Note: The soul here becomes clothed in divine habiliments. Dressed in gnanam, it is prepared to be associated with God, to be forever in so close a union with Him, as to form unity in duality, an attuvitham (அத்துவிதம்), like that of soul and body.

X. Siva-Pokam is the state in which the soul understands that this gnanam will never leave it, and in which it exists as gnanam, or in the form of Siva-gnanam.

Sub-divisions and Further Explanations of the last seven of the Tesa-Kariyam.

I. Sub divisions of Attuma-Rupam

In this state, the soul exists as the possessor of the forms of ichchei, desire; gnanam, wisdom, and kirikei, action.

1. As the subject of ichchei, the soul desires and pursues the necessaries and comforts of life.
2. As the subject of gnanam, it takes a discriminating view of things.
3. As the subject of kirikei, the soul labors (or acts), and pursues and holds all things as its own property.
II. Sub divisions of Attuma Terisanam
In this state, the soul gets a view of itself in ichchei, in kirikei, and in gnanam.
1. When the soul has arrived at this stage, ichchei, passion, will live and operate through the Antakaranam.
2. When its kirikei is active, the soul being in this stage, it will operate through the Kanmentiriyam, Organs of Action.
3. Now the soul renounces these sensible objects, as not belonging to a spiritual being (a Wise Man), and recovers itself, and stands (or forsakes the vanities of sense, and cleaves to realities).

III. Explanation of Attuma Sutti
Attuma Sutti is the state in which, when the soul has seen itself, it discovers both the method in which it knows all things by the aid of Sivan, and also the way in which Sivan is manifest to the soul; and when it stands in Sivan's Gnana-Satti as its own gnana-satti, being dissociated from both malam and Sivan.

IV. Sub divisions of Siva Rupa
Sivan as well as the soul, in the human microcosm has the three-fold form of ichchei, passion; gnanam, wisdom; and kirikei, action.
1. Ichchei is the form in which He desires to set souls free in mutti.
2. Gnanam is the form in which He apprehends, in one connected view, the kanmam of souls (or all their transactions from eternity).
3. Kirikei is the form in which, in order that there may be effected for souls a proper adjustment of their kanmam. He knows the whole aggregation of their kanmam from eternity, both such as are ready to be cancelled, and such as are not; brings them together, and causes the soul to eat (experience) what remains, and thus brings them to an end.

V. Explanation of Siva - Terisanam
In order to reveal Himself to souls, Sivan causes the kanmam to depart from them. For this purpose He stands in three forms, and bestows His favor (or illuminating grace). These three instrumental forms through which He shines on the soul, are (the three lingam, which are designated by) the terms he, she, it.

VI. Explanation of Siva - Yokam
When the soul is thus favoured by Sivan, He conceals the three forms in which He stands, and in which He develops all things; and, when He produces the Tattuvam and the soul, and causes the soul's kanmam to live and operate, He hides himself from the view of the soul, within His own proper form. Into this most perfect Sivan it the beatified soul (sinks; and losing all distinction of the internal and the external, it sees Sivan as He is, and comes into such a union with Him, that they cease to be two or such as to form with God a unity in duality).

Note : The native commentators represent this union of the soul with God, as being effected by Siva-gnanam, which is in this case Siva Satti, or Arul Satti (அருள் சத்தி). She envelops the soul as with a beam of sacred light, the effulgence of Sivan; so that the soul becomes, as it were, identified with Her, and a sharer in all Her joys. And She being an essential part of Deity the soul is, by this means, brought into this most perfect union with God. The soul's proper form is now Siva - gnanam, and hence the soul is a sivam.

VII. Explanation of Siva - Pokam
The soul standing in the form of Para-Satti, and being a sharer in Her joys, and Sivan, who is the foundation of delight, and the soul, having thus ceased to be two, Siva-anupokam (சிவ அநுபாகம்), the divine delectation, springs up in the soul. Thus this enjoyment of the
The ten steps are:

1. tatva roopam  தத்துவரூபம்
2. tatva darsanam  தத்துவதரிசைம்
3. tatva suthi  தத்துவசுத்தி
4. anma roopam  ஆன்ம ரூபம்
5. anama darsanam  ஆன்மதரிசைம்
6. anma suddhi  ஆன்ம சுத்தி
7. siva roopam  சிவரூபம்
8. siva darsanam  சிவதரிசைம்
9. siva yogam  சிவலயாகம்
10. siva boham  சிவலபாகம்

Siva boham is the highest state. The ten steps are called dhasa kariam. They will be discussed in the following chapter. The ten kariams(actions) are called dhasa kariam.

The dhasa kariam are steps in the progress of the soul to the highest states(mukthi). It starts from the lowest state in tathva roopam and ends in siva boham. Each stage is consisting of various combinations of the malam and finally the complete cleansing of all malam.
8.8 KARIAM, KARUMBU AND KANU: (காரியம், கரும்பு & கணு); THE ACTION, A SUGAR CANE AND ITS NODES.

The dhasa kariams are likened to a sugar cane of ten arms(muzham) length. This ten arm length of karumbu is cut into 7 equal pieces.

The seven equal pieces are named as:

1. TATVA ROOPAM
2. TATVA DARSANAM
3. TATVA SUDDHI
4. ANMA ROOPAM
5. ANMA DHARSANAM(+SIVA ROOPAM)
6. ANMA SUDDHI(+SIVA DHARSANAM+SIVA YOGAM)
7. ANMA LABAM

In the fifth piece sivaroopam is mixed with the anma dharsanam and functions as one. In the sixth siva dharsanam and siva yogam are mixed anma suddhi and functions as one kariam.

Thus there are seven pieces of sugar cane and the pieces each have five kanus(nodes). Each node has one avathai(distress). Thus the five nodes have together five avathais. These five avathais are called aindhavathais (panjavathai).
Aindhavathai (panchavathai):

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<th>Ninmalasakkiram</th>
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<tr>
<td>Tatvadharsanam</td>
<td>Tatva darsanam</td>
<td>Ninmala soppanam</td>
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<td>Tatvasuddhi</td>
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The aindhavathais are also called ninmalaaindhavathais. The soul passes through one avathai to another to get cleansed (ninmalam). The soul is in its early stage in mala infested stage and progresses to clean stage by following the pachakram (si-va-ya-na-ma).

1. First avathai: NINMALA SAKKIRAM (sjakra)
2. Second avathai: NINMALA SOPANAM (swapna)
3. Third avathai: NINMALA SUZHUTHI (susupti)
4. Fourth avathai: NINMALA THOORIYAM (turia)
5. Fifth avathai: NINMALA THOORIYA-ADHHEETHAM (turia-adhitha)

In the bracket the original Sanskrit word is given as in mandukya upanisad. The word nirmala is common in Hindu culture and it is derived from this state.
Sakkiram, is the lowest state of conscious and is infested with all the malam. The thooriyadheedham is the highest state of conscious and is least malam infested.

In each of the ninmala- avathais the kariams are done by the sadhana practitioner. The sadhana or kariams are classified to each kanu(nodes) of the karumbu

1. First node: ninmala sakkiram: thathva roopam, thathva dharsanam, thathva suddhi, anma roopam
2. Second node: ninmala sopanam: anma dharsanam
3. Third node: ninmala suzhuthi: no kariams in this kanu(only guru’s act)
4. Fourth node: ninmala thorium(kulavu-avathai)
5. Fifth node: ninmala thooriya-adheetham: anma labam

Now the “ma-na-ya-va-si panchakram” is given to each node.

1. The” ma” is the darkness around the light (maya) the in this stage the soul is in first node stage that is the ninmala sakkiram.

2. The “na” is the second node of the karumbu that is the ninmalasopanam avathai. This is the flame of the light position. Here the flame and lamp even though they emit the light do not know their lightness.

3. The “ya” the third node of the gnana karumbu. Ninmala sopanam. Here the eye is given as symbolic example. The light even though can see because of the darkness it does not function without the light.

The “ya-na-ma” state is also called sakala state that is even though the eye and lamp come together the darkness always accompanies the lamp and it will blur the soul’s vision. Thus the three together still bound by the pasa of darkness. Thus they still
in sadam (jada) state. The sadam is Nandi it is yet not reached the pathi due to the pasa bondages.

