KNOWING OUR ROOTS

Spiritual Search Questions with Evidence based Answers

Dr. R. Lambotharan MD, CCFP
Director
Shakthi - Centre for Holistic Health for Wholistic Health
KNOWING OUR ROOTS
Series Number: 1. Who is our God?

God does not have any name really. He does not have any shape or form either. This formless, nameless God is called as Parasivam in Chaiva Religion. The sacred texts of Vaethas and Upanishaths call this as Parabrahmam. The sacred Brahmasutra says this as THAT. This formless and nameless Parasivam manifest in several forms for us out of His grace. When this nameless Parasivam takes the forms we call Him as SIVAN in chaivam.

Quotations:

1. That is formless and difficult to perceive but came with form by Itself (by grace)
   - Thiru Unthiyaar by St. Uyyavantha Thaevar of Thiruviyaloor, Song -1

2. For Him Who has no one name, no one form
   We sing thousand names with praise and play
   - Thiruvaasakam by St.Ma'nikkavaasakar

1. உண்மையில் மாற்றும் அமலின் அந்தந்தந்தான்
   காணமல் வருவாறும் உண்மை

   - என்றுற்று காஞ்சிகூர் பிறந்தவரும் சூரேசுமாரா கிருஷ்ணேஸ்வரர்-படை

2. அந்த பெயர் அன்றும் கலந்துவிக்கவைந்ததற்கு அபிவை
   கிருஷ்ணேஸ்வரர் பாட்டும் பைரேந்தவரும் பத்மாரை - மாணிக்க தானிய கிருஷ்ணேஸ்வரர்
KNOWING OUR ROOTS
Series Number: 2. Why our God has a wife?

Answer: God is one. His grace we name it as his consort or Shakthi. Shakthi means power. Like the sun and the rays God's power is inseparable from him. We see this as His consort or wife in Chaivam. This is also for us to understand the origin, existence of the working module of the polarity of the forces in the creations in the same way as they are in the Being. All the living beings have polarized as feminine and masculine forces. Even the particles of matter are no exception as from the atoms to the universe we see the polarity of the forces as negative and positive charges. Even the non particle energy forces such as electricity, electronics and magnetic fields are no exception. This is the complete understanding of the God and His wonderful creations AS IT IS in Chaivam. Constant interactions and movements of these forces are perceived as Dance of Siva.

Quotations:

1. The God (Sivan) who is inseparable form the Grace which gives the Sivahood or Godness to us the souls

   -Thru Arud Payan by St. Umapathi Sivaachchariyaar -2nd song

2. The grace is the Shakthi

   - Siva Gnana Siththiyaar by St. Arul Nanthi Sivaachchariyar - 5-9

1. தெய்யமைவும் மனாசர் ஆர்வத்துடன் சங்கிலி
   போர்க்கல்கள் காரன் பிரிவு - சிவாச்சாரியர்-கூடந்த-2

KNOWING OUR ROOTS
Series Number: 3. Why our God Murugan has two wives?

God is one. His grace we name it as his consort or Shakthi. Shakthi means power. God's power is inseparable from him like the sun and the rays. We see this power or Grace as His consort or wife or even wives. This is also for us to understand the different forces in the Being and in us and their working relationship. God's power of motivation or Ichchaa Sakthi is Valli. God's power of action or Kriyaa Sakthi is Thevanai. God's power of wisdom or supreme knowledge is Gnana Sakthi is the Spear Vael the weapon he has in his hand. We as souls are also embodiment of all these powers but masked or restrained by the darkness of ignorance the Prime fetter A'navam. When we establish our connection with God then the darkness of ignorance the fetter of Anava Malam goes away. Thne three powers will manifest to the fullest in us by His grace.

Quotations:
Valli represents Ichchaa Sakthi or power of motivation
Thevaanai represents Kriyaa Sakthi or power of action
Vael or Spear represents Gnanaa Sakthi or power of wisdom

- Kantha Puraanam by St. Kachchiyappar
KNOWING OUR ROOTS  
Series: 4. Forms of the formless God

Following are the forms of the formless God in our Chava tradition.

a) Siva Lingam is the form between form and formless. There are four formless forms of the God as Chivam, Sakthi, Naatham and Bindu. Then there are four defined forms of formless as Maheswaran, Ayan or Brahmaa, Maal or Vishnu and Rudran. So the one and the same formless God manifests in all these nine primary forms.

b) Then there are twenty five Maheswara Moorthams or forms of Maheswaran aspect of the God including Nadarajar or dancing Siva, Thadshana moorthi or preaching Siva, Somaskanthar, Chandra sekarar etc.

