AN ENGLISH TRANSLATION
OF
SAINT MEIKANDA DEVA NAYANAR'S
SIVA JNANA BOTHAM,
WITH REFERENCE TO
St. Siva Jnana Yogigal's Siva Jnana Badiyam,
WITH QUOTATIONS FROM
Siva Jnana Siddhiyar and Sivaprakasam
and other Jnana Sastras
AND WITH NOTES & EXPLANATIONS.

BY
NAVAMONEY DAVID NADAR B.A., B.L.,
RETIRED DEPUTY COLLECTOR,
ARCOT HOUSE, PUTHUR,
TRICHINOPOLY.

TRICHINOPOLY
JANANUKOOL PRESS
1927
(Price Rupees Two per copy.)
AN ENGLISH TRANSLATION
OF
SAINT MEIKANDA DEVA NAYANAR'S
SIVA JNANA BOTHAM,
WITH REFERENCE TO
St. Siva Jnana Yogigal's Siva Jnana Badiyam,
WITH QUOTATIONS FROM
Siva Jnana Siddhiyar and Sivaprakasam
and other Jnana Sastras
AND WITH NOTES & EXPLANATIONS.

BY
NAVAMONEY DAVID NADAR B.A., B.L.,
RETIRER DEPUTY COLLECTOR,
ARCOT HOUSE, PUTHUR,
TRICHINOPOLY.

TRICHINOPOLY
JANANUKOOLA PRESS
1927
(Price Rupees Two per copy.)
INTRODUCTION.

Siva Jnana Botham (सिवाज्ञानभोध) consists of twelve sutras. The original is in Sanskrit. Saint Meikanda Devanar, a Jivannukta, translated the same into Tamil. This contains more than the original in Sanskrit. It is not a literal translation but the truth is enunciated in a more extended but terse and cryptical form. Saint Sivajnana Yogigal has written a Badiam (बादिय) on this and it is with reference to this Badiam that the present translation is attempted.

There is already a translation of Siva Jnana Botham into English by the late Saiva Sidhantist Nallaswamy Pillai (this is probably out of print) but the reasons for the present translation will be apparent when one has gone through this translation, as the sense of the sutras is given with reference to practical experience:—More need not be said by way of apology.

Vedanta-Sidhanta Sastras are all written in Paribashai (परिभाषाओ) similar to code language and unless this Paribasha is known, it will not be possible to clearly understand the Sastras. The different works on Vedanta-Sidhanta by saints, i.e., those who became Jivannuktars, contain the one and only secret, i.e., that God or Brahm dwells in all living beings in a particular form (a-प्रकृति), that this form is given multifarious names such as Love, Jnana, Arul-Panchatcharam Letter, Word, Ancheluttu, Arivu, Om, Omkaram, Piranavam, Nada-bindu, Adi, Thal, Kalal, Kundali, Sivam-sakti, etc., and that unless Brahm or God is known in this form there can be no union of soul or Jiva with Brahm.
Siva Jnanasiddhihar and Sivaprakasam are Sastras explanatory of and supplementary to Sivajnanabotham and these three should be read side by side.

Saint Meikanda Devanar has divided each sutra into parts for purposes of dissertation and has given explanatory statements, reasons and illustrations under each sutra in addition to the purport of each sutra, in order to make the sutras intelligible and understandable. A reference to the literal translation into Tamil of the original Sanskrit by Pundit Kuppuswamy Raja of Tanjore (not a Jivanmukta) which will be given under each sutra in the present translation, will show how far Saint Meikanda Devanar (a Jivanmukta) has exceeded the limits of the original Sanskrit and has gone into the spirit of the whole matter.

To make the translation more clear and intelligible, stanzas bearing upon the same point will be quoted from Sivajnana Siddhiyar and Sivaprakasam and other Sastras as well with explanations.

The importance of the three Sidhanta-Sastras is given in the following stanzas by Saint Kannudaya Vallalar

(1) "ஏழு சிற்று வைத்துக்கேற்காய் வைத்துக்கேற்காய் விளக்க கிரவான கோரி கோரி
நூற்றொன்று படுக்கேற்காய் படுக்கேற்காய் கிரவான கோரி கோரி கோரி
காரியாள் வெளியாள் கரத்தி.
(2) "பார்வையில் பார்வை பார்வை சுமுகியில்
சிறு பிரார்ந்தார் ஒரு பக்தன் பாகிய
சுத்தியேன் சுமதுபட்டு கையேற்க; ஆராயின்
சுமதுபட்டு கையேற்கு வாருங்க.

The present translation is made chiefly with a view to make Sivajnanabotham accessible to those who are ignorant of the Tamil language and enable others to make an earnest study of Vedanta-Sidhanta sastras.
Sivajnana Botham is intended for all (Sakalars) who are bound by the three malams of Anavam, Kanmam, and Maya and not for Piralayakalar and Vijjnanakalar.

All human beings are Sakalars (சகற்ற பெண்). The division and treatment of Sivajnanabotham by Saint Meikanda Devanar are given below for easy reference.

1st Sutra: Proof of the existence of Pathi or Brahmr or God.

2nd Sutra: Proof of the existence of Pasam.

3rd Sutra: Proof of the existence of Pasu or Soul or Jiva.

4th Sutra: The Nature of Pasu or Soul or Jiva.

5th Sutra: The nature of Pasam.

6th Sutra: The nature of Pathi or Brahmr or God.

7th: Sutra The special characteristics of Pasu or Soul or Jiva who is heir to Mukti.

8th Sutra: Jnana revealed by Brahmr to the Soul as the means of his redemption.

9th Sutra: The purification of the Pasu or Soul by Panchatcharam or jnana.

10th Sutra: Pasu or Soul’s Victory over Pasam.

11th Sutra: The Soul becomes a jivan Mukthas.

12th Sutra: What a Jivan Muktha should do to attain Videkamukti.
Siva Jnana Botham, Siva Jnana Siddhiyar and Siva Prakasam treat of Jivanmukti. In fact the burden of Vedas, Agamas, Puranas and all Jnana Sastras is Jivan Mukti.

Jivan Mukti is the attainment of immortality or union with Brahm in this life and in this body (but metamorphosed by Arul), without death.

A Jivanmukta lives in this world for a time till his Prarabda Vinai (ప్రరాబ్ద వినాయ) is exhausted and consumed. During this period he will be a Loga Guru (లోగా గురు). Then he discards his metamorphosed body at will when the Prarabda Vinai is consumed and becomes a Videka Mukta (విడేక ముక్త) or disembodied mukta or Paramuktan.
MANGALA VALTHU—PRAISE.
(மங்கலவல்து பாடல்)

" பெண்காள் விளக்கி, மணி
 பெண்காள் முத்தரி
 மான்காள் பிரதமார
 கல்லார் புரியமிட.
"

The supreme being who shines in the minds of Jivas (Souls) and who assists Jivas in conquering Pasam through His Arul, which is like a bow as big and splendid as the mountain Meru, graciously bestows His feet upon JnaniS who wear them in their mind as a garland as a sign of victory over Pasam.

The literal meaning of Kal-Al (கல் அல்) is a stone-banyan tree. In Paribashaka or Figurative language, Kal-Al means “Mind”. This will be evident from what Thayumanaswamy says in his Ananda kalippu (ஆண்டா கலிப்பு).

S. 12. “மனிது கல் அல் அனந்தகல்லு” i.e. To me my mind is the Kal-Al.

Unless the Jiva conquers Pasam, he can have no union with Brahm or God. This he can accomplish only by means of Arul or Panchatcharam.

Jnani is one who has found Jnana and has become united with Brahm.

The feet of Brahm is the Tirumani (திருமண்ணி) or body of Brahm which is the Panchatcharam.
AVAYADAKKAM—PROLOGUE

(அவ்யாதக்கம்)

"எனக்கு ஏற்றுக்கொள்ள பெருமை
எனக்கு ஆதிக்கொள்ள பெருமை–எனக்கு
ஏற்றுக்கொள்ள பெருமை; ஆதிக்கொள்ள பெருமை
சுமந்தால், சமந்தால்; பார்து.
"

Those who have attained Mukti or union after finding “Self” and “Brahm” will not ridicule this work. For they, as Brahm, hold me in their grasp. No attention will be paid to others who may criticise this work as they have not found “Self” and “Brahm” and as they hold different and false views about “Self” and “Brahm” just like the congenital blind men who went to see the elephant.

The religion taught in Sivajnanabotham is the only true religion, as it lays stress upon Jivas finding “Self” or “Brahm” in their body for the attainment of union with Brahm. The other religions are all foreign as they have not found “Self or Brahm” just like the blind men in the elephant story.

If one finds “Self” he can find “Brahm” and then he can have union.

"எனக்கு ஏற்றுக்கொள்ள பெருமை ஆதிக்கொள்ள
சுமந்தால், சமந்தால்; பார்து.
"

If one finds “Self” and the support of “Self” which is Brahm the Chief, he can become that Chief or Brahm, and will cease from the cycle of births.

(Kaivalliam-Tatwa Vilakka Padalam.)
1ST SUTRA:
PROOF OF THE EXISTENCE OF PATHI OR
BRAHM OR GOD.

"अमेत्त अपोजि अतिरिक्त मात्र अवलंबयित्वाय, ।
ैवात्मानिभिः नौकरि, वर्य अवलंबितः; ।
भूमिन अति संतोषितः प्रमादः।"

The demonstrable universe or the universe which consists of various things and books (treating of different subjects), and can be pointed out as he, she, it, or this or that, is subject to three operations of creation, preservation and destruction; or, appearance, existence and disappearance. This phemonenal universe which issues from Brahm and stays through Him is absorbed by Him and then reissues from Him on account of the eternal “Malam” of the souls, i.e., in order that Brahm may redeem them. The learned will say that the end is the beginning or the Absorbefacient is the First Canse.

PURPOSE.—संसार अर्था सत्योदय अवलंबयित्वाय
महत्त्व कि तीनिः।

This universe has the Destroyer or the Absorbefacient as the Originator or Chief.

This sutra is divided into three parts for purposes of dissertation.

(1) अनुज्ञ अमोक अतिरिक्त मात्र अवलंबितार्थाय।
(2) शीताम्ब सत्यमाम शैलिन अवलंबित।
(3) अयोद्ध सूक्ष्म।

PART I—DISSERTATION.
अमेत्त अपोजि अतिरिक्त मात्र अवलंबितार्थाय।

This phenomenal universe is subject to three operations—
This universe which can be pointed out as this man, that woman, this thing and that thing is subject to creation, preservation and destruction as it consists of different minor parts which can be individually separated.

What are matter and many will appear, stand and die. What are known and perceived by Atma or Soul-knowledge (அஹ்ம ஆறான்) as distinguished from Brahma-knowledge (இஹ்ம அஹ்மான்) are subject to the three operations.

The only one who is not subject to these three operations is Brah. He is a combination of Formed and Formless (அஹ்ம, ஆஹ்ம) and his Form is Arul (Grace) or Panchatcharam or Anbu (Love). Sutra VI deals with the nature and character of Brah.

REASON.—இஹ்ம அஹ்மான் அஹ்ம ஆஹ்மான் தம்மமுற்ப்பித் தம்மமுற்பித்

Because appearance and destruction pertain to what is seen to exist.

ILLUSTRATION.—

“இஹ்ம அஹ்ம ஆஹ்மான் ஆஹ்ம அஹ்மான்
இஹ்ம ஆஹ்மான் ஆஹ்ம அஹ்மான்—அஹ்மான்
அஹ்ம அஹ்மான் அஹ்ம ஆஹ்மான் ஆஹ்ம அஹ்மான்
ஆஹ்ம அஹ்மான் ஆஹ்ம அஹ்மான் ஆஹ்ம அஹ்மான்”

Appearance and destruction (beginning and end) are the material causes (அஹ்ம ஆஹ்மான்) of those that exist, e.g., The five elements. We see further, from our own personal experience different classes of things appear-exist and die at different seasons. In the same way the universe which is seen by us to exist will die when its time comes. (Plants grow during winter and die during summer.)
PART II—DISSERTATION.

""தொண்டுதியதை தொண்டிவிளக்கம்."

The universe which appeared will be absorbed and then reproduced.

STATEMENT.—இனி தொண்டுதியதை தொண்டிவிளக்கம் யுடை பத்தோ

There is no regeneration or reproduction except through the Destroyer or the Absorbefacient, i.e., Brahmi who caused the destruction or absorption.

REASON.—“இதயமுதி சம்பந்த நூற்றாண்டு பொண்டியை”
Because what is not, cannot appear.

ILLUSTRATION.—

“இலங்கானாலின் இலக்கியால் பாடல்கள் என்று இலங்கானாலின் பாடல்கள் பாடல்—இலங்கானால் ஆட்சிசூத்தானதின் அழகு கோல்; ஆட்சிசூத்தான் ஆட்சிசூத்தான ஆட்சிசூத்.”

What is absorbed is in the Absorbefacient and will again appear from the Absorbefacient in the same way as it was absorbed. There is no actual destruction but only absorption and the re-appearance is on account of the Malam of Jivas, in order that Brahmi may free them of Malam. It is wrong to suppose that the absorption is by Maya or Pirakiriti. If Maya is the absorbefacient, then Maya and her evolutes should always remain unabsorbed. But as a matter of fact. Maya disappears during Piralayam or Sankaram (செண்டலூர்—சுக்காலூர்.) So it is the all powerful Brahmi who is the Absorbefacient or Destroyer and not the unreal or mythical Maya.

REASON.—

“மண்டலத்துறை கல்வியாளரானது விளக்கியியலாளர்”

There is no action possible to a thing in existence except through an author.
SUMMARY.—The universe exists, as it is seen. What is not, cannot be seen, like the horn of a hare. The universe stays and so it exists and as it exists, it has a maker. Whatever comes into existence has an author, like the pot and potter. Whoever brings a thing into existence is the author of it. Brahm is the author of the universe as he brings it into existence and Brahm is the Absorbefacient as the universe is absorbed by Him and brought into existence again.

ILLUSTRATIONS.—

"sthāna cintāmāṇi vijñāna madana bharasvata
maṇḍali cintāmāṇi prakṛti abhinihānā—sthānāha
prabhu bhavābhāvā bhrātārūpā prakṛti cintāmāṇampā
kālā cintāmāṇampā (cto).

(1)

Just as no sprout will appear from a seed alone unless there is moist earth, so nothing will spring from Maya alone unless Brahm joins Maya. Maya is supported by Brahm’s Thal (i.e., feet) and by the combined action of Brahm and Maya (Sivam and Sakti) the universe is produced. So far as the appearance, disappearance and reappearance of Jivas are concerned they do so as the result of their previous kanmas or actions. It is Brahm who gives Jivas suitable bodies according to their good or bad actions or kanmas, just as a worm is changed into a wasp. (Here seed is compared to Maya, the moist earth to Brahm and the sprout to the universe).

"sthānāḥ bije ṛṣitaṁ bhūteḥ bhūteḥ kāśyaḥ
kāṇṭhaḥ śivalaṅkaṁ śivalaṅkaṁ—bhūteḥ
śivalaṅkaṁ bhūteḥ kāśyaḥ kāśyaḥ भूतंभूतं
वृक्षं वृक्षं भूतं भूतं". (2)

Brahm creates, preserves and destroys by a mere wish or by His mere will; while a potter has to desire, think and act with the aid of his Andakaranas (mind,
buddhi, chittam and akankaram). Brahm creates without creating, preserves without preserving, and destroys without destroying, by His mere wish or will. Just as one is bound by time, place and space, in his waking state (Nanavu or Jagrat state), and is free from all these restrictions or limitations in his dreaming state (Swapna state or Kanavu) the potter is bound by desire, thought and action in the making of a pot, while Brahm is free from them in the making of the universe.

PART III—DISSERTATION.

"‘அவ்வான தயாரியார்’"

"The end is the beginning."

The being who destroys is the one who creates and preserves. The God of destruction is the First God. The God who absorbs is the First God.

STATEMENT.—“‘வேட்டையாற்றது உண்டு கமலமார்க்கையும்.’"

Destruction is First or Absorption is First.

REASON.—“‘அம்மாற்றவணை பீருந்து அம்மாற்றவணையின் மீட்ச செய்திகள் என்றும் என்றும் குமாரர்கு வேடுண்டை தொடர்கொண்டதால்.’"

Because the material universe which can be pointed out as this, that, etc., and the Souls (Jivas) in it which cannot know anything independently, have no inherent right in themselves except through Brahm, the destroyer and Absorbefacient who knows everything without being taught like souls.

ILLUSTRATION.—

“ஆதரம் கொண்ட என்றும் என்று கொண்டு பீடம்
தொடர்வை என்றும் பீடம் கொண்டு—தொடர்வை
செய்திகள்; என்று என்று பீடமும், பீட
வேடுண்டை போர்கொண்ட ஆக்கம்.”

The material universe (ஆட்சம் முறுக்கும் or அவெசனும்
முறுக்கும்) and the Souls (ஆட்சம் முறுக்கும்) cannot move and have their being independently as the former is mat-
ter and the latter are bound by ignorance and cannot know anything unless taught. They have their being through "the One" who is neither the Kariaprabancham nor the Sedanaprabancham and they have their end in the same "One," as they are all absorbed by Him. The end or the absorption is the beginning. But so far as the souls (Sedanaprabancham) are concerned, though they are eternal like Brahm, they are always subject to Brahm both in Betham and Mukti or Bondage and Release.

MALAM (மலம்)

Malam is Anavamalam (or Egoism) which binds the souls. This is not separately dealt with here, as it is fully treated under Sutra IV by Saint Meikanda Devanar.

(a) The Sutra as literally translated from Sanskrit by Pandit Kuppuswamy Raja.

The perceptible universe has a Karta or Creator as it is seen. Whatever comes into existence has a Karta or Creator, like a pot. The Creator of the universe, destroys the seen universe and reproduces it. So the Destroyer becomes the Cause.

(b) The corresponding Sutra from Sivajnana Siddhiar.

"உண்மைளானதை அவன் உண்மைநின்று உண்மையானது அவன், நிலையும், விளைவும் என்று உண்மையானது; ஏன் உண்மையானது என்று விளைவில் அவன் உண்மையானது கிளையும்."
The universe which consists of parts and is seen is subject to the three operations of creation, preservation and destruction. This will not be possible unless there is an author. This author is the Brahm who is the beginning and the end or the Creator and the Destroyer. This Brahm who is eternally free from Pasam, though He absorbs the universe, reproduces it, for the sake or salvation of souls or Jivas who though eternal like Brahm are bound by Pasam.

(c) Corresponding Sutra in Sivaprakasam.

"

The whole universe which consists of parts and can be pointed out as he, she or it appears, stays and disappears at the proper time. The universe which disappears, reappears for the sake of souls who are bound by Malam and for their redemption. As bodies taken by Jivas (Souls) appear and disappear, as Maya is matter and has no independent action, as souls in themselves are too ignorant to take the bodies suitable to their kanmas and as bodies have no separate existence, except through the support of souls, it is only Brahm the Pure who brings about everything.
II ND SUTRA:
PROOF OF THE EXISTENCE OF PASAM.

"நூறுக்குரியவிளையாகிய, மாத்தானானதை எங்கு இருந்தோம், நூறுவிண்ணாகிய, மின்னவார் பிரகார்பறை வேந்தோம்."

Brahm who is one with the soul (like the sesame seed and oil), who is different from the soul (like the salt and water) and who is the soul within the soul (like the body and the soul) causes the souls (till the time of their redemption) to disappear and reappear and gives them suitable bodies according to their karmas or actions and enforces His orders with regard to them through his gaolers who are the two actions of good and bad; Virtue and Vice; புனிதமான மாணவர், which the souls transact at the instance of His Sakti (சக்தி) or Kundali (கிழஞ்சியம்) who is always inseparable from Him.

PURPORT.—புனிதமான மாணவர் பிரகார்பறை வேந்தோம்.

This sutra deals with the reasons for the cycle of births of the souls as well as the universe. (The reason for dealing with the subsequent creations or births of the absorbed universe including the souls and not their first creation, is that Pathi, Pasu and Pasam are eternal and have no beginning and their first coming into existence cannot be understood by any except Brahm).

This Sutra is divided into 4 parts.

(1) சுவாமி வாகவாமி;
(2) மூன்றுமான விளையாகிய;
(3) சுமாரு அரு புனித;
(4) மூன்றுமான விளையாகிய வேந்தோம்.

PART I—DISSERTATION.

முகலாயக்குரியமான—Brahm is all the souls.

STATEMENT;—பக்தவிடராவாரமான பனமு விளையாகிய முகலாய வேந்தோம்.
Brahm stands as all the countless souls. (This statement is the same as the expression Tatwamasi- தத்வமாசி Adu-Nee-Anai ஆடு நீ என்பு; That thou art or you have become that.)

REASON: என்றால் மனிதன் உடலை வேட்டும்போது தம்மை நான் காணியாம் போலமாகவும், அந்த உடல் உடல்ப் போல் காணிக்கும் அதே விளக்கமாகவும் நான் காணியாம்.

The word “Adwaitam” does not mean singleness or oneness, as the idea of oneness or singleness cannot exist unless there is something else to compare it with. The word by itself simply denies separateness.

“Adwaitam” is a term used for expressing the relation between Brahm and the soul. Though according to nomenclature, the words Brahm and Soul imply two things, they are not two and at the same time they are not one. Adwaitam means not being two (போர்த்தியுறை). Brahm and Soul are not one and they are not two. The one is within the other.

ILLUSTRATIONS:

(1) “ஒரேரையாள் அராவலம் ஒரேரையாள் மறைவாள்;
ஒரேரையாள் எவரும் மறைவாள் மறைவாரும் அவர்;
ஏன் எவரும் எவரும் அவர் எவரும் அவரே.”

A person’s body is given a name and when the person’s name is called it is not the body which answers but the soul within him. In the same manner, Brahm remains attached to the soul without any difference. But He is not the soul and the soul is not Brahm. Brahm is both the soul and not the soul.

(2) “ஒரேரையாள் ஒரேரையாளர், ஒரேரையாள்; மகமல் ஒரேரையாள், மகமல் ஒரேரையாளர்;
ஏன் எவரும் அவர் எவரும் அவரே,”
What is called "One" is only one and that "One" is Pathi or Brahm. What is one called Pasu (soul) is yourself, bound by Pasam. If there is no vowel "a" (A) (அரையம்) there will be no letters. In the same way if there is no Brahm, who is "The One," there will be nothing. So says Irukku Veda (Rig Veda.)

(Brahm is a "thing" in the form of Panchatcharam. Everything that goes on in this world is due to this thing. Remove this Brhma-Vastu, there will be nothing).

(3) "பாத்ம வாஸ்தும் பயன்படுத்த பத்ம பக்த வாஸ்தும் பயன்பாடு பாத்ம பக்தமாடு பாத்ம போர்வசரமாடு பாத்ம வாஸ்து போர்வசரமாடு பாத்ம பக்த வாஸ்து போர்வசரமாடு பாத்ம போர்வசரமாடு பாத்ம போர்வசரமாடு"

The Omnispresent Thal (feet) of Brahm, i.e., Brahma-Vasthu is Adwaita, like the tune and sound and the fruit and its sweetness. So the Vedas will say that Brahm or Brahma-Vastu is not one but Adwaita (not being two).

(4) "ஏழுதி முற்பாடு எழுதியுள்ளம் குருத்தமெடுத்து ஏழுதி எழுதிய முற்பாடு ஏழுதி எழுதிய முற்பாடு ஏழுதி எழுதிய முற்பாடு ஏழுதி எழுதிய முற்பாடு"

Like a stone firmly imbedded in melted wax, Brahm and Atmas (souls) are well soldered together and cemented and cannot be thought of seperately. Brahm is all souls (Atmas) without any division or idea of separation. When my soul is purified by Panchatcharam and Brahm enters into me as Joti (Light), I become a Jivanmukta and then I will say that I am all souls.

The soul’s labouring under the idea that it is separate and distinct from Brahm is due to ignorance and darkness caused by Anavamalam. When the soul is free from this darkness, this distinction will disappear.
PART II—DISSERTATION.

"အချက် အကျိုး"

The two kanmas (Virtue and Vice) happen through Anai (အနီ) or Sakti, Kundali or Energy of Brahm.

STATEMENT.—အချက်အကျိုး အားလုံးကို စုစုပေါင်း ပေးထားပြီး အနီ အချက် အကျိုး

The two kanmas or actions, good and bad or Virtue and Vice happen to souls through the Sakti of Brahm.

The happening is to the soul and not to the body. This statement explains why (if Brahm is in every soul) there should be so much difference between various souls, why some are intelligent, some dull, some rich and some poor, some healthy and some unhealthy and some attain Mukti soon and some late, etc. Kanmas or actions play an important part in the soul’s attainment of union with Brahm. The souls gain experience and intelligence by the results of various good and bad actions in various births and the development of the souls depends upon them. Kanmas (actions) themselves are matter and cannot happen to souls by themselves. The souls are completely under the influence of the Sakti or Energy of Brahm and whatever actions they perform are through the Sakti of Brahm, though each soul thinks that it is he who has brought about particular good or bad actions. Brahm and his Sakti are inseparable and the Kanmas of Jivas should be traced to Sivam-Sakti and it is Brahm and His Sakti who nurture the souls in the field of Kanmas and educate them till they begin to feel and recognise them (Kanmas) alike. This is called the maturity of Kanmas or Iruvinai Oppu, (အရွှေး ပုံ), treating the good and bad actions alike and getting an aversion to them both.

REASON.—

"သူက ကျွန်တ်က ကျန်ကြည်မှုကို ကျန်ကြည်မှု။
ထူးခြားသော စီးပွားရေးများကို?"
Just as the ruler of a city enforces his orders in respect of his subjects, through his gaolers, Brahm enforces his orders in respect of Souls (Jivas) through his gaolers called the two kanmas or actions (i.e.,) Virtue and Vice, through His inseparable Anai called Sakti.

ILLUSTRATIONS.—

"எந்தவை செய்ய வேண்டியமைல் முடிகளன்
எந்த வேல் செய்யும் முடிகளை நீங்களே—உண்மையான
அமாய் உருவநூற்றகல் விளக்காது உருவநூற்றகல்
அமாய் தான் உருவநூற்றகல் விளக்கம்."

What exists or what is present in the soul is Sanchita Kanmas, the past accumulated Kanmas. Every soul should as a necessity reap the fruits of these Kanmas whether good or bad (i.e.,) every soul should experience joy or sorrow according as his past kanmas were good or bad. For the accomplishment of this purpose, the souls take bodies according to the decree of Brahm. Kanmas themselves are Jadam or matter and cannot produce the results. It is the Brahm who produces the results just like a ploughed field yields harvest to the farmer.

This Illustration proves the existence of Kanmas. Pasam is divided into Anavam, Kanmam and Maya. Kanmam is as eternal as Anavam and Maya. Kanmas are divided into three; Sanchita, Prarabda and Agamia, (சங்கிதம், பயன்புடைதல், தொன்கியல்). Sanchita Kanma or Sanchita Vinai is the immediate cause of souls taking bodies. When a soul has taken a body it experiences joy or sorrow as the result of his previous good or bad actions and in the course of experiencing these joys and sorrows which is called Prarabda Kanma or Prarabda Vinai, further good or bad actions are committed. These are called Agamia Kanma or Agamia Vinai. It is because the soul thinks that he is the Actor or Kartha and that he
alone produces these good or bad actions that these are accumulated against him to be reaped in the next birth. In the next birth these accumulated Agamia Kanmas become Sanchita Vinai. It will naturally be asked how souls committed actions before they were given bodies. The answer is that the souls are burdened with Kanmas eternally in the same way as they are bound by or burdened with Anavam and Maya eternally. This is a mystery similar to the mystery of seed and tree. No body can say except Brahm, whether seed was first or the tree. The Kanmas with which the souls are burdened eternally should be consumed and expiated. This is done by the souls taking bodies and in the course of their lives in this world further kanmas are accumulated and this is the cause of the cycle of births to which every soul is subject. Till the Kanmas are matured, the souls should have rebirth.

ILLUSTRATION (2).—

"एका स्वस्तिका विनम्र सदृश अेवमध्येत्तः तथा रथिकर्षिण स्वस्तिका।
अेवमध्येत्तः कल्पना न साक्षी न परस्पर।—अेवमध्येत्तः
प्राचीनहृदय प्राचीन स्वस्तिका।
तुम तेन्हृद्य प्राचीनहृदय भूषणसम।"

The souls are ignorant and are in darkness and cannot themselves take the bodies suitable to their Kanmas. Actions or Kanmas are matter and cannot give suitable bodies to the souls. Just as iron is attracted by magnet, bodies are given to the souls suitable to their Kanmas (particular kanmas attract particular bodies) under the decree of Brahm. No body else can perform this task.