4. Now in the “va” state the sun rays manifest. They are the Siva’s power the sakthi. When the soul (eye) sees the objects in the light of the sun rays the darkness is completely absent.

5. The “si” that is the last state or the fifth kanu of the gnana karumbu stage the su completely merges with the eye and the eye becomes the light itself. The “si-va-ya” stage is the Arul viyanjagam அருள்வியாஞ்சகம் (vilakam). Here the sun-rays-eye becomes one. This is the siddhi state.

The” si” This is the final state for the soul’s upward journey. At this particular position the Nandi reaches the lingam.

The si-ya-va is where the soul stands in between the va and si. the ya push the soul to si. This is called VA-SI-IDAI NITRAL(stand between va and si) this is the soul’s position between sakthi and sivam.(மகிழ்ச்சிதிரை)

SI-VA-YA-NA means the na pushes the soul towards the va. thus the soul is pulled towards sakthi. Thus the na pushes and va pulls the soul towards the siva.

Thus the by uttering the mantra SIVAYANAMA we get the meaning of soul’s migration to padhamukthi பதமுக்தி. We shall never forget this mantra and chant this all our life with its full meaning.

Pan chakra pahrodai was written by perur velapa desikar. He took dheekkai from the tenth pontiff of the thiru-avadu-thurai mutt. His book had 42 kannees. It is an excellent work with deep connotations.
It linked the dhasa kariams, aindhezhuthu and the aindhavathis. This linking of the three is unique to this book. The symbolisms and connotations added to the mantra have thus made it especially popular among saivite scholars.
The nittai (nishda) is the state of complete cleansing of malam. This higher state is defined and explained in this book. In a complete union of the mind with the Siva is called nittai. Just flexing of the limbs and the closing of eyes are not nittai.

Even if one always thinks of the Siva it is of no use. The duties have to be followed. The sariya, kiriya, yoga and the gnana have to be done and obtained systematically.

As long as the desire for the body persists, the sivoga-bhavan will not reach the soul. The mind does not settle down by simply concentrating on the middle point of eye brows. The mental maturity is possible with the grace of god only to this the guru’s help is useful.

Controlling the senses alone will not help. The combined work of sariya, kiriya and gnana will raise the mind to higher state. The rituals are like the food alleviating a bout of hunger. They cannot relieve the soul from the next bout of the hunger. Rituals alone will not take the soul to god.

The body should be treated in the right way. For this appropriate gnana is necessary. If the body is maintained that way it will not engulf the soul.

Sense control alone is not sufficient. The realization must be achieved. The thought must be channeled in the correct deeds (kiriyas) and that will reduce the soul’s confusion. The duties done in the aim of achieving worldly pleasures are called ava-saryai. They will not relieve the confusion of the soul.
Only duties performed with the devotion to sivam are dhavasaryai and they only will take the soul to the sivam. The sakthinibatham, mala-paribaham and the iruvaini oppu are divided into four processes.

They are mandham, mandhadharam, theeviram and theevilradharam. (மந்தம்,மந்ததரம்,தீவீரம்,தீவீரதரம்)

The thought control must lead the soul towards sakthinipatham, mala paribaham and the iruvaini oppu. If the process of thought control does not go in this way then the soul will not reach the sivam. The desire for the nittai and the faith in the agamas are not enough. The procedure of the sariya and sakthi nibatham are more important.

**NITTAI=MUKTHI=INSIGHT**

(நிட்னட,முக்தி&தந்நினைஉணர்வு அனந்தம்)

The union with god is graded into four stages. The four stages of grading is analogous to the modern grading of insight in DIAGNOSTIC STASTICAL MANNUAL:DSM-V(AMERICAN PSYCHIATRIC ASSOCIATION)\(^{114}\).

\^114 Grades of insight ranging from complete denial to true emotional insight have been suggested. These grades include

a. Complete denial of illness

b. Slight awareness of being sick and needing help but denying it at the same time.

c. Awareness of being sick but blaming it on others, external factors, or medical or unknown organic factors.

d. Intellectual insight: Admission of illness and recognition that symptoms or failures in social adjustment are due to irrational feelings or disturbances, without applying that knowledge to future experiences.
The insight in these systems is graded into six categories ranging from complete absence of insight to highest levels of complete self awareness.

In Saiva schools the stages range from relatively lower levels to highly closer level to god. As the god is fundamentally within the mind the union with sivam is well compared to the insight classificatory systems.

The levels of saivasisddhanta mukthi are graded qualitatively into four stages .

They are
1. Jeevan mukthi ஜீவன் முக்தி
2. Padha mukthi பத்தர் முக்தி
3. Apara mukthi அபராமுக்தி
4. Para mukthi பரமுக்தி

The mukthi is graded according to the levels of relief from the pasa contaminants. Those have completely severed the pasa are completely rid of malam and are closer to god(insight). In the complete union with the god in the living person is called “NITTAI”(NISHTAI).

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e. True emotional insight: Emotional awareness of the motives and feelings within and of the underlying meaning of symptoms, whether the awareness leads to changes in personality, and future behavior; openness to new ideas and concepts about self and important people in the person’s life.

The person’s relationship with god is qualified as four types. They are

1. SALOHAM சாலோகம்
2. SAMEEBAMசாமீபம்
3. SAROOPAMசாரூபம்
4. SAYUCHIAMசாயுச்சியம்

1. In saloham position the soul is like a worker who has access to the palace of god.
2. In the sameebam position he is like a child who wanders about the god’s abode.
3. In the saroopam state he is like a friend of god who can come and go.
4. In the sayuchiam state he is in the complete union with the god in his abode.

These insight states are called NITTAI VILAKKAM (EXPLANATIONS OF NISHTA)
The nittai states are last stages in the journey of soul towards god(sivam) within the life span. They can be achieved by the practice of the ATTANGA YOGA (EIGHT LIFE PRINCIPLES AND PRACTICES) and the gift of the guru who gives the DHEEKAI(DHEEKSHA).
The beauty of saivasiddhantham is, it preaches a life style which is common for all. A life that does not disturb others. It gives very clear guidelines to a way of daily routines that is physically, mentally and socially healthy. It is a complete guide to one’s day to day life style.

They are not to be meant as the popular yoga that is portrayed in the western media and by the corporate gurus. They are about a holistic life which is for the society at large.

They are not just some postures, some concentration exercises, a set of bhajans or a brand cult following. It is a prescription for a perfect living. A social philosophy that helps humanity as a whole to live at peace with its surroundings.

If these have been practiced all along there would not have been slavery, colonialism, world wars, global warming or conflicts. The saiva life style is for the whole world. They aim at a simple small harmless human society.

Sometimes it may be questioned whether it is correct to follow such a social or personal norm in the era of Darwinian model of world and survival oriented economy. It is difficult to answer that. Whenever mankind goes into complete madness it is only these prescriptions that come to rescue!

The SARIYA, KIRIYA & ATTANGA-YOGA (eight life style steps) deals with these social issues. They are,
i. Sariyai: duties to the temple

ii. Kiriyai: duties to the lingam

iii. Attanga yogam (eight steps)
1. iayamai: avoidance of bad habits
2. niyamai: following the rules of ethics as in the scriptures
3. asanam: care of body through exercises
4. pranayamam: care of the breathing
5. prathyaharam: thinking about duties
6. dharanai: concentrating the mind
7. dhyanam: thinking of god
8. Samadhi: union with god within the mind

These ten steps are described in detail in the siva-agama texts. They are also called as SADHANA (EFFORTS). The efforts we take in this direction lead us to the fruit of our birth or the final benefits of our birth-in the metaphysical sense. These yoga steps are commonly emphasised in the yoga philosophy and in the yoga based schools.

The yogas are a beginning step in saivism. Then the soul progress into the malaparibaham. These “mala” advances are not seen in the yoga systems. Even though yoga is popular in India and western countries the malam concept is not followed in that. “The malam concept” is preserved and unique to tamil saiva siddhantham only.

It is to be noted here that the sakthinibatham which is detailed in sadhasiva agamam (thirumandhiram) has no further emphasis in later saiva books. This sakthi worship, chakras, tantra, yantras and mandalas becomes more obvious in
saktha cult\textsuperscript{115} and Buddhism\textsuperscript{116} (especially in Tibetan schools and east asian systems).