C) In addition forms of Amman, Vinayakar, Murugan and Vairavar are also the additional four forms of the one and the same God in chaiva tradition.

D) At last there are eight symbolic forms (Adda Moorththam) of the one and the same God. They are earth, fire, water, air and space the five basic elements of Mother Nature, sun, moon and the soul(s). These are not God themselves. But the formless God has revealed Himself and His Grace to us through these eight forms.

Quotations:

1. Sivalingam is for the form of unseen formless and the form.
   - Periya Puraanam by St. Saekki’lar, song-3648

2. See! He is the Naara'na:n; He is the Brahma with four faces; He is the Embodiment of four vaethaas (the sacred texts of the Hindus), He is like the navigating ship in the vast ocean of wisdom; He is the one Who is complete without any defect; He is the Embodiment of righteousness, He is the eternal; He is none other than The Lord Chiva Who has received the River Gankai on His matted hair locks.
3. He, the Being First, and He, the Emerald hued Vishnu,  
   And He of the glowing original Lotus seated Brahma  
   Though the three form an integral whole  
   The world considers them separate and quarrel  
   - Thirumanthiram by St. Thirumoolar, song 104

4. The Supreme is one, absolute without lapse,  
   In descent thereof, Maal and Aya:n becoming;  
   Thus He, the One into many ranked;  
   By conscious choice a Self -deduction made  
   - Thirumanthiram by St. Thirumoolar, song 111

5. The same one acts as nine different forms  
   - Sivagnana siththiyaar by St. Arul Nanthi Sivaachchariyar 2-74

6. Siva the First, then the Three, and the following,  
   With whom flourshied Bindu and Nada  
   Nine are they all, yet one and the same  
   All these but names of Sankara First  
   - Thirumanthiram by St. Thirumoolar, song 106

7. There are 25 Maheswara forms.  
   -Saiva Questions and answers by SrilaSri Arumuga Naavalar, Book - 2, Question- 23

8. The Lord comes in eight forms as earth, water, fire, air, space, moon,  
   sun and the soul(s)  
   - Thevaaram songs by St. Thirugnana Sambanthar - 2-184-3

9. He is the earth; the fire; the water  
   He is the soul(s); the wind  
   The moon; the sun  
   And the space thus eight different forms  
   - Thevaaram songs by St. Thiru Naavukkarasar - 6-094-1
1. காலாண் அதுவாத் பதுப்பது காலவர்பன்
சிறாரும் அன்றையும் கின்னுப்பைத்து கீழ்க்கண்ட
- கீழ்க்கண்ட குறிப்பிட்டு பிரிந்து பயிற்சி, பட்டினை -3648

2. காலாண்கள் காலாண்கள் காலாண்கள்
சிறாரும் சிறாரும் அன்றையும்
பயிற்சி பயிற்சி பயிற்சி கீழ்க்கண்ட
- கீழ்க்கண்ட கீழ்க்கண்ட -64 பேக் 104 பேக்

3. குறிப்பிட்டு கொண்டாட்டு கொண்டாட்டு
சிறாரும் சிறாரும் பார்வை
பயிற்சி பயிற்சி பயிற்சி கீழ்க்கண்ட
- கீழ்க்கண்ட கீழ்க்கண்ட 111 பேக்

4. பயிற்சி கொண்டாட்டு கொண்டாட்டு
சிறாரும் சிறாரும் சிறாரும்
- கீழ்க்கண்ட கீழ்க்கண்ட

5. கீழ்க்கண்ட கீழ்க்கண்ட கீழ்க்கண்ட
சிறாரும் சிறாரும் சிறாரும்
- கீழ்க்கண்ட கீழ்க்கண்ட

6. கீழ்க்கண்ட கீழ்க்கண்ட கீழ்க்கண்ட
சிறாரும் சிறாரும் சிறாரும்
- கீழ்க்கண்ட கீழ்க்கண்ட

- கீழ்க்கண்ட, ஆசிரியா 2, பட்டினை 74
6. மாணவர் முடிய செய்யலாம்?