ILLUSTRATION (3).—

"प्राचीन हृदय प्राचीन हृदय अेवमध्येत्तः
हृदयिन पुत्रज्ञान, हृदय संगमेष—अेवमध्येत्तः
लोक, कल्पकृष्ण अवृत्तमष्ठयम, अस्तरेष, अपरांसेषां
अस्तेष विनम्रत्तिकारणत भूषणसम।"
The husk attached to paddy and the verdigris attached to copper are not new but eternal and ancient. In the same way Maya, Malam and Kanmam (Pasam) attached to souls are eternal and nobody can give their origin. They are not new and they have had no beginning. They have their origin in Brahm. Maya, Malam and Kanmam will perform their functions in the mere presence of Brahm just as lotus flowers open and fade in the presence of the sun.

PART III—DISSERTATION.

"சுந்தரோ பிள்ளை“.

To disappear and reappear in uninterrupted succession.

This dissertation is to prove that souls which take bodies in this world will successively disappear and reappear, through the influence of Sakti or Energy of Brahm, in order that they may reap the fruits of their past Iruvinai (இறுவிநை), Virtue and Vice (புகழ் பொழிப்புகள் and பாலுமுறை).

STATEMENT.—“இதிலும் ஒருவர் ஒரேவராகவிட்டாள் என்று கூறுவார்...”

The souls with accumulated past Kanmas will again and again disappear and reappear for reaping the fruits of their actions.

REASON.—“கீர்த்தனே பாலுமுறை தூயமாக இருந்தாலே என்று கூறுவார்...”

Because reappearance or rebirth is possible only to those things which can by nature disappear and appear even after absorption.

ILLUSTRATIONS.—

"செய்தாலும் காணவதாலும் கண்டாலும் கூறியும் கண்டாலும், கூறியும் கண்டாலும் கூறியும் கண்டாலும் கூறியும் கண்டாலும்..."
When the organs die, i.e., when the body dies, the soul in it goes either to Swarka or Naraga in conjunction with the Sukkuma body (incorporeal body), to experience pleasures or pain, as the case may be, according to its good or bad actions in the past, forgets its past history just as one forgets in the dreaming state (Swapna state) what he does in the waking state (Jagrat or Nanavu), and then when the appointed time comes, it discards the body it took in either Swarka or Naraga and being driven or forced by the mind, enters a womb to take a corporeal body in this world along with the Sukkuma body, to reap the fruits of his past kanmas or actions yet remaining to be reaped.

All souls should pass through three Avastas or states before they are finally released and united to Brahm. These states are Kevala, Sakala and Suttam. (केवल, सकल, सुति). In the Kevala state, the soul is dull and actionless as it is completely hidden by the Anava-Malam. It is then in an unembodied state. At the appointed time it is gradually joined to Tatwas or Karu-vigals and begins to shine, through the influence of Maya. After joining Karana body, Kanjuga-body and Guna body, it joins Sukkuma body. It is only after joining the above four incorporeal bodies that it takes Tulika-body or corporeal body. When the soul is thus joined to Karuvigals or Tatwas, it has gained the Sakala-state, embodied state. It is only in the Sakala state it will gradually gain knowledge of Brahm and Self and will aspire to get release. Union with Brahm is the Sutta State, disembodied state. Sukkuma body is otherwise called Puriyatta body (पुरियत्ता) and it consists of the five senses and mind, Buddhi, and Ahankaram—altogether eight Tatwas. Swarga and Naraga are other Andas (अंदा) or Worlds, to which the souls go only temporarily, either for long or short
periods and not heaven and hell as they are ordinarily understood. When a soul enters a womb again, it may take a different body from the one it had when it left this world, or it may enter a womb in a country different from the one it lived in, in its former Tula body or it may be born with knowledge different from the knowledge it had in the previous birth.

ILLUSTRATION (2).—

"अयुक्ता नित्याविकार, अयुक्ता श्रवण
मरणमेव वर्णितमेव अप्रसन्नम्—परिश्र
कृतर्वण अवश्यवन् अज्ञकृत तुल्यतु
अविश्व; अर्हत्वम् सुमुद्रम् अविश्व।"

(This illustration is to refute the theory that all souls good or bad join Brahm, when they leave a body, just as the air confined in a pot joins the atmosphere when the pot is broken.

The different illustrations given in the Vedas to show the manner in which souls leave a body, have to be understood differently. The illustration of a snake shedding its skin and taking another body, that showing that one does not remember in the dreaming state what takes place during the waking state and that of an expert Yogi entering other bodies by his yoga power and leaving them at will, apply to the souls leaving a Tula body, corporeal body. The illustration of the pot-air and the atmospheric air apply to the souls leaving the Sukkuma body, the incorporeal body, at the time of redemption: This will not happen in a visible manner.

PART IV—DISSERTATION.

"वृद्धिलिङ्गे विनाश्वदेहम्।"

It (Brahm) will be inseparable from Anai or Sakti.

(This dissertation is to show that Brahm or Sivam does everything with His Sakti or Energy or Kundali and that they are both inseparable.
STATEMENT.

"இவளிவையலே சிறுத்தார்கே கொடுத்தார்கே.”

Brahm and His Anai or Sakti are inseparable.

The following stanzas from Sivajnana Siddhiar may be read in this connection.

(a) “யானைகளில் நெற்றும் அதுறைகளும்; என்றும் அன்னை
யானைகள் நெற்றும் அதுறைகளும்; தம்மிடுமே வருமாயலூர் அதுறையும்;
யானைகள் அந்தாண்டே கிட்டார்கே; அதுறையும் கிட்டார்கே
யானையும்; அதுதுறையும் கிட்டார்கே கொடுத்தார்கே கொடுத்தார்கே.”

It is Sakti which is Nadam, Bindu etc., and it is Sivam who is Sakti, Nadam, Bindu etc. All the visible forms in the world are produced by Sivam and Sakti together. Sakti is the Energy of Sivam. Whatever Sivam wills, Sakti will become that.

(b) “பெறுவன் கொடுமிழிலும் மான்கள் காக்கும்; மாறுவிலைங்கும்
மான்களும் காக்கும் என்றும் கொடுமிழிலும்;
மாறுவிலைங்கும் காக்கும் கொடுவிளைங்கும்.”

Arul (Grace) is Sakti of Brahm. There is no Sivam without Arul. Without Sivam there is no Sakti.

The Sakti of Brahm is His Arul (Grace). This is His Panchatcharam (பஞ்சாத்தரம்).

REASON.—“அபத்தா காவில் அகிறது ஆவா ஏறேற்றவிகளின்
கூறுமிழிலும் கீழ்ப்பாசனம்”

As Brahm is neither one nor many but Omnipresent. (This shows the inseparability of Sivam and Sakti.)

ILLUSTRATION.—

“என்றும் கொடுமிழிலும் கூறுமிழிலும்; என்றும் கொடுமிழிலும்
என்றும் கூறுமிழிலும், என்றும் கொடுமிழிலும்
அகிறது ஏறேற்றச் செய்யும், மூட்டாம், நரம்பும்.”

As Brahm is Omnipresent, He cannot be reckoned as one. If He is considered as two (as Sivam and Sakti) He cannot be Omnipresent. Pasu (the visible animate
world) and Pasam (the visible inanimate world) cannot exist without Him. The separate existence of Pasu and Pasam is incompatible with the Omnipresence of Pathi or Brahm. Every thing is subject to Him. Just as the Sun is called Kadirone (सूर्य रेवन, Luminary) with reference to itself and Kadir (सूर्य, Ray) with reference to other objects, Brahm the Great Luminary is called Sivam with reference to Himself and Sakti (His ray) with reference to other objects. Pasu and Pasam are the belongings of Pathi and they are always subject to him. They cannot exist without Him.

This illustration shows the relation between Pathi and Arul (Sivam and Sakti) on the one hand and Pathi and Pasu, Pasam on the other.

The same Sivasakti is according to its various functions called Parasakti (परसात्व शक्ति), Dirodana Sakti (दीर्घदना शक्ति), Icha Sakti (आयथा शक्ति), Jnana Sakti (ज्ञानशक्ति), Kirya Sakti (कीर्त्यशक्ति) etc., and it has various names such as Para vindu, and Abara vindu, etc., In the same way Sivam is called Paranadam and Abaranadam etc.

(a) The Sutra as literally translated from Sanskrit by Pundit Kuppusamy Raja.

"सिद्धिविधया दुस्तिक्षेत्राय विद्युत्तमनां तत्कालिनी विचारमात्र, विज्ञानकिती तुवंतं कालो युगमयी तथा विविधानसंवेदया सिद्धिप्राप्ति शिवैरूपनां अद्वान्त कालिन परम सिद्धितां अद्वान्तं, अद्वान्तते बिषयक विमंजिताः.

The Supreme Sivam who is not different from the universe by His Omnipresence, stands apart from the universe and with His Sakti called Anai carries on His work with regard to souls according to the development of their Kanmas.

(b) The corresponding Sutra in Sivajnana Siddhiah.
The Pure and Supreme, Omnipresent Brahm, who is one with the souls, different from the souls and soul within souls, dwells in all the countless souls in the form of Sakti, superintends the two Kanmas, Virtue and Vice of Jivas brought about by His Sakti and stands as a great Light, without any of the taints attached to souls.

The universe (இலட்சுமி) mentioned in this Sutra refers to Sedana Prabancham or souls.

(c) Corresponding Sutras in Sivaprakasam.

The Souls are countless and Eternal. They are enveloped in the darkness of Anavamalam and take bodies through the Arul of Brahm as males, females or neuter, (the Souls themselves are genderless) according to their good or bad actions and in the course of their lives as such, pass through various kinds of joys and sorrows and commit further good or bad actions and move continually between Swarkas and Naragas in order to reap the fruits of their good or bad actions and when their Anavamalam is matured, Brahm, by means of His Sakti or Arul which shines in every soul, removes the envelop of darkness and admits them to His feet. This, the learned in the Truth will say, is the characteristic of Souls.
The Pure Sakti is the Jnana Fire. This Sakti has no existence without Sivam. Like the bright sun which drives away darkness before his glorious and expanding light, the Sakti takes delight in destroying the three Malams of the Souls (Anavam, Kanma and Maya) and admits them to the feet of Brahm, i.e., it enables Souls to become united to Brahm.

(d) Pasam consists of Anavam (Malam), Kanmas and Maya. In the 1st Sutra, the existence of Anavamalam is proved. In this Sutra the existence of Kanma and Maya is proved.

"... Maya, Anavam (the Greater Maya) and Kanmas will keep the soul in darkness, when he is in bondage and is ignorant of "Self". But when Truth is known to him (by Brahm), they will change into light.

(Sivaparakasam)

(e) The "Anai" referred to in the Sutra is Maya or Sakti or Kundali or Arul or Energy of Brahm.

(f) When it is said that Souls take bodies, it does not mean that they take human bodies only. Bodies mean the bodies of from worm to man.
IIIrd SUTRA.
PROOF OF THE EXISTENCE OF SOUL OR PASU OR JIVA.

"अत्मः येव भूते वै, तत्र भूते वै भूते, 
अधीनत्वं, तथैव अप्रवर्त्तम, अतं तद्भन्नं
अण्मयं प्राणं समस्तं, अत्र भूते अप्रवर्त्तम, 
अथ भूते अप्रवर्त्तमं भूते।"

Atma or soul is a fact and it dwells in the Maya machinery of body. Its existence in the body is proved.

(a) As our Soul (Atma) intelligence discards everything else as not soul.

(b) As we say “It is my body.”

(c) As the soul knows things through the five senses (which are only un-intelligent doors).

(d) As the soul knows things in sleep when the senses are inactive.

(e) As the body has no actions and has no experience of pleasure and pain in sleep, and

(f) As the soul which remembers and forgets things, knows things only when led by Brahmc intuitively.

The existence of the intelligent Pasu or Soul is proved in this Sutra with reference to the unintelligent body, in the same way as in the 1st Sutra the existence of Pathi or Brahmc is proved with reference to the unintelligent universe).

This Sutra is divided into seven parts for purposes of dissertation with reference to the 6 reasons given in the Sutra itself and the 7th part relates to the refutation of “the combination of Kandas theory,” followed by some sections of Buddhists.
PART I—DISSERTATION.

"தாய் மூலம் மறைக்கப்பட்டாள்"

As it is said that there is no soul.

This dissertation refutes those who say “There is no soul.”

STATEMENT.—

"நன்கு தாய் தமுன் போல் துள்ளத் தான் என்ன கேடு மறைக்கப்பட்டாள்.“

Atma or Soul exists as it is asserted that it does not exist.

REASON.—

The intelligence which says “body is not soul”, “senses are not soul,” “andakaranams are not soul”, “the happenings of pleasure and pain are not soul” and so “there is no soul”—this intelligence is soul.

ILLUSTRATION.—

“அந்த அதிகாரிகள் பொறுக்கப்பட்டாள் அம்ம அத்சூடமான புரூருக்கு பொறுக்கப்பட்டாள்; மாயா மூறும்; மாயா கம்பிமந்தை பொறுக்கப்பட்டாள், ஷன்னாமல்லாம் சுண்டும்; கம்பிமல்லாம்; மாயா.”

After discarding everything one by one as not soul, there remains “one” in your body as Anjeluthu (அந்துளவு என்ன கேடு). This Anjeluthu is you or soul. As you (soul) reflect everything to which you happen to be attached, like crystal, you are neither Maya (Pasam) nor Pathi (Brahm). You are quite separate from either of them.

Anjeluthu is Si, Va, Ya, Na, Ma (இ, வ, ய, ந, ம). This is Panchatcharam. This Panchatcharam is a “thing” (Brahma-Vastu குறுக்கு பொறுக்க) and the five letters are not ordinary letters but represent the 5 functions of Panchatcharam or the five elements in it. Si (இ) represents Sivam; Va (வ) represents Arul or Sakti; Ya (ய) represents Atma.
or soul; Na (σ) represents Durothai or Maya, and Ma (ω) represents Anavamalam. The soul (ω) remains between Si & Va (Α-ω) on the one side and Na and Ma (σ-ω) on the other. These 5 elements can be reduced to three; Si and Va as Pathi (Brahm), Ya as soul (Pasu) and Na and Ma as Pasam. The soul or Pasu is thus betwixt Pathi and Pasam. So long as he is attached to Pasam he is in bondage. When he severs his connection with Pasam, he becomes attached to Pathi or Brahm and gets release.

Panchatcharam is the Tirumani or body of Brahm. Without this Panchatcharam, there will be no Panchakritiam; (Five operations: निर्माण, निर्मिति, अपहरण, अपहरणम्, अनवामलम् viz. Creation. Preservation, Destruction, Veiling and Mercy). Panchatcharam is all in all. These letters not being ordinary letters, there is no use uttering these letters singly or in combination and there is no virtue in intonation. Panchatcharam is a “thing” (Vastu) and it should be taken if one wants to avoid the cycle of births.

“अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः

The signs of the letters will die but the meaning of the letters in the different languages will not die. The meaning of the unblemished 5 letters forming the Panchatcharam is Sivam, Arul, Soul, the beautiful Dirotham (Maya) and Malam. This you should understand.

“अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः अः महामलम्}

(2)
All the 28 Agamas and the 4 Vedas are Panchathcharam. The 18 Puranas are Panchatcharam. The merry dance of Sivam-Sakti, i.e., Panchakritiam is Panchatcharam. The silent Paramukti, above all Tatwas is also Panchatcharam.

(Unmai Vilakkam by Saint Manavasagam—Kadanthar)

"அஹ்நூதுகு கரிகு அருங்கிசா தொக்குமா,
அஹ்நூதுகு கரிகு அருங்கிசா தொக்குமா,
அஹ்நூதுகு கரிகு அருங்கிசா தொக்குமா,
அஹ்நூதுகு கரிகு அருங்கிசா தொக்குமா." (3)

Nandi rests on Anheluthu;
Panchatcharam rests on Anheluthu;
The round letter is formed by Anheluthu;
Brahm rests within Anheluthu;

(Tirumandiram by Saint Tirumular)

PART II—DISSERTATION.

"என்று அனைவற் பெற்று"  

As we say “my body”
This dissertation refutes those who say that body is the soul.

STATEMENTS—

(1) "மீது செய்ய வண்ணம் செய்ய விளையாட வண்ணம்."

The intelligence within us which says “This is my body” is soul. This intelligence does not say “I am body,” “I am hand,” “I am leg” etc., but “My body” “My hand,” “My leg” etc.,

This “My” is soul.

(2) சிற்றுள்ள நன்று நன்று நன்று பிற்றுக் கண்டுகினை, கண்டுகினை, கண்டுகினையில் கண்டுகினையின், அந்த அம்மத்தியால்.

As we distinguish things outside us and separate from us, as “My town,” “My house” etc., the intelli-
gence which says "This is my body" thus distinguishing the body from "I" is soul. The "I" is Atma.

ILLUSTRATION—

"நான் மையால் மாட்டேன் அல்லா, அவன் காதல்
நான் மையால் மாட்டேன் அல்லா உண்டு, கையுடன்—நான் மையால்
ணந்து மாட்டேன் அல்லா உண்டு செய்து கையுடன்
நான் மையால் மாட்டேன் அல்லா உண்டு கையுடன்.
"

Because you say "Mine," and do not say "not mine" and because you stand apart and say "My hand," "My leg," "My body," and "My mind," the hand, leg, body and mind are not you (the Soul). If you consider deeply you will find that you the soul are different from them all.

PART III—DISCUSSION.

"மகள் முக்கியவை.
"

Because it knows the fine senses.

(This is to refute those who say that the 5 senses or Indiras are the soul)

STATEMENTS—

(1) "நான் மையால் மாட்டேன் அல்லா, உண்டு கையுடன்.
"

Soul exists as it is the one which knows all the senses. (Soul exists distinct from the senses as we say "My senses," thus distinguishing the senses from the soul.)

(2) மகள் முக்கியவை கையுடன், பாதை, துள், தான், காதல், விளையாட்டு என போன்று முக்கியவை கையுடன் முக்கியவை கையுடன்.
"

Each of the five organs (for hearing, touching, seeing, tasting and smelling) knows only one sense. The sight organ cannot hear; the hearing organ cannot see and so on. There is one thing in your body which knows all the senses brought by the different sense organs. This one is soul.
ILLUSTRATION.—

"ஒன்று முடிகிய அன்றத்திலே சொல்லது முலயானவர்
முடிகிய பலவர் முன்னெடுத்துக்கொண்டார்—ஒன்று முடிகிய
வருகையில் முலயானவர், முன்னெடுத்து கல்லான
மலை, காதல், சிதற்கை, பீடி."

The five sense organs in the body which can know only one sense each and not more than one and are varied in such a manner that one sense cannot know what is brought by a different organ—these organs are guided by the Anchseluthu. The intelligence in your body which is cognisant of this is the soul (you). You are not the five senses which perform five different functions. This, you should consider.

PART IV—DISSERTATION.

"ஒன்று முடிகிய அன்றாட்டு சொல்லது முலயானவர்."

Because it knows in the quiescence of the five senses.

This is to refute those who say that it is the Sukkuma body or the Puriyatta body, which cognizes all the five senses and not the soul.

STATEMENTS.—

(1) "ஒன்று முடிகிய அன்றாட்டு சொல்லது முலயானவர்."

The intelligence which knows the dreaming state (swapna) when the sense organs are inactive is the soul.

In the dreaming state, the five senses are quiescent and the intelligence which knows the dream, which is not brought by any of the five senses, is the soul.

(2) "ஒன்று முடிகிய அன்றாட்டு சொல்லது முலயானவர்."

The intelligence which says in the waking state “I dreamt” or “I did not dream” is the soul. Dreams are remembered in the waking state only in a hazy
manner and not accurately. If it was the Sukkuma or the Puriyatta body, which knew the dream, there should be no haziness in remembering it afterwards. Because there is haziness in reciting the dream, it is the Soul which knows the dream and not the Puriyatta body.

ILLUSTRATION.—

"நூற்றுற்காட்கார் தீர்வு மின்னண் தோற்றாக விளக்குமையையே வகைப்படுத்திய அருகிலே அனுஷ்காரம், சுற்று பயணம், மத கருணை வருடை, நூற்றுற்றை தீர்வு மின்னண் தோற்றாக விளக்குமையையே வகைப்படுத்திய அருகிலே அனுஷ்காரம், சுற்று பயணம், மத கருணை வருடை.

In the dreaming state, the five senses are inactive, though the organs are present. The Soul is active then and is quite cognizant of what is going on. In passing from the waking to the dreaming state, the Soul leaves the Tula body, enters the Sukkuma or Puriyatta body and roames about experiencing pleasures or pain. Then when it comes back to the waking state, it leaves the Sukkuma body and re-enters the Tula body and remembers its actions and experiences in the dreaming state very indistinctly. Hence the Soul is not the Sukkuma body or Puriyatta body. If it was the Sukkuma body which dreamt, then there ought to be a clear remembrance of what happened in the dreaming state.

PART V—DISSERTATION.

"என்றுடைத்தால் சொரும் விளக்குமையோ கண்டாம்"

As the body has no actions and there is no experience of pleasure or pain in dreamless sleeping state (sushupti).

(This is to refute those who say that Prana-Vayu (ப்ராணா வயு) or the air which plays in respiration is the Soul).

STATEMENT.—

(1) இவ்வுடைத்தால் சொரும் விளக்குமையோ கண்டாம் விளக்குமையோ கண்டாம் தேவனே வருடை.
Though there is respiration in sound sleep or dreamless sleeping state (Sushupti), there is no experience of pleasure and pain and the body and karuvigals are without any action. Hence there is a Soul separate from the body, the karuvigals and respiratory air.

(2) நிலவுகூரிய நந்தியுடன் மூடி தாங்கி வேறுபட்டு ரவுகிறது, நிலவுகூரிய நந்தியுடன் மூடி தாங்கி ரவுகிறது குறிப்பிட்டு மற்றவே வேறுபட்டு கூறியது.

In sleep, when the senses are inactive, the Maya body does not experience any pleasure or pain and has no action though there is respiration. In the waking state there is experience of pleasure and pain and action. So, the one who is cognizant of both states is the Soul.

ILLUSTRATION.—

"நேரடி நம்பிக்கை சுயமானை காண்கும், நேரடி விளைக்கம் காண்கும்

நேரடி விளைக்கம் காண்கும், நேரடி நம்பிக்கை சுயமானை

நேரடி யாது தன்னை விளைக்கம். நேரடி விளைக்கம் காண்கும்

நேரடி யாது தன்னை விளைக்கம்.
"

This body which knows and feels only in the presence of the Soul cannot know and feel any thing unless there are experiences of pleasure and pain by the soul itself and unless the Soul is active. In sleep, whether in the dreaming state (Swapna) or in the dreamless sleeping state (sushupti) the respiratory air is in play; but it does not know that it is in action. So, that which is able to take cognizance of the inactivity of the Karuvigals and the activity of the respiratory air in sleep, is the Soul. It is only when the Soul is unabsorbed and is joined with Karuvigals, that the body will experience pleasure and pain and will be in action and not otherwise, quite apart from the play of the respiratory air (Pranavayu).
PART VI—DISSERTATION.

As it (soul) knows only when instructed by Brahm.

(This is to refute those who say that Brahm (God) is the Soul.

STATEMENT.—

(1) “"தென்று மார்த்தாம்கு மார்த்தாம்வியாவிந்த சுருக்கமும் என்று.”

Soul exists as it knows when instructed by Brahm.

In the Kevala state (or unembodied state) the Soul is dull and actionless as it is not joined to Karuvigals. It has no knowledge then as it is completely hidden by Anavamalam. It is only when it is clothed with Karuvigals by Brahm and passes from the Kevala to the Sakala state (embodied state) that the Soul begins to acquire knowledge. Brahm is not subject to these limitations as he is Omniscient. So Brahm is not the Soul.

(2) அவன் விருத்திகள்வடைய்கின்ற இரு விருத்திகளிலும் விருத்தி என குறிப்பிட்டியது;

Brahm is Omniscient and is not subject to forgetfulness. The intelligence of the Soul is limited and it is also subject to forgetfulness. Brahm does not require any teacher to teach Him any thing, while the Soul is in need of a teacher and knows things only when taught by Brahm intuitively.

ILLUSTRATION.—

"அதில் அன்றவியம், அதில்
அதில் தென்றாமுடியவும், அதில் அஸ்தித்தம்—அதில் என
தா? அதில் வசயிக்கவும்; மூன்று மற்றொன்று எனவும்
அதில், அதில் கெண்டாம் எனவும்.’

What is that which knows things carried by the senses only piece-meal and cannot know simultaneously all the things carried by all the five senses together? What
is that which knows only when taught? What is that which is anxious to know things? What is that which forgets what it once knew? What is that which cannot concentrate upon anything continuously but only off and on? What is that which is subject to the five states of consciousness (Jagrat, Swapna etc)? What is that which is sucked in and absorbed at the place called Iladam? It is not the Brahmn, the Omniscient. If one who knows the Truth ponders 'deeply, he will find that like the sun which is different from the eye, this thing is quite different from the Great Intelligence and is called Soul or Ego and it has the natural tendency to partake of the nature of anything to which it is attached.

PART VII—DISSERTATION.

" suoL & कल्प.

The soul is separate—

This is to refute two sections of Buddhists i.e., Soutrantikar and Vybadikar who are called Samukanma Vathigal, according to whom the whole universe will be brought under Purachamudayam and Akachamudayam (पुराचमूदायम्, अकाचमूदायम्). Purachamudayam relates to earth etc. which are said to be caused by Parama Anus, (परमाणु) or Atoms. These Atoms are of 4 kinds; earth atom, water atom, fire atom and air atom. A combination of these atoms will produce earth, water, fire and air. Akachamudayam relates to Chittam and Chittapadudi (चित्तम्, चित्तपदुदि). They are produced by 5 kinds of Kandas (कंड). These 5 Kandas are called Uruvam (उरूवम्), Vedanai (वेदनाइ), Jnanam (ज्ञानम्), Kuri (कूरि), and Vasana (वसण). The body, senses etc. are called
Uruvakandam (இறுவகாண்டம்). The intelligence which feels Uruvakandam is called Jnana-kandam (ஸ்ரீஜ்ஞன்காண்டம்). Pleasures and pains experienced from this knowledge are called Vedanakandam (ஸ்ரீநிஃ்பாயாகாண்டம்). The names applied to persons and things are called Kuri-kandam (ஸ்ரீரிகாண்டம்). The knowledge of persons and things from their names is called Vasana-kandam (ஸ்ரீவஸநாகாண்டம்). Uruvakandam is placed under Purachamudayam and the remaining four are placed under Akachamudayam.

STATEMENT.—

"இறுவகாண்டம் என்னும் ப்ரித்து மக்கள் ஏற்பாட்டிட்டு கைதியாகவே என்பவேக்.

The Soul is not a combination of the 5 Kandas as stated by these Buddhists but remains in the Maya machinery of body as a separate entity.

The body is Maya and all the Kandas are Maya. They are all transient and perishable. But the Soul is eternal and imperishable.

REASON.—மக்கள் மக்களுக்கும் பெரிய பெரிய வித்தியாக்காக என்பவேக்.

Because they have each a separate and different name to distinguish them from the Soul. (The Maya matters which compose the body and the 5 Kandas have each a different name.)

ILLUSTRATION.—

"சிவனாயிர்கள் சாஸ்திரியம் காணுமீன் அவன் நாசம், இன்னமும், இயாயியம்—அயாயியம்
சாஸ்திரியம் அவனியம் காணுமீன் அவன் அவனியம்
காணக்கூடியவே பயல்கூடிய காணே.

If you are able to find the Tat as or Karuvigals from Kalai” to “Earth,” you will then know that they are Maya and transient. If you first understand Jnana:
remain quiescent and ponder, you will find that they are all Maya matter though they serve like a lamp; you are quite different from them, just as the eye is different from the lamp.

Tatwas or Karuvigals (Categories) are considered as 24, 36, 96 and above. Of these, 36 Tatwas are Major and the remaining Minor. The 36 Tatwas are as follows.

Atma Tatwas 24

(a) The five Elements- 
Earth, water, fire, air, ether.