\textsuperscript{115} What Are the Tantras and Their Significance? by Arthur Avalon (Sir John Woodroffe),[1918]

A \textit{very} common expression in English writings is "The Tantra"; but its use is often due to a misconception and leads to others. For what does Tantra mean? The word denotes injunction (Vidhi), regulation (Niyama), Shastra generally or treatise. Thus Shamkara calls the Samkhya a Tantra. A secular writing may be called Tantra. For the following note I am indebted to Professor Surendranath Das Gupta. "The word 'Tantra' has been derived in the \textit{Kashika-Vritti} (7-2-9) from the root 'Tan' 'to spread' by the Aunadika rule Sarvadhatubhyah tran, with the addition of the suffix 'tran'. Vacaspati, Anandagiri, and Govindananda, however, derive the word from the root 'Tatri' of 'Tantri' in the sense of Vyutpadana, origination or knowledge. In \textit{Ganapatha}, however, 'Tantri' has the same meaning as 'Tan' 'to spread' and it is probable that the former root is a modification of the latter. The meaning Vyutpadana is also probably derived by narrowing the general sense of Vistara which is the meaning of the root 'Tan'."

According to the derivation of 'Tantra' from \textit{tan}, to spread, Tantra is that (Scripture) by which knowledge (Jñana) is spread (Tanyate, vistaryate jñanam anena, iti Tantram). The Suffix \textit{tra} is from the root 'to save'. That knowledge is spread which saves. What is that but religious knowledge? Therefore, as here and generally used, Tantra means a particular kind of religious scripture. The Kamika Agama of the Shaiva Siddhanta (Tantrantara Patala) says:

\textit{Tanoti vipulan arthan tattvamantra-samanvitan}

\textit{Trananca kurute yasmat tantram ityabhidhyate.}

(It is called Tantra because it promulgates great knowledge concerning Tattva and Mantra and because it saves.)

It is a common misconception that Tantra is the name only of the Scripture of the Shaktas or worshippers of Shakti. This is not so. There are Tantras of other sects of the Agama, Tantras of Shaivas, Vaishnavas and so forth. We cannot speak of "The Treatise" nor of "The Tantra" any more than we can or do speak of the Purana, the Samhita. We can speak of "the Tantras" as we do of "the Puranas". These Tantras are Shastras of what is called the Agama. In a review of one of my works it was suggested that the Agama is a class of Scriptures
dealing with the worship of Saguna Ishvara which was revealed at the close of the age of the Upanishads, and introduced partly because of the falling into desuetude of the Vaidika Acara, and partly because of the increasing numbers of persons entering the Hindu fold who were not competent (Adhikari) for that Acara. I will not however deal with this historical question beyond noting the fact that the Agama is open to all persons of all castes and both sexes, and is not subject to the restrictions of the Vaidika Acara. This last term is a common one and comes from the verbal root char, which means to move or to act, the prefix 3 being probably used in the sense of restriction. Acara thus means practice, way, rule of life governing a Sadhaka, or one who does Sadhana or practice for some desired end (Siddhi).

The Agamas are divided into three main groups according as the Ishtadevata worshipped is Shakti, Shiva or Vishnu. The first is the Shakta Agama, the second the Shaivagama, and the third the Vaishnava Agama or Pancaratra. This last is the Scripture to which the Shrimad Bhagavata (X. 90. 34) refers as Sattvata Tantra in the lines,

Tenoktang sattvatang tantram yaj jnattva muktibhag bhavet

Yatra strishudradasanang sangskaro vaisnavah smritah.

Some Agamas are called Vaidik (Vaidika Agama) and some non-Vaidik (Avaidika). The Kurma Purana (XVI.1) mentions as belonging to the latter, Kapala, Lakula, Vama, Bhairava, Purva, Pashcima, Pañcaratra, Pashupata and many others. Pashupata again is said to be both Vaidika and Avaidika such as Lakula. Kurma Purana (Uttarabhaga, Ch. 38) says "By Me was first composed, for the attainment of Liberation, Shrauta (Vaidika) Pashupata which is excellent, subtle, and secret, the essence of Veda (Vedasara). The learned devoted to Veda should meditate on Shiva Pashupati. This is Pashupata Yoga to be practiced by seekers of Liberation. By Me also have been spoken Pashupata, Soma, Lakula and Bhairava opposed to Veda (Vedavadaviruddhani). These should not be practiced. They are outside Veda." Sanatkumara Samhita says:

Shrautashrautavibhedena dvividhastu shivagamah

Shrutsaramapah shrautah sah punar dvividho matah

Svatantra itarash ceti svatantro dashadha pura

Tatha' shtadashadha pashcat siddhanta iti giyate
Itarah shrutisaras tu shatakoti-pravistarah.

(Shaivagama is of two kinds, Shrauta and Ashrauta. Shrauta is Shrautisaramaya and of two kinds, Svatantra and Itara. Svatantra is first of ten kinds and then Siddhanta of eighteen kinds. (This is the Shaivasiddhanta Agama with 28 Mula Agamas and 207 Upagamas. It is Shuddhadvaita because in it there is no Visheshana). Itara is Shrutsara with numerous varieties. Into this mass of sects I do not attempt here to enter, except in a general way. My subject is the doctrine and ritual of the Shaktas. There are said to be Shaiva, Vaishnava, and Shakta Upanishads favoring one or another doctrine.

We must, however, in all cases distinguish between what a School says of itself and what others say of it. So far as I am aware all Agamas, whatever be their origin, claim now to be based on Shruti, though of course as different interpretations are put on Shruti, those who accept one interpretation are apt to speak of differing Schools as heretical. These main divisions again have subdivisions. Thus there are several Schools of Shaivas; and there are Shaktas with their nine Amnayas, four Sampradayas (Kerala, Kashmira, Gauda and Vilasa) each divided into two-fold division of inner and outer worship (Sammohana Tantra, Ch. V). There is for instance the Northern Shaiva School called Trika of Kashmir, in which country at one time Tantra Shastras were very prevalent. There is again the Southern Shaiva School called Shaivasiddhanta. The Shaktas who are to be found throughout India are largely prevalent in Bengal and Assam. The Shaktas are rather allied with the Northern Advaita Shaiva than with the others, though in them also there is worship of Shakti. Shiva and Shakti are one and he who worships one necessarily worships the other. But whereas the Shaiva predominantly worships Shiva, the Shakta predominantly worships the Shakti side of the Ardhanarishvara Murti, which is both Shiva and Shakti.

Mahavishnu and Sadashiva are also one. As the Sammohana Tantra (Ch. VIII) says, "Without Prakriti the Samsara (World) cannot be. Without Purusha true knowledge cannot be attained. Therefore should both be worshipped; with Mahakali, Mahakala." Some, it says, speak of Shiva, some of Shakti, some of Narayana (Vishnu). But the supreme Narayana (Adinarayana) is supreme Shiva (Parashambhu), the Nirguna Brahman, pure as crystal. The two aspects of the Supreme reflect the one in the other. The Reflection (Pratibimba) is Maya whence the World-Lords (Lokapalas) and the Worlds are born. The Adya Lalita (Mahashakti) at one time assumed the male form of Krishna and at another that of Rama (Ch. IX). For all aspects are in Mahakali, one with Bhairava Mahakala, who is Mahavishnu. "It is only a fool" it says, "who sees any difference between Rama and Shiva." This is of course to look
at the matter from the high Vedantik standpoint of Shaka doctrine. Nevertheless separate worship and rituals exist among the Sects. A common philosophical basis of the Shaivas and those of Shaktas, who are Agamavadins, is the doctrine of the Thirty-six Tantras. These are referred to in the Tantra (Ch. VII) so well known in Bengal which is called Kularnava. They are also referred to in other Shaka works and their commentaries such as the Anandalahari. The Sharada Tilaka, a great authority amongst the Bengal Shaktas, is the work of Lakshmanacarya, an author of the Kashmir Shaiva school. The latter school as also the Shaktas are Advaitins. The Shaiva Siddhanta and Pancaratra are Shuddhadvaita and Vishishtadvaita respectively. There is also a great body of Buddhist Tantras of differing schools. (I have published one -- the Shricakra Sambhara Tantra as Vol. VII of Tantrik Texts.) Now all these schools have Tantras of their own. The original connection of the Shaiva schools is said to be shown amongst other things, by the fact that some Tantras are common, such as Mrigendra and Matanga Tantras. It has been asserted that the Shaka school is not historically connected with the Shaivas. No grounds were given for this statement. Whatever be the historical origins of the former, the two appear to be in several respects allied at present, as any one who knows Shaka literature may find out for himself. In fact Shaka literature is in parts unintelligible to one unacquainted with some features of what is called the Shaiva Darshana. How otherwise is it that the 36 Tattvas and Shadadhva (see my Garland of Letters) are common to both?