7. மாணவர்களின் ஆரம்பகால முக்கிய குறள்கள்

8. மாண்ணாளர்களின் ஆரம்ப விளை

9. மாண்ணாளர்களின் ஆரம்ப விளை

10. புதுக்கால விளையாட்டு செயல்கள்
There is no worship of many Gods or polytheism in chaivam. Chaivam says there is only one God Who comes in different forms for us by His grace. There are formless forms of God as Sivam, Sakthi, Naatham and Bindu which are unable to comprehend with our human mind, intellect and conscious. So there is Siva Lingam which is both a form and formless form of the God. This is the first symbolic form of God we can see and we can try to understand it. Then there is God as Maheswara with twenty five different forms such as Nadarajah - the dancing Siva, Thdcha'naa Moorthi or preaching Siva etc. The God is Vishnu the Lord of sustenance, Brahma the Lord of creation and Rudra the Lord of dissolution. Thus the nine primary forms of one and the same God revealed in Chaivam.

Then there are eight symbolic forms of God in nature. They are the mother earth, the fire, the water, the wind and the space. These are the five basic elements of this universe. They are the basic elements of our body too. Then there is the sun and the moon we see every day are also the nature's symbolic forms of God. The last but not the least is the soul where the God is expressed as the master of each soul. Whatever the service we do for our fellow human beings and other living beings is the service to the God; the worship to the God. These eight forms of God in nature are not God themselves but we worship them for the unseen God revealed in these symbolic forms. This is like the respect we pay for the flag of the nation which is not the country but a symbol of it.

In addition forms of Amman, Vinayakar, Murugan and Vairavar are also the additional four forms of the one and the same God in chaiva tradition for centuries.

These forms are not merely the imaginative creations of human mind. They are the real revelations and visualizations for the great Rishis and Devotees in their spiritual journey. Even now many people experiencing and visualizing these forms when they are going through the prescribed spiritual practices. This happens to even for people unknown of these
forms or knowledge before. There are number of personal testimonies for this including mine.

Then there are other forms in Hinduism along but not within the Saiva tradition. Aiyappan, Ram, Krishna, Hanuman etc are some examples. There are large group of Hindu followers of these forms of God.

Then there are forms and expressions of other religions too. Such as formless God as Allah in Islam, God with faint visualization as Yehovah in Christianity, God as a great splendor in Zoroastrianism, God as nothingness in Buddhism etc.

Whatever the form of God we worship among these, we are worshipping the one and the same God. This is the stand of Chaivaism.

Quotations:

1. Sivalingam is for the form of unseen formless and the form.
   - Periya Puraanam by St. Saekki’lar, song-3648

2. See! He is the Naara'na:n; He is the Brahma with four faces; He is the embodiment of four vaethaas ( the sacred texts of the Hindus),
   He is like the navigating ship in the vast ocean of wisdom;
   He is the one Who is complete without any defect; He is the embodiment of righteousness, He is the eternal;
   He is none other than The Lord Chive Who has received the River Gankai on His matted hair locks.
   -Thevaaram songs by St. Thiru Navukkarasar - 6-088-3

3. The same one acts as nine different forms
   - Sivagnana siththiyaar by St. Arul Nanthi Sivaachchariyar 2-74

4. There are 25 Maheswara forms. -Saiva Questions and answers by Arumuga Naavalar, Book - 2, Question- 23
5. The Lord comes in eight forms as earth, water, fire, air, space, moon, sun and the soul(s)
   - Thevaaram songs by St. Thirugnana Sambanthar - 2-184-3

6. He is the earth; the fire; the water
   He is the soul(s); the wind
   The moon; the sun
   And the space thus eight different forms
   - Thevaaram songs of Thiru Naavukkarasar - 6-094-1
5. பராந்தானதினால் ஆராய்ச்சிப் புடைப்பு மிகுதியில் நடைப்பிடிப்பதற்கு 

- கிருட்டிகாலம் - 2ம் முறையும், 184ம் பக்தும், 3ம் பாகம்.