(b) The five Sense organs-

(c) The five Senses-

(d) The five Kanmendriams.

(e) The four Andakarananams.

Vidya Tatwas 7

Kalam, Niyadhi, Kala, Viddhi, Arakam, Purudan and Maya.

Siva Tatwas 5

Suddaviddai, Iswaram, Sadakkiam, Sakti, and Sivam.

Sivam is first and from Him all the other Tatwas are only an extension.

(a) The Sutra as literally translated from Sanskrit by Pandit Kuppusamy Raja.
As all the Tatwas are discarded one after another as not Atma, as there is egoism in the body, as dreams are known when the senses are at rest, as there is no experience of pleasure or pain in sleep, and as there is a capacity to know in Jagrat, there is Jivatma in the body.

(b) The corresponding sutra in Sivajnana Siddhhiar

What is called Soul exists in the body, but is quite separate from it. It is endowed by Brahm with three faculties; Ichai, Jnana, and Kiriya (явление, знание, воля) which are the embodiments of Sakti. It experiences pleasures and pains according to its past Kanmas and is subject to 5 Avastas, (Jagrat, Swapna, Sushupti, Turiam and Thuriyattheetham). Its separate existence from all Tatwas is established, as it alone remains in Thuriyattheetham after all the Tatwas are left behind one after another, as it passes from Jagrat to Thuriyeethatham.

In Thuriyattheetham, even the respiratory air (Piranavayu) is left behind and the Soul alone remains. This will be the experience of Jivanmuktars.

(c) Corresponding Sutra in Sivaprakasam.

"..."
The Soul is in the body. Through the doors of the senses, it experiences joys and sorrows as the result of its Kanmas. At the same time it does not know "Self" which experiences things, and the Sakti or Arul of Brahm which brings them about. When he is thus in ignorance or bondage, he will be subject to 5 Avastas or states of consciousness (i.e.,) Jagrat, Swapna, Sushupti, Turiam and Turiyattheetham on account of the Eternal Malam which binds him. In Thuriyattheetham he will be rid of Tatwas or Karuvigals and will be alone. This is the nature of the Soul.

This stanza should be read also under Sutra 4 infra.
IVTH SUTRA:
THE NATURE AND CHARACTER OF PASU OR SOUL OR JIVA.

"अस्तिःसत्तमात्मानिः योग सम्यक्ष्यात्; अतं
सत्तमात्मात्मा, त्यतिशृण तद्न विशेषस्य अध्यात्मः;
अतस्य अर्थ जीम्ब मित्य अपहरणामस्ताः."

The Soul is not one of the Andakaranas. It is neither Manas nor Buddh, nor Chittam nor Akankara. The Soul does not know and feel anything in its Kevala state as it is hidden by the Eternal Anavamalam. So, in order to make it active and shine, it has been made by Brahman to meet and join the Andakaranas in the course of its development and like a King who is assisted by his ministers in the administration, the Soul carries on its activities through the Andakaranas and passes through the 5 Avastas of Jagrat, Swapna, Sushupti, Turiam and Turia theetham.

अवस्थान (अवस्था), अवस्थापात (अवस्था), अवस्था, अवस्था,
अवस्था. Avastas mean states of consciousness.

PURPORT:

"अवस्थान" अवस्थान

This is the same as the other.

In Sutra 3, the existence of the Soul was established;

In this Sutra, its nature is given in extenso.

This sutra is divided into 3 parts for purposes of dissertation.

1) अवस्थापातान्त्रिक अवस्थापातान्त्रिक अवस्थापातान्त्रिक;

2) अवस्थापातान्त्रिक अवस्थापातान्त्रिक अवस्थापातान्त्रिक, अवस्थापातान्त्रिक.

3) अवस्थापातान्त्रिक अवस्थापातान्त्रिक अवस्थापातान्त्रिक.

PART I—DISSERTATION.

"अवस्थान करणां अवस्थान अवस्थानं.

It (the soul) is not one of the Andakaranas.
This dissertation is to refute those who say that Andakaranas are the soul either singly or collectively.

**STATEMENT.**—

The Soul established in Sutra 3 is neither Manas nor Buddhi, nor Akankaram nor Chittam.

Andakaranas are of two kinds. The inner and outer Andakaranas. The inner Andakaranas are Kalam, Niyadi, Kalai and Arakam. As nobody contends that these are the Soul, these are not dealt with. The outer Andakaranas which are Manas, Buddhi, Akankaram and Chittam are alone dealt with here.

**REASON.**—

Because the Andakarnams shine as Chit (spirit) (_annadri) with reference to the Tatwas below them such as the five senses and remain dull as Achit (matter) (ajñadri) with reference to what is above them i.e., the Soul.

It is true that the Andakaranas each performs a function. In this respect they are Chit (annadri) (spirit) but they do not know that they are performing this function. It is the Soul which takes cognizance of the different functions of the Andakaranas. Hence the Andakaranas are Achit (ajñadri) matter.

The functions of the Andakaranas are:

(a) Manas—thinks and doubts;
(b) Chittam—weighs;
(c) Buddhi—decides;
(d) Akankaram—starts to decide, stands perplexed and executes when Buddhi decides. The Andakaranas are ordinarily understood to be the Soul, in the same manner as the prime ministers of a king are called kings by courtesy.

ILLUSTRATIONS.—

(1) “ஒளையக்கதைகள் ஒளையக்கவள ஒளையக்கவள்;
ஒளையக்க ஒளையக்கவளிகள் ஒளையக்கவள்—ஒளையக்கவள்
ஒளையக்கவள் ஒளையக்கவளிகள் ஒளைய கவள், ஒளையக்கவள்
ஒளையக்கவள் ஒளையக்கவளிகள் ஒளையக்கவள்.”

The senses know things through the mind (manas) and its companions, who are above the senses. Senses are not the Andakaranas. In the same manner the Andakaranas know things through the Soul who is above them and the Andakaranas are not the Soul as they do not know what function they each perform, which is known only to the Soul. Different kinds of thoughts and ideas will spring up in the Soul like the waves of the sea, through the Senses and the Andakaranas.

(2) “ஒளையக்கதைகள் ஒளையக்கவள ஒளையக்கவள்;
பதிவு பதிவு பதிவு, பதிவு—பதிவு;
பதிவு பதிவு பதிவு பதிவு பதிவு;
அந்தக் கயல் கைக்கள் கைக்கள் கைக்கள்;
அந்தக் கயல் கயல் கைக்கள், கைக்கள்.”

It is the Soul which weighs things as Chittam, thinks and wavers as Manas, stands perplexed like Akankaram and decides as Buddhi. The Andakaranas cannot act independently of the Soul. Like Time which gives us hours, days, weeks, months and years in conjunction with the Sun, Moon and the Stars, the Soul plays the part of the different Andakaranas in conjunction with each of them. The Soul is, however, not the Andakaranas just as Time is not day, week, etc.
The letter Akaram (அகாரம்) directs Akankara. The letter Ukaram (ுகாரம்) directs Buddhi. The letter Maka-ram (மகாரம்) directs Manas. Bindu (/bindu) directs Chittam and Nadam (நடம்) directs the Soul. If these 5 are considered jointly without dis-integration, they are of the form of Pranavam (பிரஞ்சவம்). Thoughts and ideas will spring up and change constantly in the Soul through these 5 (அ, த, ம, ந, தது) in the same way as the waves of the sea rise and fall without intermission.

This will be clear to those who understand the 4 Vakku (வாக்கு); Sukkumi, Bysanti, Matimi, and Vykar (ஸ்குக்கு, ப்ய்ஸண்டி, மாட்டிமி, வ்ய்குரி). The 4 Vakku are nothing but different transformations of the same Panchatcharam or Logos. Pranavam is the same as Panchatcharam.

The deities who guide the five component parts of the (above mentioned) immeasurable Pranavam or Om or Omkaram are the following. Makasan guides Bindu, Sadasivam Nadam, Brahma Akaram, Visnu Ukaram and Rudhra Makaram. Unless the Soul joins the five letters referred to and the five deities and the four Andakaranas (14-in all), it will remain as dull and dormant as matter and will not act.
This will be comprehensible only to those who are able to restrain the two airs, Pranavayu (the respiratory air) and Apanavayu (the air which escapes through the anus). These adepts are none but Jivanmuktars. "Om" is made up of the three letters A. U. M. (आ, उ, म)

PART II—DISSERTATION.

Though the Soul is not one of the Andakaranas, it was made to meet and join them, as it is ignorant on account of the Inborn Malam.

This dissertation is to explain why the self-refulgent and light-imparting Soul is unable to act except by joining the Andakaranas who are not self-refulgent as the Soul and who receive light only from the Soul.

STATEMENT.—

This Soul is sunk in ignorance on account of the Eternal and Inborn Malam.

This statement implies that the Moola Malam or the Root Malam referred to in the 1st Sutra, not only keeps the Soul in ignorance in the Kevala State but also causes it to pass through the 5 Avastas of Jagrat etc. in the Sakala state. The Root Malam has these two fuctions.

REASON.—

Because it (the Root Malam) stands hiding the Soul as a Jnana-Blind (or Loving blind).

This "Reason" explains why the Soul which remains dull and inactive in the Kevala state on account of Malam wakes up and begins
activity in the Sakala state when joined with Karuvigals or Tatwas. If the Root Malam is an ordinary Veil or Blind it will keep the soul in ignorance at all times. But the Root Malam is a Jnana-Blind (which correctly means a Blind caused by Love). Panchakritiam (பஞ்சகிரிதம்) consists of Creation, Preservation, Destruction, Blind or Veil and Grace: (creation, keeping, destruction, blindness, and grace). Drobavam (drobam) or Blind included in Panchakritiam is the Jnana-Drotakam referred to in this “Reason,” Panchakritam is the work (dance) of Brahm. So this Jnana Blind is also the work of Brahm. The Root Malam keeps the Soul in ignorance only till the time for Anukraham or Mercy (anukraha) arrives. Jnana (jnana) is one of the names of Panchatcharam in Parisbashai.

ILLUSTRATION.—

"நேயர்க்காரணங்களின் போது மன்னர் கள்ளமே வழியே சுருக்கம் வருகியே, முதல் கல்லால்—சுருக்க மற்றும் தந்தைகளுடன் சம்மல்லம் வருகியே கேரளமாக சுருக்கம் வருத்த அண்மையுடன் அண்மை அண்மைகள் என்று போவாம்." 

Like the fire-wood and load-stone which hide the fire in them, the Root-Malam hides the Soul eternally and prevents him from knowing what he is. But Maya serves as light, shows him what he is by developing his intelligence. Unless Maya assists the Soul in this respect, he will have no knowledge.

This illustration shows how Anavamalam stands with the Soul as Adwaita from time eternal and how Anavamalam and Maya act and interact for the benefit and development of the Soul.
PART III—DISSERTATION.

"अनंतक, अनपर्यंत विनम्र अनकरणे अनस्मिवः!"

The King-Soul with his Andakarana prime-ministers is subject to five Avastas.

STATEMENT.—

இனி இணையவனைக் காணில், மீதுவாரம், குடும்பி, கோயில், கொண்டியறான பல்காலகிசையில் விளம்பு.

This Soul which was in ignorance in the Kevala state on account of Malam undergoes the five Avastas of Jagrat, Swapna, Sushupti, Turiam and Turiyatheetham when it is joined to Andakaranas, in the Sakala state.

REASON.—

"அவகாஷ வைக்குண்டுக்கும் கொண்டே அவ்வு உற்பாட்டின் விளம்ப

Because the Soul though Omnipresent is enveloped by Malam and takes the form and characteristics of the Tatwas (Karuvigals) to which he is attached by Brahm.

(a) "ஏன் கணவம்னை கொண்டு நாங்கள் அணிவலாம் அழுக்காமறை; கணவம்னைத் தொல்லியல் குறிக்கும் அற்றவர்; மானிலநிலையின் காரணம் அருள்வாய்க்காய்; மானிலநிலையின் விழாவை எச்சரங்காய் காணீத்தை எனும்."

The Soul has no independent intelligence and cannot join the Tatwas of his own accord. The Tatwas which are unintelligent doors cannot join the Soul of their own accord. The Soul who has no independent intelligence takes the form and characteristics of the Tatwas to which he is attached. It is only when Brahm joins the Soul to Tatwas that the Soul will have action and experience. (Sivaparakasam.)

(b) Just as a king who has prime-ministers has also other retinue, the Soul-king has other retinue as follows. (This is given in "Jnanamirtham" (சிறவண்டச்சுவார்வ):—
The Sense organs.

| In the Ear—Watchmen. |
| Body—Spies. |
| Eyes—Messengers. |
| Mouth—Immediate attendants. |
| Nose—Prohits. |

The Action organs.

| In the Tongue—Cavalry men. |
| Legs—Elephant warriors. |
| Arms—Chariot warriors. |
| Anus—Infantry. |
| Sex organs—Commandants. |

The ten Airs or Vayus (i.e.,) Pranam, Apanam, Udaman, Viyanan, Samanam, Nagan, Kurman, Kirukaran, Devadattan, and Tananjeyan are the relations.

Hearing, touching, seeing, tasting, smelling, speech, walking, giving, passing urine and stool, and enjoying sexual intercourse are the many followers. The Soul will assume the form and character of each and every one of these as occasion arises.

ILLUSTRATION.—

(1) "வானெற்பற்றும் பெண் பெண் பெண் பெண்; பெண் பெண் பெண் பெண்; பெண் பெண் பெண் பெண்; பெண் பெண் பெண் பெண்."

PROSE ORDER.—

"நான் ஆய்விட்டன் மாற்றம் பென்பங்கள் மாற்றம் செய்ய; நான் ஆய்விட்டன் பென்பங்கள் மாற்றம் செய்ய; நான் ஆய்விட்டன் பென்பங்கள் மாற்றம் செய்ய; நான் ஆய்விட்டன் பென்பங்கள் மாற்றம் செய்ய."

In the Jagrat, 34 Tatwas and the Soul at work. These are Gnanandrias (5), Kanmendrias (5), Tanmatri or senses (5), Speech etc. (5), Airs (10), Andakaranams (4), and Soul (1). The place assigned is Netri or Puruvam, In Swapna, 24 Karuvigals and the Soul are at work. These are
Tanmatri-senses (5), Speech etc., (5), Airs (10), Andakaranas (4), and Soul (1). The place assigned is Kandam. In Sushupti, Chittam, Pranavayu and the Soul are at work. The place assigned is Idayam. In Turiyas, Pranavayu and the Soul are at work. The place assigned is Nabi. In Turiyathetham Soul alone reigns. The place assigned is Mulam.

The places mentioned here do not refer to any part of the human body. These places are in Pachatcharam.

(2) "இன்றி தன்னை கூறும் முப்பது பிராமணன்
இளம் கூறும் விளக்க முறை; இறாந்து
முன்னொருளிய மூன்று காலகாரம்
முயல்கிறது இறஞ்சின் அனுமந்து."

In the same way as the Soul leaves behind him Karuvigals, set after set when he proceeds from Jagrat to Thuriyathetham, he takes back the Karuvigals when he returns from Thuriyathatham to Jagrat. This is in the Sakala state. In the Sutta state also, the would-be Jivanmukta will pass through 5 Avastas or states of consciousness which is however different from these. This will be found in the Special chapters (Sutras, 7-12). The Jivan-mukta enjoys Sushputi (the state of dreamless sleep) in Jagrat (the waking state) which is called Nanavil Sushupti Nili. (நந்தே சுஷுப்பிடி)

The states of conciousness in the Sutta state or pure state are in reference to the Dasakariyam or Dasa Avastas (தசாகரியம், தசாவஸ்தம்-Dasam-Ten)

Dasa Kariam are the following:-

(1) Tatwa Roobam or Pasa Roobam,
   (சுத்து ரூபம்—பாச ரூபம்)

(2) Tatwa Darisanam or Pasa Darisanam,
   (சுத்து தரிசனம்—பாச தரிசனம்)
(3) Tatwa Sutti or Pasa Sutti (தட்டவ சுட்டி)  
(பாசா சுட்டி)

(4) Atma Roobam or Pasu Roobam.  
(அட்டம் ரூமம்—பாசு ரூமம்)

(5) Atma Darisanam or Pasu Darisanam  
(அட்டம் சாரிச்சம்—பாசு சாரிச்சம்)

(6) Atma Sutti or Pasu Sutti  
(அட்டம் சுட்டி—பாசு சுட்டி)

(7) Siva Roobam or Pathi Roobam  
(சிவா ரூமம்—பாதி ரூமம்)

(8) Siva Darisanam or Pathi Darisanam  
(சிவா சாரிச்சம்—பாதி சாரிச்சம்)

(9) Siva Yogam (சிவா யோகம்)

(10) Siva Bogam (சிவா போகம்)

When Jnana is revealed to Jiva by Brahm (Sutra 8), he will gradually get a clear knowledge of Pathi, Pasu and Pasam which are called “The Mupperul” (Three things). These three things are in Panchatcharam. When the Jiva acquires a clear idea of this Mupperul, he will gradually discard Pasam or Tatwas, will gradually come to know what he really is and who Pathi or Sivam is and will finally be merged in Pathi or Sivam, which is called Siva Bogam.

These ten Kājams or Avastas are brought under the recognised five Avastas of Jagrat, Swapna, Sushupti, Turiam, and Turiyatheetham; but these Avastas in the Sutta state are pure and untrammeled by Karuvigals or Tatwas and are entirely unlike the ordinary jagrat etc. The classification is as follows.

Tatwa Roobam, Tatwa Darisanam, Tatwa Sutti and Atma Roobam are called Pure Jagrot (சிவா ஜார்டிலும்) as the Jiva has come to know ‘Self’ and the differentiation between him (Pasu) and Tatwas (Pasam). Atma Darisanam is Pure Swapna (சிவா ஸ்பவன்) and is also called Siva Roobam because when the Jiva realizes
what "Self" really is, he is said to have found Sivam or Brahman at the same time as he and Brahman are found as Adwaita in the same place (i.e.) Panchattharam. Atma Sutti or the Purification of Atma or Soul by Arul or Panchattharam is Pure Sushupti and Pure Turiam (நூறுலை, திறந்த கிளை). This is at the same time Siva Darisanam and Siva Yogam. The union of Jiva with Brahman is called Pure Turiatheetham (திறந்த கிளைமுறு) and is also called Siva Bogam. (Vide Panchattharam pogh-toda in Pandara Sastra—பாண்டரச பக்தச்சின், பாண்டரச பக்தச்சின்)

(a) The Sutra as translated from Sanskrit by Pandit Kuppusamy Raja:

The Soul otherwise called Jiva, though he is different from Andakaranas, is joined to them like a king with his minister. Though naturally Omniscient and Omnipresent, he is hidden by Anavamalam and is subject to five avastas.

(b) Corresponding sutras in Sivajnana Siddhriar:

1) "एकारात्मकारात्मकाराय देवं देवं देवं देवं देवं देवं देवं देवं देवं देवं देवं देवं देवं देवं देवं देवं देवं देवं देवं देवं देवं देवं देवं देवं देवं देवं देवं देवं देवं देवं देवं देवं देवं देवं देवं देवं देवं देवं देवं देवं देवं देवं देवं देवं देवं देवं देवं देवं देवं देवं देवं देवं देवं देवं देवं देवं देवं देवं देवं देवं देवं देवं देवं देवं देवं देवं देवं देवं देवं देवं देवं देवं देवं देवं देवं देवं देवं देवं देवं देवं

If it is the Andakaranas who know things, they are not cognizant of each other's performances. It is the Soul which says "I" and "Mine", that is cognizant of the four functions performed by the Andakaranas, that controls these functions, and which leaves the different Tatwas or Karuvigals as it passes from Jagrat state to Turiatetheetham. So the Soul is different from Andakaranas.
(2) "அருகையில் பருகியின் பருகுவக பருகுவகம் நல்லோரை அலங்கரித்து அறிவித்துக் கூறியாள். கூறுகள் அலங்காரங்களை போற்றி இருக்கினாள், அதனை அறிவித்து ரலிலிரு அழைக்கை என்று காணவர்."

A king who returns to his palace from a stroll followed by his retinue leaves behind him at the appointed places all his retinue from the ministers downwards and enters the zenana, leaving only a guard at the door of the innermost room. In the same manner the Soul-king leaves behind him the Tatwas, his retinue, set after set, when he passes from Jagrat to Turiyattheethan, placing only the respiratory air as guard at Turiam.

(c) Corresponding Sutra is Sivaprakasam. Read the Stanza quoted under Sutra 3.
VTH SUTRA.
THE NATURE AND CHARACTER OF PASAM.

"இன்னையும் பின்னுடன் காமாங்கு காரியங்களாக நடந்து
நிக்கை முதல்; சுமாசையுடன்
நிக்கை எண்ணிக்கும் மூலாக அறிய
நிக்கை எண்ணிக்கும் முற்றிலும்."

The five Senses and other Karuvigals or Tatwas cannot know and feel anything unless they are quickened by the Soul. The senses and Tatwas do not know what part they play and how they play. In the same way the Soul cannot know and act unless it is quickened by the Sakti of Brahm or Arul. The Soul however does not know that he is Omnipresent and that he is quickened by Arul. By Sakti being the quickener, Brahm, Sakti’s inseparable Consort does not become an active Operator. The mere presence (அறிமுகம்) of Brahm makes the Soul active through Sakti, just as iron plays in the presence of magnet.

PURPORT.—இன்னையும் பின்னுடன் காமாங்கு காரியங்களாக நடந்து
நிக்கை முதல்; சுமாசையுடன்
நிக்கை எண்ணிக்கும் மூலாக அறிய
நிக்கை எண்ணிக்கும் முற்றிலும்.

This Sutra declares "the Graciousness of Brahm towards the Soul."

The Arul referred to in the Sutra is the Dirodana Sakti (இர்வர்த்தனாம் ஆயு). By the mention of some only of the Tatwas in the Sutra all other Tatwas are included.

This Sutra is divided into 2 parts for purposes of dissertation

(1) இன்னையும் பின்னுடன், முன், முன், காமே, காமே
அறிமுகியும் முற்றிலும்.

(2) பின்னுடன் எண்ணிக்கும் முற்றிலும்.

PART I—DISSERTATION.
இன்னையும் பின்னுடன், முன், முன், காமே அறிமுகியும்
முற்றிலும்.
The five senses and other Tatwas cannot grasp anything except through the Soul.

This dissertation is to refute the Sankia philosophy according to which the Soul stands apart, that in its presence Buddhi knows things through the senses and that the Soul does not undergo the Avastas along with the Tatwas.

**STATEMENT.**

"'यस्मि खेलतां किं यस्मि न किं किं।'"

The five senses know things through the Soul (and not as stated in Sankia philosophy)

**REASON.**

"'अयशो कस्ययशो कस्यश्रव्यस्ति कस्यश्रव्यस्ति आत्मविद्याय
अयशो कस्यविद्याय अयशो कस्यविद्याय।'

Because the senses can feel nothing except in conjunction with the Soul.

**ILLUSTRATION.**

"'ब्रजस्त्वर्नम् अलस्त्वर्नम् अलस्त्वर्नम्
ब्रजस्त्वर्नम् अलस्त्वर्नम् अलस्त्वर्नम्।
कर्मवधानं कर्मवधानं कर्मवधानं
कर्मवधानं कर्मवधानं कर्मवधानं।'

Though the Soul controls the five senses and rules over them like a King, the senses do not know the Soul. If they act simply in the presence of the Soul as stated by Sankiam, then the senses should be aware of the presence of the Soul. This, in fact, they are not aware of. So, it should be established that unless the Soul joins them, they will know nothing. Unless there is actual conjunction between the Soul and the senses there will be no real knowledge. This is evident from the Swapna state or the dreaming state (स्वप्नस्त्तिः अविश्वास्यां). So it should be admitted that the Soul does not know without the senses and the senses do not know without the Soul. Their services are reciprocal.
PART II—DISSERTATION.

"நாம் என்னைத் தெளிவாற்ற என்றேற்றியடியிருப்பிடும்"

The soul does not know that it is quickened by Sakti or Arul.

This dissertation is to refute the theories of Iswara-avikara-Vadis and others of their opinion (சார் ஆவிகார வாடிகள்).

STATEMENT.—இன்றி இவ்வளைய விளையாட்டிலே என்றம். This (Soul) too knows through its Chief, the Brahm. (Just as the senses know through the Soul, the Soul knows through Brahm)

REASON.—இச்சொல்லால் கன்னாகவும் என்றும் இவ்விதையும் பிறந்து விளையாட்டிலே என்றம்.

Because the Soul does not know “Self” and the Brahm who is its support, in the same way as the senses do not know themselves and the Soul who is their support. (This is to show that the Soul by its mere conjunction with the senses does not know things and it can know only through Brahm.)

ILLUSTRATIONS.—

(1) “நாம் அகிலவாள் கன்னாக என்றேற்றிய பிறந்து விளையாட்டிலே என்றேற்றிய வாடிகள்—என்றால் கொண்டாலால்
நாம் அதே என்றால் கொண்டாலால் பிறந்து விளையாட்டிலே என்றேற்றிய "

You have forgotten the saying of the Vedas that the universe and the Soul will sport in the mere presence of Sivam or Brahm. The Sivam or Brahm referred to is only a means like the eye. The Soul is in action on account of its Kanamas. Sivam or Brahm will not experience Asat (matter), as no Asat will stand before Him who is Sat (spirit.).

The reason for the repetition of the name “Sivam” thrice in the illustration is to show him in His three
capacities. The first "Sivam" in whose presence the universe plays as well as the Soul, shows that He is the author of eternal bliss (நியமர் காலம்). The second "Sivam", who is stated to be the Eye, shows that He is Omniscient (மூலமண்டலம்). The third "Sivam" in whose presence Asat will not stand, shows that He will not experience Asat (ஸாத்க்காலம்), as He is the personification of Purity.

(2) "முன்பைந்து ஒளியில்லோ தோற்றில் காலமும்
முன்பைந்து ஒளியில்லோ தோற்றில் காலமும்—முன்பைந்து
காலமும், ஒளியில்லோ தோற்றில் காலமும், ஒளியில்லோ தோற்றில்
காலமும் என்று அறியலாம்.""

The stars which shine through the Sun and which are swallowed up by the Sun do not become the Sun itself. In the same way the soul who is ever within the orbit of Brahm, knows things with Him and through Him, yet does not become Brahm (Advaita). This Adwaita relationship between Brahm and the Soul is like that between the Soul and the senses which see, hear, taste, smell and touch with the Soul and through the Soul.

(3) "ஏதும் தானே மா, ஏதும் தானே மா, பன்னிரு
ஏதும் தானே மா, பன்னிரு—ஏதும் தானே
யாரு ஏதும் தானே மா, யாரு ஏதும் தானே
இந்தையம் கிள் குரூத்து வந்து.

Arul is Enternal and Anadi (அனாதி). This Arul is Sakti (Kundali), Energy of Brahm. There is no Arul without Brahm and there is no Brahm without Arul. To those Pakkuvars (பக்குவர்) who have been fortunate enough to get the Arul eye, Brahm will be like the sun.

This is to show how Souls who are within Brahm are in action without any corresponding action on the part of Brahm. Brahm or Sivam has Arul as His Sakti. Sivam and Sakti are inseparable. They are co-existent, co-eval and
co-eternal. Though Brahm is quiescent, His Sakti is very active. The movements and action of the Souls are all due to the influence of Sakti, the inseparable partner and consort of Brahm. Arul is the same as Panchatatcharam. The meaning of Arul or Panchatatcharam will be revealed to Pakkuvars by Brahm. It is only when a person has understood the meaning of Arul or Panchatatcharam, that he will be able to understand “Self” and Brahm and his union with Brahm who is always within his Soul & within his body, will be possible.

(a) The Sutra as literally translated from Sanskrit by Pandit Kuppusamy Raja:

Indirias (senses) know things through Jiva the Soul. The Soul too does not know things by itself. It knows things through Brahm. Brahm does not for this reason become an Operator; Brahm makes the Jiva play in His presence, just like the magnet makes the iron play before it.

(b) The corresponding Sutra in Sivajyna Siddhiar:

The Senses, Karanas, and other Tatwas know things through the Soul (Puruda) but they do not know themselves and the Soul which guides them. In the same way,
the Soul experiences things and reaps the fruits of its actions (Kanmas) according as they are set in motion by the Drodana Sakthi (திருவள்ளு நீர்வாகம்), the partner of the Omnipresent Brahmin and yet the Soul does not know itself and the Sakti of Brahmin who sets things in motion. Though the Senses and the other Tatwas do not know the Soul, the latter is ever present with them and makes them act. In the same way, though the Soul does not know Brahmin who is ever present with him, Brahmin who makes the Soul know him, when he is rid of Pasam, is ever present with the Soul, knowing him and making him know things.