The Shaktas have again been divided into three groups. Thus the esteemed Pandit R. Ananta Shastri in the Introduction to his edition of Anandalahari speaks of the Kaula or Shaka Shastras with sixty-four Tantras; the Mishra with eight Tantras; and the Samaya group which are said to be the most important of the Shaka Agamas, of which five are mentioned. This classification purports to be based on the nature of the object pursued, according as it belongs to one or the other of the Purusharthas. Pancaratra literature is very considerable, one hundred and eight works being mentioned by the same Pandit in Vol. XIII, pp. 357-363 of The Theosophist. I would refer the reader also to the very valuable edition of the Ahirbudhnya Samhita by my friend Dr. Otto Schrader, with an Introduction by the learned Doctor on the Pancaratra system where many Vaishnava Tantras and Samhitas are cited. The Trika school has many Tantras of which the leading one is Malinivijaya. The Svachchanda Tantra comes next. Jagadisha Chandra Chattopadhyaya Vidyavaridhi has written with learning and lucidity on this school. The Shaivasiddhanta has twenty-eight leading Tantras and a large number of Upagamas, such as Taraka Tantra, Vama Tantra and others, which will be found enumerated in Schomerus' Der Shaiva-siddhanta, Nallasvami Pillai's Studies in Shaivasiddhanta (p. 294), and Shivajñanasiddhiyar (p. 211). The Sammohana Tantra (Ch. VI) mentions 64 Tantras, 327 Upatantras, as also...
Yamalas, Damaras, Samhitas and other Scriptures of the Shaiva class; 75 Tantras, 205 Upatantras, also Yamalas, Damaras, Samhitas of the Vaishnava class; numerous Tantras and other scriptures of the Ganapatyaya and Saura classes, and a number of Puranas, Upapuranas and other variously named Scriptures of the Bauddha class. It then (Ch. VII) mentions over 500 Tantras and nearly the same number of Upatantras, of some 22 Agamas, Cinagama (see Ch. VI post), Buddhagama, Jainia, Pashupata, Kapalika, Pancaratra, Bhairava and others. There is thus a vast mass of Tantras in the Agamas belonging to differing schools of doctrine and practice, all of which must be studied before we can speak with certainty as to what the mighty Agama as a whole is. In this book I briefly deal with one section of it only. Nevertheless when these Agamas have been examined and are better known, it will, I think, be found that they are largely variant aspects of the same general ideas and practices.

As instances of general ideas I may cite the following: the conception of Deity as a supreme Personality (Parahanta) and of the double aspect of God in one of which He really is or becomes the Universe; a true emanation from Him in His creative aspect; successive emanations (Abhasa, Vyuha) as of "fire from fire" from subtle to gross; doctrine of Shakti; pure and impure creation; the denial of unconscious Maya, such as Shamkara teaches; doctrine of Maya Kosha and the Kañcukas (the six Shaiva Kañcukas being, as Dr. Schrader says, represented by the possibly earlier classification in the Pancaratra of the three Samkocas); the carrying of the origin of things up and beyond Purusha-Prakriti; acceptance at a later stage of Purusha-Prakriti, the Samkhyan Gunas, and evolution of Tattvas as applied to the doctrine of Shakti; affirmance of the reality of the Universe; emphasis on devotion (Bhakti); provision for all castes and both sexes.

Instances of common practice are for example Mantra, Bija, Yantra, Mudra, Nyasa, Bhutashuddhi, Kundalinyoga, construction and consecration of temples and images (Kriya), religious and social observances (Carya) such as Ahnika, Varnashramadharma, Utsava; and practical magic (Maya-yoga). Where there is Mantra, Yantra, Nyasa, Diksha, Guru and the like, there is Tantra Shastra. In fact one of the names of the latter is Mantra Shastra. With these similarities there are certain variations of doctrines and practice between the schools. Necessarily also, even on points of common similarity, there is some variance in terminology and exposition which is unessential. Thus when looking at their broad features, it is of no account whether with the Pancaratra we speak of Lakshmi, Shakti, Vyuha, Samkoca; or whether in terms of other schools we speak of Tripurasundari and Mahakali, Tattvas and Kañcukas. Again there are some differences in ritual which are not of great moment except in one and that a notable instance. I refer to the well-known division of worshippers into
Dakshinacara and Vamacara. The secret Sadhana of some of the latter (which I may here say is not usually understood) has acquired such notoriety that to most the term "The Tantra" connotes this particular worship and its abuses and nothing else. I may here also observe that it is a mistake to suppose that aberrations in doctrine and practice are peculiar to India. A Missionary wrote to me some years ago that this country was "a demon-haunted land". There are demons here, but they are not the only inhabitants; and tendencies to be found here have existed elsewhere. The West has produced many a doctrine and practice of an antinomian character. Some of the most extreme are to be found there. Moreover, though this does not seem to be recognized, it is nevertheless the fact that these Kaula rites are philosophically based on monistic doctrine. Now it is this Kaula doctrine and practice, limited probably, as being a secret doctrine, at all times to comparatively few, which has come to be known as "The Tantra". Nothing is more incorrect. This is but one division of worshippers who again are but one section of the numerous followers of the Agamas, Shaiva, Shakta and Vaishnava. Though there are certain common features which may be called Tantrik yet one cannot speak of "The Tantra" as though it were one entirely homogeneous doctrine and practice. Still less can we identify it with the particular practices and theories of one division of worshippers only. Further the Tantras are concerned with Science, Law, Medicine and a variety of subjects other than spiritual doctrine or worship. Thus Indian chemistry and medicine are largely indebted to the Tantrikas.

According to a common notion the word "Tantra" is (to use the language of a well-known work) "restricted to the necromantic books of the latter Shivaic or Shakti mysticism" (Waddell's *Buddhism of Tibet*, p. 164). As charity covers many sins, so "mystic" and "mysticism" are words which cover much ignorance. "Necromancy" too looms unnecessarily large in writers of this school. It is, however, the fact that Western authors generally so understand the term "Tantra". They are, however, in error in so doing as previously explained. Here I shortly deal with the significance of the Tantra Shastra, which is of course also misunderstood, being generally spoken of as a jumble of "black magic," and "erotic mysticism," cemented together by a ritual which is "meaningless mummery". A large number of persons who talk in this strain have never had a Tantra in their hands, and such Orientalists as have read some portions of these Scriptures have not generally understood them, otherwise they would not have found them to be so "meaningless". They may be bad, or they may be good, but they have a meaning. Men are not such fools as to believe for ages in what is meaningless. The use of this term implies that their content had no meaning to them. Very likely; for to define as they do Mantra as "mystical words," Mudra as "mystical gestures" and Yantra as "mystical diagrams" does not imply knowledge. These erroneous notions as to the nature of the Agama are of course due to the mistaken identification of the
whole body of the Scripture with one section of it. Further this last is only known through the abuses to which its dangerous practices as carried out by inferior persons have given rise. It is stated in the Shastra itself in which they are prescribed that the path is full of difficulty and peril and he who fails upon it goes to Hell. That there are those who have so failed, and others who have been guilty of evil magic, is well known. I am not in this Chapter concerned with this special ritual or magic but with the practices which govern the life of the vast mass of the Indian people to be found in the Tantras of the Agamas of the different schools which I have mentioned.