6. கிருத்திகாலம் குப்பி செய்து போக்கு 

- கிருத்திகாலம் நடைப்பு கருத்து மாற்று 
- கையிலே கொள்ளாலயம் காண்பிப் பதிவு 

- கிருத்திகாலம் - 6ம் முறையும் 94ம் பக்தும் 1ம் பாகம்.
We are not idol worshipers. We worship different forms of the one and the same God in deities. These are symbolic forms of the formless God but not God themselves. This is like the flag which is the symbolic of the country and we do pay our due respect to the flag as we give it to the country. Flag is the reminder for us about the country too. We need these forms for our focus and attention to the formless, nameless God Who is difficult to be understood or perceived by us.

Quotations:

1. That is formless and difficult to perceive but came with form by Itself (by grace) - Thiru Unthiyaar by St. Uyyavantha Thaevar of Thiruviyaloor, Song -1

2. Oh! God! Please come and stay in this stone statue. May you reside in this statue as your from (for me).
   - Atharva Vaetha 1st canto 2nd katpa 3rd thvani

1. ஐத்தவமா பாத்து அத்தசாரிசு அவ்வாகை
   கலனமு அபுர்வலங்கு என்பது
   கவனாக அருங்கைஏனும் என்பது

   - அம்மாண்டா காச்சிக்கு காச்சிக்கன்னு அம்மாண்டாக கிளைக்கிழமை-மைலா

2. ஸ்ரீ அம்மாண்டா அவிசா அம்மாண்டா என்று;
   அவிசா அம்மாண்டா கவனிகையுடன் என்பது. கவனிகையுடன் என்று,
   என்பது அவிசா என்று. -அம்மாண்டா செல்வு நம் கற்பனம் 2ம் கற்பனம் 3ம் கற்பனம்
KNOWING OUR ROOTS
Series: 7. Are we the followers of God Siva Who is one of the Hindu Trinity?

Answer: Hindu trinity represents the God of creation Brahma, God of sustenance or Vishnu, and the God of dissolution Rudran. Siva is in complete control of this trinity. Siva takes the forms as trinity Gods as part of his nine primary forms and does the actions of creation, sustenance and dissolution by His Grace for the benefit of us. These forms are called Sambhu Padcha forms as they represent the supreme one and the same God Siva.

The name Rudran is confusing for the people as it indicates different personalities at different places.

1. Rudra is one of the names for the Supreme Siva as per Sri Rudram of Yajur Vaetham.
2. Rudran is one of the nine primary forms of the one and the same God Siva.
3. At the same time there are so many Rudras who are among the succession of disciples. So many Rudras were instructed of Agamas - the texts of sacred truths by Sivan. These Rudras are called A’nu Padcham as they are the elevated souls in that position.
4. Even one of the disciples of St. Thirumoolar is Rudran as per Thirumanthiram song.
5. Then there are numerous positions as Rudras bestowed to the elevated souls. They are A’nu Padcha Rudras who are different from the Supreme Rudra or God Siva. They enjoy the privilege of having the highest form, the form of Siva. Privilege of having the form of Siva is called Saayujiya. This is the enjoyment given for the souls in the higher state for their good deeds and spiritual austerities.
6. So there are numerous Brahmans, Vishnus and Rudras and other high positions or states enjoyed by the souls in the higher states. All belong to A’nu Padcha forms as they are different from the one and the same God Siva. But they act as per the direction of the supreme one and the same God Siva and may even do the actions of creation, sustenance, dissolution as A’nu Padcha Brahmans, Vishnus and Rudras along with other actions for the enjoyment of them and for the
benefit of us.

So the name Rudra is not indicating Supreme Siva all the times as many people interpret superficially. Sambhu Padcha Rudra is one of the nine primary forms of the one and the same God. Chaivam says this one and the same God none other than Sivan Himself Who is in control of the Hindu trinity. This Rudra form of Siva in the Hindu trinity is the cause of the all causes as He is the Lord of Dissolution and all must emerge from Him again including the other Lords of Hindu Trinity as He is the only one everlasting without an end or beginning.

We Chaivaities are the followers of this concept.

Quotations:

1. See! He is the Naara’na:n; He is the Brahma with four faces; He is the embodiment of four vaethaas (the sacred texts of the Hindus), He is like the navigating ship in the vast ocean of wisdom;
He is the one Who is complete without any defect; He is the embodiment of righteousness, He is the eternal;
He is none other than The Lord Chive Who has received the River Gankai on His matted hair locks.