The position of Brahmin in this respect is very clearly put by Saint Karaikal Ammatar in “Arupadatiruvandadi”.

(1) “அஹிவா மும்பிக்கும், அஹிவா மும்பிக்கும்
அஹிவா உழ்வா அக்கோய்ல் கால் அக்கோய்ல்
அஹிவா உழ்வா அக்கோய்ல் கால் அக்கோய்ல்
நூற்றாண்டு கொண்டு கடையும், எறும் எறும், எறும்,
அஹிவா உழ்வா அக்கோய்ல் கால்”

It is Brahmin who knows things. It is He who instructs (the Soul). It is He who as Arivu or Intelligence knows everything. It is He who is the Panchatchara Porul (பங்க்ச்டாரா பொருள் புருஷர்), the Truth. He is the Light, Earth, Ether and All.

(2) “அஹிவா விழாகு அஹிவாமுறும்: வேறு
அஹிவா உழ்வா அஹிவாமுறும்—அஹிவாமுறு
அஹிவாமுறு உழ்வா அஹிவாமுறு—அஹிவாமுறு
நூற்றாண்டு கொண்டு கடையும் எறும்—நூற்றாண்டு

c

It is Arul which rules the world. It is Arul which causes the cessation of births. I have been fortunate to see Panchatcharam through Arul. It is Arul which is all to me always.

(c) The corresponding Sutra in Sivaprakasam:
(1) “தெரிக்கரைக்குரிய காரணமாய்; தமிழ்நாட்டில் வாழ்ந்த கல்லறையில் சிட்டார் குலம், மூன்று குழந்தைகளை கண்டு கொண்டார்; என்று பலர் மேற்குறிக்கின்றனர், மேலும் இரு ஆண்டுகளுக்கு முன்னர் மேலும் பத்தாண்டுகளுக்கு முன்னரும்.”

The body cannot know things as it is unintelligent matter. The senses cannot know things as they can each experience things only one at a time. The Andakaranas cannot directly know things, as they can experience only such of the things as are brought to them through the senses. The respiratory air (அய்யையின்னு) cannot know things as it is unintelligent matter. The Soul which is confined within this body according to its Kanmas can know things only through Brahmr.

(2) “உலகில் எல்லாவோ நாடு எல்லாம்; அனாவமலம் அனாவமலம் என்றே, அன்னாமா குழந்தையை வணக்கம் வணக்கம் வணக்கம்; அன்னாமா அன்னாமா குழந்தையை வணக்கம் வணக்கம் வணக்கம்; அன்னாமா அன்னாமா குழந்தையை வணக்கம் வணக்கம் வணக்கம்; அன்னாமா அன்னாமா குழந்தையை வணக்கம் வணக்கம் வணக்கம்.”

If the Soul can know things independently by itself, it does not require the senses, as its doors. If the Soul is an unintelligent entity, what good can the senses do to it? The senses cannot furnish intelligence to the Soul as the senses are themselves unintelligent. If the Omniscient Brahmr can be said to furnish intelligence to the Soul then the Soul by nature must be unintelligent matter. The All-knowing Brahmr will not supply intelligence to an unintelligent matter. So it is certain that the Soul is an intelligent entity by nature.

(d) The heading of this Sutra is “The nature and character of Pasam”. Pasam consists of Anavamalam, Kanmas and Maya. The nature of Anavamalam has been dealt with in Sutra 4. The Arul referred to in this Sutra, is Drodana Sakti. Maya and Kanmas are only the instruments or agents of this Drodana Sakti and a descrip-
tion of Drodana Sakti or Arul in the Sutra and disserta-
tions, covers also a description of Maya and Kanmas
and so they are not separately dealt with.

(e) From a delineation of the nature and character
of Anavamalam, Maya and Kanmas (Pasam), by Saint
Meikanda Devanar in Sutras 2, 4 & 5 and the dissertations
under them, it will be evident that though they may
appear to be hostile to the Soul, when viewed superficially,
they are really benefactors of the Soul in their respective
spheres in the long run, in as much as they help the Soul
in his education, discipline and development, in his march
towards the attainment of union with Brahm. Herein lies
the "Graciousness of Brahm towards the Soul," given as
the purport of the Sutra. The "Anai", referred to in
Sutra 2, as the Prime-mover of the Kanmas of Jivas is the
Sakti or Energy of Brahm. The "Jnana Drotakam,"
which the Root Malam assumes in hiding or blinding the
Soul as established in Dissertation II of Sutra 4 is also the
Sakti or Energy of Brahm. And the Arul referred to in
this Sutra as the Quickener of the Soul is also the Sakti
or Energy of Brahm. So it is clear that the Principle
underlying Anavam, Kanmas and Maya is "Brahm-
Sakti" or "Sivam—Sakti" or "Brahm—Arul" or "God—
Grace".
VIth SUTRA:
THE NATURE AND CHARACTER OF PATHI OR BRAHM OR GOD.

"பேர்சு பொருள்கள்; போர்ந்த அமைப்பு;
போர்ந்தே பொருள்கள், போர்ந்தது மண்டல;
போர்ந்தே பொருள்கள் அமைந்து மண்டலே.
"

If Brahm is a thing which can be seen and known like the universe it will be perishable matter or Asat (அஸ்த). If Brahm cannot be seen and known in any way, then He will be Suniam or Cipher and becomes non-existent like the "hare’s horn." He is neither Asat nor Suniam nor Sat. He cannot be known and at the same time He can be known. So, Jnanis who have found Him will say that He is “Siva Sat” (சிவாசாத்) or a Sat which can be known.

Brahm cannot be known by Pasa-Jnanam (பசா ஜ்ஞனம்) and Pasu-Jnanam (பசு ஜ்ஞனம்). But He can be known by Pathi-Jnanam (பாதி ஜ்ஞனம், பாதி ஜ்ஞனம்). Panchatchara Porul (பஞ்சா சா பொருள்) or Brahma Vastu (ப்ரமா வாஸ்து) is Formed and Formless (அஸ்த, அஸ்த). So Brahm is Aru-Uru (அரு உரு) and can be known. This means that Brahm cannot be known by the Soul with his Soul-knowledge and Worldly knowledge. But He can be known when he reveals Himself to the qualified Soul.

PURPORT.—அஸ்தம் உருவக் குறியீடு வரும் தொன்மை ஆயம்.

This Sutra distinguishes between Sat and Asat (அஸ்த், அஸ்த்).

This Sutra is divided into two parts for dissertation
(1) என்று உறுதியாகும்; என்று திங்களியல் or 
என்று தந்து முடிகும்; என்று தந்து திங்களியல். 
(2) விளக்கம் அதனே முருகன் குருவானது திங்களியல்
ஒழியது என் கையேற்குத்

PART I—DISSERTATION.

"என்று தந்து முடிகும்; என்று தந்து திங்களியல்"

If (Brahm) can be seen, known and felt He is Asat; 
If He cannot be seen, known and felt He is non-existent.

STATEMENT.—அன்றி அறிமுகம் அறிபெயர் தந்து (பு
முருகன்) அமந்து.

What can be known by Atma-knowledge or Soul 
knowledge (as distinguished from Brahm-knowledge) 
is Asat or matter.

REASON.—அமந்து இராண்டு திங்களியல் இன்றி அமந்து 
சீர்படர்.

Because Asat, matter (universe), stands clear and 
defined but has no light in itself. (It gets light from 
something else which is the Mupporul or Arul or Panchat-
charam.)

ILLUSTRATION.—(1) அதிசயமது? தந்து இருமந்து; அமந்து சீர்படது 
நடக்கு அதிசயமது; இம்முருகன் முடிகும்.

Oh, you, that are ignorant of the nature of Asat, 
listen. What is known by your Soul-knowledge is all 
Asat. This you will understand clearly if you find what is 
Truth or Siva-Sat.

From the phrase "முருகன் முடிகும், சுருங்கு” (If Truth is 
found) it is clear that Truth or Brahm can be found and 
that it is at the same time, very difficult to find.

There are many stanzas which declare the possibility 
of finding Brahm or Truth.
Though Brahm cannot be ordinarily known, He can be known through Arul from the teachings in Agamas. The “thing” taught in Agamas can be known by meditation. From meditation “the thing” can be clearly “seen” without any confusion through Sivajnana. From this clear position, Pasam, the cause of births can be conquered. From the victory over Pasam, you can join the company of Saints and enjoy Sivananda Anubudi (சிவாய்னாநந்த அனுபுதி), Eternal Bliss.

(Sivajnana Siddhiar; Saint Arulnandi Sivachariar).

This our body is called Brahmapuram, because Brahm dwells in it. In the body there is a “thing” called Takara Kakanam or Takara Pundareegam which shines in the mind. This is the Brahm referred to by all the Vedas. This Brahm will hasten to those who dearly wish to rest from their births, (“Takaram” means light or of little weight). Kakanam is something like ether. Takara Kakanam is a thing which is light like ether. Pundareegam is lotus. Takara Pundareegam is light-lotus. (Tatuva Royaswamy’s Brahma Geeta.)

(3) “நூறுவர்களை எடுத்து கைத்திருளின் சுபொர்த்தீசுவர முதன்மையினர் குறிப்பிட்டும் தொன்மையான நாயகன், பலமுருவாந்த, கிட்டந்திரு, தேர்த்திருக்கும் குரியார் புருஷவார்ப்பொருளாக போன்றோர், பயில் தோற்றாக நூறுவர் பொருட்பாக போன்றோர்.”
As Brahm is above all Tatwas, He cannot be known to human beings. This Brahm is Truth, Chit, Bliss and Perfection. This our body which has the great privilege of housing this Brahm in it, is called Brahmapuram on that account.

(Chidambaram Puranam—Saint Paranjethi)

(4) **& ஜாநல் துளி என்று இன்றையது; அரசன் கை பூணித்தலை முகியம்.**

He is not a thing who cannot be known by Jnana or Arivu. At the same time He is not a thing who can be known by Jivas bound by Pasam.

(Saint Kannudaya Vallalar).

(5) “தம்முன் குன்றினை தூண்டவுள்ளார் கூறவுள்ளார் காலை செய்வுள்ளார் முகியம்

என்று தம்முன் குன்றினை தூண்டவுள்ளார்

பூணித்தலை முகியம் அரசன் கை

[சிவலிங்க சூடை].

I have searched for Him and found Him whom Vishnu and Brahma searched for in vain. I have searched for Him and found Him within me.

(Tiru Jnana-Sambanda-Swami—Devaram)

(6) “என்றும் புக்கலே பாடலை தூண்டவுள்ளார் முகியம்

என்றும் குன்றினை பூணித்தலை முகியம்

என்றும் செய்வுள்ளார் காலை

என்றும் பூணித்தலை முகியம் அரசன் கை

Formerly I considered my body a great nuisance and an encumbrance. Then I found an “Eternal Thing” in my body. I found Brahm making a temple of my body. “I” live in my body and protect it.

(Saint Tirumular—Tirumandiram)

ILLUSTRATION:—(2) என்ற குருட்டு? சீரா சுப்பர்க்கு, கூட மு, வாய்க்கிறா, திருக்கடாகர்த்து குருட்டு.
Oh! you (soul) who are not Asat but are endowed with intelligence! Do not be astounded because you are asked to consider the universe (which appears to be permanent) Asat, unreal and perishable. If you ponder, you will find that the universe is as impermanent as the writing on water, a dream and mirage.

PART I (a)—DISSERTATION.

If Brahm cannot be known, He is suniaram or non-existent.

Saint Meikanda Devanar has not dealt with this portion in his dissertation, as it is accepted by all that a thing which cannot be known is non-existent.

Saint Arul Nandi Saivachariar however, deals with it in his “Sivajnana Siddhii.”

If a thing (Brahm) which cannot be known is Sat (सत्), then it cannot join us and we cannot also join it at any time, in spite of all the interminable Karmas we undergo. So we profit nothing by a thing which cannot be known, just as no one is profited by aerial flower or the tortoise’ hair. The flower cannot be made into a garland and the hair into a rope. Because both are non-existent.

(This Sutra also shows that Brahm is a knowable thing.)

PART II—DISSERTATION.

Brahm is neither Asat nor Suniaram (non-existent). He can both be known and not known. As He is knowable by Jnanis, He is called Siva-Sat (सिवसत्).
As the 1st dissertation deals with the nature of Asat, this one deals with the nature of Sat.

STATEMENT:—இனந்து முன்னிட்டு குறுந்தையுடன் வாக்கு
மாறிக முயற்சியை கூறிய அல்லது உராண்டை சார்ந்த குறுந்தை
எழுந்து.

The Being who is neither Sat nor Asat, who is incomprehensible and who is beyond speech and mind of the ignorant Soul, is Siva Sat (நீர்ப்புதோ) and can be known through Jnana.

REASON—யேவது குறுந்து உணக்கும் குறுந்தையுடன் வாக்கு பண்டு எளிதாக குறுந்து உணக்கும் குறுந்தை எழுந்து.

Because a thing or object which is within the comprehension of human knowledge, does not require any extra aid to understand it by and a thing or object which is above the comprehension of human knowledge can never be known. Brahm does not fall within any of the above two categories, as He can be known through incomprehensible.

ILLUSTRATION.—
(1) "ஏன் காணாது என்பது அல்லாது காணாது அல்லாது காணாது காணாது காணாது—ஏன் காணாது
ஆயிர புராணத்தில் அந்த காணாது; ஏன் காணாது,
ஏயிரம் புராணம், காணாது காணாது.”

If Brahm is neither Sat nor Asat and if one who has found the Truth says that Brahm is in his eye, then it will be Asat, if he takes cognizance of it as other than his “Self”. The Siva Sat or Brahm who is above all comprehension is the Truth and this Truth is the Thal or Foot of Brahm. (“Thal” or “Foot,” is “Grace.”)

(2) "ஏன் காணாது அல்லாது காணாது காணாது காணாது; ஏன் காணாது காணாது காணாது காணாது
யேவது குறுந்தை குறுந்தை குறுந்தை குறுந்தை; பலரும் குறுந்தை குறுந்தை
என்பலும் குறுந்தை குறுந்தை குறுந்தை.”
All the Tatwas or Karuvigals which are felt and known by you (Soul), are Asat (matter) and these cannot know the First Cause. You (Soul) yourself who know things through Tatwas cannot know the First Cause. If you (Soul) know and feel the First Cause or Brahm as distinct and separate from you, just as you know other objects, then you and Brahm will be two and this will be of no use for your salvation. One who has found the Truth, will know the First Cause or Arul (அறு) and will know himself as well, not as distinct from the First Cause or Arul but as being within it.

(3) “பாரம்பரியா சத்ர முகவத்தின் பரம்பரை; பாரம்பரியா பரம்பரை—பாரம்பரியா
பாரம்பரியா சத்ர முகவத்தின் பரம்பரை; சென்ற சுருக்கம் பாரம்பரியா பரம்பரை; என்றும்.”

If you imagine Brahm with your mind (as something according to your fancy) then Brahm will be Asat. If you imagine Brahm without the mind, i.e., without thinking of anything to represent Him, then there is at least imagination. If you imagine Brahm in a third manner, then He will be zero. If you imagine Him in your imagination, then too there is imagination. The truth is, you cannot imagine the unimaginable Brahm, as one within your comprehension. He can be imagined only in His real form of Arul or Panchatcharam. Otherwise He will be simply Zero and sinners will not be benefited by one who is Zero.

Brahm as Brahm is beyond all imagination. You can imagine a thing only when you can give it a form. Brahm as Sivam-Sakti has a real form. This form is Arul or Panchatcharam. If there is to be union with Brahm; this form of Brahm should be known.
Brahm and Atma (Soul) are Adwaita and they are not two. Brahm is not distinct and separate from Atma to be known as other objects. Atma and Brahm though Adwaita, the former cannot know the latter with his Atma-knowledge. Brahm is the Great Intelligence. The Atma intelligence which is very small is within the Great Intelligence. What is the good of the eye which cannot find the Great Intelligence (the Truth) which is the instrument of Atma intelligence? Atma intelligence cannot find Brahm. The finite cannot find the Infinite.

Brahm is not such a one as can be specifically defined as “It”. In Mukti (Union), the Soul (Atma) will know “It” as Brahm. At the same time Brahm and Atma are not two but Adwaita. In Mukti, the Atma, the small intelligence will be conscious that it is within the Great Intelligence. This Great Intelligence (Arivu), is Sivam or Brahm.

In Bondage too the Soul is within Brah, but the Soul does not know it, as it is hidden by Anavamalam. But in Mukti or Union when the Soul
is delivered from Pasam, it will know that it is within Brahม and that it is not distinct from Brahм. Both in Bondage and Release, the relationship between Brahм and the Soul is Adwaita. But while in Bondage, the Soul is not conscious of the relationship, in Release it becomes conscious of this relationship. This is Mukti or Union.

(a) The Sutra as translated from Sanskrit by Pandit Kuppusamy Raja:—

The form of Sivam or Brahм cannot be seen, He is non-existent like the barren woman's son. If His form can be seen, then He becomes unintelligent matter. He is neither, but Sat and Chit and can be known. This is the knowledge of Jnis.

(b) The corresponding Sutra in Sivajnana Siddhiar.

The question is whether Brahм is a knowable thing or a thing unknowable? If Brahм is a thing which can be imagined and seen by the eyes, then it will be perishable like the objects in the universe. If Brahм cannot be known, He is non-existent and Zero. Then it will be vain to say that a knowledge of Brahм will give Mukti or Union. If it is argued that Brahм cannot be seen by the eyes, but can be seen or imagined by the mind, then, as
mind and other karanas, being matter cannot stand before the Omniscient Brahman, it cannot be said that mind can grasp Him. The truth is that Brahman, though He cannot be comprehended by the mind, is not an unknowable thing. He is Chit and Sat and can be known by Siva-Jnanam.

(c) **Corresponding Sutra in Sivaprakasam.**

"| சிரிக்கும் சித்ரிகும் திறியுணர்த்துங்காலாம்
| சிரிக்கும் சித்ரிகும் திறியுணர்த்துங்காலாம்
| சிரிக்கும் சித்ரிகும் திறியுணர்த்துங்காலாம்
| சிரிக்கும் சித்ரிகும் திறியுணர்த்துங்காலாம்
| சிரிக்கும் சித்ரிகும் திறியுணர்த்துங்காலாம்
| சிரிக்கும் சித்ரிகும் திறியுணர்த்துங்காலாம்
| சிரிக்கும் சித்ரிகும் திறியுணர்த்துங்காலாம்
| சிரிக்கும் சித்ரிகும் திறியுணர்த்துங்காலாம்
| சிரிக்கும் சித்ரிகும் திறியுணர்த்துங்காலாம்
| சிரிக்கும் சித்ரிகும் திறியுணர்த்துங்காலாம்
| சிரிக்கும் சித்ரிகும் திறியுணர்த்துங்காலாம்
| சிரிக்கும் சித்ரிகும் திறியுணர்த்துங்காலாம்
| சிரிக்கும் சித்ரிகும் திறியுணர்த்துங்காலாம்
| சிரிக்கும் சித்ரிகும் திறியுணர்த்துங்காலாம்

Brahman joins Icha Sakti, Jnana Sakti, and Karya Sakti produced by Para Sakti and taking Arul (அருள்) or Grace as his body, joins the Suttamaya, the resort of Nadam, Bindu and others, and produces Vedas and Agamas; He also ordains Dhanu, Karana, Puvana, Bogam, through Asuttamaya and finally absorbs them. This form of His Body which Creates and Absorbs is called “Formless”, “Formless and Formed” and “Formed” (அருள், அருள்பு, பொருள்). (Dhanu is body; Karanas are Tatwas; Puvanam is the universe and Bogam experiences)

(d) **Corresponding Sutra in “Tiru-Undiar” by Saint Uyyavanda Devanar.**

"| அதேசனம் போனது அவன்மித்துவரசு
| கோவலா வாசித்துவம் சூறு
| கோளத் திறன் சூறு "

The Formless, Incomprehensible and Impersonal Brahman, has taken a Form on our account and has become Personal and Comprehensible, so that we may find Him and become one with Him. (This Form is Arul, Grace or Panchatcharam).
VIIth SUTRA:
THE SPECIAL CHARACTERISTIC OF PASU OR SOUL, WHO IS HEIR TO MUKTI.

"பாஸ்து சுத்தமான கைதரிசிப் பொழுது; நடத்தி
நேர்மை பிரிந்தால்; அகாஸ்த தேச விருப்பாக;
சிக்கலாம் மில்லாம், அவமோ அல்ல திருமா.
"

Brahm is Siva-Sat. As Sat, He is all in all. Nothing will stand before Sat as a separate entity. In the presence of Sat all is Zero. Brahms as Sat cannot find anything separate from and outside Himself which can be pointed out as he, she or it. So Brahms or Pathi cannot know and experience Asat (matter) or the universe. Asat (matter) or Pasam which has no intelligence cannot know and experience Pathi or Brahms (Sat), who is all Intelligence, Omniscient. There is one thing, however, which combines the nature of both Sat and Asat. This is Pasu, Soul or Atma who is Sat-Asat, (ஸ்து- ஐஸ்த) and is the connecting link between Sat and Asat or Pathi and Pasam. Pasu or Soul can experience Pasam on the one side and Pathi on the other.

PURPORT.—

"ஸ்து- ஐஸ்த பெறும் என காணலாம் அழகமாதானை ராஜா"  

This Sutra is complementary to the 6th Sutra. The VI Sutra dealt with Sat and Asat. This deals with Sat—Asat.

This is divided into 3 parts for dissertation:—
1. பாஸ்து சுத்தமான கைதரிசிப் பொழுது; நடத்தி கிட்டவும் அம்பாக;
2. அகாஸ்த தேச விருப்பாக;
3. சிக்கலாம் மில்லாம்; அவமோ அல்ல திருமா.

PART I—DISSERTATION.

"பாஸ்து சுத்தமான கைதரிசிப் பொழுது; நடத்தி கிட்டவும் அம்பாக."

In the presence of Sat there is complete vacuity. So, Sat will know nothing, as there is nothing but emptiness to know.
STATEMENT.—

"सत्यात् रूप मानिसलये कर्तरुपं उपकरितस्यं,"

Pasam which is Asat will not appear or shine before Pathi or Sat.

REASON.—

"अच्छोध्यत्र गुणं गुणन्तरुपं गुणरुपकरणं तस्यं.

Because what is unreal (Asat or Pasam) will not stand before what is real (Sat or Pathi) when the latter begins to shine.

ILLUSTRATION.—

"अक्सरस्तिरः भ्रमणं भ्रमणशीलं भ्रमणशीलं वर्णं।

अक्सरस्तिरः भ्रमणशीलं भ्रमणशीलं वर्णं —भ्रमणशीलं

cakṣus teri रुपान्तरसं; रुपान्तरसं भ्रमणशीलं

तत् अर्थं भ्रमणशीलं करो करो॥"

Pathi or Brahm (Sat) cannot know or feel anything as different from Him, as He is everything. Both Pasu (Soul) and Pasam (Maya etc.) are coalesced within Brahm or Pathi and they do not stand apart from Pathi, for Him to reckon them as anything. If Pathi were to know Pasam, He will know it as within Him and not as distinct from him. Because, the worthless Asat will not be visible before Him, just as darkness will not be visible in the presence of the Sun.

PART II—DISSERTATION.

"अत्यतं (अत्यतं) बलं; अत्यतं॥"

As Asat has no intelligence, it will not know Sat.

STATEMENT.—

"अत्यतं अत्यतं अत्यतं अत्यतं॥"

Asat has no intelligence.

Here Tatwas (or Tatwa Prabancha—Tatwa Universe —广泛宇宙) are dealt with as all other Prabanchas (universe) are admitted by all to have no intelligence.
REASON.—because Tatwas (being also matter) cannot have any imagination.

ILLUSTRATION.—

"I did not know, nor do I know, that there is a God, or that there is one God, or that there is a God who can be known.

I was ignorant of all, and the knower is he who knows, and he who knows does not know, and he who knows not does not know.

I am ignorant and I shall remain ignorant, for the ignorant is he who knows not, and the knower is he who knows.

One who approaches a mirage to quench his thirst finds that it is unreal and not water when he is actually upon it. In the same way one who has not learnt the Truth from his Guru (Brahm), will consider the universe around him real and will not find any unreality about it. But when once he learns the Truth from Brahman, his Guru, he will know that the universe around him is Asat and unreal.

PART III.—DISSERTATION.

The Pasu or Soul who is neither Sat nor Asat has two kinds of knowledge as he can know Pasam or Asat on the one side and Pathi or Sat on the other side.

This dissertation is to show that there is some thing between Pathi and Pasam in the shape of Pasu to know them both, as Pathi and Pasam cannot approach and know each other.

STATEMENTS:

(1) Just as the sun and the objects which it shows cannot know each other, Pathi and Pasam cannot know each other. And like the eye which can know both the sun and the objects, the Soul can know Pathi (Sat) and Pasam (Asat). The eye is neither the sun nor the objects. In the same way, Pasu (Soul) is neither Pathi (Sat) nor Pasam (Asat), but can know both. So Pasu is Sat-Asat.
The intelligence (Arivu) which can know both Pathi and Pasam, the intelligence which understands when taught (like a disciple), and the intelligence which is attached to Pasam during Bondage and experiences it and which is attached to Pathi in Mukti and experiences it, this intelligence (Arivu) is Pasu or Soul.

ILLUSTRATIONS:

(1) "இன்று அவின் தமிழ் அக்காலம்—முக்கியம் அடுத்து அக்காலம் அவின் தமிழ் அக்காலம்—அக்காலம்
ஆர்கால விசாரம், கீழ்கடி கிளைலிர கொண்டது முக்கால வாச தமிழின் பொருள் பொருள்.
"

The Pasu or Soul which can study intricate Philosophies is neither Aru (அரு) or Sat nor Uru (உரூ) or Asat and it is different from either of them. The truth is that Pasu or Soul can be known only by its attachment to either Asat (Pasam) or Sat (Pathi) and cannot be known as a separate entity apart from them, like the smell of a flower. It will be found merged in Pasam or Asat in Bondage or in its Bsetha state (பெருகினை) and merged in Pathi or Sat in the Mukti state (முக்கினை). It is a thing which cannot stand by itself.

(2) "சத்ருக்காலம் பாவின் அகிலித்த நெறிக்கள்
நம்பவிவாய் அல்ல, காலநாடு நெறிய, அஞ்சாரனே; பாவின் பாவிலிம்பன் நெறிய அஞ்சாரனே காலநாடு அப்பாவைக் கைப்பறையானே.
"

Like a person who is unconscious and recovers when proper medicine is administered, Pasu or Soul is in a trance (in its Bsetha or Ajjnana state) and has the intelligence to understand things when taught by Brahm. But during Bondage he cannot know everything fully, thinks differently at different times and is also subject to forget
fulness. So he cannot be Pathi or Sat who is Omniscient and who does not require a teacher. At the same time Pasu or Soul is not Asat as it is he who reaps the fruits of his past Kanmas and not the universe which is Asat. The Soul is in a peculiar position. He will remain as Asat when untaught and become Sat when taught.

This shows that the relation between the Soul and Brahm is that of disciple and teacher.

(3) “அமுக்கன்வனத்திய விசாரம் ஆன்மி அப்பானே முழுமத்தில் எந்தவாவை; ஏனைய அவின் விசாரம்: அமுக்கன்வன பனைய விசாரம் எங்கை, எங்கை முழுமத்தில் எந்தவாவை.”

PROSE ORDER.—எதுமன்வன் என்று கூறுவர் பால் கால்வன (பிகன்கு) கன்னிய விசாரம்; அமுக்கனவன் என்று கூறுவர் பனைய விசாரம் எங்கை, எங்கை விசாரம் எங்கை முழுமையை எங்கை எங்கை விசாரம்

As Ajjnana is Asat, it will make no headway against Jnana which is Siva-Sat. But this Ajjnana adheres to the Soul, as it remains in a trance when untaught by Brahm, just as salt adheres to the water in the ocean and not to the ocean itself. This has been the case from time eternal.

(Salt is compared to Ajjnana or Pasam, water to Soul or Pasu and the ocean to Pathi or Brahm.)