A Western writer in a review of one of my books has expressed the opinion that the Tantra Shastra (I think he meant the Shakta) was, at least in its origin, alien and indeed hostile to the Veda. He said: "We are strongly of opinion that in their essence the two principles are fundamentally opposed and that the Tantra only used Vedic forms to mask its essential opposition." I will not discuss this question here. It is, however, the fact now, as it has been for centuries past, that the Agamavadins claim to base their doctrine on Veda. The Vedanta is the final authority and basis for the doctrines set forth in the Tantras, though the latter interpret the Vedanta in various ways. The real meaning of Vedanta is Upanishad and nothing else. Many persons, however, speak of Vedanta as though it meant the philosophy of Shankara or whatever other philosopher they follow. This of course is incorrect. Vedanta is Shruti. Shankara's philosophy is merely one interpretation of Shruti just as Ramanuja's is another and that of the Shaivagama or Kaulagama is a third. There is no question of competition between Vedanta as Shruti and Tantra Shastra. It is, however, the fact that each of the followers of the different schools of Agama contend that their interpretation of the Shruti texts is the true one and superior to that of other schools. As a stranger to all these sects, I am not here concerned to show that one system is better than the other. Each will adopt that, which most suits him. I am only stating the facts. As the Ahirbudhnya Samhita of the Pañcaratra Agama says, the aspects of God are infinite, and no philosopher can seize and duly express more than one aspect. This is perfectly true. All systems of interpretation have some merits as they have defects, that of Shankara included. The latter by his Mayavada is able to preserve more completely than any other interpretation the changelessness and stainlessness of Brahman. It does this, however, at the cost of certain defects, which do not exist in other schools, which have also their own peculiar merits and shortcomings. The basis and seat of authority is Shruti or experience and the Agama interprets Shruti in its own way. Thus the Shaiva-Shakta doctrines are specific solutions of the Vedantic theme which differ in several respects from that of Shankara, though as they agree (I speak of the Northern Shaiva School) with him on the fundamental question of the unity of Jivatma and Paramatma, they are therefore Advaita.
The next question is how the experience of which the Agama speaks may be gained. This is also prescribed in the Shastra in the form of peculiar Sadhanas or disciplines. In the first place there must be a healthy physical and moral life. To know a thing in its ultimate sense is to be that thing. To know Brahman is, according to Advaita, to be Brahman. One cannot realize Brahman the Pure except by being oneself pure (Shuddhacitta). But to attain and keep this state, as well as progress therein, certain specific means, practices, rituals or disciplines are necessary. The result cannot be got by mere philosophical talk about Brahman. Religion is a practical activity. Just as the body requires exercise, training and gymnastic, so does the mind. This may be of a merely intellectual or spiritual kind. The means employed are called Sadhana which comes from the root "Sadh," to exert. Sadhana is that which leads to Siddhi. Sadhana is the development of Shakti. Man is Consciousness (Atma) vehicled by Shakti in the form of mind and body. But this Shakti is at base Pure Consciousness, just as Atma is; for Atma and Shakti are one. Man is thus a vast magazine of both latent and expressed power. The object of Sadhana is to develop man's Shakti, whether for temporal or spiritual purposes. But where is Sadhana to be found? Seeing that the Vaidika Acara has fallen in practical desuetude we can find it nowhere but in the Agamas and in the Puranas which are replete with Tantrik rituals. The Tantras of these Agamas therefore contain both a practical exposition of spiritual doctrine and the means by which the truth it teaches may be realized. Their authority does not depend, as Western writers and some of their Eastern followers suppose, on the date when they were revealed but on the question whether Siddhi is gained thereby. This too is the proof of Ayurveda. The test of medicine is that it cures. If Siddhi is not obtained, the fact it is written "Shiva uvaca" (Shiva speaks) or the like counts for nothing. The Agama therefore is a practical exposition and application of Doctrine varying according to its different schools.

The latest tendency in modern Western philosophy is to rest upon intuition, as it was formerly the tendency to glorify dialectic. Intuition has, however, to be led into higher and higher possibilities by means of Sadhana. This term means work or practice, which in its result is the gradual unfolding of the Spirit's vast latent magazine of power (Shakti), enjoyment and vision which everyone possesses in himself. The philosophy of the Agama is, as a friend and collaborator of mine, Professor Pramathanatha Mukhyo-padhyaya, very well put it, a practical philosophy, adding, that what the intellectual world wants to-day is this sort of philosophy; a philosophy which not merely argues but experiments. The form which Sadhana takes is a secondary matter. One goal may be reached by many paths. What is the path in any particular case depends on considerations of personal capacity and temperament, race and faith. For the Hindu there is the Agama which contains forms of discipline
which his race has evolved and are therefore *prima facie* suitable for him. This is not to say that these forms are unalterable or acceptable to all. Others will adopt other forms of Sadhana suitable to them. Thus, amongst Christians, the Catholic Church prescribes a full and powerful Sadhana in its Sacraments (Samskara) and Worship (Puja, Upasana), Meditation (Dhyana), Rosary (Japa) and the like. But any system to be fruitful must *experiment* to gain *experience*. The significance of the Tantra Shastra lies in this that it claims to afford a means available to all, of *whatever caste* and of *either sex*, whereby the truths taught may be *practically realized*.

The Tantras both in India and Tibet are the expression of principles which are of universal application. The mere statement of religious truths avails not. What is necessary for all is a *practical method* of realization. This too the occultist needs. Further the ordinary run of mankind can neither apprehend, nor do they derive satisfaction from mere metaphysical concepts. They accept them only when presented in personal form. They care not for Shunyata, the Void, nor Saccidananda in the sense of mere Consciousness -- Being -- Bliss. They appeal to personal Bodhisattvas, Buddhas, Shiva, Vishnu, Devi who will hear their prayer, and grant them aid. Next they cannot stand by themselves. They need the counsel and guidance of priest and Guru and the fortifying virtues of the sacraments. They need a definite picture of their object of worship, such as is detailed in the Dhyana of the Devatas, an image, a Yantra, a Mandala and so forth, a developed ritual and pictorial religion. This is not to say that they are wrong. These natural tendencies, however, become accentuated in course of time to a point where "superstition," mechanical devotion and lifeless formalism and other abuses are produced. There then takes place what is called a "Reform," in the direction of a more spiritual religion. This too is accentuated to the point of barrenness. Religion becomes sterile to produce practical result and ritual and pictorial religion recurs. So Buddhism, which in its origin has been represented to be a reaction against excessive and barren ritualism, could not rest with a mere statement of the noble truths and the eightfold path. Something practical was needed. The Mahayana (Thegpa Chhenpo) was produced. Nagarjuna in the second century A.D. (?) is said to have promulgated ideas to be found in the Tantras. In order to realize the desired end, use was made of all the powers of man, physical and mental. Theistic notions as also Yoga came again to the fore in the Yogacarya and other Buddhist systems. The worship of images and an elaborate ritual was introduced. The worship of the Shaktis spread. The Mantrayana and Vajrayana found acceptance with, what an English writer (*The Buddhism of Tibet* by L. Waddell) describes in the usual style as its "silly mummery of unmeaning jargon and gibberish," the latter being said to be "the most depraved form of Buddhist doctrine." So-called Tantrik Buddhism became thus fully developed. A Tantrik reformer in the person of Tsongkhapa
arose, who codified the Tantras in his work Lam-rim Chhen-mo. The great code, the Kah-gyur, contains in one of its sections the Tantras (Rgyud) containing ritual, worship of the Divine Mothers, theology, astrology and natural science, as do their Indian counterparts. These are of four classes, the Kriya, Carya, Yoga, Anuttara Tantras, the latter comprising Maha, Anu and Ati-Yoga Tantras. The Tan-ghur similarly contains many volumes of Tantras (Rgyud). Then, at length, Buddhism was driven from out of India.

Brahmanism and its rituals survived and increased, until both in our day and the nearer past we see in the so-called reformed sects a movement towards what is claimed to be a more spiritual religion. Throughout the ages the same movements of action and reaction manifest. What is right here lies in the middle course. Some practical method and ritual is necessary if religion is not to be barren of result. The nature of the method and ritual will vary according to the capacity and development of men. On the other hand, the "crooked influence of time" tends to overlay the essential spiritual truths with unintelligent and dead formalism. The Tantra Shastra stands for a principle of high value though, like other things admittedly good, it is capable of, and has suffered, abuse. An important point in this connection should be noted. In Europe we see extreme puritan reaction with the result that the religious movements which embody them become one-sided and without provision for ordinary human needs. Brahmanism has ever been all-inclusive, producing a Sadhana of varying kinds, material and mental, for the different stages of spiritual advancement and exempting from further ritual those for whom, by reason of their attainment, it is no longer necessary. http://www.sacred-texts.com/tantra/sas/sas03.htm

Vajrayana, or Tantric Buddhism, has been described as the latest phase in the development and evolution of Buddhist thought. For a long time, Western scholars dismissed Vajrayana as the final "degenerate phase" of Buddhist thought. This attitude was due to the fact that these materialistic scholars had only a Christian or a secular way of seeing the world. They could appreciate ordinary Buddhism (Theravada, etc), seeing the Buddha as the Christ of the East teaching an essentially moral message, or as a sort of spiritual humanist; but when faced with a system of knowledge and practice that embraced all the magical and occult elements that Western rationalism had rejected centuries ago, could only explain it as some sort of degenerate end phase.