   -Thevaaram songs by St. Thiru Navukkarasar - 6-088-3

2. He, the Being First, and He, the Emerald hued,
   And He of the glowing, original Lotus seat-
   Though the three form an integral whole
   The world considers them separate and quarrel
   - Thirumanthiram by St. Thirumoolar, song 104

3. The Supreme is one, absolute without lapse,
   In descent thereof, Maal and Aya:n becoming;
   Thus He, the One into many ranked;
   By conscious choice a Self-deduction made
   - Thirumanthiram by St. Thirumoolar, song 111
4. millions and millions of Brahmas
   - Thiruvaasagam by St. Ma'nikkavaasakar

5. Even the Maal and four headed Brahman didn't see thy greatness
   - Thiruvaasagam by St. Ma'nikkavaasakar

6. Hundreds of millions of Brahmas the lords of creation have come and gone
   Sixty millions of Naaraya'nars the lords of sustenance have come and gone
   The count of Indras the lords of heaven come and gone are equal to the count of sand particles in the bank of river Gangai. The Lord Siva is the only one without any end.
   - Thevaaram songs by St. Thiru Navukkarasar - 5-100-3

7. Eighteen Rudras received each of the eighteen Aagamas- the Sacred texts of Chaivaism from Parama Sivan.
   - Kiraa'na Aagamam, Vidyaapaadam, Tantraavathaara Padalam,
     10th Chapter
   - Ajitha Aagamam, Tantravathaara Padalam, 44-50

8. Does the God does all the five actions of creation, maintenance, destruction, veiling and grace by Himself?

   - In suththa maya world He Himself does all five actions.
   - In Asuththa maya world He does these things through Anantheswarar.
   - In Prakrithi Maya world in which we live, He does all His actions through Anatheswarar as follows. Creation by Sri Kanda Rudrar, sustenance by Vishnu and destruction by Kaala Rudrar
   - Chaiva Questions and Answers by Arumuga Naavalar, Book- 2, Question- 18.
   (details of suththa maya, asuththa maya and prakriti maya see Chaiva Siddhantha Texts or talk to a qualified Guru)
2. வின் பின்னர் அலைப்படி விளக்கமாக
   உள்ளது கலை காவியக்கு பாடல்
   இருந்து புரட்டிய இருந்து குறுக்குக்கு
   வந்து தான் பிரிந்து கிளையாற்றுவின்
   - கிருஷ்ணன் கிளையாற்று 104ம் பாடல்

3. பார்வை கும்பப்படி காவ்ப்பாட்டிக்
   வந்து புரட்டிய பாடல் காவ்ப்பாட்டிக்
   வந்து புரட்டிய இருந்து வந்து
   கிளையாற்று விளக்கு கீழுள்ள பாடல்
   -கிருஷ்ணன் கிளையாற்று 111ம் பாடல்

4. மகா. மகா. பிரிந்துகைக்கு - கிருஷ்ணன்

5. மகாயிரா தராரத்தில் காவ்ப்பாட்டு - கிருஷ்ணன்

6. நான் கோவில் பிரிந்துகைக்கு
   உள்ளது கோவில் பிரிந்துகைக்கு
   வந்து கோவில் பிரிந்துகைக்கு
   வந்து கோவில் விளக்கு கீழுள்ள
   - கிருஷ்ணன் கோவில் 5ம் பாடல் 100ம் பாடல் 3ம் பாடல்

7. மகாயிரா அந்த பிரிந்துகைக்கு குருதிக்கு பிரிந்துகை
   விளக்கு கீழுள்ள
   -பிரிந்துகைக்கு, மகாயிரா பிரிந்து
   விளக்கு பாடல், பாடல் அமைப்பாடு
   - அரிஜ் கூடம், விளக்கு பாடல், பாடல் 44-50

8. மறாகவே குருதிக்கு விளக்க வேண்டும்?
   • கோவில் பிரிந்துகை
   • அரிஜ் பாடல்
   • பிரிந்துகை

- அவற்றின் குருதிக்கு விளக்க வேண்டும்
அதுவும் பாரமேல் கால்களில் 2ம் புத்தகம், 18ம் கிலோமீட்டர்.