(a) The Sutra as translated from Sanskrit by Pandit Kuppusamy Raja:

“அமுக்கன்வனத்திய விசாரம் ஆன்மி அப்பானே முழுமத்தில் எந்தவாவை; ஏனைய அவின் விசாரம் எங்கை, எங்கை முழுமையை எங்கை எங்கை விசாரம்

The universe which is Asat will not stand and shine before Siva-Sat. The universe and Sivam will not know each other. The Soul which knows them both is different from Sat and Asat.
(b) The corresponding Sutra in Siva-jnana Siddhiar:

"Sat, Asat, Samatam brahmano; Asatam brahman ca stavyam.

Asatam brahmano ca iti bhavante, bhumis monthe.

Asatam brahmano, satam brahmano ca ca sa bhavante.

Asatam brahmano, satam brahmano ca ca sa bhavante.

The Soul which can know what is Sat and what is Asat cannot know itself as a distinct individuality. It is not a zero (Suniam) or non-existent on that account. The smell of the flower is not visible as the flower and is not on that account non-existent. It is contained or merged in the flower. In the same way, the Soul which is neither Sat nor Asat identifies itself with Asat (Pasam) when it is attached to it and in Bondage, and identifies itself with Sat (Pathi) when it becomes attached to it, in Release. For this reason Pasu or Soul which is eternal is entitled to be called Sat-Asat.

(c) The corresponding Sutra in Sivaprakasam:

"Asatam brahmano, satam brahmano ca ca sa bhavante.

Pasam which is Asat cannot know Brahman as Sat; Brahman, who is Sat and Omniscient and who contains both Pasu and Pasam within Him need not know Pasam as a separate entity. The Sat which is able to know Pathi (Sat) and Pasam (Asat) is the Soul or Pasu. He is like the eye which, when joined to darkness, does not become darkness and when joined to light does not become light, but which remains distinct from both darkness and light. This Pasu or Soul is called Sat-Asat, because it has the potentiality of discarding Pasam or Asat, when it is joined to Pathi or Sat."
(d) In this Sutra, Brahm shows the Soul what he really is and this is showing him his Atma Roobam (अत्मा रूबम्). See note under Sutra 4. When "Atma" is made plain to the Soul it impliedly means that Tatwa or Pasa Roobam (तत्व-रूबम्) is also shown at the same time.
VIII TH SUTRA

JNANA IS REVEALED BY BRAHM TO THE SOUL AS THE MEANS OF HIS REDEMPTION

“இந்திரிதுள்ளது தம்முன்னின் அன்னைக்கு வளி மலர் கொண்டு ஸ்குரளில் கொண்டில் விளக்கம்; வணக்கம் பாரும் கொண்டில் விளக்கம்.”

Through the meritorious deeds done in previous births and through the due performance of Sariyai, Kiriyai and Yogam (சிரி, கிரி, யோகம்) in previous births, Brahm or Pathi who has been all along watching him and guiding him unknown to him as Andariyami (ஏங்கியமை), finding that he has become a Pakuvan (பாழுவன்) and fit to know “himself,” reveals Himself to the Soul as his Guru or Teacher and tells him “Oh! Son of Brahm: Oh! my son, you have been till now nurtured by the five wild men, (the senses) and you have completely forgotten your real state through the control and influence of these wild men, (the senses). When the Soul realises his slavish position and realises also his true status, he rebels against the influence of the five senses, gives up his attachment and connection with Pasam and adheres to Pathi or Brahm, and is united to Brahm. The Soul which was a stranger to Brahm in his Betha state (state of ignorance and bondage) becomes one with Him in his Mukti state (or state of release) and is united to the Kalal (கல்லு) or “Foot” of Brahm, being no longer a stranger.

PURPORT.—

This Sutra declares the circumstances is which Jnana is revealed to the Soul by Brahm. (This is called Atma Darisanam. (அத்ம சாரணம்). Vide note under Sutra 4.

The revelation of “Jnana” by Brahm as Teacher is only the initial step towards the Soul’s final
redemption and union. The Soul does not become united to Brahm, as soon as "Jnana" is revealed to him. He has to undergo a long course of training and purification before the union takes place. It takes some years for the union to take place. Jnana referred to here does not mean wisdom, as it is ordinarily understood. Jnana, Arul, Love, Panchatcharam, Tal, Kalal, Adi, etc. are all synonyms.

This sutra is divided into 4 parts for purposes of dissertation:

1. சம்பிரிவின் சனந்திக்;
2. சனம்மன் சத்தும்பராயிக்;
3. சனம்பார் சந்திவின் அபர்கள்வே சனந்திக்;
4. மிதா, அவாம்புத்தொகுவின் அபர்குளே தோன்று.

PART—DISSERTATION

"சம்பிரிவின் சனந்திக்"

The revelation of Jnana depends upon past Tapaz, or dutiful disciplinary devotion.

STATEMENT:

ஜநா, சொம்பேற்றாவுக்குரு புரேய வருகை கைத்திருக்கும்.

Jnana the means of redemption will become known to qualified souls as a reward of their past Tapaz or meritorious performances in past births.

Jnana is revealed to the soul by Brahm when the soul becomes qualified to know the Truth. Good actions performed in this birth alone are not enough.

REASON.

ஜநா, சந்திவின் சனந்திக் குறுத்திக்கப்பணி சனந்திக்கு சொன்னதிக்கு கைத்திருக்கும்.
Because Sariyai, Kiriyai and Yoga will not themselves give Moksha or Release but will only lead to the discovery of Jnana, the good way (सद्यान्तिकामः).

The Tapaz referred to in the statement means Sariyai, Kiriya and Yoga. None can expect redemption by the mere performance of Sariyai, Kiriyai and Yoga. This will only qualify a Soul for the revelation of Jnana by Brahm. Jnana is the Sadhanam (सद्यान्तिक) or means of redemption.

ILLUSTRATION:

(1) "कथित्वेन भाषितं तत्त्वं हृदयकृतिकारं हृदयम्यं न प्रमुन्त्यते—कथित्वे न तत्त्वं
     तथ्यत्वं हृदयम्यं विद्यते न तथ्यत्वं हृदयम्यं न तथ्यत्वं हृदयम्यं न तथ्यत्वं हृदयम्यं न तथ्यत्वं हृदयम्यं
     हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृदयम्यं हृ�
well, becomes hungry again. In the same way, the enjoyment of pleasures as the result of good actions is only evanescent and not permanent. If one finds the futility of good actions alone for getting Mukti and if he gets “Iruvinai Oppu” (இருவினை ஓப்பு) as the result of his Upaya (உபயோகம்) Sariya, Kiriya and Yoga, he will discover Jnana. If he does not get “Iruvinai Oppu” in this manner, in that birth, he will get it in the next and through imperishable Tapaz (இருவினை தபச்சு) which are True Sariya, True Kiriya and True Yoga (சிற்றாசு சிற்றாசு, சிற்றாசு சிற்றாசு, சிற்றாசு சிற்றாசு) which are founded on Jnana, will attain union as well. The pleasures one experiences as the result of imperishable Tapaz are permanent and lasting and the Soul who has reached this stage will not become hungry again as it will be enjoying also the Nectar or Amudu (அமுடு) flowing from Sushimuni (சுஷிமுணி).

“Iruvinai Oppu” means the maturity of Kanmas or “Kanma Paribagam” (கஞ்சை பரிவகம்). Bad actions produce bad results and good actions good results. The pains in the one case and the pleasures in the other are both temporary and evanescent. So good actions alone will not enable a Soul to have union with Brahm. The Soul should come to the stage of looking at both good and bad actions equally and he should have a dislike to them both equally as they are both fetters though one is golden and the other iron. This is the maturity of Kanmas, or “Iruvinai Oppu”. The pleasures one enjoys as the result of his good actions are Sittinbam (சிட்டினம்) small pleasures. The lasting pleasure which is called Perinbam (பெரினம்), immeasurable pleasure, will be attained only through Jnana. What are called
Sariya, Kiriya and Yoga are of two kinds:—Upaya (அழுறு) or Artificial Sariya, Kiriya and Yoga and Unmai (அண்மய) or Real Sariya, Kiriya and Yoga. Worshipping an unknown God in churches, temples and mosques etc., in the ordinary way, making pilgrimages, bathing in what are considered sacred rivers and meditating upon an unknown God in different postures and according to each one's fancy are called Artificial Sariya, Kiriya and Yoga. The Real Sariyai is full belief or Faith in the efficacy of Panchatchara-Porul (பஞ்சாத்தராபொருல்) and taking it. The Real Kiriyai is the performances of services in connection with the purification of the body and soul as the result of taking Jnana. The Real Yoga is the same as Sivoham (சிவவாம) i.e. identifying oneself with the known Brahman. The True Jnana is the cessation of all activities both mental and bodily and becoming one with the known Brahman. The True Sariya, Kiriya, Yoga and Jnana are respectively called Dasamarga, Sarputramarga, Sagamarga and Sanmarga (தசாமர்க்கம், சார்புத்ரமர்க்கம், சகமர்க்கம், சாமர்க்கம்). The relation between Brahman and the Soul is that between master and servant in the Dasamarga period, when True Sariya is performed. In the Sarputramarga period when the True Kiriya is performed, it is that between father and son. In the Saga Marga period, when the True Yoga is performed the relation is that between friend and friend. In Sanmarga period there is union with Brahman and Dwaim (உடவியிய) is lost. In the first period one gets Salogam i.e., The Soul finds itself in the same place as Brahman.
i.e. in the Panchatchara-Porul. In the second period one gets Sameepam (சாமேபம்) i.e. Brahm comes nearer at Sushimunai. In the third period one attains Sarupam (சாருபம்) or transformation when Brahm enters the body in the form of Jothi (ஜோதி) Light, through Sushimuna. This is Jivanmukti period. In the last stage the Jivanmukta becomes Videka Mukta or Disembodied Mukta and enjoys Sayuchiam (சயுக்சியம்) or Eternal bliss. Along with 'Iruvinai Oppu' one will get ‘Malaparibagam’ (மறைப்பாகம்) and ‘Sathinipatham’ (சதிநிபாதம்). ‘Malaparibagam’ is the wearing away of Anavamalam (அநவமலம்) and Sathinipatham is the fall of Sakti or Maya. These have 4 grades or stages corresponding to the four periods referred to above and these are Manda-Taram, Mandam, Deeviram and Deeviratharam (மண்டாதேரம், மண்டாம், தெயிரம், தெயிராதேரம்); more slow, slow, haste and more haste. The power of Sakti or Maya will gradually fall off and vanish as well as that of Anavamalam when the Soul passes from the first to the last stage. The progress however, is slow but sure.

PART II—DISSERTATION.

"சிற்றியம் செத்தியம் என்னென்"

The revelation is made to the Soul by his own Guru, Brahman.

STATEMENT.—

After the due performance of Sariya, Kriya, and Yoga, and when the Soul has qualified himself, his own Chief and Support, the Brahm, will teach him the Truth as Guru or Teacher.
In the 1st Dissertation it was shown that Jnana cannot be revealed except by Brahm. In the present one the nature of Brahm as Guru is shown.

**REASON.**—

Because this Guru lives in the soul itself as his body without any distinction between himself and the Soul, just as the soul lives in the human body.

**ILLUSTRATION.**—

(1) "புராணராயினா குஷ்யனினா விஜய சான்றன தேவராவும் தேவராவும்;
நரம் முன்னணு அருணாமுன நரம் முன்னணு அருணாமுன;
நரம் முன்னணு அருணாமுன நரம் முன்னணு அருணாமுன நரம் முன்னணு அருணாமுன நரம் முன்னணு அருணாமுன.

Brahm will make known Jnana to Vijnanakalars from within them; to the Piralayakalars from before them as Guru; and to the Sakalars He will make known Jnana in the guise of a human being as Guru.

There are three grades of Souls; Vijnanakalars, Piralayakalars and Sakalars. Vijnanakalars are bound only by Anavamalam. Piralayakalars are bound by Anavam and Kanmas. Sakalars are bound by ‘Anavam, Kanmam and Maya. The redemption of the first two sets is made quite differently from that of Sakalars (See last stanza under the last Sutra). All human beings are Sakalars and are bound by Anavam, Kanmam and Maya. Brahm first enters as Joti the purified body of a Jivanmukta and thus takes the form of a human being. He remains in the world in the guise of a Jivan-mukta till the attainment of Videka-mukti and gives Mukti to such of
the Sakalars as are fit and qualified. The persons into whom Brahm enters are called Avatars. No one is born into this world as an Avatar at birth.

ILLUSTRATION.—

(2) "அபிஷ்க்த இந்த ஜியர ஓட்ட யாரோறும்
நாள்முனை ஏற்பியைத் துவக்கி — அபிஷ்க்த;
நாள் பிறந்து குறிப்பிட்டாமல், மத்தியப் பிரிவு விளக்க நாள்
பிறந்தபடி ஏற்பியைத் துவக்கம் என்றிச்

Atmas (Souls) cannot understand things unless they are taught by Brahm and taken along the way towards Mukti, step by step. These Souls possess varying degrees of intelligence and their progress towards Mukti will depend upon these varying degrees. Vijjnanakalars and Pralayakalars do not require the study of Jnana Sastras or Vedanta-Siddhanta philosophies, as they are already far advanced and they can attain Mukti as soon as Truth is imparted to them by Brahm. But in the case of Sakalars who are full of ignorance, a study of the Sastras is quite necessary even after the revelation of the Truth and Brahm, as Guru, will make the same intelligible to them from within and give them Mukti when the proper time arrives.

(3) "என்ன கட்டமை வந்த ஆராட்சியில் வசந்தமானே
என்ன கட்டமை வந்த ஆராட்சியில் வசந்தமானே— தென்ன அறிவு தன்னைத் தென்னை என்ன அறிவு
என்ன கட்டமை என்ன கட்டமை என்ன

Oh you worthy disciple! The milk and tears which were hidden within the women and which did not issue till now, issue from the woman as soon as a child is born, through excessive love for the child. In the same way Brahm who is always within the Soul like water and its shadow but who is invisible on account of His Formlessness, appears in the guise of a Jivan-Mukta in human
form, through excessive love for such of the Sakalars as are fit and qualified to know the Truth. Otherwise nobody will know Him in this world.

PART III—DISSERTATION,

"ஆலய மனிதன் முன்னிதழ் அகாக்ஷம்"

You (Soul) have been nurtured by the wild men (who are the five senses) and are in a stupor owing to their influence over you.

STATEMENT:—

பற்றிய இயற்றுவிகள் இயற்றுவிகள் வசதியும் வசதியும்

These Souls which have sufficient intelligence to learn and understand things when taught by Brahm are in a state of stupor through the influence of the five senses and are not in a position to know themselves.

REASON:—

அல்லது மனிதின் வசதியின் காரணம் பக்தா

Because like crystal which loses its own brightness and colour by taking the colour of the nearest objects, the Soul loses its own nature by being overshadowed by the five senses and expresses itself only in terms of each sense.

ILLUSTRATION:—

"மனிதின் வசதியின் புதியபொருளுக்கு சிறுமியல்
சிறுமியல் காரணத்தில் விளக்கம்—மனிதின்
புதியபொருள் பிள்ளை காண்கள், பிள்ளைப்பிள்ளை பிள்ளைப்பால்
பிள்ளைப்பிள்ளை காண்கள், பிள்ளை பிள்ளை பிள்ளை பிள்ளை பிள்ளை பிள்ளை பிள்ளை பிள்ளை பிள்ளை பிள்ளை பிள்ளை பிள்ளை பிள்ளை பிள்ளை பிள்ளை பிள்ளை பிள்ளை பிள்ளை பிள்ளை பிள்ளை

The Soul should first know that his general unreal nature is to exhibit like crystal, the characteristics of the Senses and other Tatwas attached to him and then he should find out, that the varying characteristics of the and Tatwas Senses are not real and that they are different from his own real nature. If he once finds out his own real
nature, then he will become the possession of the "True Thing", Brahm and his general unreal nature will depart from him.

PART IV—DISSERTATION

"ஞானத்திலிருந்தே போகவையும் வேதத்திலிருந்தே போகவையும்"

The Soul leaves his connection with the Senses and other Tatwas and joins the "Foot" of Brahm as he is no stranger to Him, the moment he severs his connection with Tatwas.

STATEMENT.—

The Soul, who is not able to know what he is, on account of the stupor caused by the Senses and other Karuvigals, as soon as he finds that he is quite different from the Tatwas through the teaching of his Guru, Brahm, joins the "Foot" of his Chief and Support.

REASON.—

"உயிர்நிற்க நூற்றுண்டு சமாந்தியம் பாண்டிக்கும்"

Because just as the mother earth is the support of the man who falls from a swing which breaks, Brahm or Pathi is the natural support or resting place of the Soul who slips away from Tatwas or Pasam.

ILLUSTRATION.—

(1) "சிறுத்துப்புறம் சுமாரணத்தில், ஆனால்
சிறுத்துப்புறத்தில் என்று ஒரு கிலோ மீட்டர்
புறநிற்க அன்று பாண்டிக்கும், மறாந்
சீட்டு பாண்டியம் பாண்டியம் என்று பாண்டிக்கும்"

Like the water of the river which is obstructed from flowing onward by a bund, but which flows towards the sea and becomes one with the sea, as soon as the obstructing bund is removed, the Soul who is freed from the obstructing Pasam, through the teaching of Brahm,
soars naturally towards Brahm and is permanently united to his "Foot". There is no going back (i.e.,) This Soul will have no more births.

(3) "சுந்தர விசாரம் என்று வைத்திருவான் பாடற்றுவித்தார்;
இருவாடிகள் பகுவது விளக்கமுறுவான் —சுந்தராய
காண்களா நூற்றாண்டு காணி; பாடற்றுவித்தார்
சுந்தர விசாரம், பாடற்று

If Pasu Jnana and Pasa Jnana are the same as Pathi Jnana, then no Soul need aspire to join the "Foot" (சுந்தர) of Pathi or Brahm. If Pathi Jnana is different from Pasu and Pasa Jnana, this will be derogatory to the Omnipresence and Omniscience of Pathi (Brahm). All the sense organs are not the same. The eye is superior to all the other organs as the eye can go out and see things while the other senses can feel only things that reach them. (The eye can see distant objects, while the ear can hear only the sound which reaches it; so also is the case with other senses). If a blind man gets back his sight, his joy will be immense and will know no bounds. In the same way if the Soul which is now blind, gets his eye opened by Pathi-Jnana, he attains Pathi's "Foot" and his joy knows no bounds. Pasu Jnana and Pasa Jnana are only a variety of Pathi Jnana, and when the Soul has his eye opened by Pathi, both Pasu-Jnana and Pasa Jnana are simply transformed into Pathi Jnana, as Pasu-Jnana and Pasa Jnana cannot exist apart from Pathi Jnana.

(3) "தேனிக்கோயில் முன்னையம் முக்கியம்! கூறி
லிங்கை மையையில் பாடற்றுவித்தார், குறுவலை-சித்தரின்
சிசையைப் பாடற்றுவித்தார், சிசையைப் பாடற்று
சிசையைப் பாடற்றுவித்தார்

Oh? you (Soul) the far advanced in the knowledge of Self or Brahm and who are almost free of Pasam? (தேனிக்கோயில் முன்னையம் முக்கியம் (சுந்தரசுந்தர) !), you have
now known that you are not the 5 Senses and other Tat-was. You had better give up your connection with them and firmly attach yourself to Brahm. You should adhere to Brahm in the same way as a Sakala (சகலா) is attached to the five senses and as the moss which spreads over the face of water (in a pool or tank) and does not lose its cohesion even if disturbed temporarily by wind or other causes. If you so adhere to Brahm, Malam, Kanmam and Maya will leave you. But if for any reason, they disturb and molest you, you had better constantly think of the Brahm to whom you adhere and ignore them.

(a) The Sutra as translated from Sanskrit by Pandit Kuppusami Raja:

The fortunate Soul who has become qualified through the performance of Sariya, Kiriya and Yoga in the past many births being informed by his own Chief, the Brahm as Guru "You have not known yourself to be Sivam or Brahm on account of your association with the wild men (the senses)", leaves his connection with the senses and joins Sivam, being no longer a stranger to Brahm.

(b) The corresponding Sutra in Sivajnana Siddhir:
A King's son is taken and brought up by wild men. He is ignorant of his real position, remains apathetic and conducts himself as one of the wild men. The King his father appears before him and tells him "You are not the son of these wild men, but you are my son," separates him from the wild men and makes him one like himself. In the same way Brahm, through Arul (Grace) as Guru, informs the Soul who is entangled in the toils of the wild men of the five senses, and who does not know "Self" and "Brahm", of his real character, wipes off his Malam through Arul or Jnana, separates him from the senses, makes him one like Himself and places him under His beautiful "Foot."

(c) Corresponding Sutra in Sivaprakasam:

"நாளெழு சுருக்கிய மிந்தீர்வை கிக்கொண்ட தெந்தாது, நுழைய இன்று கருவிக்கொண்டு நெல்து; அண்டே நியன்புழை சந்திக்கின்றே, அடைய அனுபவமாடு துறைய இவற்கின்றே, குருத்து துறையார்."  

Without Karuvigals or Tatwas the Soul cannot know anything. At the same time it is not possible for the Soul to get Jnana through these Karuvigals. Through the performance by the Soul of Tapaz, in previous births, Brahm appears to the Soul in the form of Arul (Grace) as Guru, separates him from the Karuvigals and makes him reach His "Foot."

(d) Corresponding Sutra in Sarvajnanotra Agama (சார்வாஜனனோற்றா ஆகமா).

"பாடை நாடா நம்புக்கோ ஸ்ரீை விளைவால்  
பாடை நாடா நம்புக்கோ ஸ்ரீை விளைவால் சின்னா சின்னத்து;  
சைசித்து நம்புக்கோ ஸ்ரீை விளைவால் பாடை நாடா நம்புக்கோ ஸ்ரீை விளைவால், தெரும்  
சைசித்து நம்புக்கோ ஸ்ரீை விளைவால் பாடை நாடா நம்புக்கோ ஸ்ரீை விளைவால், தெரும்  
சைசித்து நம்புக்கோ ஸ்ரீை விளைவால் பாடை நாடா நம்புக்கோ ஸ்ரீை விளைவால், தெரும் சின்னத்து  
மெஞ்சலைநீதியால், தெரும் சின்னத்து  
மெஞ்சலைநீதியால், தெரும் சின்னத்து குழந்தை, மான்வுப்புக்குறுத்து."
The God-like nature of the Soul is hidden by Malam, just as ghee is hidden in the milk. Brahm as Guru in the form of Spirit-matter (Arul or Jnana), removes his Malam when he performs the True Sariya, Kiriya and Yoga by means of Arul and makes him Brahm, just as a man bitten by a poisonous snake and who remains unconscious is brought to his senses by the proper application of mandiram and medicine by the physician and just as metals are changed into gold by the application of intense heat and sublimation.

(c) The Revelation of Jnana is Atma Darisanam or Realization of "Self" by the Soul. This is at the same time Siva Roobam (Vide note under Sutra 4). Because both the Soul and Brahm are in the same "Jnana" or "Panchatcharam".
IXTH SUTRA:

THE PURIFICATION OF THE PASU OR SOUL
BY MEANS OF PANCHATCHARAM OR JNANA.

"அதாவதா, பாசு பாஸ்தம் பிள்ளையான
நூற்றாண்டுகளுக்கு மிகக்குச் சரணா
ஒன்று கல்லானிலையில் திறந்தது காங்க
ஞானத்தானே இது ரை சோகப்பாசு தேவா
ஞானத்தானே உடப்பது, அதிசய தேவ அருள்புறவு என்."

The Soul (Pasu) who cannot see "Self" though endowed with eyes and Pasam which is matter (Asat), cannot find Brahm. If the eyes which are blemished with Malam, are changed into pure eyes through Jnana and if Panchatcharam is taken and meditated upon, Pasam (Malam, Kanmam and Maya) will disappear like the elusive and fleeting mirage and Pasu will escape from the stormy ocean of births and take shelter under the cool shade of Pathi or Brahm.

PURPORT.—

This Sutra deals with the way in which Atma or Soul is purified.

Unless the Soul is purified by Jnana or Panchatcharam, there will be no Brahma Darisanam or Siva-Darisanam (ஞானத்தானே, சிவாத்தானே), Vide note under Sutra 4. Atma Sutti or purification and Brahma Darisanam go together. Atma or Soul is now covered with Malam which is just like the alloy(verdigris) which covers copper and unless this alloy is washed out, Brahm will not appear to the Soul in the form of Joti of Jotis (Light of Lights) which is the form He takes when he enters a human body. (Vide Sivajnana Siddhiar Sutra 8, Stanza 38 and Sutra 11, Stanza 8)
This Sutra is divided into three parts for purposes of dissertation.

(1) "நான் நன்றால், நானை குறுந்து போகப் பிறித்த 
பார்லானை கணினி திகனான் காத்து.”

(2) "நான் வாண்ணிக்கா என்மூலமாய் பார்லா அள்ளாம் 
கற்பை தாங்கியே பிபி.”

(3) "சிவகூர்த்து என்மூலமாய் போகியண்டு காத்.”

PART I—DISSERTATION.

"நான் நன்றால், நானை குறுந்து போகப் 
பிறித்து கணினி திகனான் காத்து.”

The Pathi or Brahm who cannot be seen or known by Pasu and Pasam, should be seen and known by the Jnana Eyes or by Jnana.

STATEMENT:—கலிதும் மறுநுண்டு நாடா குறுந்து கணினி திகனான் காத்து.

See the First who cannot be seen by Pasu and Pasam with Jnana Eyes.

['Jnana’ means Sivajnanam or Brahma Jnanam. This is the same as Panchatcharam].

REASON:—புந்தும் பார்வை மூலதான் பார்வையின் மூலதானம்.

Because, though He is beyond the grasp of mind and speech, He is “Sivasat” who can be known. (This is dealt with in Sutra VI)

ILLUSTRATION.—

(1) "சோகம், நோகம், புளித்தைக்குடையும் 
தேஸ் இனி அவிபிறி, நெருக்கமாக—காத்து அவிற 
சோகம் என் சிக்பழக்கை, சோகர் காத்து 
வால் வால் புளித்து ஆவியும் இன்ம்”.

I searched for me in my nadis, bones, nerves, blood and phlegm but did not find “Myself,” so says the the ignorant Soul; but if the Soul knows “Arul” or the Soul of Souls in his body, he will find not
only "Self" but also Pathi or Brahm. What are we to say of those who are unable to find this Arul or Jnana which is ever with them?

This is to show that Brahm can be known by Jnana, though He cannot be known by the ordinary intelligence.

(3) "कर्मबायान कर्मबायान कर्मबायान कर्मबायान; कामत्व कामत्व कामत्व कामत्व कामत्व अथापति अथापति अथापति अथापति अथापति.

The eye which sees things cannot see itself and cannot also see the Soul through whom it sees. The Soul itself which is the instrument of the eye does not see itself. The Pathi who is the eye of the Soul lurks in the Soul. Find Him in the Soul.

PART II—DISSERTATION.

"एवं अतः अतः अतः अतः अतः अतः अतः अतः अतः अतः अतः अतः अतः अतः अतः अतः अतः अतः अतः अतः अतः अतः अतः अतः अतः अतः अतः अतः अतः अतः अतः अतः अतः अतः अतः अतः अतः अतः अतः अतः अतः अतः अतः अतः अतः अतः अतः अतः अतः अतः अतः अतः अतः

When the Soul is freed of Pasam which is like the Will-O’-the-wisp, it rests under the cool shade of Pathi.

STATEMENT.—

"अवस्था अवस्था अवस्था अवस्था अवस्था अवस्था अवस्था अवस्था अवस्था अवस्था अवस्था अवस्था अवस्था अवस्था अवस्था अवस्था अवस्था अवस्था अवस्था अवस्था अवस्था अवस्था अवस्था अवस्था अवस्था अवस्था अवस्था अवस्था अवस्था अवस्था अवस्था अवस्था अवस्था अवस्था अवस्था अवस्था अवस्था अवस्था अवस्था अवस्था अवस्था अवस्था अवस्था अवस्था अवस्था अवस्था अवस्था अवस्था अवस्था अवस्था अवस्था अवस्था अवस्था अवस्था अवस्था

If the reflection of the adjacent things seen in crystal is discarded as illusory and impermanent, the real colour of the crystal will be seen. In the same way if the Universe composed of matter is discarded as illusory and impermanent, being only the reflection of the Brahma-Mirror which is the Panchatchara Porul, in every living being Brahm, the Permanent Thing will be seen.
REASON.—

"தீர்த்த சுமாரங்களை பீர்யார்க்கவும் அதிகமாக காண வேண்டும் காரணம் தெரிவது உண்மை அதவைலையுடைய வேளை, இல்லாமல் தொடர்பு ரீதத்தில் அம்மறுமையின் ஆரம்பத்தில் தூரமாக்கு வேண்டும் காரணம் பதிக்க உண்மை அள்ளிவிதையானால்.”