Fortunately, in more recent times other Westerners have studied Tantric Buddhism first hand, at the feet of actual Tibetan Masters, and so have a more mature appreciation and respect for that noble tradition. Indeed, if anything good has come out of the terrible
Chinese invasion and oppression of the Tibetan homeland in the 2nd half of the 20th century, it has been that this has driven Tibetan lamas and teachers to the West, and encouraged them to spread their tradition among sympathetic Westerners.

Vajrayana metaphysics is, like Indian Tantra, a hybrid affair: a coming together of Indian Tantrism, Mahayana Buddhism, and the original aboriginal shamanism - the Bon tradition - of Tibet itself. Like the Nathas, Shaktas, and Shaivites, the Vajrayanists postulated a subtle or iconographic body, made up of chakras, nadis, and subtle winds (vayu). And like their Indian counterparts they worked on manipulating the forces of this subtle body through yoga in order to attain spiritual enlightenment. But Vajrayana tantra diverged very early from Indian tantra. Instead of the later seven-chakra model, they retain an earlier four chakra schema of navel, heart, throat, and head centres. Starting from this four-chakra foundation, the Vajrayanists - like the Indian tantics - built up a very elaborate system of correspondences.

There are a number of other important differences to Indian (Shakta) Tantra as well. In Indian tantra one starts from the base chakra and progresses up. In Tibetan tantra one starts from the head, which is the "lowest" level of consciousness (body, waking consciousness, wrathful deities), and progresses down to the heart, which is the highest level of consciousness.

With Indian Tantra the kundalini is awakened through specific breathing practices and yoga-postures. The prana or vital-force of the subtle body is thus manipulated through the breath and the physical body; through an extension of Hatha yoga which, the reader will recall, was associated from the beginning with Indian Tantra. In contrast, Vajrayana practice involves manipulating the vital force through the mind and concentration. Through intense visualisation of deities and so on, one activates the inner "winds" (= prana = ch'i) and "drops".

The Instead of the Kundalini-Shakti or "Serpent Fire" of Shakta Tantrism, Vajrayana has the Tumo (literally "fierce woman"). Through intense visualisation of deities and concentration upon the "lower tip" (the minor chakra at the tip of the sex-organ), the winds (prana) are drawn into the lower opening of the central channel (sushumna), producing an intense heat, called tumo [Daniel Cozort, *Highest Yoga Tantra*, p.71]. In her fascinating book, *Magic and Mystery in Tibet* Alexandra David-Neel popularised stories of Tibetan yogis drying icy sheets with their naked bodies outside in the middle of winter. That is a showy exhibition of tumo. Real tumo of course is the tantric meditation itself.

As a result of the tumo-heat, the drops melt and enter the central channel. The red "female" drops in the navel chakra ascends to the heart chakra, while the white drops in the crown chakra descend to the same chakra. The bliss of the drops flowing in the central channel is said to be a hundred times greater than that of orgasm [p.71]. The drops, moving up or down the central channel, finally enter the "indestructable drop" in the heart chakra, so called because it is said to be drop that passes from life-time to life-time, taking with it the "very subtle mind" and "very subtle wind" [p.72].

The entire visualisation or meditation stage itself is called the stage of Generation, as its purpose of is to construct or generate an actual enlightenment or buddha-body, the stage of
The term dheekkai denotes the position, honor, grading, guidance and therapy given to the devotees by the guru. It depends upon the sadhana he has performed in the pursuit of the god.

Psychotherapy is defined as a method of treatment aimed at relieving psychological distress, modifying patterns of behavior and personality, using psychological principles after establishing deliberate professional contract by a qualified therapist on the individual with psychological problems or diagnosis.

When we see dheekai and psychotherapy together they are almost the same except certain verbatim and in semantics.

They both have a method, therapist, a distressed client, classification, contract and goals. This has been recognized by Indian psychologists for long periods. The guru-chela relationship is same as therapist-client relationship. The dheekai philosophy and practice is (more or less) in this line only. There are three forms of primary classification of dheekai:

a) SAMAYA DHEEKAI: given to the individual who has excelled in sarya acts

Completion. The result of all this is that one rises in an "illusory body", so called because it is a spirit body rather than a physical body, and at death, rather than be caught up by the bardo and reincarnation, one remains in full consciousness in the illusory body, so attaining Buddhahood.
b) VISETA (விலசே) DHEEKAI: given to the person who has excelled in kiriyai and yogam.

c) NIRVANA (நிர்வாண) DHEEKAI: given to a person who has excelled in gnana acts.

According to the degree of their performances of the actions on the axis of the disciplines they have in NITHYAM, NAIMITHIGAM AND KAMIAM.

i. NITHYAM: (நித்தியம்) daily rituals

ii. NAIMITHIGAM: (னநமித்திகம்) various annual functions and rituals

iii. KAMIGAM: (காமிகம்) special poojas for specific goals.

1. A person who performs all the three disciplines is called as ACHARYA. (ஆச்சார்யா)

2. People who do the nithya and naimithiha dheekai are graded as UTHAMAR (உத்தமர)

3. Persons who can do only nithya are classified as MATHIMAR (மத்திமர்)

4. Persons who cannot do any of these are called ADHAMAR. (அதமர்)

The uthamar and mathimar are eligible for ANGI DHEEKAI (அங்கி-தீக்னக). It involves fire rituals. The people who are in the adhamar category are fit for ANGA DHEEKAI by the guru. (அங்கா-தீக்னக)

This dheekai are six types. They are

1. NAYANAM (நயை) DHEEKAI: given by the eye contact
2. PARISA (பரிச) DHEEKAI: given by the touch
3. VASAGA (வாசக) DHEEKAI: giving the mantra
4. MANASA (மாைச) DHEEKAI: established by mental rapport
5. SATHIRA (சாத்திர) DHEEKAI: teaching the agama
6. YOGA (லயாக) DHEEKAI: teaching the yoga

The dheekais have further intricate classifications. Each dheekai then becomes specific for each soul.

The soul classification and avathai diagnosis are done prior to these. Each person gets dheekai according to his avathai (distress), sadhana and thathva manifestations. The dheekai are similar to modern psycho-analytic psychotherapies.

The guru plays a role analogous to a doctor. The doctor and the guru have to be responsible for the client or a devotee in the letter and spirit in both of their cases. They both do the same function to the society.
PART-9: COSMOGONY: CREATION OF UNIVERSE:

UNMAI VILAKAM:

UNMAI VILAKAM is a book written by Thiruvadhigai Manavagangadanthar. His book is an important resource for the understanding of the concepts of creation and thathva and thaveehas. We shall see them now.

When the destruction of the universe takes place all matters perish. This is sangaaram. This sangaaram leads to creation of the new universe afresh by the Siva.

The Siva creates Maya first. In the Maya the Siva stand without any other malam and this state is called SUDDHA MAYAM. சுத்த மாயம்
1. When he combines the gnana power of his grace with the Maya the NADHA TATHVAM emerges. நாத தத்துவம்
2. When he combines his kiriya power with the suddha maya the VINDHU THATHVAM emerges. விந்து தத்துவம்
3. When he mixes the nadham and vindhu with the suddha maya the SADHAKIYA THATHVAM emerges. சதாக்கியதத்துவம்
4. When the kiriya power exceeds and gnana power decreases they mix with suddha Maya upon which the MAHESWARA THATHVA emerges. மாஹேஸ்வரதத்துவம்
5. When the gnana exceeds and kiriya decreases the SUDDHA VIDHYA THATHVAM emerges.