When the colours seen in the crystal are rejected as not its real colour but the colours of the things placed in juxtaposition, the permanent colour is found to be the colour of the crystal alone. In the same way when the Soul rejects the Universe composed of matter (Asat) as unreal and illusory, what remains Permanent is Jnana or Brahma Sorubam (அனாசீரவுமா, அந்நீரூந்துமா).

ILLUSTRATION.—

"நீர்வாயியும், நீர்வாயியும், நீர்வாயியும்,
 குருவையில் குருவையில் குருவையில்—புனர் புனர்
 முதல் முதல் அனுப்பிக் கர்த்தர்?
 ஒன்றில் ஒன்றில் கர்த்தர் வரும்.”

The Incomparable, Sole and Solitary Chief who is without Gunas (moods), who is without blemish and who is Eternal bliss itself, is the Sole protector and resource of the Soul. And will he not appear to the Soul in a miraculous manner as an inseparable Intelligence, giving up His incomprehensibility, if the Soul first relinquishes all his connection with the Tatwas (Karuvigals)? Answer: He will certainly appear.

(a) His appearance in a miraculous manner is in the form of Joti (ஜோதி), Light at the place called Sushimuna (சுசிமுன). If Panchatcharam is taken, the palate will become hardened and a conical protuberance will be formed above the Uvula (வுளா) after some years. This is called Sushimuna or Brahma Randaram (சுசிமுனர்).
[This is the place where the tenth hole was and was closed in the sixth month when the embryo was in the womb. This closed-up hole should be re-opened by Jnana Fire or Love or Jnana or Panchatcharam, so that Brahm may enter into the mouth as Joti or Light].

Then when the Soul and the human body he inhabits are purified by Jnana (The Holy Fire), Sushimuna (உருளைமண்டல்) will open after some more years and Brahm will enter into the mouth in the form of Joti. This Joti though it will be tiny, will have more refulgence than thousands of Suns. This Joti is called Sushimuna Joti (உருளைமண்டல் சுயி), Puruvamya Joti (பருவம்யா சுயி), Chenni Chudar (சென்னி சுடார்), Netrikam (நெற்றிகம்) etc. When this Joti appears, the human body is transformed and becomes ethereal. This transformed human body becomes the residence of Brahm, and the owner of the human body becomes a Jivan-Mukta (ஜீவன் முக்த). This Jivan-Mukta is an Avatar and becomes a Loga-Guru (லோகா குரு) or World Teacher.

(b) Gunas or Moods are of three kinds; Sattwa, Rajas and Tamas; When Sattwa predominates, Rajas and Tamas will be subservient and the Soul will be religiously inclined and seek after Truth. When Rajas prevails, the other two will be subservient and the Soul will hanker after riches, fame and worldly pleasures. When Tamas predominates, the other two will be subservient and the Soul immersed in ignorance and darkness will act brutishly. These Gunas are due to the influence of Sakti.

Brahm is above all these Gunas and hence he is called Nirguna (நிர்஗ுநா).
ILLUSTRATION.—

(2) “सत्त्वो न वान्ताहि ज्ञातं अपरेक्षित सत्त्वं न भवति. अपरेक्षितो ज्ञातं तद्यथा अपरेक्षित ज्ञातं अपरेक्षितो ज्ञातं। अपरेक्षितो ज्ञातं श्रवणेन भवति, ज्ञातं न भवति; न ज्ञातं श्रवणेन भवति, ज्ञातं बुद्धिः श्रवणेन भवति।”

If the Universe and Tatwas which can be pointed out as this or that by the ordinary intelligence are fully realized to be Asat and relinquished on that account, what remains, is certainly Sat. You, the Soul who found them to be Asat, one after another are not the Great Intelligence, the Sat. After relinquishing the Asat, if you adhere to Brahm, the Great Intelligence and become His property, your Atma or Soul-intelligence (आत्मा आत्मिता) will go away. So you are not Asat. If you are neither Sat nor Asat the natural inference is that you are Sat-Asat.

ILLUSTRATION.—

(3) “कर्मो न योगएव भवो हृदयं न भवो भूमिस्तवे। अध्यात्मित्वं देवतास्य देवताविद्यानां देवनामात्मित्वं न भवति न भवति। अस्तीत्वं न भवति देवनामात्मित्वं न भवति न भवति। अस्तीत्वं न भवति।”

If you give up the Universe and Tatwas as not Sat but Asat and if you constantly practise Sivoham Bavanai (शिवोहम बावनाई) by means of Jnana, Malam, Kanmam and Maya which are in-born in you, will leave you imperceptibly, just like the poison leaves a man bitten by a venomous reptile, on the snake charmer contemplating upon Garuda, the kite and transforming himself into the kite in his imagination.

Sivoham Bavanai (शिवोहम बावनाई) or Soham Bavanai is the constant contemplation of oneself as Brahm or Sivam. Sivoham means “I am Sivam.” When the Soul has found his real “Self” and when he is discarding the Universe and Tatwas
as Asat one after another, he should practise Sivoham Bavanai; i.e. In all his actions, in all his speech and in all his thoughts, he should consider that it is Brahm who does everything from within him and that there is no such thing as a separate Soul or individual ‘I.’ There should be a complete identification of the Soul with Brahm.

PART III—DISSERTATION,

“தேவீச்சாகியா என்னும் பல்கொரியா குண்டு”

Administer and contemplate upon Ancheluttu or Panchatcharam, “According to Law.”

STATEMENT.—

அச்சன் தேவீச்சாகியா என்னும் பல்கொரியா குண்டு என்றால் (இதனால்).

Now that you are relinquishing Pasam and have found Pathi in the form of Arul or Jnana or Panchatcharam, you should utter (apply) the Panchatcharam or Arul or Jnana, “According to Law.”

The terms Ucharikka, Oduga, Yennuga and Yettuga (உச்சரிக்கா, ஒடுகா, யேந்துகா, யெள்ளுகா) used in this connection, mean apply or administer and not pronounce.

Panchatcharam represented by Si, Va, Ya, Na, Ma, (இ, வ, ய, ந, ம) is also Arul or Jnana. The letters are not ordinary letters but they represent the five different contents of the Panchatchara Porul (பஞ்சாசத்தரா பொருள்). Si (இ) represents Sivam, or Brahm; or Pathi; Va (வ) represents Arul, or Sakti or Kundali or Energy of Sivam; Ya (ய) represents the Soul or Pasu; Na (ன) represents Drodana Sakti and Ma (ம) represents Malam.
These five when reduced to three as Pathi (Si, Va), Pasu (Ya) and Pasam (Na, Ma) are contained in the Panchatchara Porul. So there is no use simply uttering these letters singly or in combination as is ordinarily done. Panchatcharam is a “Thing” and in addition to its being called Arul (Grace), Jnana, Amudu, Love, Om and by many more names, it is also called Mandiram (மண்டிரம்). This is the Sadhana (_sf._) prescribed for the Soul’s Redemption or Release. And unless this “Thing” is found and taken, Redemption or Release is impossible. A few stanzas bearing on this, will be quoted.

1) “உன்னை பெரும்புறன்றாரா குளிரும்; கூர்நின் பலன் குருந்துவுடன் பவும்; கம்பனிலக்கட்டு யாத்திரை பூமித்து கைப்போக் கையா உட்புக்கு மூடியின்றியமைந்து, கூர்நின் கும்பிலை.”

Oh! the Sole one who resides at Kachi! The beloved Jiva (Soul) is eternally sickly from the troublesome disease of births; The most able and gratuitous physician is the Ancient Sivam (Brahm). Though the Vedas loudly proclaim that the good and effective medicine is Panchatcharam, the unlearned do not know that you are a “Thing”.

2) “அருள்கள் மன்னருவியை மரம் உதவியடித்து; உதவியும் ஆரம், உதவி, உதவிக்கள், நூற்றாண்டும்; பால் பாலிங்க மூடியின் யாத்திரை குருந்துப் பவும், கூர்நின் பலன் மூடியின் அறித்துக்கடித்து, கூர்நின் கும்பிலை.”

The Sole one at Kachi said. “If duly considered there is no Mandiram other than the five letters (Si, Va, Ya, Na, Ma). These letters contain Sivam, Arul (Sakti), Soul, Drodai and Malam. If the last two (Na, Ma) are got rid of by means of Arul, the Soul will join the first two (Si, Va).”
(3) “நாகராதீசு ஆகியுளர்கள்; ஆன்மகத்தில் நியன்பாறனோ குடியுமிக்கிறன், மொழியாளர் உயிரியின்றி நூற்றை விளக்க்கிறான், கான்கள் அன்புமின்றி கதேசிக்கிறேன் செவ்விசு.”

Mandiram is Ancheluttr. The Sole one who resides at the sounding Kachi and who is the father of Ganapathy revealed the five things contained in the Mandiram, put an end to the sway of Drodai and Malam (Na, and Ma), or Pasam, opened the doors of Sivam and Arul (Si and Va) and gave me (Ya) the incomparable Mukti.

(Saint Kannudaya Vallalar : Sivagama Kachi Malai).

(4) “என்காணக்கு உண்மையின் பெருந்திருப்பாரு நேரில் !
என்காணக்கு உண்மையின் பெருந்திருப்பாரு ஊராக்கு;
என்காணக்கு உண்மையின் பெருந்திருப்பாரு எருவுகள்;
என்காணக்கு உண்மையின் பெருந்திருப்பாரு உலகியனோ;
என்காணக்கு உண்மையின் பெருந்திருப்பாரு வையேலு தொல்கியவோ”

Oh! you foolish men who drink toddy and take opium as Mandiram and become tipsy! Understand that Mandiram is not the juice of any tree. It is a noble Aerial Fluid. There is no death for those who drink it.

(5) “ஆன்ம வாக்கு நாகராதீச் செதுப்பு வையேலு;
அந்தான்ம வாக்கு நாகராதீசு இன்னும் பரான்கிட்டாயாய;
அந்தான்ம வாக்கு நாகராதீசு இன்னும் பரான்கிட்டாயாய;
அந்தான்ம வாக்கு நாகராதீசு இன்னும் பரான்கிட்டாயாய;
அந்தான்ம வாக்கு நாகராதீசு இன்னும் பரான்கிட்டாயாய.”

Oh! men who study Mandiras and get confounded! What is the good of the Mandiras you study when you die? You cannot repeat them then. The Mandiram is in you and the Sacred Liquid is also within you. The Mandiras are the five letters in the Soul.

(Saint Sivavakkiar; Sivavakkiam).

(6) “நாகராதீசு வைக்கையானத்தால் கேள்வி மீனே;
நாகராதீசு வைக்கையானத்தால் கேள்வி மீனே—நாகராதீசு
கேள்வி மீனே நாகராதீசு வைக்கையானத்தால்
கேள்வி மீனே நாகராதீசு வைக்கையானத்தால்.”
There is no death for those who know “Jnana” and who take this drink daily and satisfy their hunger. If one finds Jnana, his body and Soul will be strengthened. If you take any thing at all, take this drink, which is Amudu.

(St. Thiruvalluva Nayanar; Jnana Vettian).

REASON.—

Just like a worm which had hitherto lived upon margosa (a bitter tree), will have a tendency to look towards it, even if it is allowed to live upon Sugar cane (a sweet plant), the Soul will have a tendency to look towards Pasam with affection, even after the Revelation of Jnana by Brahm. To overcome this tendency, the taking of Panchatcharam is prescribed as a medicine.

ILLUSTRATION.—

(I)“இன்னனே நன்று கவனிக்கவும் அருள் கலந்துவாக்கும் ஆர்வம், ஆர்வது வேறு ஆர்வம், இறுதிக் கொண்டு—அருள்வாக்காக அருள்வாக்கும் அருள்வாக்கும் அருள்வாக்கும் அருள்வாக்கும் அருள்வாக்கும்.”

The Soul should find that he is the property of Brahm through Panchatcharam, feed the Brahm within him with Panchatcharam, raise the Jnana Fire (Kundali Sakti) within due course and practise Sivoham Bavanai; and if he does all these systematically, he will become the real of Brahm property and become His Adiyant (அதியானியம்) or servant.

(a) The unblemished oblation (or Archana Porul—அற்சன பொறுல்) is Love or Panchatcharam. The Soul should know “himself” the worshipper, “the Brahm” whom he worships and the “oblation” acceptable to Him. Then only his worship will have effect; otherwise not.
One should know through the Arul of Brahm "himself" the worshipper, the "Brahm" whom he worships and the "unblemished oblation" He takes.

(Sivaprakasa Swamigal-Prabulinga Leela)

The body is the temple; The Intelligence in it is Sivalingam. It is the unalloyed and unblemished "Love" which is Ointment, Oblation and Food acceptable to the Brahm whom Vishnu and Brahma sought in vain.

(St. Kannudaya Vallalar)

(b) If Brahm within the body is fed with Love or Panchatcharam, Jnana Fire (Kundali Sakti) will be stirred up within; Sushimuna will open when this Fire reaches the boiling point and Brahm will appear as Joti.
Oh, Dakshanamurthi! O my Chinmayananda Guru! I was in a sickly condition in the midst of the den of the body which came out of the womb, and was covered with Malam like the copper covered with alloy. In Thy infinite mercy, You raised up the Jnana Fire within me, melted me in that Fire and when I had sufficiently become mellow to receive Thee, you touched me with your Arul Kuligai, entered the mountain of my head, made me as pure as the purest gold and also made me your own. How can I express my gratitude to Thee for this?

(Thayumana-Swamigal-Chinmayananda Guru)

(c) About stirring up Jnana Fire or Kundali Sakti, read also Varaha and Yoga Kundali Upanishads of Krishna Yajur Veda translated into English by Theosophist K. Narayanasami Iyer.

ILLUSTRATION:—

(2) "நாம் கிளைடியிய பருத்திகள் கல்லன் உயிரும்
நீந்து பிள்ளை நெருங்கிய கையேற்றும் உயிரும்—நீந்து
நீவோரிலேயன் முயற்சியுள்ள நெருங்கிய கையேற்றும்
நீந்து குரு சுரு, "என் அடுத்து போர்க் டெ.">

If you (Soul) contemplate upon Brahm sufficiently long as the result of taking Panchatcharam, He will appear to you, just as the planets Raghu and Khedu, which are not visible at other times, become visible during the eclipse of either Sun or Moon; and make you His own, just as the fire makes the iron its own, when the iron becomes redhot.

ILLUSTRATION.—

(3) "நீந்து கிளைடியிய பருத்திகள், நீந்து அக்குட்டியப்
நீந்து பிள்ளை நெருங்கிய கையேற்றும்—நீந்து
நீந்து குரு சுரு, "என் அடுத்து போர்க் டெ.">
Panchatcharam contains all the 36 Tatwas (Atma Tatwas 24; Viddiha Tatwas 7; and Siva Tatwas 5) and Brahm is seated upon these Tatwas. Realize the importance of Panchatcharam in this manner when you take it and meditate upon it.

(a) The Sutra as translated from Sanskrit by Pandit Kuppusamy Raja:

The intelligent Soul should, through Jnana, recognize the Brahm who is within him as Andariyami, as a non-stranger to him, give up all false knowledge as mirage, receive (take) the Panchatchara Porul and contemplate upon it that he may become steadfast.

(b) [Brahm is called Andariyami because He does everything, though He does nothing.

"இன்னுமே அண்டரியமிகு மனிதனை தம்மை தந்தையின் கீழே செல்கிறே கேள்வலயம் என்று அருங்கைகளுக்கு தொடராயின்று அலலிதை உண்டுவர வாய்ப்பை வாழ்த்துக."]

Brahm is Andariyami as He stands both as the owner and the owned without any distinction, as He is in this world and is not in this world, as He makes anything and everything His vehicle, in a mysterious and incomprehensible manner and as He does everything though He does nothing.

(Tatwa Raya Swamigal-Brahma Geeta (தத்தவ ராய பாமிழ், ப்ரஹ்ம கேதா))
(c) The corresponding Sutra in Sivajnana Siddhia:

"परंतुपरमेश्वर ज्ञान अज्ञाना कथा न है
परमेश्वर ज्ञान अज्ञाना कथा कथा है
कृपया चतुर्विंशति कथा मानि
हृदयं रत्नाधीनं हृदयं रत्नाधीनं वामनं
सुस्त्रे प्रकटीं राजस्तोत्तरात् मुखकं शक्तिम् है
स्वतंत्र अनुभव्यात् अनुभव्यात् नर्तकं;
हृदयं रत्नाधीनं हृदयं रत्नाधीनं भवेत् नर्तकं
स्वतंत्र अनुभव्यात् अनुभव्यात् नर्तकं, अनुभव्यात् आहुः।"

The Lord of Lords who cannot be known by Pasa Jnana and Pasu Jnana should be found through Pathi Jnana. The Soul should be able to rest in the shade of His Foot, when he has found this Pathi Jnana. As the Soul will be drawn towards the universe or world, on account of the longstanding habit, even after he has found the Pathi Jnana, it may be possible to rest in the shade of Brahman, if he gives up the world as false and unreal as mirage. As this is an impossible feat without putting the mind under control, the sounding Panchatcharam should be taken to curb the mind. In that case, Brahman will enter into him and remove all blemishes.

(d) The sounding Panchatcharam (पञ्चचत्र अभ्यास) refers to Silambosai (सिल्म्बोसाई), (Sound of Nadam) which the Soul will hear when the Jnana Fire or Kundali Fire is raised within the body. This is a sign that the Soul as well as the body is being purified. This Silambosai or sound of Nadam will grow in intensity and duration and change into a variety of melodies from feeble to sonorous and in the end will be so powerful as to drown all outside noises.

(1) "हितकरसं ब्रम्हक दक्षिणेयोक्षतम्
हितकरसं तद्विमलं मनोबिम्ब
तेषपं श्रीरक्तकं मनोबिम्ब।"
Nada Bindu will begin to sound for joy when the Soul is on its way to join the “Foot” of Brahman and as a sign of the purification of the Soul. You (Soul) should follow this sound and contemplate upon Brahman without falling into pitfalls on the way.

(Uyyavanda Devanar-Tiru-Undiyar.)

(2) "\(\text{இந்தியா வெள்ளமானதைச் சாய்த்தே}\
\text{மூலெ மூலெ போர்க்கொலை செய்தே;}\
\text{மும்ப மும்ப போர்க்கொலை செய்தே;}\
\text{தம்பூத் தம்பூத் போர்க்கொலை செய்தே;}\
\text{கூறுக் கூறுக் போர்க்கொலை செய்தே;}\
\text{கூறுக் கூறுக் போர்க்கொலை செய்தே என்றே.}
"

The whole universe moves by the flame of the fire of the Spirit (Brahm). The Silambosai which is the sound of Vedanta and which dances everywhere will sound in the ears. If this sound is heard it is a sign that the “Six Adararams” (the Guru) are being purified. If the Adararam are purified you can enjoy perfect and eternal Bliss.

(Agat-Easar Purana Kaviyam; அகாதி புராணகவியம்).

(i) Read also Hamsa Upanishad of Sukla Yajur Veda and Nada-Bindu Upanishad of Rig Veda translated by Theosophist K. Narayanaswami Iyer. They speak of the sounding of Nada Bindu and the different notes of the sound.

(iii) Manoliam (மனோலியம்) or the cessation of the activities of the mind is absolutely essential for union with Brahman and this is not possible unless the Mupperul or Panchatcharam is taken and the Soul is purified.

(1) "\(\text{தேவமானம் மணைவியும் நெற்பிரியும்}\
\text{பெற்றுறையிட்டு குற்றாண்டும்?};\
\text{சாரம்பானையாது நூற்று ஒட்டும்}\
\text{சாரம்பானையாது நூற்று ஒட்டும் மறந்தும்).}
Will there be any peace of mind, if Mind and Buddh go their different ways? Those who give free rein to their Minds will wander in this world like thieves. The one who is able to bind his Mind with the Intelligence will be a Siddha (सिद्धता) and one who is able to bind the Intelligence with Mind will be a Jnani (Philosopher).

(Aswani Devanar-Sivayoga Kalpam)

2) “सिद्धशेषसना सत्यमेव वर्षितोति
तथा नमस कर्मस्ते पुरुषकारणम;
सिद्धशेषेऽक्षमतयोऽपि कर्मविभोक्ते;
अर्थसृष्टेऽपि अर्थसम्बन्धम्।
समर्थतुलषस्य स्मारकं अर्थम्।
त्वेतर्थम् प्रश्नः”

I turned from my evil ways through the power of Brahma Vastu (Panchatcharam) and became the child of Brahm. What you should practise is this:—“Take Brahma-Vastu and you can bring your Mind under control and you will have other powers too.”

(Sundara Anandar-Sutta Jnana)

3) “भागवतं दायिदय बुधब्रह्मानि धीमानीहितं
न्यथेऽनुसरणं नृपतिविद्धविलक्ष्यं अन्तःकरणं
संकर्मं; विद्वानस्य वर्गमात्रं हि विद्वानस्य
संकर्मम्। अनुप्रेक्ष्यं अनुसरणं अनुसरणं।
अतःतदानं अलंकारं अलंकारं।

A “Thing” (Panchatchara Porul) which has neither births nor deaths, no night or day (Kevala-Sakalam), no inside or outside, no speech, no form, and no end, will constantly press upon me (Soul) and will give me control over my Mind as a natural consequence and will make me one with Him. Oh! the Six Faced! this Ecstasy is inexpressible.

(St. Arunagiri Nadir’s Kandar Alankaram)
(c) Corresponding Sutra in Sivaprakasam:

"நுனியம் குறை குறை உழமா (அ) ஒ, எ, உண்மை
நொந்தத்தான்; முண்டி குறை குறை உழமா அங்கு வந்து; முன்னால் வந்து;
மெய் மெய் நம்ப நம்ப விக்கு நாளும் நம்ப வந்து;
மன்னால் முழுந்து;
முன்னால் நம்ப வந்து; இது முன்னால் நம்ப வந்து.
"

In order that Anavamalam and Dirothi may leave you, you should administer the Panchatcharam consisting of Si, Va, Ya, Na, Ma. In that case Na and Ma (Dirothi and Anavamalam) will die and Arul (Va) will grow in you. Then Arul (Va) will give you Sivam (Si). You the noble Soul (Ya) will then with the support of Arul (Va) become one with Sivam (Si) or Brahm. This is the Merit and Glory of the SACRED LETTERS.
XTH SUTRA:
PASU'S (SOUL'S) VICTORY OVER PASAM.

"அந்தார் குறிப்பிட்டு செழித்து;
நன்மை, நூற்றண்ணிர்வகு மனை மகிழ்ச்சிகளை வணங்கிய நாள்களே"*

Now you have known your real status (that you have nothing to do with Pasam, and that you are Adwaita with Pathi or Brahm) and you have been taught to consider the universe unreal, to take Panchatcharam and meditate upon it and to practise Sivoham Bavana. As a further step towards union with Brahm, you (Soul) are now asked to give up all idea of Dualism (Dwaita) or your Separate Individualism. Consider yourself nonexistent, sacrifice your Egoism (Self pride) or Anavam or “I”ism, stand in the purely Adwaita capacity and realise all your doings, whether of action, speech or thought (அந்தார் குறிப்பிட்டு செழித்து) as those of Brahm within you. If you loyally and firmly carry out these instructions, Pasam consisting of Malam (Anavam), Maya and Kanmas will desert you and will not further molest you. This will be your Victory over Pasam.

To explain what “Irai Pani Nittal” (இறை பணி நித்தல்) means, a few stanzas will be quoted.

(1) "மான்னிக தனியார் குறிப்பிட்டு செழித்து குறிப்பிட்,
நன்மை நூற்றண்ணிர்வகு மனை மகிழ்ச்சிகளை வணங்கிய நாள்களே;

If the Soul gives up all his individual doings and stands as Brahm, the same Brahm will assume the body occupied by the particular Soul as is own, eat, sleep and walk as the Soul, pass through life as the Soul and without any distinction between Himself and the Soul, will make
the Soul Himself. This is what is called the exalted Siva Bogam (அஹ்மாம்பன்).

(St. Umapathi Sivachariar-Unmai Neri-Vilakkam).

(2) “நீர்வாய்வு தினகல் உண்மை, நாசு
தானியங்கியின் நீலை முற்பு
தானியங்கியின் நீலை முற்பு.”

If we consider that Brahm is the Sole doer, that the Souls are Akartha (அகர்தா), that all the doings of the Souls are really those of Brahm and give up all idea of “I” or Separate Individualism, then Brahm will swallow up such Souls and make all their doings His own. If a Soul entirely gives himself up to Brahm, the latter will also give Himself up to the Soul. (The Soul can attain this only by means of Arul.)

(St. Uyyavanda Devanar-Tiru-Undiar)

(3) “இருய்வு நுட்பர் புராநம் ராவிலின் புராநம்,
ஜெய்தர்த்து குண்ணு ஓவியம் குண்ணு ஓவியம்,
மலர்காய மலள்காய மலள்காய, இந்துப் பூர்வத்தால்
மலர்காய மலள்காய மலள்காய மலள்காய”

Whoever realizes that Brahm or Sivam alone is the Sole Doer and that there is no separate being as Individual “I,” that all the knowledge the Soul possesses is that of Brahm, as the Souls cannot know anything without Him, that the Souls being Akarta (non-agents) they have no independent action and that whatever they do, whether speech, action, or thought are those of Brahm and entirely gives up all idea of “Self” or Individualism, will become that Brahm.

(St. Uyyavanda Devanayanar Tirukkalittu Padiyar)

(4) “சான்குளம் சந்தார் செந்தார் சந்தார், ஹியர்
சான்குளம் செந்தார் செந்தார் செந்தார்
சிறுபச்சர நால்கள் சான்குளம், ஹியர்
சிறுபச்சர நால்கள் சான்குளம் ஹியர்”
"All my doings in this world are yours and I have no independent action. As you do everything from within me, all my doings good and bad are yours and whatever good and bad others do to me are also your doing." If one realizes like this by means of Arul, he will not be molested by Kanmas i.e., there will be no accumulation of Kanmas against him for future births.

(St. Arulnandi Sivachariar-Sivajnana Siddhiar)

PURPORT.—

"நான் உன்றல் செய்தென் ரகம் கூற்றல் என்று பரங்க"  
This Sutra deals with how Pasam is conquered or destroyed, by the Soul.

This Sutra is divided into 2 parts for purposes of dissertation.

1. உன் உன்றல் செய்தென் ரகம், ரகம்.
2. மனோஸங்கம் பெரும், மனோஸங்கம் என்றெந்தும்.

PART 1—DISSERTATION.

"நான் உன்றல் செய்தென் ரகம், ரகம்"  
The way to become one with Brahm being known, you (Soul) should stand as Brahm without distinction.

STATEMENT.—

லாத்து பரங்கப் பங்களிகை பெரும் என் பல்லவ சூரியன் ஆபரிப் புரோட்டியிற்கு.

In the same way as and for the same reason as Brahm stands as the Soul, the Soul in turn should stand as Brahm.

REASON.—

மகர்ம குலம் "வாழ்" "சாகம்" சாகம் பல்லவு ஆபரிப் புரோட்டிய என்றால் பெரும் புரோட்டிய என்றால் பரங்கப் புரோட்டியிற்கு.

Because, if the Soul stands like that, the Self-pride of "I" and "Mine" will die and the Soul will embrace the illustrious "Foot" of Brahm.
The idea of "I" and "Mine" is a disastrous disqualification for the attainment of Union. This false idea should go by means of Arul and it is only then, that Union is possible.

(1) "I" and "Mine" is a disastrous disqualification for the attainment of Union. This false idea should go by means of Arul and it is only then, that Union is possible.

So long as the Jiva (Soul) is swayed by the ideas of "I" and "Mine," he will not find Jnana. If he does not get Jnana, the abysmal universe (world) will allure him and the stainless Brahm will not shine.

(2) "I" and "Mine" is a disastrous disqualification for the attainment of Union. This false idea should go by means of Arul and it is only then, that Union is possible.