Thus five thathvas emerging from the suddha Maya is known as the SIVA THATHVAM
The Siva thathvas are the Nadham, Vindhu, Sadhakiyam, Maheswaram and Suddha viddhai
The thathvas later take the body form.
1. Nadham=sivam form
2. Vindhu=sakthi form
3. Sadhakiyam=sadhasivan form
4. Maheswram=mahesan form
5. Suddha viddhai=rudhran, maal and ayan forms

The nadham and vindhu have no form hence called ARUVAM(AROOPA)

The sadhasivan has a form less form and hence called ARUVURUVAM(AROOPA-ROOPA:LINGAM)

The suddhaviddhai has a form hence called URUVAM(ROOPA)

The creation of the universe from maya is similar to the quantum theories, black hole theories and the dark force theories. Even now seventy five percent of the universe consists of dark matters and the universe is still evolving. Dark energy principles in physics are closer to the maya thathvam.

It is a philosophical speculation of a yester year, that surprises us when it happens to be true on an empirical modern validation. That is the beauty of the human reflective process.

THREE STAGES OF UNIVERSE:

The layam, the boham and the adhikaram.
1. **LAYAM**: In this state Siva contracts the universe and merges into himself. In this state the Siva is called **LAYASIVAM**. The layasivam consists of the nadham and vindhu (sivam and sakthi).

2. **BOHAM**: When the sivam stands in sadhkiya and expands the universe it is called **BOHASIVAM**. This state also is accompanied by the arulal for the souls.

3. **ADHIKARAM**: In this state the sivam manifest first as mahesan and does the **MARAITHAL** work. The maraithal work is blindening of the soul about its previous births and lives.

In the suddhavidhhai state the bodies of the god are the **RUDHRAN**, **MAAL AND AYAN**. They are in a form hence called **URUVAM**. They lead the universe to function hence they are called the **ADHIKARA SIVAM**.

The suddhamaya bodies namely the sivam, sakthi, sadhasivan, mahesan, urudhran, maal and ayan are seven in number and are called as the sambu-pakkam (**SAMBU-VARGHA**) Their duties are to perform the five functions for the soul which are in vignana kalar state. The five duties are the creation, maintanence, destruction, hiding and grace.

The vignana kalar state souls are in a higher state of being and are classified further into

1. **ANUSADHASIVAR**
2. **ATAVIDDHESWARAR**
3. **SABTHAKODI-MAHA MANTHRAR**
These higher souls are called the ANUPAKKATHAR (ANUVARGHA) ஆனுவர்க்கம்

These souls have no anava but the smell of adhikaramalam (a type of anava) only. These higher souls along with the souls with one malam—that are vignana kalar—are in the line for the action from the sambupakka bodies.

The creation of the universe is through a process which involves the Maya and the process goes through the bodies. From higher bodies to lower bodies in an hierarchical manner.

1. The initial bodies are the SAMBU-PAKAM (SAMBU-VARGAM=BODIES CLOSER TO SIVAM).
2. The next line this order is the ANUPAKAM (ANU-VARGAM=ATOMIC BODIES).
3. The sambu pakam bodies are created from SUDDHA MAYA (CLEAN MAYA).

Maya means darkness, blindness, illusion, nothingness or black force. The dark force concept is not altogether unconceivable. The dark matter of the universe is a good example. The black hole theories are also similar to the Maya concept. Maya and black hole are analogous in a certain extent.

The sambu pakathar joins the souls which are in the vignana kalar state. The vignana kalar state consist only one malam that is anavam. The suddha Maya of the sambu pakam bodies help the vignana kalar bodies to expand into the DHANU, KARANA, BUVANA AND BOHA thathva.

1. DHANU = PHYSICAL BODY OF THE SOUL
2. KARANA = THE MIND
3. BUVANA = PHYSICAL SPACE=EARTH, SOLAR SYSTEM, GALAXIES, THE UNIVERSE.
4.BOHA= OBJECTS OF ENJOYMENT=FOOD,SHELTER, REPRODUCTION

Thus the chain reactions are the sivam-suddha Maya-sambupakkam-anupakkam-vignanakalar-suddha Maya thathva-dhanu,karana, buvana and boha.

We should imagine that the sivam creates the dark force and then joins with the clean souls and makes the primordial universe. The soul stands next only to the sivam. The universe comes next. That is in the order: sivam-soul-universe. If we draw circles one over other, the initial point is the sivam then comes the soul and then comes the universe.

This model is similar to the CARTESIAN MODEL. DESCARTES’S concept of the mind body dichotomy comes closer to this concept( COGITO ERGO SUM “I am thinking therefore I am”). The soul or the ideas comes first and the universe is named by it. That concept gives primal importance to the ideas.

This is in opposition to the empiricist’s view that the universe is created first and the mind perceives them and gets to know it through the senses. The adhvaitha principles are closer to empiricism and the saiva cosmogony is closer to rationalism. However eventually both schools reconcile to a KANTIAN MODEL later.

CLASSIFICATION OF THE UNIVERSE:

The universe is classified into two major forms.
1. sabtha prapanjam =word and language
2. artha prapanjam= the physical realm
The ‘sabtha prapanjam’ are further classified into vannam, padham and mandhiram
1. Vannam = letters (they are 51; they are also called the bija-vidhai-seeds)
2. Padham = words (they are 81; the details not clear)
3. Manthram = sentences (they are only 11; details not known)

The ‘artha prapanjam’ (physical matters of the universe) are classified as kalai, thathva and the buvanam.
1. Kalai = pradhitai, nivarthi, vidhya, santhi, and santhi adheedham.
2. Thathva = from nadham to earth (36 in number).
3. Buvanam = the geographic areas (224) they are the various lands, mountains, islands and hills.
4. The vannam, padham, manthram, kalai, thathvam and the buvanam are called the ADDHUVA means the openings to reach god.

THE VIDHYA THATHVAM (CREATION OF THE KNOWLEDGE SPHERE):

After the creation of suddha maya (clean maya) the remaining maya consists of the unclean maya. The unclean maya consists of the anavam and kanmam. The souls which are in this state are called pralaya kalar. They are called so because they get rid of the malam in the pralaya (apocalypse) phase of the universe.

From the unclean maya the kalam (time), niyadhi (logic) and kalai (action) appear. From the action of sivam this process happens. Siva employs anandhar who is leader of the viddhye-asurar (asura of knowledge) for this.
From the actions the viddhai(knowledge) emerges.
From the knowledge the aragam(desire) emerges.
Thus the five thathvas that emerge from the unclean maya are
1. time
2. logic
3. action
4. knowledge
5. desire

The five principles together form the purudan(man)
Thus in the unclean maya there are seven products
1. Maya, (1)
2. Five thathvas,(5)
3. Purudan(man),(1)
these seven products are also called as vidhhyaa thathva (knowledge principles).

CREATION OF THE PRINCIPLES OF THE SOUL:

From the remaining part of the unclean maya the siva employs the sri-kanda-rudhra to stir the kalai principles. From the kalai principle the moola pragrathi appears(fundamental physical bodies).
The fundamental physical matters are also called fundamental bodies, the avyaktha,( sitham, guna,or the maan.)
From the guna(temperament) the buddhi(insight)emerges
From the insight the agankara (ego)emerges
From the ego three principles emerge.
1. saidhasa=brings information to the mind and illuminates
2. vaigari=communicates with exterior
3. boodhadhi=sensations=sensory experience
Thr saidhasa are the perceptual organs like eye, ear, nose, tongue and skin; these are the gnana indhriya (knowledge source machines).

The vaigari are the arm, leg, mouth, uterus and the rectum. These are kanma indhriyam (machines of action).

The boodhadhi are the noise, taste, smell, light and the tactile. They are called thanmathra (energy in the perceivable form).

From the boodhadhi, the boodhas emerge. They are the sky, wind, fire, water, and the earth.

CREATION OF THE HUMAN BODY:

So far we have dealt with the creation of the maya (dark force), the siva thathvas, the vidhya thathvas and the anma thathvas. These issues have detailed the creation of the universe from the dark force of maya. The maya is responsible for the creation of the thought and the thought produces the universe. This point is very important as the primary importance is given to the thought and the mind. This is unique to the siddhantham philosophy as opposed to the other Hindu schools.

Now we shall go to see how the siddhantha describes the creation of the human body.