It is only when the mind which revolves like a wheel is immersed in the great Brahm who has no beginning and end, the Self-pride of "I" and "Mine" will vanish. Otherwise it will not.

(3) "I" and "Mine" is a disastrous disqualification for the attainment of Union. This false idea should go by means of Arul and it is only then, that Union is possible.

By the false ideas of "I" and "Mine", the 2 Karmas, Virtue and Vice will spring. It is Virtue and Vice which bring about joy and sorrow. If the false ideas of "I" and "Mine" vanish, there will be no Virtue and Vice. If there is no Virtue and Vice, there will be no births.

(Sivaprakasa Swamigal-Prabu Linga Leela-Manolia kadi)
ILLUSTRATION.—

Self pride or Egoism or Tarpotham (தார்பத்தம்) will be prominent in those (Atheists) who say “I am all in all” as if there is no Brahm, just in the same way as in those who say “I” and “He”, thus distinguishing the Soul from Brahm. The Soul who is eager for the Union should completely sacrifice his Individual “I,” and should completely merged in and identified with Brahm. Then he becomes Brahm Himself. If one completely gives up his Individual “I” and sincerely feels that he is Brahm Himself, then Brahm will shine in him, as all in all, with the Soul completely absorbed and swallowed up and will make the Soul feel certain that he is not separate from Brahm.

PART II—DISSERTATION.

If the Soul considers all his doings as those of Brahm, Malam, Maya and Kanma will be destroyed.

STATEMENT:— உள்ள உள்ள உள்ள உள்ள உள்ள உள்ள உள்ள.

When the Soul considers all his doings as those of Brahm, he should stand firm in that conviction without any wavering or flinching.

REASON:—

Because when the Soul realizes that he does everything through the Arul or Sakti of Brahm and not inde-
pendently of his own volition, Ajjanana or Maya and Kanmas will not enter into his doings.

The Soul should realize that all his movements (i.e.) his Icha, Jnana, and Kiriya (இச்சாய, ஜனனம், கிரியம்) or Will, Knowledge and Action are in response to the movements or Icha, Jnana and Kiriya of Arul or Sakti and are not independent.

ILLUSTRATION:—

(1) "நூற்றணை துற்றியும்; சுமார்மிரும்; அவ் நூற்றணை; துற்றிப் பெற்றாள்—பெருமெலூரின் குலகீலிங் விந்த வித்துப்பினர்கள் தற்கால அழைன வலய.

The Souls are not Indiras or Senses and Indiras are not Souls. The Indiras are stimulated by Brahm and not by the Souls. The Souls are not Dhanu, Karana, Puvana, Bogam (the body, karanas, universe and experiences). The Indiras and Dhanu, Karana, Puvana, Bogam, experienced by the Indiras are Maya process and they are all the property of Brahm. The Souls are also the property of Brahm and have no independent right. If one understands this and realizes that all what he does is through the Arul or Sakti of Brahm, he will not accumulate Agamia Vinai for the future by his present doings and his Prarabda Vinai (what he experiences now) will not harm him in any way.

ILLUSTRATION:—

(2) "கற்கார்கற்கற்கள் காலும் இல்லை கற்கார்கற்கற்கள் காலம், கூர்கும்—கற்கார்கற்களின் கற்கார்கற்கள் காலயியும்; பாரும் விசைகள் காலின்முன் முட்டை வுரு பாரும்பிதியும், குரு.

It is the duty of the good to protect those who come to them for refuge. Brahm who protects those who resort to Him for refuge, is impartial. In the case of those who
have resorted to Him. He does not allow the accumulation of Agamia Kanmas, and also wipes off their Prarabda Kanmas. Those who have not sought His refuge cannot claim and share these advantages and they should reap the fruits of all their actions.

[The same idea is found in Sivajnana Siddhiar]

“The same idea is found in Sivajnana Siddhiar]

Brahm, the Chief, makes the Soul who has resorted to Him through Jnana, Himself, and protects him from the effects of his own actions (Kanmas) and the actions (Kanams) of others towards him which remain to be consumed. He is thoroughly impartial in this respect as the same boon is not granted to those who have not resorted to him.

ILLUSTRATION:—

(3) “

As there is a slight and thin smell of asafoetida in a vessel in which it was kept but washed, Prarabda Vinai, Dhanu, Karana, Puvana, Bogam and Agamia Vinai along with Maya may slightly assail a Soul who is advanced in the practice of “Sivoham Bavani” and who stands in “Irai Pani,” but they will do him no harm as he is gradually becoming one with the Bramah-Vastu and as this realization of his, will make him staunch and unwavering.

ILLUSTRATION:—

(4) “
A yogi who knows the science of overcoming fire and who is fire-proof and an expert rider, will not come to any harm even if one sits in the midst of the fire and the other rides a restless war horse. In the same way one who has found the "Foot" of Brahm and is being united to that "Foot" and is staunch and unaltering in the feeling of one-ness with that "Foot," will not be endangered even if he yields to the pleasures of the senses.

ILLUSTRATION.—

(5) ‘உரைக்குறுக் பெருக்கானை, இக்குறுக் கடந்து
நேக்கலானை பால்களுக்கு நேக்கல்
அவுரைக்குறுக்கு நேக்கலானை கான். இக்குறுக்
நேக்கலுக்கு, இக்குறுக் கடந்து அன்று.”

One who has found his real status of Sat-Asat and finds the Sakti or Arul of Brahm in all that goes on in the world and in him, will not be influenced by Pasam (Malam, Maya and Kanmam), in the same way as darkness will not stand before a brilliant light. Such a Soul will have no leaning towards Pasam (Asat) but will adhere to Pathi (Sat).

(a) The Sutra as translated from Sanskrit by Pandit Kuppusamy Raja:—

இயல்வது இணைத்திருக்கி, இணைத்திரு மேலும்
ஏழியான, ஏழியான கிளைகள் தம்பன்
இயல்வது, தம்பன் மகள்களும் பொழுதுபொழுது, தம் உடன்
மனிக்கப் பொண்ட்டிக்கொடு கிளைகள்.

The Soul who has received Jnana, who feels his Oneness with Brahm, who feels the influence of Brahm in all His doings and who has detached himself from Malam, May, etc., is confirmed in the feeling of Oneness with Brahm.
(b) The corresponding Sutra in Sivajnana Siddhia

"Whatever a Soul (advanced in the practice of Sivoham Bavanai, etc.) does in this world, whether good or bad, will attach themselves to those Souls who do him good or bad. There will be no accumulation of Agamia Vinai, so long as the Soul remains steadfast in the feeling of Oneness with Brahm and considers all his doings as those of Brahm. Brahm will also adopt all this Soul’s doings as His own and those doings of others towards this Soul as against Himself and remain one with this Soul, so that no actions (Kanmas) may be counted against him. Even if the Soul does anything wrong out of love, Brahm will reckon it as His own doing.

(c) The corresponding Sutra in Sivaprakasam:

In the Soul’s struggle to disconnect himself from Pasam, there cannot but be at least faint attacks from Pasam, just as the asafoetida pot emits a thin smell even after the drug is removed. But if the Soul persists in taking the Panchatchara-Arul which has no beginning and end and continues firm in the contemplation thereof such attacks will be ineffective & futile."
(d) When a person undertakes an arduous task by some exceptional means, he expects some definite result. In the same manner, the Jiva or Soul who takes up the most difficult and Herculean task of conquering Pasam and becoming united with Brahm by the Exceptional means of Jnana or Arul revealed to him by Brahm, is also rewarded with definite results. The first is his Victory over Pasam or Darkness as enunciated in this Sutra (विजयं पासमं; भक्ति सम्पन्नं). The second is his gaining or embracing the “Foot” of Brahm and entering into Light (शिविरं; अस्तित्वानं) as detailed in the subsequent Sutra 11. By his victory over Pasam, he ceases to be Soul and by embracing the “Foot” of Brahm, he becomes one with Brahm and becomes a Jivanmukta.

(e) The realization of “Oneness” with Brahm as Adwaita and the realization that Brahm is the Sole-doer and that Soul is always Adwaita with Brahm is Sivayogam (सिवयोगम्). (Vide note under Sutra 4). This is what is meant by the expressions “Yeganagi,” and “Irai Pani nirka” (येगनागिः, इराई पौनिकर) in the Sutra.
XITH SUTRA:
THE SOUL BECOMES A JIVAN-MUKTA.

"करे भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल स्वरूपमः,
"अभ्रीत भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल

Just as the Soul shows things to the eye, Brahm shows the Soul what he really is and how He and the Soul work conjointly together, as Adwaita. The Soul and the eye cannot act independently of each other but always act together as Adwaita. In the same way Brahm and the Soul do not act independently of each other but always act as one, in the Adwaita capacity. The Soul should be immensely grateful to Brahm for disclosing to him this Joint Partnership and Adwaita Relationship as his Guru (Teacher) and in reciprocation thereof, he should “Unceasingly take Anbu” (Love or Panchatvaram) and contemplate upon it. In that case, he will embrace the “Foot” of Brahm.

PURPORT.—

This sutra shows how the Soul embraces the illustrious “Feet” of Brahm or Parameswara. (This is the attainment of Jivamukti).

This Sutra is divided into 2 parts for purposes of dissertation.

(1) “करे भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल
"अभ्रीत भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल

 PART I—DESSERTATION

“करे भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल
"अभ्रीत भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल भूल

PART I—DESSERTATION
The Soul sees "Self" as shown to him by Brahm, in the same way as the Soul shows things to the eye.

**STATEMENT.—**

1.  

Brahm also goes through and partakes of the experiences of the Souls. (This is for the sake of the Souls. This statement explains the Adwaita Relationship between Brahm and Souls.)

**REASON.—**

Because these Souls cannot experience anything except in conjunction with Brahm. (Just as the eye cannot see anything except in conjunction with light).

**ILLUSTRATION.—**

1.  

Each of the five senses feels only one thing at a time and one sense cannot feel what another sense feels. The Soul experiences things through the senses only one at a time and not together. But Brahm who is in all the Souls, can feel at the same time all what each Soul experiences.

2.  

Brahm who is the Soul's eye and knows all what each Soul knows and feels, appropriates the actions and doings of Jivanmuktars as his own or as Siva Bogam (accounts...
in as much as the Jivanmuktars have no Individualism and are confirmed in the feeling of Oneness with
the "Feet" of Brahm.

In the case of Jivanmuktars Atma Bogam is changed into Siva Bogam or Brahma Bogam.

PART II—DESSERTATION.

By Unceasingly feeding Brahm with Love or Amudu, in return for the inculcation by Brahm of the Joint Partnership and Adwaita Relationship between Himself and the Soul, the latter will reach the "Foot" of Brahm.

STATEMENT.—

The Soul will embrace the illustrious "Foot" of Brahm by sufficiently feeding Him with Bakti or Love or Panchatchara-Arul, without any forgetfulness, in return for disclosing to him, his Joint Partnership and Adwaita relationship with Brahm.

REASON.—

Because Brahm is Adwaita with Souls and is no stranger to the Souls and brings about the consequences of the actions of the Souls, He admits to His "Foot" the Soul who feeds Him with Love or Bakti.

ILLUSTRATION.—

(1) "अज्ञातमें बक्ती तमस्मि जन्म मनुष्याः कारणंकातः,
   इत्तत्रकारणात् मात्रं भक्तिः करणं—अज्ञातमें जन्म
   भक्तिः विद्विस्त, भक्तं जन्मस्मि दस्यस्मि प्रविशति
   अज्ञातमें जन्म कारणं जन्मः."

16
It is pitch darkness to the blind even if the sun stands in front of them. The Souls who are blind with Pasam stand in the same position to Brahm. To put it in other words, Brahm will not be known to those who are not qualified, who have not become Pakkuvars (பக்குவார்) as they are still under the Rule and Influence of Pasam. But to those who are Pakkuvars or qualified, to whom Panchatchara-Arul has been revealed and who have been unceasingly taking the Panchatchara-porul or Amudu or Anbu (Love), Brahm will appear clearly and change their Soul knowledge into Brahm-knowledge, just as the sun opens the lotus-bud in season.

(2) "எங்கும் சிறிய பிரிவு முற்றமாகும், அவர் பிடிய எந்த காலத்திலும் அவர்களை சூட்டும் கின்ன மகிழ்ச்சிலிருந்து காட்டும் குழுக்களின் தலையில், இவர்கள் கொண்டே; சிற்றில் மீறா வந்து.

The more plentifully Amudu-Anbu is taken, the more pleased Brahm will be towards that Soul and drive away the Malam to which he is subject from the very beginning, as the full moon drives away darkness; and will draw that Soul to Himself and hold him fast just as the magnet draws iron to itself and holds it. This, He does without any effort, as the whole thing takes place in His mere Presence (சிவப்). So Brahm does not come under the category of an Actor.

(3) "சிவில் ஆல்பீன், ஒயாரா கிருஷ்ணேந்தர் தீசுகா; கிருஷ்ணேந்தர் வால்க விவாதிக்; கிருஷ்ணேந்தர், முயந்தையாக பிறந்து, ஒயாரா ஆல்பீன் தீசுகா குழுவை ரோமனை வந்து.

If the Soul-knowledge dies, the Soul also dies and there can be no union with Brahm. If Soul-knowledge does not die, then also there can be no union. The truth is, if Malam, Kanmam and Maya which are the begetters of
Soul-knowledge die, the Soul straightway joins Brahm like the salt which dissolves in water, and becomes His property. Brahm will not then depart from him but will hold him fast.

(4) "அப்பாற்றின் போது அவால்சுமிக்கு புத்திராகியில், சமாயன் குன்று அந்த ராத்திரி சார்ந்தும் குமரிச்சில்—புத்திராகியில் சார்ந்தும் என்று பாயும் பத்தாகன் மூட்டும் நேரடியானது என்று பாலடியின் குறுகிலும், போர்க்கானை.

If the clouds which hide the sun are driven away by winds, the sun comes out in its glorious splendour. In the same way, if Malam which now hides the Soul is driven away by Arul-Sakti, the Soul emerges from Ajjnana in his natural splendour. When hidden by Malam, Soul-knowledge is small knowledge as the sun hidden by clouds is only dimly seen. But if Malam disappears through Arul or Panchatcharam, Soul-knowledge becomes Brahm-knowledge, the Soul is swallowed up in Brahm and becomes Omnispresent.

(a) The Sutra as translated from Sanskrit by Pandit Kuppusamy Raja:

(5) கூட்டலான் காணியமும் காண்பியமும் தொட்டுக் காண்பியம்; அந்த மாதிரிகளின் காணியமும் தொட்டுக் காண்பியம் கொண்டு வந்து வந்து; தொட்டுக் காண்பியமும் பிறநில்பான அகநிலேட்டில் புது(காந்திர)ப்பத்தித்திரை கைப்பெட்டு வளிமை.

It is the Soul which shows things to the eye and which sees things and it is Brahm who shows things to the Soul and who sees them. So let the Soul, do supreme Bak'ī or Love to Brahm, his Patron.

(c) The corresponding Sutra in Sivajnana Siddhiyar:

(5) "காண்பியம் காணியம் காண்பியம், தொட்டுக் காண்பியமும் பிறநிலேட்டில் புது(காந்தேட்டில்)பக்கம் கைப்பெட்டு வளிமை.
As the Soul shows things to the eye and itself sees the things, Brahm shows things to the Soul and himself sees the things. The Soul should understand this Adwaita relationship between him and Brahm and stand firm in the gratuitous support of Brahm. With this conviction firm in him, he should do Him Love or Anbu (Feed Him with Anbu or Love). In that case, the Soul will be united to Brahm even in this life, in this body, though he has become entitled to attain eventually Videkamuthi (disembodied Mukti) on account of the progress he has made in the knowledge of Mupporul. Brahm will remove all his Malam, Maya and Kanmam and place him in the shelter of His "Foot". The Soul will then be enjoying Eternal Bliss.

(c) The expression "அமுத அன்பு" (Unceasing Love) should be clearly understood. Anbu, Bakti, Adaravu, Panchatcharam, Arul, Jnana, Pranavam, etc., are all synonyms. Anbu (Love) in the Abstract as it is ordinarily understood is not what is meant in the Sutra. The Anbu (Love) mentioned in the Sutra is Anbu in the Concrete. It has already been shown that Panchatcharam, Arul Mandiram etc. are a "Thing" Brahma-Vastu. Love is a Thing. It is a "Thing" which Brahm likes because He is Love. Brahm lives within us as Love and whoever really loves Him in the abstract should feed Him with this "Love" in the Concrete, i.e., this "Love" should be eaten.
A Soul who is on the way to become a Jivan-mukta will take this "Love" in three forms at three stages. In the first stage, this "Love" is taken in Tula (తుళా) form. Then it is called Tula-Mandiram (తుళా మందిరం) or Tula Panchatcharam (తుళా పంచత్తం) or Uru Unavu (Uru Food-ఉరి ఉనవు). It is picked up whenever it overflows and taken openly. This is the Ancheluttu (Panchatcharam) referred to in Sutra 9. In the second stage this "Love" oozes into the system. It is then called Sukkuma Mandiram (సుక్కుమా మందిరం) or Sukkuma Panchatcharam (సుక్కుమా పంచత్తం) or Aru-Uru-Unavu (అరు-ఉరు-ఉనవు). It is this which is called "Unceasing Love" (అనుమతి అనుభవ) in this Sutra. In the third stage when the Sushimuna (సుశిమున) bursts open and the Joti appears, this "Love" will drip as nectar from this Joti. It is then called Parama Mandiram (పరమా మందిరం) or Mukti Panchatcharam (ముక్తి పంచత్తం), Aru Food or Aru Unavu (అరు ఉనవు) or Pranava Amudu (ప్రానవ ఆముడు). It is this which is implied in the expression "మలమునంగా డైంగాం,” “wash out the Malam” in Sutra 12. In the first stage the Soul or Jiva attains Salokam (సలోకం). He is an ordinary man then. In the second stage he attains Sameepam (సామేపం). He becomes a Mukta then. In the third stage, he attains Saroopam (సారూపం) and becomes a Jivan-Mukta. As a Jivan-Mukta, he lives upon this nectar till he attains Videka Mukti (విదేక ముక్తి) or disembodied Mukti or Sayuchiyam (సైయుచీయం).

A few stanzas bearing on this will be quoted:—

(1) "మనం నిర్మిచాం, నిర్మిచాం, నిర్మిచాం
నిర్మిచాం, నిర్మిచాం, నిర్మిచాం,
అంకరితం చిత్తం చిత్తం చిత్తం చిత్తం చిత్తం చిత్తం,
నీన్నారు నీన్నారు నీన్నారు నీన్నారు నీన్నారు నీన్నారు నీన్నారు,
మామలు మామలు మామలు మామలు మామలు మామలు మామలు.
Mandiras will be Tula, Sukkuma, and Param and will be taken in three different modes such as Vasaka (openly), Upanchu (Secretly but unconsciously) and Mandam (Secretly but consciously). Tula Mandiram will give some kinds of Sithi. Sukkuma-Mandiram will give Yoga Sithi. Parama Mandiram will put a stop to births and give Videka Mukti.

(Sarva Jnanotra Agama—குரு ஜனன்டிரா அகமம்).

(2) "எழுவையாள் எனவை புரிகாள்;
மாண்டு அந்தக்கியில் ஐத்தி பூமிக்கும்;
அவ்வாளி எனவை புரிகாள் பூமிக்கும்
அவ்வாளி எனவை பூமிக்கும்;
மாண்டு அந்தக்கியில் ஐத்தி பூமிக்கு;
அவ்வாளி எனவை பூமிக்கு;
அவ்வாளி எனவை பூமிக்கு;
அவ்வாளி எனவை பூமிக்கு;
அவ்வாளி எனவை பூமிக்கு."  

The Tula Food (Uru Food) is taken openly; the Tula and Sukkuma Food (Uru-Aru Food) combined gives only a taste in the Soul: the Sukkuma Food (Aru Food) gives contentment and will shine in the Soul. The Vedas say that the Tula food pertains to Jivas or ordinary mortals; the Tula-Sukkuma Food pertains to the Mukta and the Sukkuma Food pertains to the Jivan-Mukta (i.e.) When one takes the Tula Panchatcharam he is an ordinary mortal. When he takes the Sukkuma Panchatcharam, he becomes a Mukta. But when he takes the Parama Mandiram, he becomes a Jivan-Mukta and immortal. What is called Tula-Sukkuma Food in Sutta Sadakam is called Sukkuma Mandiram in Sarva Jnanotra Agamam and what is called Sukkuma Food in Sutta Sadakam is called Parama Mandiram in Sarva Jnanotra Agamam.
When “Sivoham Bavanai” is properly practised, Prarabda Vinai disappears, and the mortal turned immortal lives upon the “Pranava Amudu” which percolates into him without intermission. His body is then transformed and he appears as a human being only for the sight. “This is the state of a Jivan-mukta.”

(St. Kumara Devar-Sutta Sadakam; நிர்வாகத்துறை.)

Adaravu or “Love” is the Parama Dharma (Sacrifice). It is the Beginning, Middle, End and All; The giving of those who have no “Love” is not Dharma (Sacrifice). So, Adaravu is the First Cause. It is this “Thing” Adaravu which is Maya, Soul and Brahm (Pasam, Pasu and Pathi). It is Adaravu which will procure the “Foot” of Brahm which gives all knowledge. So, for every thing Adaravu is the Root Cause.

(Siva Tarumotram-சிவாதுர்மோதித் திருத்து.)
They are ignorant who understand "Love" as one and Brahm as another. Those who have known Brahm in the form of "Love", have received the Arul of Brahm. Those who say that the troublesome birth (a merry life) is heaven or Moksha, have not eaten the Amudu called Love and they are strangers to Truth.

(Sorubananda Nilayam in Perunthirattu; சோருப்பாண்டா நீலாயம்)

If you give up all false attachments and if your mind is brought under control, the inexhaustible nectar will flow in your body and permeate your whole body and you will become Brahm. There will be no more molestation from Malam, Maya and Kanmas.

(St. Uyyavanda Deva Nayanar-Tiru Undiyar)

You have let the river of "Love" overflow its bunds and you have now become to me Supreme Amudu. Praise be to Thee.

(Manikkavasaka Swamigal: Potri Tiruvagaval).
(8) ""நான் கம்பேத்தியட்டில் பெருந்தை கிளைசவில்
சிவனுடையது தென்கு மானை.
"

If one closes his Uvula and eats the nectar, there he will become the Chief of the Gods.

(9) "நந்தகாலாரை கப்பை தொல்லியை
சுவையையேலுள்ளை பதிக்கு.
"

If one takes the Amudu in the Vessel of “Omkaram”, he will have no death.

(St. Ouviyar-Kural: தம்முறை தேவர்).

(10) "நல்லறிய நெரியை களந்து குசராயல்
தில்லை சாமிபள முள்ளிந்தை,
என்னுறியும், என்ன தார்க்கியும்
நான் மறையோ, மாடாமியோ.
"

Brahm, the Priest kept a "Thing" (Panchatcharaporul) in the west i.e. in the upper part of my body, and asked me to remember it with fondness. It is the "Foot" he then placed below my crown and above my Uvula. I keep my mouth shut and am silent.

(St. Tirumular-Tirumandiram.)

(11) "நல்லறிய நெரியை, என்ன தார்க்கியும்
தில்லை சாமிபள முள்ளிந்தை?
"

"Oh! my Lord. Is it you who have come as a great Light (Joti) below my crown and above my Uvula?"

(St. Kaduveli Siddar-Purana Jnana.)

(12) "நல்லறிய, என்ன தார்க்கியும்
தில்லை சாமிபள முள்ளிந்தை?
உலந்து ஒருவின் என்னுறியும்
சுவையையேலுள்ளை மண்டு மையங்கலந்து
என்ன கூற்றுக்கொண்டிருந்தோம் என்னுறியும்.
"

A light is burning below the crown and above the Uvula. It will be known to the Jnanis who have given up all attachments. If you control the mind of the horse through
Arul, you can see the inner Light which will burn under the crown.

(St. Sivavakkiar-Sivavakkiam.)

(13) “இயற்கையான ஏளனாகக்கவர்,
மூன்று நாண்பன் பரற்பது,
முலைய போன்று மரணம் கணம்பம்,
முனைய மரணம் கணம்பு கொல்லப்பலங்கும்,
செந்த குண்டம்பு, பிளர்பளரும்,
சர்க்கரை முருக்கு பக்தம் பசாரவியேன்,
சேருகா திறந்தவை இனி இலிங்கு இனி,
சேருகா திறந்தவை இலிங்கு இலிங்கு”

As soon as Joti appears (over the Uvula), the Body is transformed and the mortal has attained Jivan Mukti. Pranavayu (respiratory air) ceases to work and the Jivan Mukta becomes endowed with the eight Siddhis (Ashta Siddhis). Self pride or Tharpotham will be fettered, as the result of taking Amudu or Arul. Maya will disappear. There will be neither thirst nor hunger. There is no more the sway of the treacherous Pasam. There will be no inclination towards false pleasures. The Sakti, who is called “Mouna” (the Silent) will be seen there.

[St. Nandiswara Mahamunivar-“Karukkidi”]

(14) For Knowing more about the opening of Sushimuna in the Palate or Melana, which is called Melana Mandiram (மேலணாமணிரம்), read Dhyana Bindu Upanishad of Sama Veda and Yoga Kundali Upanishad of Krishna Yajur Veda translated into English by Theosophist K. Narayanaswamy Iyey.

(d) Corresponding Sutra in Sivaparakasam:

“அந்தந்து கருத்துச்சுவா, பாரம்பர்கருத்துச்சுவா
கற்பையும் குனாணம்; காய்ப் அனுக்கா காண்பது
கிருட்து ஆடுவையில் கிருட்துவையில் கிருட்து,
கேராடி புப்பா மிரும் காணிக்கவே.”
Brahm cannot be known by Pasa Jnana and Pasu Jnana. If one gets Arul or Jnana of Brahm, his small Soul-knowledge will go and he will become one with Brahm by means of “Love”. This is called Jnana Nishti or Union by means of Jnana.

(e) The union of Soul with Brahm, referred to in this Sutra is Siva Bogam (శివబోగం). Vide note under Sutra 4. Jivan Mukti is Siva Bogam.
XIITH SUTRA:
WHAT A JIVAN-MUKTA SHOULD DO TO ATTAIN VIDEKA-MUKTI.

"அன்று சிந்தனை நீர்ம துளர்ந்த,
அருமைசு குறுக்கு, முன்மை மூத்த;
பாரம் யார் செந்நை சென்று;
ஏற்று சென்று முயின்றோ ஏற்று.

The Jivan Mukta, into whom Brahm has entered as Joti or Light, through the supply of plenty of "Love," will, (during the time he remains in this world till he becomes a Videka-Mukta or till he casts aside his body) be drawn towards Pasam on account of long habit (முயின்றோ ஏற்று). Though he has been purified by Jnana, still, Malam, Maya and Kanmas will tempt him now and then to go astray and stand as obstacles towards his attaining Videka-Mukti or full immersion in the Sustaining 'Foot' of Brahm. He should wash out these three kinds of impurities with Jnana-water or Love or Panchatcharam. (The nectar which flows through Sushimuna is meant here). He should further associate with those Saints who are already immersed in the Sustaining 'Foot' of Brahm, through the supply of Pure Love, join their society and consider their Disguise, and the Temple in which they live as Brahm Himself, for the sooner attainment of disembodied Mukti.

This Sutra applies to Jivan Muktars only and not to ordinary mortals. The Saints or Lovers of Brahm who have already become one with Brahm, are not now in this world to be seen by mortal eyes and they are all in the same place as Brahm as Adwaita. Brahm is in Brahma-Vastu or Panchatchara Porul and all the Saints and Lovers are in this Panchatchara Porul. This Panchatchara Porul is in all living beings gifted with eyes. The
Vedam (Gau-Lib) or Disguise of Saints is the “Tirumani” or Body of Brahm which is Panchatchara Porul. The Temple which is the Residence of Brahm is also Panchatchara Porul. So, this Sutra enjoins upon the Jivanmukta the constant association with this Panchatchara Porul now in the form of Joti within him which contains all the Saints along with the Brahm and does not tell him to treat the ordinary Siva-devotees and Siva temples as Brahm. The temples are all intended for beginners for the performance of Artificial Sariya and Kiriya (இந்து குத்தி, கிரியை) and for the development of the Souls in the lower stages. Neither Brahm nor the Saints dwell in any Temple, Mosque or Church. Brahm does not live in any building built by man.