The human body is described to have five distinct layers each over others. The layers are:

1. **ANANDHA KOSAM (HAPPINESS LAYER)** = KARANA SAREERAM
2. **VIGNANA KOSAM (KNOWLEDGE LAYER)** = SANJUKA SAREERAM
3. **MANOMAYA KOSAM (MENTAL LAYER)** = GUNA SAREERAM
4. **PRAMAMAYA KOSAM (LIFE SUPPORTING LAYER)** = SUKUMA SAREERAM
5. ANNA MAYA KOSAM (BODY MADE FROM FOOD) = DHoola Sareeram

These five layer concept laid one over another is a good model for the understanding of human physiology. It is nevertheless not complete and it has to understood from the complete descriptions of the thathvas and the thathveegas (which we shall see later).

This model of human physiology is a primitive human physiology and does not correspond to modern human physiology. But it still has some fundamental correctness and could well have helped early siddha (antha) medicine system.

The karana sareeram is closest to the soul and is made up of maya itself, it may be the early nervous system or the DNA. The sanjuka sareeram is made up of the viddhya principles "kalai, niyadhi, kalam, viddhai and aragam" and hence may be the cerebral cortex.

The guna sareeram is made from the mind, buddhi and ahangaram. It is closer to the modern model of FREUDIAN mind namely the thought, higher mental function and the self. The sukuma sareeram is one deals with perceptions like eye, ear, tongue...etc. It is the perceptual organs generally. The last is the dhoola sareeram is one closer to our somatic body consisting of muscles, nerves, blood, heart, lungs, the basic biochemical foundations of the body like hydrocarbons, proteins, enzymes, hormones, water, energy bonds, mitochondria...etc.

It is the dhoola sareeram which gets destroyed in each birth. The other four sareera are not destroyed and reach the sivam. This is a common knowledge that our body perishes at death. But our DNA is continued through children. The thoughts and actions do
not die as they exist for the benefit of the mankind long after our death.

CREATION OF LANGUAGE:

The language develops from the SIVA THATHVA. They are four types:
1. Sukumai vakku: சுகுமக்கவக்கு this is the intuition we get. It has no thought form.
2. Paisanthi vakku: பாயசாந்திவாக்கு this is in the form of half intuition and half thought.
3. Mathimai vakku: மாதினமவாக்கு here the thought is clearly formed and has a linguistic form but cannot be pronounced.
4. Vaigari vakku: வாயகாரிவாக்கு: it is fully formed word that can be communicated in a language.
All the vakku forms are from suddha maya and are from the siva thathva.
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2. ATAVIDDDHESWARAR அணுவித்லதஸ்வரர்
3. SABTHAKODI-MAHA MANTHRAR சப்தலகாடி மகாமந்திரர்

These higher souls are called the ANUPAKKATHAR (ANU-VARGHA).
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2. KARANA= THE MIND கரண
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2. artha prapanjam= the physical realmஅர்த்தபிரபஞ்சம்

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1. Vannam= letters( they are 51;they are also called the bija-vidhai-seeds)வன்
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2. logic
3. action
The five principles together form the purudan (man). Thus in the unclean maya there are seven products:
1. Maya, (1)
2. Five thathvas, (5)
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**CREATION OF THE HUMAN BODY:**

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2. **VIGNANA KOSAM** (KNOWLEDGE LAYER) = SANJUKA SAREERAM
3. **MANOMAYA KOSAM** (MENTAL LAYER) = GUNA SAREERAM
4. **PRAMAMAYA KOSAM** (LIFE SUPPORTING LAYER) = SUKUMA SAREERAM
5. **ANNAMAYA KOSAM** (BODY MADE FROM FOOD) = DHoola SAREERAM

These five layer concept laid one over another is a good model for the understanding of human physiology. It is nevertheless not complete and it has to understood from the complete
descriptions of the thathvas and the thathveegas (which we shall see later).

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CREATION OF LANGUAGE:

The language develops from the SIVA THATHVA.
They are four types:

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2. Paisanthi vakku:பைசாந்திவாக்கு this is in the form of half intuition and half thought.

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4. Vaigari vakku:வாகரிவாக்கு: it is fully formed word that can be communicated in a language.

All the vakku forms are from suddha maya and are from the siva thathva.
The areas I have taken in my work are the historical, psychoanalytic, phenomenological, metaphysical, hermeneutic and therapeutic aspects of saiva siddhantham.

Hermeneutics is of course the chief purpose of the whole book even though it manifest as a psycho-analytic work. The fact that any psycho analytic interpretation of text would eventually end up as hermeneutics is an example in my own case.

**CONCLUSION:**

The fundamental issue in siddhantham study is the metaphysical striving takes route of searching one’s own self. This has resulted in the extensive informations about the mind. This is more like a by-product. Like the ambrosia(amudham) and “alagaala visham”( poison) emerging when “the cosmic ocean of milk” was churned.

It is the metaphysical core issues matter for a philosophy student. But the byproducts of the self- search have given us a body of thought that has a solid basis for subsequent logical study of manas(mind) and the body. This may have ended up in siddha system of medicine which is still a popular clinical practice in tamilnadu.

The core issues of agama philosophy that is pathi, pasu and pasam are well explained in most other works. Therefore I took up the other issues like the comparative philosophy,
psychoanalysis and most importantly the phenomenology in my work. Needless to say there are abundances of improvements that are needed in my task.

The nayanmaar’s life is a good example how religious attachments may go unhealthy if the appropriate steps in the sadhana are not followed. There are ample instructions to follow them systematically in saiva siddhantham especially in the thiruvavaduthurai-pandara texts.

What I find is a good similarity between the analogies and symbolisms in both schools. The symbolisms in the folk psychology and scriptures are equalant to the sublimation on psychoanalysis. Study of symbolism is vital for a student of psychology if he ventures into hermeneutics. They are even more essential for the one who has taken up an in depth study of saiva siddhantham.

It is impossible to say both are same or even attempt at a comparison may be disliked by many scholars. My idea is to find the symbolisms only. Both schools use symbols. The symbols are similar both in terminologies and wider representations in the descriptions. It is such analogies brought me to speculate both the schools in same light.

The siddha system of medicine and psychology is well known to the world. The social implications it has especially in the sadhana chapters are noteworthy. The sadhana in my opinion are social in their outlook, rather than pure self absorption as many scholars of Hindu philosophy feel.

Therefore I make the following final conclusions:
1. Siddhantha has a logical scientific message (logical positivism?)
2. It also deals with unconscious dynamics along with core metaphysics.
3. It has hermeneutic, psycho-analytic and phenomenological connotations.
4. It has psychotherapy principles in it to prevent abnormal god attachments.

*Thiruchitrambalam!*
MAJOR RESOURCE BOOKS:

1. Philosophy:

- Problems of philosophy- Bertrand Russell (1912)
- History of western philosophy- Bertrand Russell (1946)
- Appearance and reality- F.H. Bradley (1893)

2. Tamil:

- Saiva siddhantha contact training program publications (14 volumes)- Thiruvavaduthurai adheenam – Thiruvavaduthurai, Tamilnadu, India. (2008)
- Sandhana sastra texts with commentaries (11 volumes)- published by Thirupanadhal kasi madam- Thirupanandhal, Tamilnadu, India. (2008)
- Fourteen meykanda sastras with notes-Dharumapuram adheenam publication-2014.
- 108 Upanishads, Ramakrishna mutt publications, Chennai (13 volumes), 1991

3. Psychiatry:

4. Websites:

meykandar@yahoogroups.com (the site has been a guiding force and I have exchanged my ideas with eminent scholars abroad through this group)
www.himalayanacademy.org (I have taken the English translations of thirumanthiram from their site)
www.stanford.plato.edu: a very useful information resource in philosophy
www.shaivam.org: very useful source for original literatures and explanations by eminent authors.

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This book takes a new path in the understanding of hidden themes in the traditional tamil saiva religious texts. It studies the overlap between psychoanalysis and saivasiddhantham. This is an academic text meant for readers who have already some idea about this field. It may be useful for scholars in tamil,saivism, eastern philosophy, psychoanalysis, hermeneutics and psychiatrists who are interested in philosophy. Tamil diaspora and Saiva associations worldwide may find it most interesting.

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