“என்ற பௌர்ணமின் கேர்புமாறுகள் திருப்பதர்
பொருளை எந்த வாய்க்காமை –குட்டையை
பொருளை எந்த வாய்க்காமை;?”

(St. Kudambai Siddar.)

My dear! who is the one who resides in the perishable temple created by man who is only the creature of Brahm?

Answer:— None.

PURPORT.—

தம்முடன் செய்தும் புத்தகம் கேர்புமாறுகளை பொருள்பெற்று
எந்த வாய்க்காமை குட்டையை.

This sutra says how the incomprehensible Brahm is seen and adored in a comprehensible manner by the Jivan Mukta.

Brahm who was till now in the Panchatchara Porul of the Jivan-Mukta in an incomprehensible form, assumes a comprehensible form as Joti at the Sushimuna and thus makes Himself visible to the Jivan-Mukta.
This Sutra is divided into 3 parts for purposes of dissertation:—

(1) “அஹ்லாற் விசார்ந்த வியாகாற் சுமார்க்கும்”

(2) “அஹ்லாற் விசார்ந்த சுமார்க்கும்”

(3) “அஹ்லாற் விசார்ந்த வியாகாற் சுமார்க்கும் வியாகாற் சுமார்க்கும்”

PART I—DISSERTATION.

"அஹ்லாற் விசார்ந்த வியாகாற் சுமார்க்கும்.”

Wash out Pasam which stands in the way of a Jivan Mukta becoming a Videka-Mukta or Paramukta and immersed in the Sustaining “Foot” of Brahm.

This dissertation enjoins what the Jivan-Mukta should do when his mind (என்றும் or வண்டு) travels towards worldly things, on account of long habit.

STATEMENT:—

“சோதியா இன்னையில், மாத்து, ஏனையைக் கோர் சோதியா கோர்.”

The Jivan-Mukta should get rid of Anavam, Maya and Agamia Kanma, lest they should influence him and make him go astray.

REASON.—

“அஹ்லாற் விசார்ந்த வியாகாற் சுமார்க்கும் வியாகாற் சுமார்க்கும் வியாகாற் சுமார்க்கும்.”

Because they will lead him towards wrong and improper ways and not towards right and proper ways.

ILLUSTRATION.—

“பருள்வியா பருள் ஆற்றுக் கோவு ஹிக்கார்ப்பார்மலரும் மல்லரும் இரவளவாய் வியாகாற் சுமார்க்கும்—காலநியம் ஏற்றவரும் கோல வியாகாற் சுமார்க்கும் மல்லரும் முற்பிய ஆலாநிக்கார, தீ.”
The True Jnani should have nothing to do with Kanmas producing Virtue and Vice or likes and dislikes, Maya consisting of from Earth to Maya Tatwa and Anavam which raises improper feelings. You, a Jivan-mukta should completely give them up and avoid their approach.

During the Jivan-mukti period when the Jnani lives in this world in his transformed body, he should ignore Anavam, Maya and Kanma, if they at any time assail him.

PART II—DISSERTATION.

"அம்மவை ஆனாந்தமே பெற்று நீங்க கீடபடுந்தாடே.

Associate with Anbars (Lovers).

Whenever desires arise, the Jivan-mukta should not yield but continue closely in the company of Saints or Anbars. This dissertation is to show what the Jivan-mukta should do if his desires or will (வைவிக்ஷ) travel towards worldly things.

STATEMENT:— "அம்மவை ஆனாந்தமே பெற்று நீங்க கீடாயாது.

The Jivan-mukta should associate with Siva-Baktars.

These Siva-Baktars or Siva Devotees or Lovers are those who have already become united to Brahm as Videkamuktars. They are not to be met with in this world in human body. They will all be found in the Joti which the Jivan-mukta will find at the Sushimuna in his mouth. He should have constant intercourse with them to avoid contact with the world (i.e.,) He Should be constantly engaged in the contemplation of this Joti.

REASON:—

"அம்மவை ஆனாந்தமே பெற்று நீங்க கீடாயாது மூலபாடும்"
Because those who have not become Saints or Devotees or Baktars will lead the Jivanmukta astray and infect him with evil communications.

This shows that Jivanmuktars should not at all associate with the men and women of the world who have not understood Brahman.

ILLUSTRATION:—

"எம்பிவை தேசம் கோராண்டில் விளைவிடல்
அடிவைடிசைக் கோராண்டி மிளைக்கு—ஆயிரம் சுழு
என்று சிவபெரும்பலர் பிளர் வரையாக்கிய என்னு
பாற்றிக் கொண்டு கொண்டு கிளியிருந்து.
"

The Prarabda Kanmas (ப்ரார்பம் கண்மா) which yet remain to be consumed and annihilated will not harm a True Devotee (i.e., a Jivanmukta), who has been taught by Brahman Himself as Guru, who in his association and intercourse with other True Devotees forgets himself and behaves like a mad-man through superabundant joy and who has completely abandoned the society of men and women of this world whose association was likely to make him forget the immense boon he has received from Brahman and make him fall again into the pit of birth from which he has just been raised.

PART III—DISSERTATION,

"எம்பிவை தேசம் கோராண்டில் விளைவிடல்
அடிவைடிசைக் கோராண்டி மிளைக்கு—ஆயிரம் சுழு
"

To avoid the influence of Malam the Jivan-Mukta worships as Brahman, the Disguise of the True Devotees who have become disembodied Muktas through a good supply of Love and the Alayam (Temple) where Brahman resides.

This dissertation is to show what the Jivan-Mukta should do when he feels inclined to act or do something (இந்த வாசல்). Alayam (ஜாலம்) and
Lingam (நிணை) do not mean the ordinary temples and the images kept there. Alayam or the Residence of Brahm is our body and the Lingam is the Intelligence or Jnana or Panchatchara Porul in it. Refer to stanza quoted in Part III Sutra IX. Read also what Saint Tirumular says in his “Tirumandiram.”

“அன்று பாரதிகாட்சியில் அன்ன எழுப்ப நுழைவு,
அன்று பிறக்கும் மறுக்கிலும் குமரித்து,
அன்று பிறக்கும் மறுக்கிலும் குருக்கிலும்,
அன்று பாலய கொண்டு கருப் பாசைக்கிறே.”

The mind or the Soul is the noble altar; the body made up of flesh and bone is the temple and the mouth is the gateway of the tower to the gratuitous donor, i.e., Brahm. To the Jnani who has understood the Truth, the Jiva or the Soul is the Siva-lingam or Intelligence. The false five senses are the transformed, in-extinguishable Light.

Our body is the Outer Temple of Brahm and the Panchatchara Porul or Love or Arul or Jnana in the body is the Inner Temple of Brahm. The Alayam or the Temple referred to in the Sutra and in this Dissertation is the Inner Temple or the Panchatchara Porul or Love or Arul or Jnana.

STATEMENT.—

“அன்று பாரதிகாட்சியில் அன்ன எழுப்ப நுழைவு,
அருண்ணாலிகுறியை பொருள்பெறுகையில் கழிப்பிடிக்”

The Jivan-Mukta should next see clearly and adore as Brahm, the Holy Disguise of the True Devotees or Lovers and Their and Siva’s Residence or Mansion. He should have no doubts about this.

The True Devotees are not in this world in human form. They have all been merged in the Brahma-
Vastu (பந்த் பொருள்) or Panchatchara-Porul when they became Videka-Muktas. They are all now Adwaita with Brahm. Their Holy Disguise cannot therefore be seen with human eyes. This Holy Disguise is nothing but Panchatchara Porul in all living beings. This the Jivan-Mukta alone will be able to see and not the ordinary mortals. The Residence or Mansion of Brahm is not any temple, however grand it may be. The Panchatchara Porul in all living beings is His Mansion or Inner Temple. The long and short of the whole matter is that the Jivan-Mukta should recognize the Panchatchara-Porul in all living beings as Brahm and be kind to all living beings whether men or animals, high or low, good or bad. This is prescribed as a means to give free play to his inclination, if any to act.

REASON:—“நீர் மறத்தித்தால் பந்த் பொருளியின், போதும் குடிச் பந்த் பொருளும் தம்சையார்.”

Because Brahm stands as a Shining Light in these places alone (Holy Disguise and Mansion) and quite differently in other places (i.e.) though Brahm is Omnipresent and Immanent, He can be found only in the Panchatchara-Porul which is called “The Holy Disguise of Lovers” and “Siva Alayam.” Compare the futile attempts of Brahma and Vishnu to find the Supreme Being in the heavens and earth, when He ought to be searched for in the body and not elsewhere.

ILLUSTRATION.—

(1) “சேந்திரம் இந்திரியம் குருகுருவனும் குருகுருவன் குருகுருவன் இத்திரிய இத்திரிய இத்திரிய—சேந்திரம்
சேந்திரம் இந்திரியம் இந்திரியம் இந்திரியம், உருண்டு தம்பியும் தம்பியும் தம்பியும்,”
Brahm becomes visible, like ghee in the curd, to those Devotees or Lovers of His, who have understood Him in the Form in which He dwells in them and in all animate beings (ဆղ蹀ռըռ), for the very purpose of being known and understood and keeps them firm in His Ubiquity. But to those who are bound by Pasam, He will be invisible like the ghee in the milk.

(2) "காவிலோ காலா நெகர் கார்தானா சாப்பித்து அதிகாரம்
கல்லறிய போல் மனிதன் காலா நீர்
சாப்பித்து அதிகாரம், கரும ஆயிரம் சாப்பித்து அதிகாரம்
சாப்பித்து அதிகாரம் கரும ஆயிரம் காலா நீர் மனிதன்."

Fire is latent in firewood and is not visible but when the firewood is subjected to friction it becomes visible. In the same way, Brahm is immanent in all inanimate things (எம் மானாகம்) also and is invisible, but will become visible if one knows how to raise Him up. This is however unnecessary as He is in the Form of Panchat-chara Porul in all living beings, so that the Souls may have Intelligence and attain Mukti finally. If any one is able to find Him in the Form in which He dwells in him, He will certainly become visible to him.

PART IV—DISSERTATION

Give up; Associate; Adore.

This dissertation is supplementary to the first three dissertations, wherein the Jivanmukta is asked to give up Pasam, associate with True Devotees and adore the Holy Disguise of the Devotees and the Mansion of Brahm.

STATEMENT.—

"நனித்திருக்கும் கருமையும் நனித்திருக்கும்."

Next, visit and adore these places.
These places refer to places where “Love flourishes” (அன்று மாற்றாக அல்ல) and they are the Diguiirse of True Devotees and the Mansion of Brahm which are one and the same, i.e., Panchatchara Porul. “Give up” and “Associate” (Kaliga and Inanguga) have the same purpose and are included in this.

Brahm is immanent in all things both animate and inanimate and on account of His mysterious existence. He is both those things and not those things. Now the Jivanmukta has found the immanency of Brahm in all things both animate and inanimate, when Brahm entered into him as Joti. With the aid of this Joti, a Jivanmukta is able to see the whole universe at one view, from where he is.

(1) “கருநாதன் குன்றில் வருந்து கசுமதியங்களிலிருந்து
புனிதார்த்தாயிற்குப் பெருமாளருக்கு பகிர்திக்குப் பெயர்வித்த தீர்த்தம்;
சுருநெய்து எண்ணைத்தரும் முயன்றியிருந்து பாதிப்பு அடை;
நிலாவாய் வருவாரியுடன் வடிவையின் குறிப்பிட்டுவாரும்.”

When the Arul Kuligai leaps into the mouth, the Jivan-Mukta sees not only the whole universe but Brahm also there in the Joti within.

(2) “காணால் மத்தியத்தில், கூந்தனின் பில்ழூவாரும்
பிள்லலூது பதின் பிள்ளையாரும் புந்தமான பெருமை;
பானியோ பயந்துள்ள தலையை என்னும்;
சுருநெய்து எண்ணைத்தரும்; குன்றில் பிள்ளூவாரும்;
நிலாவாய் வருவாரியுடன் வடிவையின் குறிப்பிட்டுவாரும்.”

When the Arul Kuligai jumps into the mouth, there will be a great Joti there; all the impurities will be washed off; the mind will be absorbed in Brahm, the Perfect; the whole universe as well as the end of all Vedas will be seen there; the body has become immortal and the Jivan-Mukta can play all the “Eight Siddhis”.

(Saint Konkana Nayanar Vadakaviam).
The Eight (8) Siddhis are: Anima, Mahima, Ilakima, Karima, Piratti, Pirakamiam, Easatwam and Vasiatwam (அநிம்ச, மாகிமா, இலக்கேமா, கரிமா, பிராட்டியமா, பிராகாமஞ்ச, எசாத்வாமா, வாசித்வாமா).

1. Anima:—Brahm as Panchatatchara-Porul entering even the smallest living being as an atom.
2. Mahima:—The power of being found in all the 36 Tatwas from Earth to Sivam.
3. Ilakima:—Being found as heavy as Meru (Mountain) but being very light when taken.
4. Karima:—Being found as light as an atom but being found very heavy when taken.
5. Piratti:—The power to move between the Tulakkan and the Sutchakkan i.e., between the Pathalalogam and Brähmalogam.
6. Pirakamiam:—The power to enter other bodies, live in the air, and bring within reach anything wanted.
7. Easatwam:—The power to create, preserve, and destroy and make the planets such as sun etc. do His bidding.
8. Vasiatwam:—Bringing under His command birds, animals, budas, men, etc.

"நான் வாசித்வாம் அடைஏற்கொள்ளின் 
கான் பார்த்து காண்கள் இறுவடைந்தின்
முன்னெடுத்து புனர் விளைவாக முதிர்ச்சிக்கின்
மேற்குட பெரும் கிளையும் முருக்கடம்போரே?
"

If the whole universe is found within me and if I am found in everything in the universe and if I become One without beginning and end, I have finished a great task.

(Tatwa Raya Swamigal "Padutorai" பட்டோத்ரை).
This Verse of Tatwa Raya Swamigal’s contains the pith of the whole Jivanmukti Doctrine. If we take the outer universe as the Macrocosm, the Panchatchara Porul in every living being from the smallest worm to man, is the Microcosm (i.e.,) The whole outer universe and all the activities therein are contained in miniature in the small Microcosm of Panchatchara-Porul. This is not visible to mortals. But when this small Microcosm of Panchatchara Porul is changed into Joti or Light, the Jivanmukta is able to see the whole universe within him and himself in everything in the universe. This is the proof that a mortal has attained Divinity and has become Omni-present.

After finding the presence of Brahm in everything, the Jivan-mukta should next realize the absence of Brahm in everything (except the Panchatchara Porul) because Brahm is ‘Yes’ and ‘No’. In order to accomplish this, the Jivan-mukta is asked to migrate into anything and everything he wants to investigate and thus satisfy himself of the absence of Brahm in everything which is not “Arul”. This he has the power to do, as this feat is one of the Eight Siddhis he was endowed with, when the Joti entered into him.

(4) “

The bath of a Jnani or Jivanmukta is the Jnana-Nishta or full immersion in Arul. His observances are the taking of any Form he likes so that he may investigate for himself how he stood in his former different births. His puja is to eat whatever is given him. His pure Samadhi is to roam through the whole universe from where
he is, to verify that he as a Jnani or Jivan-mukta has no time and space and is Omnipresent.

(Sorubananda Swamigal—Sorooba Saram)

REASON:—

"நோய், நோய் உன் வரலாறு என்று என்று மொழியின் வழங்கலூர், மூலம் முடியவேளை."

Because the Soul who is identified with the different parts of the body such as nerves, nadis, etc. and is yet not those members but stands apart as Soul (the Puruda).

In the same way Brahm who is everything, is not everything but only Brahm. As Immanent, He is everything. As Transcendent, He is nothing. As Uru (உரு) or Formed, He is Immanent. As Aru (அரு) or Form-less, He is Transcendent.

ILLUSTRATION:—

(1) "அதிராத்து பொருள் என் என்று என்று என்று; என்றெடுக்கும் பொருள் என் என்று என்று; என்றெடுக்கும் பொருள் என் என்று; என்றெடுக்கும் பொருள் என் என்று.

Though Brahm is immanent in everything both animate and inanimate, He is neither different from them, (no bedam; போதமேடு) nor same with them (no abedam; ஆபோதமேடு) nor same with and different from them (No bedabedam; ஆபோதமேடுமேடு). He is common to all these three dictums and stands in His advaita capacity in relation to all. And though both animate and inanimate things are only His reflection and though both animate and inanimate things are His own property, you, a Jivan-Mukta who have become an expert in this Adwaita philosophy, should adore Brahm only in the place where "Love flourishes" (i.e.) in Panchatchara-Porul where alone He can be found and not elsewhere, as others do; because you were all along His property and more so now.
Brahm is “Love” and “Panchatchara-Porul” and this “Thing” flourishes in a particular place in all living beings who have eyes. The Jivanmukta is enjoined to visit these beings whatever they may be and wherever they may be, so that He may be in constant touch with Brahm and the Saints who are found in all living beings from man to worm throughout the universe.

(2) “இதிருவாரம் உச்சக் விரித் தையாற் காம், துக்தராக விரித் தையாற் முன்னார் மறைப்பு கோடு பின்வருமாறு அயா கிருஷ்ணர்; விமர்சிக்க அருள் புனிதம்.”

Though the Jivan-mukta has been washed of Malam, Kanmam and Maya, yet during his stay in the world for exhausting his remaining Prarabda Kanmas he may be drawn towards them on account of old habit (சூழ்களி) and these will operate as obstacles to his fully realizing the Adwaita Philosophy or Adwaita Jnana. And in order to exhaust his Prarabda Kanmas quickly, he should associate with Saints or the True Devotees of Brahm by making them partake of the nectar which drips from the Joti within. In that case the Adwaita Jnana will attain its full growth sooner.

(3) “சுருக்கு முக்கிய காயகதை வைத்து கூம் பிப்பு பரவலை பட்டை வாய்ந்த வைத்தும் மரம் வெள்ளறுள்ள கூம் பிப்பு பரவலை;

It is the duty of the Jivanmukta to ever remember the great favour done to him by Brahm by showing him what “Self” is and by making him one with Himself. If he forgets Him and goes back to the worldly pleasures during his Jivan-mukti period, it will be an unpardonable sin. (The sins he committed during Bondage, out of igno-
rance will be forgiven but not this sin after Release). Further, though Brahm has made the Soul like Himself, the Soul is ever the property, both in Bondage and in Release, of Brahm and the Jivan-mukta should fully realize this and should not become proud of the attainment of Jivan-mukti and should do nothing to offend Brahm during his Jivanmukti period. He should have no will of his own and he should do only such things as he is directed to do by Brahm. This will hasten his attainment of Videkamukti.

WHO ARE ENTITLED TO STUDY THIS TREATISE.

"ஒருமையின் ஏற்ற முன்னோடியான உண்மையை அறியும் விளம்புகள்; கந்தராக்கில்—நிறுவன பொறுத்து உண்மையிற்று. அய்யத் தொண்டிகள் தம்பத்தாக அறியும் விளம்புகள்।"

Oh? you Disciple, who have been changed from Jiva into Sivam (From Soul to Brahm), who is the end of both Vedanta and Siddhanta? Brahm gives Mukti to Vijjnanakalars (Souls who are bound only by Anavamalam) by simply directing His Arul look towards them from their intelligence. In the case of Pralayakalars (who are bound by Anavam and Kanmas). He gives them Mukti by standing in front of them as Guru and by looking at them, touching them and speaking to them. These two classes of Souls need not study this Treatise. Sakalars (who are bound by Anavam, Kanmam and Maya) should study this Treatise but they cannot understand it unless they are taught by Brahm Himself from within or by Brahm, in the guise of a Jivan-Mukta.

(a) The Sutra as translated from Sanskrit by Pandit Kuppusamy Raja:

"(பெருமாளின் முகம்துண்டு விளம்புகளால் சமிக்கின்ற உண்மையின் விளம்புகளில் நான் அறியும் விளம்புகள். இவ்விளம்புகள் பெருமாளின் முகத்திலும் அறியும் விளம்புகள்."

19
To attain Videka-Mukti let the Jivan Mukta associate with the Saints who are Siva Jnanis and enjoy their Disguise and Residence of Brahm. Understand that this is what is taught in Siva Jnana-Botham about Union with Brahm.

(b) Corresponding Sutra in Sivajnana Siddhiyar:

"ஏன் கீடிகளின் சுயந்தியை வியக்கிக்கப்பட்டால்
நீர்குளம் திருநூற்றாண்டு சுயந்தி வியக்கிக்கப்பட்டால்
ஏலிபெங்கல், தவறால், சுல்ப்பாயப்
நான்கும் பட்டாண்டு சுயந்தியின் வியக்கம்
நீர்குளம் திருநூற்றாண்டு சுயந்தி
சிற்றிகள் சுயந்திய் வியக்கம்
சிற்றிகள், சுற்றுப்பந்து வியக்கம் வியக்கம்."

To overcome the old attractions which will stand as obstacles to his attainment of Videka-Mukti, the Jivan-Mukta will associate with the Lovers of Brahm or the Saints, enjoy their Disguise and their Residence as Brahm Himself, will sing and dance through excessive joy, will think with reasonable pride and joy the great position he has gained over others and at the same time consider his lowliness when compared with the greatness of the Saints or True Lovers of Brahm, who are already immersed in His Foot (i.e.) who have already become Videka-Muktas. Thus the Jivan-Mukta will spend his time in this world in all humility as the Servant of the Servants of Brahm, till he attains Videka-Mukti.

(c) Corresponding Sutra in Sivaprakasam.

"நீர்குளம் திருநூற்றாண்டு சுயந்தியை வியக்கிக்கப்பட்டால்
நீர்குளம் திருநூற்றாண்டு சுயந்தியை வியக்கிக்கப்பட்டால்
நீர்குளம் திருநூற்றாண்டு சுயந்தியை வியக்கிக்கப்பட்டால்
சிற்றிகள் சுயந்திய் வியக்கம்
சிற்றிகள், சுற்றுப்பந்து வியக்கம் வியக்கம்."

146
In order to prevent the approach of the harmful Maya and in order to be rid of the three Kanmas in the three ways (By the sacred look, giving up of the body and Jnana) and in order to be disencumbered of the Eternal Anava-Malam, the Jivan Muktas who are free from Pasam, will find themselves fully immersed in Arul or Love, strengthened in the conviction of Oneness with Brahm and will be enjoying Eternal Bliss without any cares, with Love within them.

(d) The Truths enunciated by Saint Meikanda Deva Nayanan, in this Treatise, are not merely Speculative or Theoretical but Dogmatic and Authoritative, as he speaks from his own personal experience, as a Jivan-Mukta and not as an ordinary mortal. The quotations from other Jnana Sastras are also Authoritative, as emanating from similar Jivan-Muktas.
CONCLUSION.

Brahm is a "Thing" or "Substance" (என்று, முன்னிரை). If one knows this "Thing" he will know everything. This "Thing" is the First Cause and the universe is its effect. Unless this "Thing" is known, it is impossible to know "Self" and "Brahm," it is impossible to understand the Jnana Sastras and it is impossible to have Union with Brahmagram.

(1) "நாயேஸ்வரிக் குத்தமம் கருணை தம்பிக்கு
நம்புத்தம் லாவிய அமித காலந்த வந்த;
நாயேஸ்வரிக் குத்தமம் கருணை தம்பிக்கு
நம்புத்தம் லாவிய அமித காலந்த வந்த;

If one finds the "Thing" which is the "Cause", he has found the many things which are its effect, just as one who finds the clay is able to know the many kinds of pots which are its effect. The Cause which is Permanent is Sirchat (நம்புத்தம்), A Small Sat and the whole universe is its effect. So if one knows this "Thing" which is "Perfection", he will understand the whole universe and its ramifications without any mistake. This is the nature of that "Thing".

(Botha Ratnagaram; நந்தவிக் குத்தம் in Perunthirattu)

(2) "நந்தவிக் குத்தம் "நந்தவிக்" காண்டு "நந்தவிக்" காண்டு;

Those who do not find the "Thing" which is "I", cannot find the 'Jnana-Spirit' or Jnana-Air and those who have found the "Thing" which is "I", will become Jnana-Spirit or Jnana-Air i.e. They will become Brahmagram.

(Chidambara Swamigal Vasita Tirattu; வசத வசீதயீ)
The real meaning of "I" is Brahman who is the Universal "I". The Jiva or Soul who is the individual "I" has no right to call himself "I" till he attains Union with Brahman.

(3) "सब्जासारसंक्रमणं दिति ज्ञानेव, विज्ञाने, 

तुम्हारे जीवन, कथा किरणारम्भ, 

ममात्मापरं दिति ज्ञानेव, वि:म् 

उपासना जर, सर्व अवरोक्तिकार, 

ममात्मापरं उपर्युपर: पुनः किरणारम्भ: 

ममात्मापरं अवरोक्तिकार; अवर्त 

ममात्मापरं अवरम् किरणारम्भ: किरणारम्भ: 

विद्याायायो गोपीनवमारम्भ:"

If one knows the "Thing" which is in his eye and which is the Cause of the appearance, stay and disappearance of every object in the universe and which is Eternal, Unspeakable and Impassible, then he will know everything, as it is this 'True Thing' which shines as different and multifarious objects and as there is nothing else besides.

(Tatwaraya Swamigal-Brâhma-geeta; பரமைல்)

MAHAVAKYAS—மஹாவாக்யங்கள்

OR

THE FOUR GREAT MAXIMS OF THE VEDAS.

1. Tatwamasi—That art thou.

2. Twamtatasi—Thou art that.

3. Twam Brahmasi—Thou art Brahm.

4. Aham Brahmasmi—I am Brahm.

—

இம் பரமைல் வாக்யங்கள் கூறுவது.
<table>
<thead>
<tr>
<th>Page</th>
<th>For</th>
<th>Read</th>
</tr>
</thead>
<tbody>
<tr>
<td>5</td>
<td>भेंगोरि</td>
<td>भेंगरि</td>
</tr>
<tr>
<td>6</td>
<td>दूराः</td>
<td>दूरः</td>
</tr>
<tr>
<td>7</td>
<td>phenomonal</td>
<td>phenomenal</td>
</tr>
<tr>
<td>7</td>
<td>Cause</td>
<td>Cause'</td>
</tr>
<tr>
<td>12</td>
<td>अर्थाः</td>
<td>अर्थः</td>
</tr>
<tr>
<td>14</td>
<td>and and</td>
<td>and</td>
</tr>
<tr>
<td>16</td>
<td>seperately</td>
<td>separately</td>
</tr>
<tr>
<td>18</td>
<td>Illustration</td>
<td>Illustration</td>
</tr>
<tr>
<td>31</td>
<td>fine</td>
<td>five</td>
</tr>
<tr>
<td>46</td>
<td>Parisbashai</td>
<td>Paribashai</td>
</tr>
<tr>
<td>46</td>
<td>interac:</td>
<td>interact</td>
</tr>
<tr>
<td>47</td>
<td>अध्ययनमि</td>
<td>अध्ययनमि</td>
</tr>
<tr>
<td>48</td>
<td>Soul at work</td>
<td>Soul are at work</td>
</tr>
<tr>
<td>49</td>
<td>Consciousness</td>
<td>Consciousness</td>
</tr>
<tr>
<td>56</td>
<td>Entenial</td>
<td>Eternal</td>
</tr>
<tr>
<td>83</td>
<td>and</td>
<td>and</td>
</tr>
<tr>
<td>85</td>
<td>Women</td>
<td>Woman</td>
</tr>
<tr>
<td>86</td>
<td>and Tatwas</td>
<td>Tatwas and</td>
</tr>
<tr>
<td>95</td>
<td>Uvila</td>
<td>Uvula</td>
</tr>
<tr>
<td>101</td>
<td>Fire with</td>
<td>Fire within,</td>
</tr>
<tr>
<td>101</td>
<td>the real of Brahm property</td>
<td>the real property of Brahm</td>
</tr>
<tr>
<td>102</td>
<td>श्रृंगाल</td>
<td>श्रावणः</td>
</tr>
<tr>
<td>102</td>
<td>संतानिः</td>
<td>संतानिः</td>
</tr>
<tr>
<td>108</td>
<td>(c)</td>
<td>(f)</td>
</tr>
<tr>
<td>129</td>
<td>nectār, there</td>
<td>nectar there,</td>
</tr>
</tbody>
</table>